DOMINO SERVITE SCHOOL :
An Evaluative Case Study of a Private
Christian Secondary School
in Rural Natal

THESIS
Submitted in Fulfilment of the Requirements
for the Degree of
DOCTOR OF PHILOSOPHY
of Rhodes University

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April 1996

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ABSTRACT

Domino Servite School (DSS) is a private school, founded in 1986, and situated on KwaSizabantu (KSB) mission station in the Natal midlands. This research into DSS is a case study which aims to present an illuminative evaluation in the Whole School genre, within that branch of educational research concerned with effective schools.

The project aimed to make use of a compatibility paradigm accommodating nomothetic and anthropological data. In attempting triangulation of methodological approaches, it tried to establish the extent to which DSS may be considered an *efficient* and *effective* 'New Private' school. It also aimed to understand the school's *raison d'être*. In order to illuminate the relevance and social processes of DSS, evaluation made use of internal and external referents. The **internal investigation** sought to make judgements in reference to the efficiency of the school as an organisation. On the macro-level, whole school evaluation required extensive curriculum evaluation. On the micro-level, appraisal of teaching and assessment of pupil performance was undertaken. This internal investigation required a critical analysis of the school's formal, informal and hidden curriculum. The **external evaluation** sought to make judgement in reference to the effectiveness of DSS. On the macro-level, this required evaluation of the findings of the internal investigation in terms of a broader South African context. Implications, for example of the school's 'private' status, and its 'Christian' curriculum in respect of multi-culturalism, education for nationhood , and ethnicity were examined. The analysis of these dimensions paid attention to the school's *spatial context* in terms of both its 'rural' and missionary setting. Here the focus was on the school's formal curriculum. Analysis of the *inter-relational context* paid attention to its informal curriculum or the way in which the school deals with the commonality and diversity of its clientele and staff. The *inter-relational context* of the school examined the hidden curriculum, or the relationship between the school and the broader South African Community. A critical ethnographic account of this institution was therefore possible because of the dual focus on the internal and external evaluation reference points.

Internal evaluation made extensive use of direct (non-participant) observation, structured and non-structured interviews, questionnaires, and documentary analysis. Indirect (participant) observation, in particular Clinical Supervision (CS), was also used. Indirect (non-participant) observation made extensive use of Flanders' Interaction Analysis Categories (FIAC). Teacher self-evaluation was also included, while analysis of pupil performance made use of 'standardised' achievement testing and a tracer study. External evaluation required detailed study of local and international literature on issues relating to private schooling, rural and multi-cultural education, education for nationhood and ethnicity.

The research found that much of the school's curriculum path is incongruous with its rural context largely because of its association with the former Department of Education and Training (DET), and because of its missionary heritage. As such the school is presently

(1) located within a questionable (formal) curriculum tradition which has little relevance to, nor potential for, the transformational needs of either rural Natal or South Africa in general. However, this does not preclude the possibility of the school making a contribution to education for development in South Africa.

(2) The school advocates a mono-cultural Christian value system and modified cultural pluralism which attempts to assimilate pupils from diverse socio-economic and ideologically homogeneous backgrounds. Multi-cultural education, plural values, religious and values democracy are therefore not part of the school's *raison d'être*.

(3) The school, through its associated organisation Christians for Truth (CFT), represents a social view espousing either a modified cultural pluralism or multi-nationalism which allows for allegiance to a transcendent value system without compromising group values and associations. This means that the school aims at assimilating or amalgamating diversity into a mono-cultural unity that transcends group identity. This transcendent culture is defined in Christian terms.

The study recommends *inter alia*, further investigation into the educational implications of values neutrality and the particularism of secular humanism; a comparative analysis of a random sample of private missionary schools and ordinary state controlled rural schools so that more generalisable results might be obtained; and a more thorough investigation into the parental and pupil contributions to the school, their attitudes and perspectives on missionary education and their feelings about the management styles evident in the organisation.

PREFACE

This dissertation was made possible because of the generosity of many people. I appreciate the openness of the management committee, and of the Principal and staff of Domino Servite School. The opinions expressed here are my own, and not necessarily theirs. Kay Stegan and Dorothy Newlands responded graciously to my many phone calls, faxes and ubiquitous questionnaires. Their interest in the project was an encouragement.

The contribution of my supervisors Sean Coughlan, Professor Terry Marsh, Dean of Education (now Director of Rhodes East London,) and, in the initial stages, Professor Ray Tunmer, was especially appreciated. Many others gave valuable assistance. Special credit must be given to Clive Hurter, Una Graven, Lucia Oosthuysen, and Rita Alexander - my former colleagues at Griffiths Mxenge College of Education. They braved the unknown and visited KwaSizabantu Mission with evident interest. Sheila Lazarus ably assisted with the production of the manuscript.

The *Centre for Science Development* and *Commission for the Administration* provided part-time bursaries which are gratefully acknowledged. A *Rhodes University Council Research Grant* was given to me for 1995, for which I am grateful. Opinions expressed in this dissertation cannot be ascribed to either bursars nor to the school.

I am especially grateful to my parents for their assistance, and to Lynore, Matthew and Ruth who are always an encouragement. Finally, I would like to acknowledge Trevor Dahl for his assistance through the years.

November, 1995

LIST OF ACRONYMS

ACCOSA	Association of Correspondence Colleges of Southern Africa
ACE	Accelerated Christian Education
ALAOME	Association of LEA Advisory Officers For Multi-cultural Education
ANC	African National Congress
APS	Association of Private Schools
ASAP	All Schools for All People
BOTFEP	Botswana Foundation for Education with Production
CAITS	Centre for Alternative Industrial and Technological Systems
CBO	Community Based Organisations
CEPD	Centre for Education Policy Development
CFT	Christians for Truth
CLC	Community Learning Centres
CM	Curriculum Model (Discussion Document 1991)
CNE	Christian National Education
CORDE	Cooperation for Research Development and Education
CS	Clinical Supervision
DEC	Department of Education and Culture
DES	Department of Education and Science (U.K.)
DET	Department of Education and Training
DFR	Durban Functional Region
DSS	Domino Servite School
EEC	European Economic Community
ELCSA	Evangelical Lutheran Church of South Africa
EPU	Education Policy Unit
ERA	Education Reform Act
ERS	Education Renewal Strategy
ESCOM	Electricity Supply Commission
FEP	Foundation for Education with Production
FIAC	Flanders' Interaction Analysis Categories
GNP	Gross National Product
HECSE	Handbook for Evaluation of Cape School Educators
HEL	Household Effective Level
HMC	Headmaster's Conference
HMS	Hermannsburg Missionary Society
HSL	Household Subsistence Level
HSRC	Human Sciences Research Council
ID	Indirect (ratio)
IFP	Inkatha Freedom Party
IFR	Institute for Futures Research
IMF	International Monetary Fund
IQ	Intelligence Quotient
ISC	Independent Schools Council
KSB	KwaSizabantu Mission
LEA	Local Education Authority
LEAF	Leader Education and Advancement Foundation
LOF.01	Lesson Observation Form (01)

MAOC	Matrix Analysis and Observation Comparison
MEC	Member of Executive Council
MEEAA	Manual for Evaluation of Educators for Achievement Awards
MNC	Multi-national Corporations
NBCC	National Brigades Co-ordinating Committee
NECC	National Education Co-ordinating Committee
NEPI	National Education Policy Investigation
NEST	New Era Schools Trust
NQF	National Qualifications Framework
NGO	Non-governmental Organisation
NSE	New Sociology of Education
OCEF	Observation Cycle Evaluation Form
OECD	Organisation for Economic Co-operation and Development
OHP	Overhead Projector
PDKNSC	Phi Delta Kappa National Study Committee on Evaluation
PE	People's Education
PRCOC	Principal's Remarks Concerning Observation Cycle
PWV	Pretoria, Witwatersrand, Vereeniging (Gauteng)
R(628)	Rand
RD	Revised (ratio)
RDP	Reconstruction and Development
RETTER	Rural Education Task Team Report
RSA	Republic of South Africa
S.T.D.	Secondary Teacher's Diploma
SA	South Africa(an)
SAAIS	Southern African Association of Independent Schools
SACBC	Southern African Catholic Bishop's Conference
SACC	South African Council of Churches
SACHED	South African Council for Higher Education
SAP	Structural Adjustment Policies
SAQA	South African Qualifications Authority
SARRS	South African Race Relations Survey
SATA	South African Teachers' Association
SC	Silence and/or Confusion
SES	Self-Evaluation Schedule
TT	Teacher Talk
U.K.	United Kingdom.
U.S.A.	United States of America
UNDP	United Nations Development Programme
UNESCO	United Nations Economic, Scientific & Cultural Organisation
UNIBO	University of Bophuthatswana
UNICEF	United Nations Childrens' Fund
UNISA	University of South Africa
USSR	Union of Soviet Socialist Republics
WB	World Bank
WCCF	World Conference in Christian Fundamentals
ZIMFEP	Zimbabwean Foundation for Education with Production

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For Lynore, Matthew and Ruth

CHAPTER ONE

INTRODUCTION : THE MISSION AND THE MYTH

1.1. Introduction

In 1979 I visited KwaSizabantu Mission in Natal for the first time. My initial interest in this place developed after listening to audio cassettes about a spiritual revival out of which this Christian mission developed. I am interested in revivals[1], and was especially impressed by what I heard because the experiences described correlated with my knowledge of other revivals. Wesley in England, Roberts in Wales, Finney in America and Campbell in the Hebrides islands of Scotland, seemed to enter a dimension of religious experience, above the ordinary. Although a small awakening, the revival at Mapumulo penetrated deeply into the Zulu psyche of those involved. Its impact remains, and continues, almost thirty years after the event. My own theological background is Wesleyan-Arminian so that revival of the 'non-charismatic' variety, is a central tenet in my Christian worldview. I am sometimes asked if I am a member of the KwaSizabantu congregation, the assumption being that membership to this body is formalised in the tradition of most evangelical churches. There is a long and a short answer to that question. The long answer is that it is not possible to join a revival - one is either a part of it, or one is not. The short answer is that I identify with much that the mission, and its associated organisations Christians For Truth (CFT) and Domino Servite School (DSS), propagate. My signature is appended to the KwaSizabantu Affirmation (1991 **Appendix 1D:9-12**) and I identify with the efforts of CFT. This does not mean that there are not aspects of both positions of which I am critical. My candidness in stating - at the outset of this evaluation - my appreciation of the spiritual and educational work of this mission, may label me as an 'insider' - but my intention in so doing is to acknowledge that I began this investigation with the conviction that DSS was worth the detailed study such research would require. I do not believe that this means that the investigation is of necessity tendentious. I do not believe that all education in South Africa should be Christian based, nor that Christian education is *ipso facto* sound. I do believe that the educational practice emanating from a Christian world-view is well able to stand the rigorous critique which it itself metes out to opposing positions. However, apart from examining DSS in context with the mission, and CFT, I do not offer, in this study, any more than an attempt to defend the right for this Christian school to exist, and to illustrate that the particular school I have focused on should be treated as a serious educational institution.

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1 Evangelical Christians distinguish between 'evangelism' - a work of man on behalf of God, and 'revival' a sovereign work of God on behalf of man. The meaning used here, is to be distinguished from that implied in the expression "to hold a revival" which is a misnomer. True revival can never be scheduled by man. The idea is based on references like Psa 85:6 "Wilt thou not revive us again that thy people may rejoice in thee".

Subsequent visits to the mission up to 1991, made almost every year after this first visit, developed my interest as an educator, in the development of the educational initiative of the mission. Domino Servite School was founded at KwaSizabantu in 1987. Formal evaluation research on the school began in 1991. I hoped that by contextualising this school, my study would provide insight into both the perspectives of those who support, maintain and serve the institution, and also insight into its organisational particularisms, as a private Christian school in rural Natal. Several aspects of the school caught my attention in the early stages of my research. Of interest was its 100% pass-rate in the externally marked Standard 10 examinations from 1988 onwards. The fact that the school staff was composed of 62% (1991) uncertified, predominantly white teachers was also notable. Another significant fact was that the school accepted only a minimal government subsidy (15%) but charged nominal tuition and boarding fees. Of special interest was the fact that DSS is a predominantly black (Zulu) private school which accommodates a minority of pupils from all other South African race groups. In my view, the school therefore presented a fascinating opportunity to examining the dynamics of multi-racial schooling in a black dominated missionary context. Although no applications to South African schooling generally would be likely to emerge from the study, I hoped that something could be learned from close observation of its policies, practices, and cultural particularisms that would contribute to a more grounded theory of the rôle of multi-racial, private and denominational schooling in the New South Africa.

I consider myself an 'outsider' - which is how I am viewed by the mission itself. The evaluative investigation which I have attempted to conduct is essentially an interventionist approach. The research design developed in the study, appropriated an illuminative case study evaluation model, which used a compatibility paradigm accommodating nomothetic and anthropological data. Assessment of the effectiveness and efficiency of the school called for evaluation to cast its gaze on the whole institution, the appraisal of its teachers and assessment of its pupils. The research design also adopted an approach that aims at critical ethnography. The purpose of evaluating DSS was to establish the extent to which it may or may not be considered an efficient and effective 'new private' school, and thereby to offer the school means with which to defend its *raison d'être*. In order to illuminate the processes and the relevance of DSS, making sure also that the evaluation perspective was broader than merely that of the researcher, evaluation made use of both internal and external referents.

1.2 The Mission

The motivation for preserving evangelical Christian experience and doctrine was fundamental to the founding of DSS in 1986. Born out of the missionary activities of the internationally-known mission station KwaSizabantu ("Place where the people receive help"), DSS is firmly embedded in a modern

Christian mission. Although now non-denominational, du Toit (1988:2-5) traces the mission's links historically to the Hermannsburg Missionary Society (HMS), and therefore to its founder, the evangelical Lutheran, Louis Harms (1808-?). Botha (1947) has written extensively on the history of this mission in South Africa. A brief history of missionary activity in early Natal, including the Hermannsburg connection with KwaSizabantu, is now presented.

1.3.- Missionary Activity in South East Africa 1835-1880

This story begins with the arrival of the first missionaries to the region, in 1835 and ends with the Zulu war of 1879. Three years after Kondlo's death in 1813, Shaka, chief of the Zulus, began his campaign to bring all the chiefdoms of southeast Africa under a Zulu hegemony. Acceptance of Shaka's suzerainty meant absorption into the emerging Zulu nation; rejection brought the wrath of an efficient Zulu army. The American Board of Commissioners for Foreign Missions sent the first missionaries to the Nguni, in 1835. George (1989) has written extensively on the educational achievements of this, the largest missionary initiative in southeast Africa. In 1837 fierce nomadic horsemen of European descent pushed their way over the Drakensburg mountains, and by 1839, these *Voortrekkers* had secured control of the land from Dingaan. This was the conquest of Natalia. Various interpretations for the reasons for the British annexation of Natal have been offered, one of which was to prevent the *Voortrekkers'* contemplated plan to re-settle the Nguni people in reserves (Etherington 1978:8).

According to Etherington (1978:47) a distinction can be drawn between Nguni responses to missionaries within Natal, and those within the African states contiguous to the colony: "In both situations curiosity about Christian doctrine soon gave way to hostility, and in both situations chiefs showed a continuing interest in using missionaries as technologists and as intermediaries in relations with white officials". There was one important difference, however, between responses to Christianity in the two regions. In Natal, Nguni resistance was based only on their collective public opinion. Generally, the lines were drawn between African Christians living in mission stations, and 'heathen' Africans.[2]

In Pondoland and Zululand (south and north of the colony of Natal, respectively), the state intervened by limiting the Christianisation process. The freedom with which African authorities acted openly to

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2 Etherington (1978:68-70) mentions the exception of Christian Africans living with Chief Mnini and Chief Mqhawe. Both instances are explained by reference to their particular circumstances. Mnini was grateful to Anglican assistance in the restitution of his Thuli people's land rights, then held in trust by Colenso and Shepstone; Mqhawe pronounced his favour on Christian activity, with the intention of interpenetration.

discourage conversions, made resistance to Christianisation in these areas more effective than in the colony. By 1873 the combination of official restrictions and popular resistance had all but brought missionary activity in Zululand to a standstill. Etherington (1978:86) comments that the coming of the war in 1878 marked an end of an era of missionary work in the area:

> No one had gained very much from the missionary activities during the three preceding decades. Like the Natal Nguni, Zulus of all ranks, sexes, and ages had engaged in an organised resistance to Christianisation. Resistance had been rendered doubly effective by the support provided by Zulu kings. As a result, mission communities in Zululand were even smaller, more isolated and less representative of the surrounding African population than were their counterparts in Natal. Attempts by Zulu authorities to use missionaries for secular purposes, parallelled the efforts of chiefs in Natal and Pondoland, but in the long run the Zulu monarchy probably lost more than it gained by its limited toleration of missions.

He concludes that in 1877 missionaries whom Mpande and Cetshwayo hoped would help safeguard Zulu independence withdrew and publicly welcomed the British invasion of Zululand. The war shook black Christian communities in Natal, and after 1880, missionary organisations made dramatic changes to their operations.

1.3.1. The Hermannsburg Mission Connection

Three distinct approaches to the evangelisation of the Nguni people were made in the name of Martin Luther, the German Reformer. The Berlin Missionary Society planted the first permanent Lutheran mission in southeast Africa, under the leadership of Carl Posselt, in 1847. This group of missionaries fled Transkei because of the War of the Axe, and on the invitation from Shepstone to staff Natal's native reserves. A second Lutheran operation, under the leadership of Hans Schreuder of the Norwegian Missionary Society, arrived in Natal in 1844. This group established a mission station in Zululand. After initial struggles to gain permission to settle there, Schreuder's moment came in 1851, when Chief Mpande sent to him for medicine. Mpande, however, had no intention of allowing the Christianisation of his people, and the remote Norwegian mission stations that did survive were populated with servants, orphans and persons who found their way there from Natal. Discouragement among missionary ranks was rife, and in 1872, Schreuder himself resigned. The third Lutheran initiative came from missionaries from Hermannsburg, Germany. According to Etherington (1978:36) this mission, in common with its compatriots, "made a transition from anti-imperialism to open support for British expansion". The HMS was a comparative latecomer to the South African mission field, and Behr (1988:90-96), who lists the concerted efforts of several European societies in respect of educating and evangelising South African aborigines, does not even mention the activity of this mission.

The HMS was founded by Louis Harms, a Hanoverian village preacher whose evangelical fervour Etherington says "sprang from German romanticism and nationalism". His strategy was to send out missionaries who would model themselves on the medieval Christian missionaries who brought the Gospel to Saxony. These self-sacrificing missionaries, who were to plant communities in foreign lands, were to be supported by farmers and artisans. Their existence would be communal and equity the rule in sharing the fruits of their labour. Such communities, it was hoped, would serve as models to the heathen, each spawning new settlements as they grew strong.

Initially Harms chose Gallaland in East Africa as the eventual destination of his African mission. He hoped there to find people not under European influence, and who would develop into an independent African church capable of resisting European imperialism. He was furious when he discovered that his first band of missionaries had not arrived in Gallaland, and had settled in Natal which was ruled by Britain. According to Etherington (1978:37):

> In Natal and Zululand the vital elements of Harm's scheme dropped away one by one. Priestly celibacy was abandoned under the prodding of the Berlin missionary Carl Posselt, who argued that the Hermannsburgers would have to scatter in order to be effective missionaries. Isolated men would need the comfort of a family. Communal living lasted only a few years. Its abandonment was dictated not only by the strain of personal relations but also by the requirements of evangelisation.

August Hardeland, the superintendent of the HMS in Natal acknowledged Posselt's position, and recommended scattered mission stations. Under his direction the Hermannsburgers headed for Zululand and the locations of Natal - the last place to look for converts given conditions at the time. Scattering assisted evangelisation, but isolation ensured that stations were scarcely populated. By 1862, the largest of the Hermansburger mission stations could only boast twenty five converts. One further demise in Harms's ideal was that Herdeland segregated Germans from Africans. Etherington maintains that the introduction of specially written African catechumens drew a *de facto* colour line which then became a permanent aspect of Hermansburg operations in South Africa. Not only this, but Harms' anti-imperialism also died in Zululand. In 1869 one of the missionaries was accused of sorcery, and his mission station raided. Neither chiefs Mpande nor Cetshwayo were consulted, and the Hermansburger superintendent appealed to the governor of Natal for support. Cetshwayo was enraged, thereafter displaying special enmity to the HMS. After the Hermannsburgers withdrew from Natal in 1877, the Germans were in the forefront of those demanding British extermination of Zulu power (Etherington 1978:38).

After their arrival in Durban on 2 August 1854, the HMS missionaries began work in the Natal Midlands in the same year. On 19 September 1854 sixteen men arrived at Perseverance, near

Greytown, a farm bought as a mission station from the German Karl Behrenz. This first mission station was named Neu Hermannsburg, reminiscent of the 1842 spiritual revival in Hermannsburg Germany, under Harms. By 1958 mission work among the Zulus in Natal had established 23 mission stations, 82 outposts and 133 preaching points (du Toit 1988:7). From the Neu Hermannsburg community the Lilienthal community was formed in 1898, after the donation of some ground by a Neu Hermannsburger. Ten farmers built a church, which was dedicated a year later. KwaSizabantu mission is connected with this event because of the membership in this community of the Stegen family who were directly involved in the establishment of KwaSizabantu Mission in 1969.

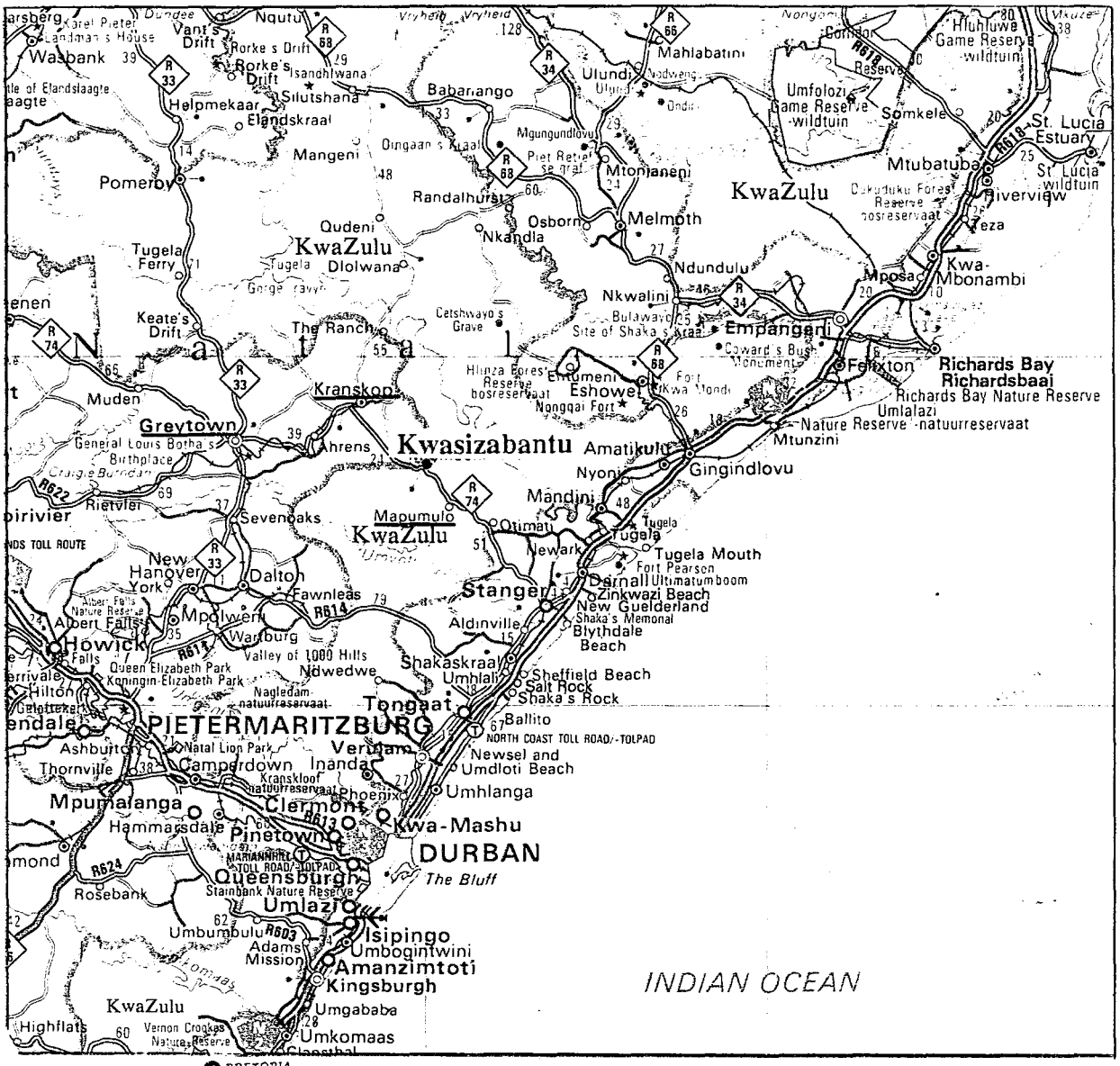
Two years after assuming ministerial duties at the Lilienthal community, Anton Engelbrecht was converted to Christianity. His evangelical conversion and preaching led to opposition from the Lutheran church council. In 1951 he withdrew from the Lutheran Church and opened a Bible School in Pretoria, which later relocated to Claridge, outside Pietermaritzburg. This was known as the 'Bible House'. Many Lilienthal members transferred their membership to this congregation. Partially as a result of Engelbrecht's involvement in the new Pentecostal doctrine of David du Plessis, the Claridge congregation was divided and a doctrinal dispute led to its closure. Engelbrecht returned to Switzerland. It is at this point that Erlo Stegen, a former member of the Lilienthal community, pupil of Engelbrecht and Bible House missionary to the Zulus, assumed leadership (du Toit 1988:13). Stegen's leadership had more in common with revivalism of the non-charismatic variety, than with Engelbrecht's Pentecostalism.

There is no formal connection between Mission KwaSizabantu and Lutheran missions generally, nor the HMS specifically. As an independent organisation, with no affiliations with any established mission body or Christian denomination, it is important to trace the historical and theological links the mission does have with other branches of the Christian church. There is something of a link between the religious traditions and practices of Harms and KSB, however. KwaSizabantu mission station has a strong sense of community for example and has always commissioned and deployed missionaries to operate in other areas both in Africa and abroad.

1.3.2. The Zulu Revival (1966) : Crucible of the Mission

Erlo Stegen had been a Bible House missionary among the Zulu for twelve years. During this time he experienced a personal crisis based on a gap between his personal religious experience and the teachings of the Bible. His spiritual search ended in personal revival at Mapumulo (Figure 1:7) with

Figure 1 Location of KwaSizabantu Mission



Map Taken from:
Road Atlas of Southern Africa.
1992. Johannesburg : Concept Marketing.

a congregation of like-minded predominantly black Christians. Koch (1980) gives considerable attention to this event, which is taken as the initial spiritual impetus of KwaSizabantu Mission. (Events leading up to this spiritual infusion (Koch 1981:50), are well documented in religious and missionary literature. A Dutch Television Documentary [Evangeliese Omroep, 1971] is available describing the origin and development of the mission).

1.3.2.1. The Myth[3]

Two modern theologians, Brunner and Niebuhr (1951 cited in Tinsley 1973a), rejecting what they refer to as Bultmann's (1930 cited in Tinsley 1973b) attempt to mould Christianity into an existentialist brand of relativism and subjectivism, argue that language about God must necessarily take the form of myth. Statements about God, they claim, are not factual, such as a scientist would make, neither are they meaningless statements such as those found in pagan mythology. In this view, the biblical 'myth' is the means of communication whereby a transcendent God makes known his will to man and is therefore a means of expressing what is historical and theological about man's existence (Ramm 1974:85-86). According to Brunner the mythical content in Christianity keeps its historical content intact - to remove the mythical is to strip Christianity of its historicity. By the same token, he argued, Christian and pagan myth must not be confused. According to him myth "is a faltering way to state Christian truth, but it is the best way available" (Brunner undated in Ramm 1974:86). Bultmann located the *kerygma*[4] in biblical myth which requires that the reader penetrate through the myth and lay bare the original kerygma. To accomplish this, Bultmann proposed using his demythologizing programme, which, from the evangelical position, left the New Testament in shreds. It is not possible, nor necessary, for the purposes of this study to dwell on the 'mythical' component of Christian experience. What is necessary, is to locate descriptions and interpretations of the revival event associated with the Mapumulo experience in the broad spectrum of Christian interpretation. Whatever one believes about these events, and whatever has been incorporated in the accounts about them, both the event itself, and the accounts (and critiques) of the event, are important to an understanding of this group of people. Yet the event, missionaries would quickly tell an inquirer, is not the foundation of the mission - it is simply a ratification of the essential belief system of these people. It was an event - an experience that was secondary to biblical revelation. This fact is

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3 The term 'myth' as used in the New Testament always signifies the fiction of a fable (mythos) as distinct from the genuineness of the truth (logos). This is in harmony with the classical (Greek) connotation of the term. Bultmann, rejecting the biblical cosmology of the pre-scientific age, gave new prominence to the term in calling for the demythologisation of the bible. His position leads to the mutilation of Christianity because the supernatural is rejected. Relativism and subjectivism result. Brunner and Niebuhr, on the other hand, use the term to express *the uniqueness of Biblical language to express the historical and theological about man's existence*. I wish to identify myself with the latter position, and use the term guardedly to signify the uniqueness (an historicity) of the event that took place at Mapumulo in 1966.

4 'Proclamation, preaching' as opposed to the *didache* 'teaching' dimension of the Gospel.

important in locating this mission theologically, in the matter of its views about the authority of the Bible.

Reference to the memory of revival among the Zulu, often lead to an assumption being made that such accounts are typical of those belonging to the narrow confines of the fundamentalist wing of the church. According to Ramm (1974:52) the word 'fundamentalist' in association with Christian practice and theological understanding has lost precision in meaning since the emergence of liberal theology. Theologians of liberal persuasion may brand persons of conservative or evangelical persuasion as fundamentalist. There is a certain opprobrium in the use of the word. The word has connotations of emotionalism, anti-intellectualism, and generally serves to elevate the supposed scientific precision of the theologically liberal position, whilst designating rival positions as obscurantist. Originally a Fundamentalist was described as one who ascribed to the nine fundamentals of the World Conference in Christian Fundamentals (WCCF)[5], held in Philadelphia in 1919. Harrison, Bromiley and Henry (1978:233) say it arose to resist modernism, its tenets are not those of any particular Protestantism but that it comprises a variety of groups in line from all the branches of the Reformation. Analysis of the KwaSizabantu Affirmation (1991) identifies much in common between the nine principles of the WCCF. In this the term fundamentalist is not objected to since it is descriptive of a position which takes seriously the fundamentals of the Bible.

Other Christian terminology that has bearing on the theological suppositions of KwaSizabantu mission are the terms 'Pentecostal', 'Charismatic' and 'Neo-charismatic'. Each of the movements associated with these terms are at odds with the Reformed position, which believes in a closed revelatory system - meaning that God has revealed himself in the Bible, and since the canon was closed no further revelation has taken place, nor has been necessary. The Pentecostal Movement's beginning is usually traced to the so called 'Azuza Street Revival' which occurred in California in 1917. Prior to the Californian connection, there is evidence that the movement was brought to America from Europe. The revival was characterised by intense emotionalism and operated primarily among disgruntled members of Methodism. Doctrinally the position advocated a second essential experience that believers had to go on to after conversion, the so-called 'baptism of the Holy Spirit', and the unquestionable sign of this was speaking in tongues (glossolalia)[6], one of the nine gifts mentioned in the letter of Paul to the Corinthians. The movement's requirement of an essential second work of

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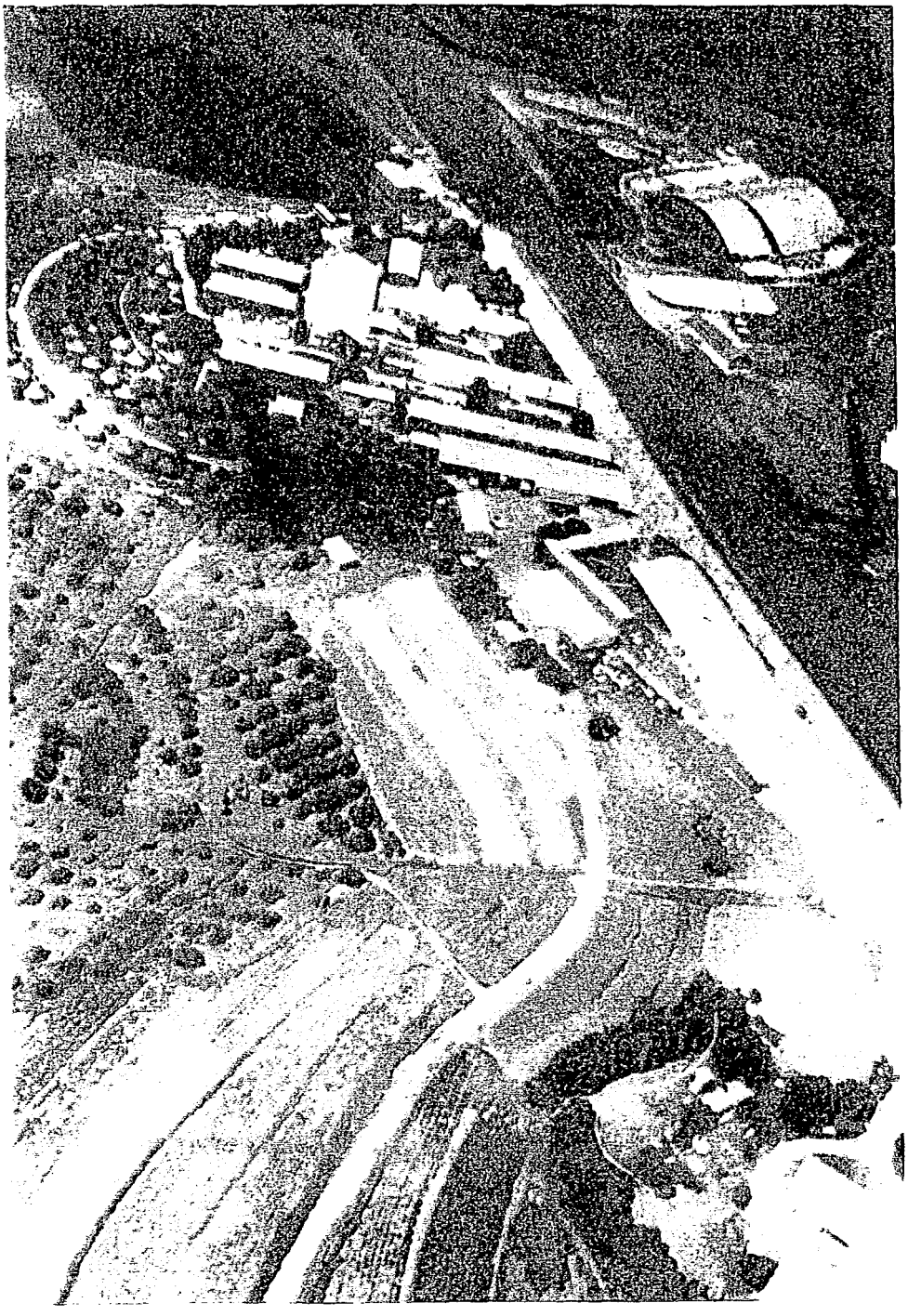
5 This organisation required of its members adherence to nine points of doctrine: (1) the inspiration and inerrancy of Scripture, (2) the Trinity, (3) the deity and virgin birth of Jesus Christ, (4) the creation and fall of man, (5) a substitutionary atonement, (6) the bodily resurrection and ascension of Christ, (7) the regeneration of believers, (8) the personal and imminent return of Christ, and (9) the resurrection and final assignment of all men to eternal blessedness or eternal woe (Harrison 1975:233).

6 Some denominations, such as the Pentecostal Church of the Nazarene, dropped the term 'Pentecostal' at the time to disassociate themselves from the idea that 'tongues' is the sign of the in-filling of the Holy Spirit.

grace, evidenced by tongues is the distinctive characteristic of this position. The Charismatic Movement's origin is associated with Father Dennis Bennett, another American, whose famous 'nine-o'clock in the morning" experience emphasised the gifts of the spirit (charisma) irrespective of whether a person was converted or not. The phenomena of glossolalia was again central, but many, not professing a conversion experience found an ability to practice 'tongues' after this infusion. The charismatic movement was brought to South Africa by David du Plessis in the late 1960's. The Neo-Charismatic movement, associated with John Wiber et al., emanated from Toronto Canada, from a Vineyard fellowship, and spawned a number of spiritual identities, the latest of which is known as the "Toronto Blessing". Phenomena associated with this movement have been various, including being 'slain in the spirit' and 'laughing in the spirit'. All of these movements claim a direct descendency to the event recorded in Acts 2, the beginning of the Christian Church, when one hundred and twenty believers, among them the apostles were endued with power, and the church was conceived. Similarly, each position identifies the historical events of the revival movements under Wesley, Roberts, and Campbell in the U.K. and Whitfield, Edwards, and Finney in the U.S.A., as being in historical continuum with their own. Their assumption is that the phenomena experienced then are of the same spiritual genus as those experienced today. There are many within the church who disagree, who may not take the position of Reformed theology for example, which is totally sceptical of such new revelations 'in the spirit', but who claim that such phenomenon is either of mixed (human and divine), human or neither human nor divine origin. Mission KwaSizabantu does not easily fit into any of the above movements. It does not advocate the essential (almost mechanical) 'secondness' of the infilling experience attested to by the 'gift of tongues' as does Pentecostalism. It does not practice 'tongues' in any divine service (but the phenomenon, or something similar, has been known among its adherents). The mission has consistently distanced itself from phenomena associated with the neo-charismatic emphasis. Possibly the KwaSizabantu position would most likely (but uncomfortably) fit, in the conservative end of the spectrum of the Charismatic Movement. This does not, however, mean that the mission practises as a monastic settlement.

Du Toit (1988:36) describes the mission's establishment at the (now) 340 hec. farm "KwaSizabantu" in 1969, together with its infrastructure. (The reader is referred to Figure 2:11, an aerial photograph of the mission station). It is situated 50 kms from Greytown on the R74 route in the Republic, but bordering on the former homeland KwaZulu (Figure 1:7). A brief account of the beginning of the mission station is now given, together with a perspective on the particular religious myth that is held sacred (but not central) to those connected with the mission. Because most religious services at the mission are taped, an invaluable record exists not only of their doctrinal perspective on Christian teachings, but of thousands of anecdotes relating to the life and events of the mission in general. Examination of those tapes giving account of the Zulu Revival itself tells the story. Soon after

Figure 2 . Aerial Photograph : KwaSizabantu Mission Station



the start of the revival, many 'heathen' Zulus went to the Christians at Mapumulo to seek spiritual help. The first was a Zulu witch who was delivered from demon possession. Stegen says more happened in the two weeks following revival than had happened in twelve years of ministry. The following weeks saw hundreds of Zulus coming for help, and being supernaturally drawn to the revival area[7]. Upon arrival at the revival area, previously unevangelised persons expressed a need to confess sin. Spontaneous physical healing and spiritual deliverance sometimes accompanied confession. These events happened to the complete surprise of Stegen and his co-workers[8]. Many of the initial events had taken place at the home of Friedel Stegen, brother of Erlo, in Mapumulo. The story goes that people arrived at all hours of the night and day. Co-workers found little time to sleep. What had happened? There was no doubt in the minds of the believers, the Spirit of God had come. A new era of ministry began for Stegen and his group. Clearly facilities had to be found where the work could continue (Stegen 1979).

The opportunity existed to establish a mission station at a farm not far from Mapumulo already named 'KwaSizabantu'. A move was made to this area at the end of 1969. A modest 'hospital' was built where bed-ridden seekers could be accommodated. Counselling rooms and other very basic buildings were erected. Today the mission has an 80 bed 'prayer' hospital complete with counselling rooms with no medicine apart from the 'gospil' (sic) (Griffin 1980). There is no prohibition on the use of modern medicine, but the missionaries believe in Divine Healing. There are several medical doctors associated with the mission, and at least one is resident on the station. Dominating the mission station is a large auditorium with a surface area of 5400m² which seats about 10 000 persons. Completed in 1991, this structure under massive arched beams, was built to accommodate the growing numbers of people visiting the mission for daily and special services. This building was valued by Krogscheepers (1985) at R3,5m.

The running costs of the mission give an indication of the magnitude of its present operation. Excluding building operations, salaries for teachers and mission workers, and for running of the mission farm, expenses amounted to an average of R51 265 per month in 1991 (**Table 1 Appendix 1.1:2**). The mission runs its own bakery and computerised dairy producing a full range of dairy

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7 Literature dealing with other revival situations, for example events in the Hebrides revivals of Scotland, claim a similar phenomenon.

8 One account, typical of events recorded in all literature dealing with these events is presented. " A Zulu woman, a witch, appeared unexpectedly at Mapumulo. To Erlo's surprised question of what she was looking for, she answered: "I am looking for Jesus. Can he set me free? I am bound with the chains of hell. Can he break these chains?". Erlo could not believe his eyes and ears. For twelve years he had tried, often weeks on end, to lead a witch to Christ, but to no avail and here suddenly, as if out of the blue, one comes and says that she wants to be set free from the chains of Satan. He asked her: "Who spoke to you?" "No-one", was the answer. "Who brought you the message of Jesus?" he asked. Again she answered "no-one". But she asked, "why all these questions? If Jesus does not set me free now, I will die with hell as my destination" (du Toit 1988:31). The account continues to describe an exorcism and deliverance of the woman.

products. Other major farming activities include chicken, beef and vegetable production. Smaller industries include exporting of Kiwi fruit to Europe and the growing and selling of various specialised foods, such as Shiitake mushrooms, to hotel chains in Durban. Typical of the Hermannsburg attitude of total dependence on God and His resources, offerings have never been taken for the mission. One group calling itself PROAGO Building Project has, however, attempted to raise money for the housing of teachers at the school **(Appendix 1.A:3-4)**. On average the mission fed 1100 people three meals per day, in 1991. This figure increases to 5000 when the mission hosts Christian conferences and special services for children, youth or parents. Any one of these special services or conferences, usually of a week's duration, draws between 3500 and 5000 people. The mission can accommodate in excess of 4000 persons in various types of accommodation ranging from dormitories to rondavels for family units. This figure excludes accommodation in private homes on the mission station, which are regularly made use of.

KwaSizabantu mission attracts visitors from around the world, and from all over Africa. Records in the reception office indicate that the mission enjoys significant international support from conservative Christians. This is reflected in the numbers of people visiting the mission station **(Appendix 1.B:5-6)**. This is no doubt encouraged by the extensive travel undertaken by the mission leaders, co-workers and choirs **(Table 2 Appendix 1.2:2)**. **Appendix 1.C:7-8)** gives examples of international tour schedules and details of visits from foreign and local visitors to the mission.

Theological research has made KwaSizabantu Mission the subject of at least three theses (Basson, 1981, Oosthuysen 1985 and du Toit 1986). Two important works dealing with the subject of the Zulu revival are by Koch (1981) and du Toit (1988). Du Toit (1988:98) provides a comprehensive list of references regarding English and Afrikaans works dealing with the mission. Koch's (1981) work God Among the Zulus (1981) was translated into Afrikaans (1980), German, French and Russian, and he has commented on or made reference to the mission in many of his numerous writings. Koch's studies are of particular interest because they place the Zulu Revival of 1966 which gave birth to KwaSizabantu, in the context of revivals in other world areas, such as those in Canada, and Indonesia (Koch 1972 and 1973).

1.4. Domino Servite School (DSS)

The specific perspective of the mission was determined through an examination of approximately 1500 taped sermons and testimonies of preachers and co-workers. The most concise and explicit statement of beliefs, however, comes from the mission's annual Minister's Conference, and is known as the KwaSizabantu Affirmation (1991) **(Appendix 1.D:9-12)**. On this document, the organisation

Christians for Truth (CFT), which the mission supports, has based much of its endeavour. The document represents a broader spectrum than the mission itself, and is important for an understanding of both the mission and the specific Christian ethos at DSS. The document is clearly an evangelical Protestant Christian polemic, against what is perceived to be the secularism threatening the church in South Africa.

Domino Servite School was established for several reasons. First schooling on the mission station would be convenient for the families of co-workers resident at the mission. Travelling expenses to Stanger and Greytown would be saved. Secondly, mass disruption, secularisation and politicisation experienced in black secondary schools in 1987, forced Zulu co-workers to reconsider the advantages of schooling within the state system. Thirdly, mission leaders felt committed to ensuring effective schooling of the families of co-workers. From these practical concerns, DSS developed into a school that characterises the ethical and spiritual principles of the mission.

The school provides an opportunity for both education and evangelisation of pupils. Many more than the children of co-workers are admitted. Because DSS teachers have a direct relationship with the mission, the school has an unusual opportunity of maintaining its Christian ethos. Rather than the teaching of the Bible in formal RE lessons as the primary means of religious instruction, it is the Christian character of the teacher that is seen as essential for the maintenance of the school's Christian character. Formal teaching of Christianity (apart from the example of the teacher) is confined to Gospel proclamation at morning assemblies. Religious education with a typical apologetic approach is not part of the curriculum. The Christian attitude and performance of the teacher is strictly monitored, and yet is done so in a non-threatening way. Apparently teachers experience this type of accountability as assisting their personal development both spiritually and professionally. It is hoped that this process, together with the proclamation of the Gospel, will ensure that the school maintains a vital evangelical experience rather than an adherence to a formalised creed. This commitment to practical Christian living and training is expressed in many mechanisms within the school organisation that equate effective education and spirituality. (**Appendix 1.F:14-21** provides a brief photographic account of some aspects of school life at DSS.)

1.5. Christian For Truth (CFT)

It is probably true that all teachers at the school, and the majority of senior school pupils are members of CFT. At the heart of this organisation is the theological Affirmation, mentioned above, that has become the explicit statement of the theological and missiological views of at least the mission, apart from any adherents it is accumulating through the organisation CFT. (**Appendix 1.E:13** provides a

copy of CFT's Statement of Faith.) Membership in this organisation is dependent on interested persons identifying with the Statement of Faith by signing a document similar to that found in **Appendix 1.E:13**. This organisation, which claimed 65 000 members world wide in 1995, is growing in support. It drew over 3 000 members at the September 1991 conference, including members from France, Australia, the Netherlands, Germany and Switzerland who had travelled from these areas especially for the conference. Of notable importance in the Affirmation, is the influence of Reformed theology which upholds, as one of its central tenants, the responsibility of the state to support and protect the Christian church. This may be part of the reason for the organisation's vociferous opposition to the "Draft Declaration on the Rights and Responsibilities of Religious People" put out by the inter-faith movement which became apparent in South Africa in 1992 (Beyerhaus 1992). This movement seeks to democratise religion in South Africa, with the intention of securing equal status for all world religions. Christians for Truth produced a document which clearly disassociates itself from the "Draft Declaration". Its position was explained further in a TV debate (Streetwise: 1992), when representatives of the organisation argued against the inter-faith movement. The influence of the Affirmation in church life generally in South Africa is developed further in Chapter Seven (see also **Appendix 1.G:22**). Basically the document rejects the secularisation feared to have subverted the church because of the influence of Marxist doctrine embraced by some within and outside of the various groups making up the South African church fold. The *Kiaros Document,* which questioned the institutional church's condemnation of 'all violence', in particular is rejected by CFT.

The reference to CFT in this chapter and its centrality to the mission, attempts to shows that a specific, definable ideological point of view fundamentally informs and influences the Christian ethos of DSS. The mission is far from being an exclusivist monastic settlement. Evidence suggests that a healthy participation in political and religious debate, on an informal level, reflects an active participation in South African life and culture. What Kunene (1991) has written, attempting to critique liberation theology, could probably be taken as reflecting the mission's concern to reject the secularisation of South African society, under the guise of democratisation. His essay attempts to do this without reinforcing the right-wing politics usually associated with this opinion. Historically, the racial integration of the mission station, and its management, has stood in opposition to the practice of apartheid theology and politics for the past twenty five years.

1.6. Conclusion

An understanding of the link between the mission and its school is necessary for this study as a means of presenting both the dynamic and the diverse nature of the milieu that informs and contributes to the school at KwaSizabantu. The school was specifically created to perpetuate the spiritual standards

and ethos of the Christian Gospel as understood and practised by the mission.

Domino Servite School has been considered a disadvantaged school. An article in Focus on Education (1991:3) lists problems the school has. It has no funds to purchase equipment for technical classes, it is unable to pay teachers' salaries equivalent to government scales, and suffers from a shortage of teaching aids, library books etc. The same article claims that this school is non-elitist because it does not follow a policy of selective enrolment based on academic ability or monetary resources of parents, children fail and have to repeat classes, and it follows the syllabuses of the (now defunct) Department of Education and Training (DET). Whether or not DSS is in fact a disadvantaged school, and that it is non-elitist will have to be examined as this study progresses. As Bennett (cited in Focus on Education 1991:3), one time Secretary of the United States Department of Education said "The notion that property and bad schools are inevitably linked is a prescription for inaction. It is a self-fulfilling prophecy of despair and it is flat-wrong". School effectiveness criteria used to assess any school, or system of which it is a part, will need to take cognizance of the wider social, political and economic context which inform its existence and functioning. This is especially true in South Africa where the massive work of reconstruction can now begin in earnest. Among other interests, this thesis will attempt to examine the sense in which DSS may, or may not be described as an effective school that has made efficient use of its resources during the difficult period that has forged it. From this a judgement will be made as to the educational effectiveness of the mission in contributing or otherwise to the building of a valid South African nationhood. In order to ascertain this, the sense of rurality associated with the school, the essence of its mission with its diverse pupil body, and relationship to the national education agenda, must be examined. It is to the task of defining the evaluation design that attention is now given.

CHAPTER TWO
TOWARDS A RESEARCH PARADIGM
CONCEPTUAL PERSPECTIVES INFORMING EVALUATION DESIGN

2.1. Introduction

This chapter aims to provide a theoretical statement that informs the particular evaluation approach adopted in the present study of Domino Servite School. Central to this aim has been the need to justify the attempt to evaluate the institution with reference to factors internal and external to its functioning. There is no single summation process or measurement, however, that will evaluate an entire institution as complex as a school. This was established by the OECD (1989) in its findings: "The assessment of quality is...complex and value laden. There is no simple uni-dimensional measure of quality". Clearly the complexity and need to expose the value-specific nature of evaluation necessitates both internal and external evaluative criteria being applied. In the present study a **multi-method or triangulation approach** was used with the intention of obtaining a cross-sectional view of schooling quality at DSS. Chapter two therefore offers a literature review of evaluation issues relevant to an internal investigation of DSS. In order to contextualise this internal evaluation, it was necessary to place the study in the general South African context. Chapters five, six and seven therefore offer a review of issues impacting on the resultant internal investigation of DSS, from an external point of view.

2.2. ISSUES IN FORMAL EVALUATION

Osborne (in Davies, Ellison, Osborne and West-Burnham 1990:153-155) highlights three issues relevant to formal evaluations worth noting in this illuminative study. First, since all evaluation is primarily concerned with doing things better, it is essential to distinguish between **effectiveness** ("doing the right things") and **efficiency** (or "doing things right"). Evaluation design must be congruent with the effectiveness concept being used, and this in turn should be rooted in the particularistic perspective that defines the uniqueness of the evaluation situation itself. Effectiveness is often a shifting, dynamic concept, and efficiency more static - consistently concerned with doing the right things with the available resources. Secondly, formal evaluation is beset by what Osborne (in Davies et al., 1990:154) calls a **"type of syllogistic thinking"**, which assumes that in leading to an awareness of problems, evaluation ipso facto leads to improvement. In reality, especially with accountability evaluation, we simply learn to live with the problems rather than solve them. Thus another (informal) level of evaluation is allowed to intervene and over-ride formal evaluation. The third concern raised by Osborne (in Davies et al., 1990:155) is in what he calls the **"Cinderella**

Paradox" : "Of all features facing managers or teachers...none has been more frequently...invited to the management ball in the last decade than evaluation - and none so obliged to leave early". At the point evaluation can be useful, time or resources require her expulsion.

Osborne's "efficiency/effectiveness" evaluation dichotomy corresponds, in chapters two, five, six and seven of the present study of DSS, to the "internal/external" distinction made in the introduction to this chapter. Chapter two examines issues relevant to the internal functioning of DSS; chapter five looks at issues impacting on the school from an external point of view. Throughout this illuminative study, there is concern to expose those layers of informal evaluation intruding on the present formal evaluation attempt. The extent to which the evaluation will offer its subjects and audience relevant or acceptable information, in terms of either effectiveness or efficiency criteria, will no doubt govern the time Cinderella spends at the ball.

When formulating an appropriate "evaluation design", the interrelatedness of the concepts *effectiveness* and *efficiency* should be stressed, according to Osborne. First, the latter is the derivative of the former, and is meaningless without it. Second, unless an evaluation is correctly located, it will be incongruent with the idea of effectiveness being evaluated. Evaluation location has to do with whether an investigation is evaluating school outputs, a school's process, or its inputs as a means of measuring effectiveness. It is necessary, then, to define the effectiveness concept to be evaluated, and secondly, to select the location (or combination of locations) which will illuminate the concept being explored. Osborne (in Davies et al., 1990:165) cited Cameron's (1980) frameworks for assessing effectiveness as a useful alternative to designs attempting universalistic concepts of effectiveness. The advantage of this model is that it leads to a concept of effectiveness that is dynamic, making use of selection. Cameron's framework operates within the following parameters:

(1) From whose *perspective* is effectiveness being judged? Different constituencies make use of different evaluative criteria.

(2) On what *domain* of activity is the judgement focused? Schools operate on different domains. Effectiveness in one domain may conflict with perceived effectiveness in another.

(3) What *level* of analysis is being used? Individual, the whole school or a sub-system?

(4) What is the *purpose* of the evaluation? Whether for accountability or improvement, effectiveness constructs will differ accordingly.

(5) What *time-frame* is being employed? Validation of any assessment is time-specific. Academic performance assessment may require long periods; some organisational processes, a shorter time-frame.

(6) What type(s) of *data* are to be used? Objective or subjective? Use of data depends on operative perspectives.

(7) What is the *referent* against which effectiveness is judged? Osborne (in Davies et al., 1990:168) modifies Cameron's goal-related reference mould. Instead he opts for Dennison's (1978) education audit which made use of three reference points : (a) an absolute standard, or (b) comparison within or without the institution, or (c) the direction and extent of change.

The significance of this framework is not in its use as a particular approach to evaluation of effectiveness, but rather as a guide to establishing a relevant effectiveness construct. Osborne (in Davies et al., 1990:168) believes that whilst the seven factors are interdependent, point 1 and 4 act as controlling influences. This means that the domain focus (2), level of analysis (3), time frame (5), types of data (6), and referents (7) are functions of perspective (1) and purpose (4).

The evaluation *perspective* in the present case study initiates from the researcher's concern to evaluate DSS as a teaching institution. The *domain* of activity upon which the judgement is focused relates to teacher appraisal emerging out of classroom research. An important component of this aspect of evaluation is the curriculum: formal, informal and hidden. The provision, activity and influence of DSS is therefore examined. This has necessitated the use of the "whole school" model as the *level* of analysis. The *purpose* of the evaluation was to explore the extent to which this may be regarded as an effective, and/or, efficient "new private" school. The research *time-frame* is limited to what could be gained through short periodic visits to the school by the researcher (1990-1995), and on one occasion, an observation team's visit and assessment of teaching practices at the school in 1991. The choice of DSS was not a random selection of a new private school, but the school was chosen because of attention it received through the media after what was reported as exceptional external results in 1990. The evaluation pays attention to triangulation *data*[1], which are both subjective (ethnographic) and objective (nomothetic). Important *referents* against which effectiveness is judged relate to the ongoing debate in South Africa around rural education and development, multicultural, multiracial and education for nationalism, and also the private schools debate.

2.3. WHOLE SCHOOL EVALUATION

Part 2.3 of this chapter involves an examination of three interrelated aspects. **Conceptual analysis** of "whole school" evaluation, evaluation in general and educational evaluation informs the study about what is meant by "evaluation". Further issues in formal evaluation are also reviewed. This is clarified

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1. McFee (1992:215) differentiates triangulation between *methods* (in which mutual validation is sought) and triangulation *within a method,* (when data are built-up from inputs of various perspectives and one issue is addressed).

by additional analysis of evaluation design and examples of specific design are discussed. Paradigm distinctions are drawn between normative (positivistic) and interpretive (anthropological) evaluation approaches to indicate the direction in which the present study tends. Case study research, and the limitations of this approach is the final examination in this conceptual analysis section. This is followed by a study of **Models in whole school evaluation.** In the final section of part two of this chapter, specific (British) **examples of case studies** conducted in whole school evaluation are mentioned.

2.3.1. Conceptual Analysis

The present research belongs to the genre of evaluation research theory known as "whole school evaluation". Both of the concepts "whole school" and "evaluation" relate to the ideas about "effectiveness" and "efficiency" already mentioned. Barnard's (quoted in Beare, Caldwell and Ross, 1989:11) claim that "An action is effective if it accomplishes its specific objective aim", is well known. Effectiveness in this view, is to bring something about, implying deliberate action. But there is a difference between "effectiveness" and "efficiency", although both share a common Latin derivation which implies accomplishment. "Efficient" implies productivity, and lack of wastefulness. The point of this is that a school can be effective and also inefficient, achieving its objective, but at too high a price. Similarly, a school can be efficient, but ineffective, careful in its use of resources, but obtaining poor results. Likewise a school can be both efficient and effective, but not excellent, relatively speaking, when compared with other schools. Finally, Beare says, a school can be neither effective nor efficient, unless it has objectives and targets it strives to achieve (Beare et al., 1989:11-12). Shipman (1979:3) considers evaluation as being possible only after objectives have been considered.

2.3.1.1. 'Whole School'

Jackson and Hayter (quoted in Harlen 1978:114) use the term "whole school" to describe "**all the educational provision, activity and influence of the institution**". The perception of "whole" depends greatly on the viewpoint of any observer and such a viewpoint will influence the choice of evaluation designs.

Several assumptions which are basic to school evaluation (whether school self-evaluation or whole school evaluation) and which serve to clarify the scope of the present evaluation, are listed by Simons (in Lacey and Lawton 1981:119-120). The first assumption is that organisational understanding promotes improved classroom opportunity and experience. Therefore what is needed is systematic

study which will determine the extent to which a school provides the quality education it claims to provide. Beyond this, study of school policy will identify shortcomings that can be improved. Many policy issues, (e.g. remedial facilities), are inter-departmental concerns and therefore require collective action; some learning experiences, such as extra-mural activities, need the appraisal of the whole school. A final assumption is that self-study promotes professionalism. Simons (in Lacey and Lawton 1981:132) also suggests three main arguments which underpin a sound understanding of process evaluation for a "whole school" evaluation: (1) evaluation should be a continuing part of professional practice; (2) there needs to be a distinction between evaluation for professional concern and evaluation for accountability; and (3) in time, such evaluation could lead to a type of accountability consistent with professionalism. Jackson and Hayter (in Harlen 1978:115) see evaluation in relation to the whole school as including "the gathering, analysis and interpretation of a wide range of evidence relating to various aspects of the school's aims, functions and achievements".

Before evaluative design appropriate for 'whole school' evaluation can be considered, attention needs to be given to the idea of "evaluation." In what follows, general concepts of evaluation will be outlined, with the aim of establishing the theoretical background for the 'whole school' evaluation approach and design used in the present study. General definitions of evaluation are first given, followed by definitions relevant to educational evaluation.

2.3.1.2. 'Evaluation'

Irwin's (1990) notes on evaluation, and Brinkerhoff, Brethower, Hluchy and Riding's (1983) article, provide a useful variety of general definitions on evaluation. **Stufflebeam** (quoted in Brinkerhoff et al., 1983:xv) with others on a joint committee, describe evaluation as "the systematic investigation of the worth or merit of some object". **Provus** (quoted in Brinkerhoff et al., 1983:xv) defines evaluation as "the comparison of performance to some standards to determine whether discrepancies exist". **Dewey** (quoted in Irwin 1990) says "Reflective thought is the active, careful, and persistent examination of any belief, or purported form of knowledge, in the light of the grounds that support it and the further conclusions towards which it tends". **MacDonald** (in Irwin 1990) says, "...it is the mark of a good evaluation report (when) it is inconclusive in the sense that it will support divergent judgement".

2.3.1.3. 'Educational Evaluation'

Definitions specifically relating to educational practice bring this study into sharper focus. **Tyler**

(1949:105-6) saw evaluation as "the process of determining to what extent the educational objectives are actually being realised". Whilst most agreed with this judgemental definition of the term, Nevo (1986 in House 1986:21) cites The Stanford Evaluation Consortium who had a different view. Represented by Cornback et al., (1980:14) this group saw evaluation as "a systematic examination of events occurring in and consequent of a contemporary programme - an examination to assist in improving this programme...". **Bloom** (quoted in Irwin:1990) defined evaluation as being "concerned with securing evidence on the attainment of specific objectives of instruction". **Munro** (1977:iv), in a study relating specifically to issues in British educational evaluation, uses a definition attributable to **Elley** (quoted in Munro 1977:iv) as "the collection, analysis and reporting of information about the effects of an educational innovation, with a view to making judgements and decisions about it". Here evaluation is linked with "innovation", or "a deliberate attempt to improve educational practice". **Parlett and Hamilton** (quoted in Irwin 1990) also link their definition to innovation by seeing evaluation as "aim(ing) to study an innovatory programme, its operation, influences on it in different situations where it is applied, the opinions outsiders hold on it, its most significant features and its most significant effects". The **Phi Delta Kappa National Study Committee on Evaluation**, (PDKNSC), represented by Stufflebeam (1971:38), defines evaluation from the understanding that the educational establishment is in a constant state of flux resulting from the interaction of internal and external forces. Internal forces represent the extent to which objectives are being met, and external forces are the social, cultural and technological pressures that determine objectives within the school. In this view, evaluation helps to identify these forces and assists in the creation of strategies that save the institution from "blind reaction" to them. More recently, Hopkins (1989:3) has tried to link evaluation with development saying evaluation has "utility only in so far as its outcomes enable...improve(ment) (of) the substance of...educational programmes and the quality of the teaching learning process...". He built on Stenhouse's (1975:122) argument that "Evaluation should, as it were, lead development and be integrated with it" saying that the merging of the two leads to new opportunities for the educational process".

An earlier definition that has resulted from the work of the PDKNSC (Stufflebeam 1971:38) has significant implications for evaluation design and implementation: "Educational evaluation is the **process** of **delineating, obtaining,** and **providing useful information** for judging **decision alternatives**". The focus of this kind of definition is on the meaning of <u>value</u> in evaluation, and this in turn relates to educational quality.

2.3.1.4. 'Quality'

Lawton (in Ribbins and Burridge 1994:2) makes the point that the notion of "quality" is related to

ideological perspective. In thinking about education in the UK, for example, he says that there are four primary views on education. The **privatisers** influenced by laissez-faire capitalism, would leave everything to the market. For them quality is something you pay for. Parents would have the right to pay for whatever level of schooling quality they require. The **minimalists** (or segregationalists) hold to a mixed economy: the state would provide basic schooling, and additional schooling would be purchased. They therefore advocate two types of quality - one level for those who pay, and another for those who don't. The **Pluralists**, with their notion of "parity of esteem" are concerned to outdo the independent schools in their provision of state schooling. Within state schools they would envisage different kinds of quality for different kinds of pupil. The **comprehensive planners** seek the reorientation of the curriculum to adjust to the needs of mass education. For them the question of quality requires "high quality for all".

The issue of quality involves both quantitative and qualitative dimensions. Not only is the matter of quantity (how much and how broadly education is provided for a population) but what type (the curriculum) is of concern. The OECD Report (1989:9) states of education : "How to improve its quality raises fundamental questions about societal aims, the nature of participation in decision-making at all levels, and the very purposes of the school as an institution". How educational quality is understood will also depend on the particular research approach used. This in turn relates to an understanding of the relationship between evaluation and research. Basic to all three concepts - evaluation, quality and research, is the notion of accountability.

2.3.1.5. 'Accountability'

To be accountable not only means to be "held to account", but also to "give an account". Evident within these elements is the social dimension of control relations which protect and promote values that are (believed to be) central to institutions. Being called to account implies that what has been provided will be evaluated and judged according to some standard. The evaluative nature of accountability stimulates a discussion about values, beliefs and purposes. Parties in the accountable relationship are forced to clarify "assumptive worlds" (Ranson in Nuttall 1986:88). Evaluation is therefore prerequisite to accountability although it is not necessarily tied to accountability (Kogan 1986:33). Nuttall (1982 cited in McCormick and James 1983:7), sees the concepts of evaluation and accountability as so interwoven as to make them indistinguishable.

Proponents of accountability stress that it can be used to identify effective schools as well as effective teachers (Barro 1970:269). Those opposing the movement stress the large number of variables in pupil performance: from socio-economic background and environment to peer group pressure and

availability of resources. Their concern is for the trend of treating education as a commodity, or as a "series of inputs and outputs" (Barro 1970:270). Humanists reject this notion of a close relationship between accountability and behaviourism evident in performance objectives, stressing the importance of learning skills within the entire social orbit of the child.

Ranson et al., (in Nuttall 1986:89-91) distinguish between **professional** and **market** accountability. Professional accountability focuses on schooling processes influencing the entire educational experience of learners offered by the (entire) curriculum. The professional response to the demand for greater accountability in education is to encourage self-evaluation and to deflect attention from examinations. Market related accountability concentrates on attainment and performance rather than process. They claim the professional model distorts the essential purpose of an institution. For the market model, the institution is best judged by the market place. Perhaps the crucial issue in the accountability debate is whether the pressure it generates can be harnessed so that "accountability works for us instead of us working for accountability" (Ornstein and Talmage 1978:21).

2.3.1.6. 'Evaluation and Research'

Brown (1980:35-39) offers a study which emphasises the fact that case study research in the social sciences has evolved differently from factors constraining the evaluation researcher. This helps to clarify any valid distinction between research and evaluation. Whereas the social scientist reports to his peers, and not to his subjects, the evaluator works in situations that are more politically intense. The people he studies may be part of the audience he reports to. He may find himself in a situation where he must account for his research in terms which are outside his own constraints and values as a researcher. As such, the pressure to reconcile research and practical affairs is "more urgent and compulsive" than it would be for a pure research scientist (Brown 1980:35). Brown claims that evaluators have tended to find the usual notions of educational research lacking when they have been applied to evaluation problems. His point, however, is that both evaluator and researcher enter into the political arena because the knowledge that both generate is often the basis on which power is legitimated. In education, knowledge is not only the basis of power, but it is the medium through which power is exerted.

The political nature of evaluation has been explored by MacDonald (1976:133-4) when he outlined three models by which evaluators can operate. **Bureaucratic evaluation** is an unconditional service to government agencies. The evaluator accepts the values of the hierarchy, his research is credible to policy makers and may not be open to public criticism. He performs a 'service', he provides a 'utility' and he is concerned with 'efficiency'. **Autocratic evaluation** offers external validation of

policy in exchange for compliance with its recommendations. The power base of the researcher is the research community. The key principles are 'principle' and 'objectivity'. **Democratic evaluation** operates as an information service to the community. The democratic evaluator recognises value pluralism. He acts as a broker in exchange of information between groups who want knowledge of each other. His report is non-recommendatory. He engages in periodic negotiation with sponsors and programme participants, and his key concepts are 'confidentiality','negotiation' and 'accessibility'. It is the democratic mode of evaluation that is of interest in this research. The case study researcher is placed in the position of having to negotiate his interpretations with those involved in the study. This, however, is a conservative mode because it may (even unwittingly) offer support to the status quo. Brown (1980:38) says "democratic evaluation ought logically to attract support when a threatened system appears capable of being shored up by a restatement of consensus values". Evaluation case studies, in the democratic mode, have a distinctive commitment to feeding information to participants in the field. The democratic evaluator's concern is less with generalising than with reporting accurately. The 'generalisability' problem can be ameliorated if the initial audience comprises the study participants. Thus a final report becomes a report on the process of the research. The present evaluation may provide the school with some rationale with which to examine its particular identity as a private Christian institution.

2.3.1.6.1. Categories of Evaluation

Issues relating to the approach of pure research and evaluation research, together with the variety in definitions of evaluation and how they have been categorised, suggests the complexity of evaluation practice. The **Evaluation Research Society Standards Committee** has identified six categories of evaluation. These have been defined (ERSSC as quoted in Patton 1987:44) according to the purpose of the evaluation effort and also the activities that are stressed in each. They are known as: (1) Front-end analysis (feasibility analysis); (2) availability assessment (feasibility of evaluation approaches); (3) Formative evaluation (developmental process); (4) Impact evaluation (summative effectiveness); (5) Programme Monitoring (compliance with policy, tracking of services); and (6) Evaluation of evaluation (evaluation audit). The **National Academy of Science** has listed the different purposes served by evaluation more specifically (Raizen and Rossi 1981, cited in Patton:1987): (1) needs assessment; (2) basic research; (3) small-scale testing; (4) field evaluation; (5) policy analysis; (6) fiscal accountability; (7) coverage accountability; (8) impact assessment; (9) economic analysis. Stake (1976:79-82) uses the ideas of Scriven (1967), and Worthen and Sanders (1973), to list the most common dimensions for classifying evaluation designs. Distinctions are made between: (1) formative and summative; (2) formal and informal; (3) case particular and generalisation; (4) product and process; (5) descriptive and judgemental; (6) preordinate and responsive; (7) holistic and analytic; (8)

internal and external. These are important distinctions for the present research.

Critical to whichever evaluative design is being employed, is the collection and interpretation of data. Attention is now given to issues about, and approaches to, the gathering of data. Two broad models of research, the normative or positivistic, and anthropological or interpretive are described. This is followed by an examination of two models in evaluation research representing these two general research perspectives: the Agricultural-botany and Illuminative models.

2.3.1.6.2. Evaluation Design Paradigm

Effective evaluation research foresees problems and is aware of its own limitations through sound planning, according to Isaac and Michael (1982:1). Correct use of data is imperative. Apart from deficient integrity (such as has now been proved in the case of Sir Cyril Burt [Gillie 1978:688-694] in the great IQ fraud, for example), the greatest problem in research in the social sciences, is the misuse of data.

The influence of positivism in social science, or the application of the principles of natural science to the affairs of man, has led to a sharp distinction being made between social and natural sciences. Giddens (quoted in Cohen and Manion 1989:26) says social science, unlike natural science "stands in subject-subject relation to its field of study, not a subject-object relation; it deals with a pre-interpreted world in which the meanings developed by active subjects actually enter into the actual constitution or production of that world". The alternative approach to positivistic social science makes use of an anthropomorphic concern to model man as he really is, through attention to social episodes. Analysis of these is known as the **ethnogenic method**. Its primary concern is to understand the ways in which a person construes his own world. By doing so it is able to understand what a person was doing in a particular episode.

The use of ethnography in educational research has given rise to several criticisms against this approach. Its preoccupation with detail at the expense of theoretical perspective is a major concern. Its tendency to degenerate into mere description is also problematic. Both of these tendencies have committed this type of research to micro-issues. Hammersley (cited in May 1994:49) attributes this to ethnographic preoccupation with a "reproduction model" of research. In describing a social setting "as it really is", they assume that an objective account, or common sense reality is being portrayed. The problem is that the power relations of the wider society that shape the setting are being ignored. May (1994:49) argues that ethnographic accounts need to identify and acknowledge their own theoretical perspectives, and whilst emphasizing the centrality of human agency and culture-specific

knowledge, they ought not lose sight of the link between theory and data. He calls for a more critical ethnography, akin to Lutz's (1984 in May 1994:51) macro-ethnography. As Chilcott (1987:209; cited in May 1994:51) argues:

> the focus of school ethnography needs to be more diachronic, focusing on the socio-cultural processes within and outside the school that create the situations within the school...A school culture can no longer be understood as contemplating its navel...The ethnographer must develop more of a holistic perspective that focuses upon the interdependence of variables affecting the school - upon structural causes of change within the organisation.

Quantz (in LeCompte, Millro and Preissle 1992:467) clarifies the difference between traditional ethnography, and ethnography that is described as "critical". In the former, the empirical re-presentation of a native life world is the aim; in the latter, the aim is to show how the political, social and material disempowerment of a group is manifested in its cultural formations. The difference is between generating descriptions, and clarifying how material relations are manifested in differing life experiences. The impact of such research would be that school case studies would illuminate the processes that the macro-forces of the wider society force upon the system through the experience and perceptions of the subjects. A dialectical relationship between the social structural constraints on subjects and the autonomy of human agency, would stimulate the study of interaction between choice and constraint, and illuminate questions of power. May reports Anderson's (1989:253 quoted in May 1994:52) concession that critical ethnography's "agenda of social critique attempt(s) to locate...respondent's meanings in larger impersonal systems of political economy, and the resultant front-endedness of much of the research raises the validity issues beyond the mainstream naturalistic research". But as Rex (cited in Cohen and Manion 1989:36) says, it is not necessary to limit ourselves to the social reality constructed by the players themselves. For critical ethnographers there is scope for reflectivity incorporating a dialectical process between the researcher's constructs, the informant's constructs, the research data, the researcher's ideological ideas and the structural/historical forces that shape the setting (May 1994:54).

Merton and Kendall (cited in Cohen and Manion 1989:42), make an important point in bringing together the two broadly differing types of data likely to derive from normative (positivistic), and interpretive (anthropological) research. In normative studies, data confirms or rejects pre-specified hypotheses. In interpretive studies, data are the source of hypotheses and precede any theorising or interpretation that takes place. These writers stress that the social scientist must abandon the choice between qualitative and quantitative data, and must opt for a combination of both, making use of the most valuable features of each. It becomes critical to determine the point at which either must be used, however.

In looking beyond the tensions between the positivist-interpretivist "split", Howe (1992:243), on the other hand, reminds us of the limitations of both: "positivism is untenable and interpretivism is incomplete". He labels the epistemological perspective that supplants them as "compatibilism", a position that borrows from both worlds:

> In very broad strokes, compatibilism borrows from the natural science model by acknowledging the uneliminable role of *mechanistic* explanations (explanation in terms of unwitting, unseen, and unplanned causes) of social structures and individual behaviour, like the workings of the economic system; compatibilism borrows from the interpretive system by acknowledging the uneliminable role of *intentional* explanations of social structures and individual behaviour, like the reasons parents might give for sending their children to a fundamentalist school.

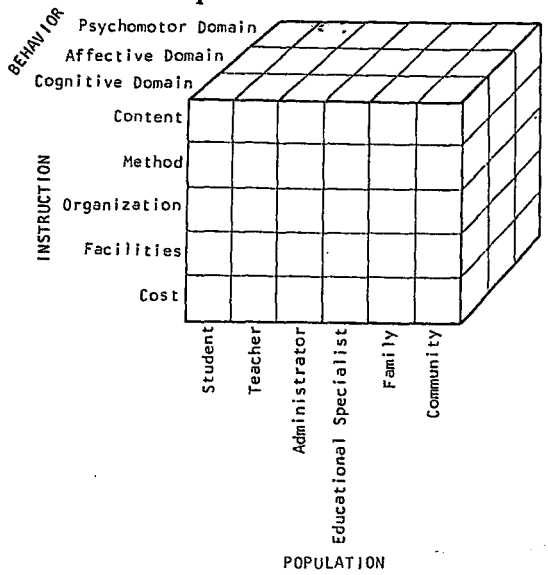
The danger of positivism is that it approximates technical control in its passion to discover mechanistic causal regularities; interpretivism, on the other hand, cannot bring forth "undistorted communication" because it fails to take into account the structural features that have been unwittingly internalised by actors. In particular, interpretivism predisposes researchers to relativism which allows no space for *external* criticism of the social order, "in the sense of criticism that had not occurred to the actors in question and with which they might not agree" (Howe 1992:249).

The present evaluative study of DSS has attempted to make use of both the normative and interpretive (ethnographic) techniques. Questionnaires were used as heuristic devices together with structured interviews. These have been influenced by those developed by the EPIC Evaluation Centre, and also that by Jackson and Hayter (in Harlen 1978:116). Participant observation techniques made use of interaction analysis techniques, themselves balanced by self-evaluation and internal investigation.

The EPIC Evaluation Centre in Tucson Arizona (Stufflebeam 1971:242), provides a framework by which evaluators can gather information on forces influencing student achievement and which reflects a wide spectrum of relevant variables **(Figure 3:29)**. Used as a heuristic device, it is useful in reflecting the interaction of variable combinations and leads to a holistic analysis of the instructional programme. It is an example of a device that is amenable to a synthesis of both normative and interpretive data collection.

Figure 3

The Epic Evaluation Model



Another heuristic device is given by Jackson and Hayter (in Harlen 1978:116). It has six components useful for 'whole school' evaluation: (1) communications system; (2) curriculum system; (3) guidance system; (4) staff development; (5) pupil-parent involvement; (6) basic considerations. Questionnaires 01 and 02 (**Appendix 2.1:2 and 2.2:17**) used in the present evaluation, have made use of a modified version of this profile.

Whichever data collecting device is used will be greatly influenced by the information that is required. This in turn is dependent upon the specific type of research being undertaken. Evaluative research generally distinguishes two paradigms, the classical or so called "**agricultural-botany**" paradigm, and the "**social-anthropology**" paradigm (Parlett and Hamilton in Tawney 1976:141). These are examples of normative and interpretive research perspectives, respectively. The distinction is crucial for the purpose of the present study, since it tends in the direction of the latter.

2.3.1.6.2.1 Agricultural-Botany Model

The agricultural-botany evaluation model is an assessment of programme effectiveness in terms of whether or not it has met required standards according to preconceived criteria. Such an approach presupposes a programme that is objectively verifiable by numerical analysis. The shortcomings of the agricultural-botany model according to Parlett and Hamilton (1976:142-143) are, first, the expense of using large, randomised samples requiring major data-gathering exercises. Secondly, because of the need to pre-specify goals, there is a danger of ignoring the dynamic interplay of variables that emerge during the process of evaluation. Thirdly, the problem of imposing arbitrary restrictions in a study assumes that quantitative data are more objective. Fourthly, this model, in the view of Parlett

and Hamilton, often ignores specific, local contexts. Finally, believing in the "objective truth", evaluators fail to give cognizance to the interests of the diverse participants, subjects or sponsors. Dachs (1990:359) has similar reservations about the agricultural-botany, or psycho-statistical and objectives approach, as it is sometimes called. His criticism is that this approach possesses tendencies to over-simplify statistical analysis within a consensus model. Such simplification reduces phenomena to the researcher's own level of understanding thereby misleading him to perceive education as a less complex reality than it is.

2.3.1.6.2.2. The Social-Anthropology or Illuminative Model

This model (Trow cited in Parlett and Hamilton 1976:144) aims to discover and describe the innovation from a participant's perspective. It constitutes an important element in the present evaluation of DSS. This model is not concerned primarily with measurement, and makes extensive use of two concepts: the "instructional system", and the "learning milieu" (Parlett and Hamilton in Tawney 1976:88).

The **instructional system** is the formalised (and therefore idealised), statement found in prospectuses, reports and catalogues of institutions around which the traditional evaluator builds his evaluation. The normative, traditional evaluator examines these with the intention of discovering the project's goals, objectives or desired outcomes. The problem with such an approach is its failure to see that instructional systems undergo frequent modifications. The evaluator who does not recognise this, works with a static ideal far removed from the real world of the participant. By using the second concept, the learning milieu, the evaluator crosses the divide between abstract or static, to the dynamic reality of variable interaction. The **learning milieu** represents a nexus of cultural, social, institutional and psychological variables. The interaction of these produces a unique environmental filter directly influencing the teaching and learning styles. Innovative projects, whether research orientated or otherwise, cannot be separated from it. In simple terms, teaching and learning is influenced by the specific procedures in use, be they assessment, timetabling, class constitution, or library facilities etc. The learning milieu is essential for understanding the interdependence of teaching and learning, and for connecting intellectual changes in learners with the environment in which they learn.

There are three characteristic stages in illuminative evaluation: observation, further inquiry and then explanation. Parlett and Hamilton (in Tawney 1976:93) caution that :

> ...the three stages overlap and functionally inter-relate. The transition from stage to stage, as the investigation unfolds, occurs as problem areas become progressively

> clarified and re-defined. The course of the study cannot be charted in advance. Beginning with an extensive data base, the researchers systematically reduce the breadth of their inquiry to give more concentrated attention to emerging issues.

Chapter one of this study has established the close link between DSS and KSB mission. The mission, it was found, has defined itself in terms of a specific cultural or religious identity in relation to the broad South African educational and social context. The fact of this close link, both between the school and the mission and then of the entire milieu to the context in which it finds itself, necessitated investigation into the multiple variables influencing the development of the school. Thus both internal and external evaluation perspectives have been incorporated. These facts have made plotting the course of the study difficult.

The illuminative model usually raises concerns about the scientific validity of such an approach. Parlett and Hamilton (1976:151) reject the idea that this model is any more "subjective" than the previous model described. They argue that as long as various cross-checks are in place, with codable instruments used by outside evaluators, there is no need to suspect that the approach is unscientific. Illuminative evaluation recognises the fact of observer interference and the need for evaluators to develop not only intellectual and technical skills, but also interpersonal skills. Concerning the scope of this evaluation model, Parlett and Hamilton (in Tawney 1976:98) argue that it can be applied on a much wider scale than an individual learning milieu. Many social and behavioural phenomena accompanying teaching, overlap. Shared terminology and abstracted summaries can become the basis of theory-building. Parsons (cited in McCormick and James 1983:168) claims that researchers in the illuminative model fail to acknowledge links with interpretive social science, and by over-emphasising it pragmatically, "attempt to absolve it from a research critique". McCormick and James (1983:168) judge this as unfair. Parsons also maintains that over-emphasis on method, i.e. data collection, has been at the cost of understanding the role of a research theory. He insists that the provision of information for decision makers "here and now" is essentially conservative. By accepting the views of participants, decision-makers accept the status quo, instead of challenging it.

2.3.1.7. Case Studies

The present evaluation of DSS is a case study. Case study researchers typically observe the characteristics of an individual unit rather than manipulating variables to determine their causal significance. The purpose of this is to analyze the various components of the "life cycle" of the unit, with the intention of establishing generalisations about the wider context to which the unit belongs (Cohen and Manion 1989:125). Central to case study research is observation methodology, of which there are two types: **participant** and **non-participant observation**. In the former, the observer

participates in the activities he aims to observe. In the latter, the observer is aloof from the unit. Participant observation is often decried as "subjective, biased, impressionistic, idiosyncratic and lacking precise quantifiable measure(ments)" (Cohen and Manion 1989:129). Such impressions of the participant observation method revolve around concern over its **external** and **internal validity**. Or, in other words, how does a specific piece of research relate to other situations, and to what extent does it reflect the reality it purports to capture?

Cohen and Manion (1980:124) make the point that the term "participant observation" should be regarded as a generic term used to describe a host of methodological approaches. Different approaches will address problems of validity in different ways, and with varying degrees of success. Several factors intrude to make either one of the observational strategies dominant according to Bailey (quoted in Cohen and Manion 1989:102):

> In a natural setting it is difficult for the researcher who wishes to be covert not to act as a participant. If the researcher does not participate, there is little to explain his presence, as he is very obvious to the actual participants...Most studies in a natural setting are unstructured participant observation studies...Much the opposite is true in an artificial environment.

The limitations of case studies have already been alluded to. However, Beare et al.,(1989:14) outline the problem succinctly. First, as clinical studies of phenomena, they reveal the dynamic of the case, but thereby limit the generalisations that can be made from them. Secondly, detailed descriptions are made, but no researcher can record everything. Omissions and selectivity are bound to occur not only in observation but in what is recorded. Observer bias is always a problem. Thirdly, case studies are "minefields" when a researcher tries to link cause and effect. One cannot assume a relationship between two phenomena occurring and observed together.

Christie (1992b in Freer 1992:192) reviewing limitations of the case study approach, cites Stenhouse who says that what distinguishes case study methodology, is that it is concerned with instances instead of representative samples. Adelman, Jenkins and Kemmis (1983 quoted in Christie 1992b:192) caution that these "instances" are related to the "class" from which they are taken. Therefore, as Christie (1992b) points out, "a central theoretical question for case study research is the relationship of a 'case' to the broader issue of which it is to be taken as an instance". Nisbet (1980:6) made an early contribution to the debate by pointing out that grounded theory is established through observation, and therefore reported case studies are essential to highlight the forces that shape education. Case studies are capable of illustrating to teachers, researchers and authorities how other educationists went about solving specific problems, for example. In this there is a quality of *undeniability* that is often absent in far-fetched theorising. Case studies are not hypothetical. Smith (quoted in Walker 1980:41)

makes the point that case studies are "totalities", and that they "have a 'holistic' or 'systematic' quality". By their nature, "they constrain or attend to all the elements".

The systematic collection of specific data after "poking around in relevant places" outweighs the importance of sample size according to Mintzberg (1983:113). These authors query the whole concept of sampling. Jacobs (1991:83) makes use of this idea in her case study of Bhekuzulu, and quotes Mintzberg et al., (1983:107) "What...is wrong with samples of one? Why should researchers have to apologise for them? Should Piaget apologise for studying his own children, a physicist for splitting one atom?". Walker (1980:34) agrees with this by stating that any well conducted case study could make a critical contribution to theory formulation. If only a single instance is studied, that "one instance is likely to be as typical and as atypical as another". He reasoned that generalisation problems thereby cease to be a problem of the author, for it is the reader who must ask, what is there in this study that I can apply to my own situation? As Jacobs (1991:84) remarks, this is exactly what all researchers do with any study, anyway.

The study of DSS will not be used to make generalised statements about schooling effectiveness, however. Neither will claims be made that the school should be seen as some sort of prototype for state or even Christian schooling in South Africa. Research taking cognizance of several varieties of new private schools may provide a fuller account of this type of private schooling, for such purposes.

2.3.2. Models in Whole School Evaluation

Five approaches usually adopted by researchers in whole-school evaluation, some of which bear relation to some aspects of the eclectic approach of the current research, are listed by Jackson and Hayter (in Harlen 1978:121): (1) product-centred; (2) sociological-descriptive; (3) pioneer-palliative; (4) inspection; (5) key factor. The same writers list the proponents of each of these models. Rowe (1971), using the **product-centred model**, evaluated his policy in his Hull school by increases in public examination successes, sixth-form registration, and the number of prizes won by the school. Lambert (1966), representing the **sociological descriptive model**, examined the school as a social system, its aims, cultural-value systems, initiation and compliance modes and the formal and informal structure. Wakefield (1969) used key (social) concepts, such as social initiation, adaptation and compliance in his study. These studies were "systems" approaches. Harlen (1978:121) sees Hamilton and Parlett's anthropological model of illuminative evaluation as a variation of this approach. In the **pioneer-palliative approach**, Ford (1969) sought to evaluate the comprehensive school as a better distributor of pupil opportunity in comparison with other types of secondary schools. In this approach, the researcher is committed to an ideological viewpoint and uses research to reinforce this ideology

by bringing the school into line with it. The **inspection approach** is the classic whole school evaluation. The 1862 Payments by Results of the Revised Code was of this type (MacLure 1986:81-82). This has been the predominant approach in Africa according to Jackson and Hayter (1978:122), and greatly depends on a global, general impression being given by the evaluator.

Finally, the most famous example of the **key factor approach** was conducted by J.B. Conant outlined in The American High School (1959). Conant drew up a list of criteria which he considered useful in evaluating school performance. The **Conant Report** was influential in developing the American High School in the 1960's. The danger of an incomplete list is the obvious weakness of this approach. Since the present evaluation is in the form of a case study, attention will now be given to examples of case studies used in 'whole school' evaluation.

2.3.3. Case Studies in 'whole school' Evaluation

'Whole school' evaluation seems to be rare. Two early but well known examples however (Richardson 1973, and Bayne-Jardine 1973 cited in Jackson and Hayter 1978:123-126), reflecting different styles of evaluation, were carried out in the south of England. The **first** (Richardson 1973) was conducted by a professional evaluator in close collaboration with the headmaster and staff of Nailsea School, over a period of three years. The three main areas concentrated on were: (1) "Teachers in multiple roles"; (2) "The task of headship and the nature of consultation"; (3) "The staff group as a unit for in-service education". The model adopted was illuminative, and the researcher participated in over one hundred staff meetings. Of significance to the present study is the author's discussion of a problem central to 'whole school' evaluation generally: the value of specific school studies in relation to general school evaluation.

In the **second** example Bayne-Jardine (1974), headmaster of a comprehensive school, described the development of ideas about evaluation within the school in a paper prepared for the OECD seminar in Ulster in 1973. Of interest in this instance, is the development by a school policy committee of an approach by which heads of department were to discuss the effectiveness of their departments with the head at the start of each year. Each would be encouraged to set targets of improvement. A grid system allowing for descriptions leading to situational analysis was used. External reference was provided for in the sense that the report was commissioned by a newly appointed deputy headmaster. This study provides an useful model for school self-evaluation.

More recently Hopkins (1989:116-133) reviewed three approaches which have influenced school

evaluation as a school improvement strategy.[2] These are important as examples of whole-school evaluation having a developmental process, viz., School Based Review, GRIDS and IMTEC/IDP. **School-based review** (SBR) he defines as "as a diagnostic activity undertaken by a school staff as the first step in a school or departmental developmental process" (Hopkins 1988a:13). This concept was developed by participants in the International School Improvement Project (ISIP Hopkins 1985), who regarded SBR as a necessary but not sufficient condition for school improvement. Essentially, SBR is a systematic process aiming to gain information about a school (or department's) condition, purposes, function and products - that is effectiveness. Such review leads to action, on the part of a group in collegial process. The process is owned by the school, and its purpose is school improvement or development towards the ideal of being a "relatively autonomous" school. Van Velzel (in Hopkins 1987:11) was one of the principal initiators of the process. He has written about the appositeness of ISIP as a strategy for improvement in schools in the eighties and beyond. **The Guidelines for review and internal development in schools** (GRIDS) project was based at the University of Bristol. Its focus was on the internal development of schools. In its later stages, GRIDS was modified to include the need for external accountability. Its main purpose, as a whole-school evaluation process, was to help teachers wishing to review and develop the curriculum and organisation of their schools. Its main data-gathering instrument was a survey sheet administered to staff during the initial review stage. It worked on the principle that development follows review. **The IMTEC Institutional Development Programme (IDP)** developed out of the International Movements Towards Educational Change (IMTEC) a Norwegian Educational Foundation. The IDP is a survey feed-back design making use of standardised questionnaires, consultant support and systematic feed-back. Its main aim was to "help institutions diagnose their present situation, plan, implement, evaluate and readjust themselves in order to meet internal and external requirements" (Rust 1983 in Hopkins 1989:125). The IDP makes use of a series of data-gathering instruments such as GIL (Guide to Institutional Learning), a standardised questionnaire designed for the initial review stage of SBR. By definition, it is committed to development, and its central logic is that feedback of the GIL results leads to dialogue which in turn leads to goal setting, planning and action. Hopkins mentions two other developmentally inspired SBR systems operating in UK schools Helping Schools Change (Focus) and DION/SIGMA. Each of these approaches offer problem solving approaches linking evaluation to development.

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2 For a more succinct explication of a framework able to link policy formation to evaluation and a formative process within a developmental context, see Hopkins (1988) "Evaluating for development: A Strategy for the Evaluation of Curriculum Change at the Local Level".

2.3.4. Summary

The distinction between nomothetic positivism and interpretive ethnography has been made. Merton and Kendall's (in Cohen and Manion 1989:42) call for social science researchers to make use of data representative of both paradigms has been noted. The limitations of case study research and those of both the "agricultural-botany" and the "social-anthropology" paradigms have been listed. Evaluation has been defined in general terms, and the specific branch of educational evaluation theory used in this study, "'whole school'", "democratic" evaluation has, as a concept, been analyzed.

The study so far has aimed to assist the reader's understanding of factors that have informed the specific evaluation paradigm used in this study of DSS. The emerging evaluation construct for the study of DSS required that the investigation made use of:

(1) That branch of educational evaluation that attempts to make a 'whole school' the subject of illuminative investigation, in a democratic mode.

(2) Both nomothetic and ethnographic data collection techniques. The intention was to make use of both normative and interpretive approaches to understand and evaluate the provision, activity and influence of this school.

(3) Case study research. The study does not purport to make any empirical statement that is generalisable beyond this single example. It does, however, hope to offer some grounded information from which theory might benefit. The research serves as a reflective insight into the workings of a "new private" school.

A brief indication of the perspective, level of analysis, purpose, data types and time-frame of the research has been given. Attention is now turned to clarifying the inter-relatedness of the activity domains around which the evaluative judgement was focused. All of the activity domains evaluated in chapter 4 are part of the school organisation as a whole. A discussion of literature helpful in examining organisational effectiveness is therefore offered. Central to the evaluation of both the activity domain and an organisation's effectiveness is the idea of "quality".

2.4. ORGANISATIONAL EFFECTIVENESS

There are at least three data bases that have influenced perceptions about, and evaluation of, schooling: school effectiveness, school improvement and educational management. This section aims to articulate a framework which informs an investigation into the *activity domain* of the particular school that was examined. This will assist in the assessment of the extent to which DSS can be considered an effective organisation.

2.4.1. The Effective Schools Movement

Reynolds and Cuttance (1992) claim that increased use of school effectiveness research by practitioners indicates a shift in paradigm explanations of educational variance. In the 1980's explanations related achievement to home background, specifically individual, personal and community attributes. In the 1990's the school is held more accountable for the extent to which its pupils perform academically and socially, "since it is the school which is seen as responsible for pupil success and failure" (Reynolds in Ribbins and Burridge 1994:23). The predominance of views linking school and teacher quality with pupil performance was challenged by Riddell (1989) who rejected the notion that "the lower the income of a country, the weaker the influence of pupils' social status on achievement". Interested specifically in the Third World, Riddell (1989:483), basing her study on Zimbabwean schooling, objected to the view that social background is not as significant as schooling for high pupil achievement. The idea that school-based factors are what really matter in developing countries she attributes to the conventional wisdom that has developed from the work of Hyneman and White (1986).

The development of the school effectiveness knowledge base in both the UK and USA (as summarised by Reynolds in Ribbins and Burridge 1994:18-25), has been extensively described by Creemers and Scheerens (1989). Reynolds et al., (1989) and Reynolds (1991). Mortimore, Sammons, Stoll, Lewis and Ecob (1988) provide an excellent study into school effectiveness relative to Junior Schools. In the USA work by Coleman et al., (1966) and Jencks (1971) and in the UK the Crowther Report (1959), the Robbins Report (1962) and the Plowden Report (1967) had concluded that schools do not significantly influence the development of their pupils. Moore (1974) reported that Australian literature reflected the same sentiment. The movement to re-establish the conventional school as a significant contributor to achievement was prominent in the late 1970's. In the USA Kiltgaard and Hall (1973:90) called for studies of effective schools since there was evidence of some schools producing outstanding students "even after socio-economic factors were (accounted) for". In the UK several quantitative studies (Power et al., 1967, Gath 1977, Reynolds 1976, 1982; Reynolds et al., 1987 and Gray et al., 1990) all cited in Reynolds (in Ribbins and Burridge 1994:24), established the trend. Tomlinson (1989) studied multicultural schooling in the same research context. These studies established that schools do make significant contributions to pupil development. Early work by Rutter (1979) and Corcoran and Wilson (1989) examining UK secondary schools, identified essential factors linked with effectiveness. In the USA Lezotte (1989) popularised a similar "five-factor" theory of school effectiveness. Such dogma has been replaced by controversy as to what the core elements of an effective school are. Work by Bosker and Scheerens, (1989) and Cuttance (1992) seems to refute early ideas that the school is as influential as the home, however. Scheerens et al., (1989) questioned

that school effects were distinct from teacher or classroom influences. Nuttall et al., (1989) showed that effective/inefficient ratings do not remain constant. Mortimore et al., (1988) indicated that effective schools are not necessarily effective "across the board" as was previously thought. Study by Aitken and Longford (1986) showed that effective schools do not necessarily reflect effectiveness across the entire school population group. Hallinger and Murphy (1986) showed that the idea that a blueprint for effectiveness was untenable. Finally work by Levine and Lezotte (1990) indicate that there is no cross-cultural agreement on the matter of effectiveness criteria.

Beare et al., (1989:15-16) raises concern over the inherent conservativeness of the effective schools movement. He is concerned that the effectiveness movement implies a continuation of the current institutionalised form of schooling. In particular it assumes the existence of outcome measures in the form of standardised numeracy and literacy tests (therefore neglecting the affective domain). Further, the movement, being concerned with accountability, production and efficiency, is often more in line with economic rather than educational imperatives. Another point of criticism is that because it developed out of redressment programmes, it could inadvertently reinforce the idea that school effectiveness has to do with social class. In addition, because evaluation is central to the movement, existing power distributions could be reinforced, and political or managerial rather than educational imperatives become the motivational force. Finally, the movement could perpetuate the status quo rather than look for change when it is needed.

Nevertheless, this movement has served to accentuate important facts as Reynolds (in Ribbins and Barridge 1994:23-4) shows. First, the school is an important factor in pupil achievement. The movement has raised concern about academic and social outcomes of schooling. Secondly it has established that schools must be seen in context. Often personal increment rather than "absolute" performance is the real issue. Thirdly, research in the area has very probably identified some enduring processes "that work". Finally, research in this paradigm has identified for "punishment-orientated" schools, that effective schools have "the big C's" - cohesion, consistency and constancy, which he says in the end generate control. He concludes:

> High staff turnover, the use of supply teachers not versed in the school's ways and the inconsistency of rules and expectations that may exist when a schools staff does not 'own' a school and share in its governance are areas of contemporary education that the research base should make us wary of permitting in schools.

There is an important paradox that needs to be made explicit at this point. Whilst the 'effectiveness' paradigm is gaining more attention as a means of explaining differences in educational performances of children, many of its established findings are being challenged by the most recent research.

2.4.2. The Schools Improvement Movement

Boyce (1991) reviews North American approaches to school improvement. The OECD-sponsored International Schools Improvement Project (Hopkins (ed) 1987) looking at (developed) Western countries in general, called for the need to balance the demand for centrally determined policy and quality control, and the development of locally initiated school improvement efforts. The OECD (1987) developed the well used definition (Van Valzen 1985;1987; cited in Hopkins 1987:11) of school improvement : "a systematic and sustained effort aiming at changing learning conditions and other related internal conditions in one or more schools, with the ultimate aim of accomplishing educational goals". This definition entrenches findings from a decade of research experience which highlighted three conclusions. First, change is derived from the implementation of new practices at school level, rather than adopting decisions to change. Second, change is a process - not an event. Third, change is a difficult process - it does not happen without changing the school organisation.

Dalin and Anyo (1994) present much needed information about educational reform in "lesser developed" countries, and how schools in these areas improve. Based on the World Bank's Pathways to Educational Change (Verspoor 1989), the HSI (How Schools Improve) project attempted to describe and analyse three separate national reform efforts which were known to be successful. Verspoor had previously identified 21 countries with successful reform efforts, and the primary education projects of Colombia, Ethiopia and Bangladesh were selected for study in the HSI study. In the "Executive Summary" of the HSI Report, Dalin and Anyon (1994:xi-xiv) list central factors that "make a difference", including factors that work at school (rather than national) level. David Hopkins' study (in Ribbins and Burridge 1994:71) exposes the hiatus between policy and practice when there is a need to translate external pressure for change into actual change. His view is that school improvement is an approach to educational change concerned with both process and outcomes[3]. Since externally (and sometimes internally) imposed changes do not necessarily improve student outcomes (the aim of school improvement), he warns of the danger of ignoring the culture and organisation of schools.

School effectiveness research offers the practitioner a basis for judging the quality of schools. Rarely is it employed in doing so however. Sammons (in Ribbins and Burridge 1994:47) lists some researchers who have made use of it (Toews and Barker 1985; Stoll and Fink 1989; Mortimore 1991). Reynolds (in Ribbins and Burridge 1994:27) remarks on the difficulty of getting the effective schools knowledge base to "take root" in schools. He clarifies the distinction between the effectiveness and improvement paradigms:

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[3] See also Hargreaves H., and Hopkins D 1991. The Empowered School.

> school effectiveness has the potential to inform us about what makes a 'good' school (allowing for differences between countries as to what that 'good' is), and the school improvement movement has the power to make schools 'good' as they begin to grow and develop and as they incorporate and yet still critique, school effectiveness knowledge.

In essence he advocates a synergy between these paradigms which leads to the development of a knowledge base embracing practice, policy and research which is neither 'effectiveness' nor 'improvement'.

2.4.3. Management Theory : Conceptual Perspectives

Whilst Poster (1976 cited in Shipman 1979:1) has summarised management theories relevant to the organisation of schools, Glatter (cited in Wilkerson and Cave 1987:64) was concerned that management and administration in the educational sector should be seen as a unified field of study. Americans use the term 'educational administration' to refer to institutional management; the British describe this as 'educational management'. Literature categorises educational management theories according to a variety of groupings. Bolman and Deal (1984 cited in Hoy and Miskel 1991:17) highlight personalistic, rational and power perspectives; Theodossin (1982 cited in Bush 1986:17) the environment, organisational structure, group interaction and the individual. Sergiovanni (1984 cited in Bush 1986:72) makes use of four perspectives related to efficiency, the person, politics and culture. Bush (1986) classifies theories according to five models considered appropriate for British educational institutions: formal, democratic, political, subjective and ambiguity. More recently, Hoy and Miskel (1991) revolve their discussion of organisational structure in schools around Weber's (1947 cited in Hoy and Miskel 1991:76-78) classic analysis of bureaucracy, which is then critiqued. Obviously there is no single all-embracing theory of educational management. This is a reflection of both the diversity of educational institutions and the varied problems encountered in them, which require explanation and solution.

2.4.3.1. The School as a Social Organisation

Hoy and Miskel (1978:53) show that there are two primary aspects basic to the process that socially organises human behaviour: the **structure of social relations within the group**, and the **culture of the group**. They point out that the analysis of the school as a social system requires attention to both the planned (formal) and the unplanned (informal) aspects of its organisational life. Clearly this has implications for the evaluation of the school as an organisation.

In later editions of their study, Hoy and Miskel (1991:28) retain Olsen's (1968) definition of a social system as:

> a model of organisation that possesses a distinctive total unity (creativity) beyond its component parts; it is distinguished from its environment by a clearly defined boundary; it is composed of subunits, elements and sub-systems that are interrelated within relatively stable patterns (equilibria) of social order.

This definition informs their view that social systems (such as a school) are comprised of bounded, purposeful and mutually interacting elements that continuously try to maintain equilibrium. Their **social systems model** postulates the interaction of three key elements: bureaucratic expectations, informal norms and individual needs and motives. These interactions, according to them, are constrained by environmental demands, as the organisation seeks adaptation. Internal and eternal feedback also reinforces or modifies organisational behaviour.

Two broad views of the school as an organisation have been identified by Wilkerson and Cave (1987:65). Early thinking saw schools as rational, predictable and stable systems. This was a **consensus model** in which the setting of goals was primary. This view is of the school as an orderly and thus predictable institution. In more recent thinking, the **phenomenological approach** gives cognizance to the complexity of the school and places primary importance on the values of the school and from where they originate. Reality as individuals perceive it, is the significant dimension. In this view, the organisation is seen as dependant on people. Their habits, values, backgrounds and attitudes become the foci of study (Wilkerson and Cave 1987:66). This approach accords with conceptions of what a social system is.

2.4.3.2. Models in School Organisation

Cuthbert (1984) finds the study of management in education "an eclectic pursuit", since models have been borrowed from many disciplines. This is evident in the schemes or typologies by which the functioning of a school organisation may be understood and evaluated, as listed by Hoy and Miskel (1978:32-40). The **Genotypic Functions Typology** of Katz and Kahn (1978), postulates that all organisations can be classified according to essential societal roles. This view sees schools and churches, for example, as fulfilling a maintenance role in society, socialising people and teaching them norms and values necessary for social maintenance. Blau and Scot (1962), in the **Prime Beneficiary Typology**, classify organisations on the basis of those who benefit from them. Beneficiaries may be participants, owners or managers, the public at large or clients outside the organisation. Carlson (1964) constructed a typology for service organisations based on **client**

selectivity. An organisational type will depend on whether clients choose to participate or not, and whether the organisation has control over selection of clients or not.

In addition to the models outlined above, Wilkerson and Cave (1987:24) mention three others. Similar to the Social Systems Model (above), the **Systems Theory** postulates, using metaphors related to the biological world, that the purposes of the school should be served by the interacting people, structures and processes within it. The school itself resides within a larger educational system, and itself interacts with its environment. A key concept here is "boundary", which can range from closed to open. Closed systems discourage interaction with the environment. Open systems have boundaries that are flexible and penetrable. Wilkerson and Cave (1987:26) offer four characteristics of an open social system: the system seeks to accomplish agreed goals; it is a collection of interdependent parts; the parts seek equilibrium with each other using standard modes of operation; and finally, the system is responsive to feedback. The school is not only a system, however, it has many sub-systems. For example, its arrangements, structures, relationships, even its resources, and informal net-works such as shared values are all sub-systems. It is through the interaction of these sub-systems that schooling seeks to accomplish its purposes. The obvious weakness of this model is the fact that it may tend towards consensus and agreement. This in turn obviates any need for further development, and institutions characterised by consensus often become intransigently conservative. The strength of this position, on the other hand, is a concern for an appropriate environmental relationship with the school (Wilkerson and Cave 1987:32). This in turn can lead to sustainable development.

Contingency Theory, holds that there are no general or certain solutions to management problems. Contingent factors must be identified in the situation and appropriate structures identified for effective solutions. Biological metaphors are again used. Since each organisation has a "culture", a structure or system must be specifically designed to fit the culture. There are therefore many contingent factors that impinge on the task of managing organisations like schools. The external **environment** determines much of the nature of the school. **Goals** are important. Whilst unanimity is unlikely, it is valuable for goals to be considered by staff. **Operations**, or the way the school goes about its task inform the teaching and learning processes used to achieve the goals. People with **individual needs and references** make up the school. The challenge, then, is to process the masses while considering the individual. **Management style** is the function of the four (above) factors, the structure and the manager's personality. Wilkerson and Cave (1987:35) say this theory has strong ties with structural functionalism and is often positivistic in its approach. They state that there is little evidence to suggest that organisational design matching structure and prevailing contingencies, contribute to performance. **Loose Coupling** is the third approach to organisational theory identified by Wilkerson and Cave. The

metaphor employed conveys loosely-linked system relationships that could exist in schools. Systems theory, by contrast, tends to convey the idea of organisations as ordered and closely-knit units.

2.4.3.3. Models in School Effectiveness Evaluation

The traditional approach to evaluating organisational effectiveness is defined in terms of goal attainment, and is known as the **goal model.** An organisation is effective as far as its observable outcomes meet or exceed goals. Hoy and Miskel (1991:373-376) find two basic assumptions operative in this model. First, decision-makers have a set of goals they wish to pursue. Secondly, these goals are sufficiently few in number and simple enough to be defined and administered by the participants. Cameron (1978 in Hoy and Miskel 1991:376) finds the Goal Model inadequate, noting the following shortcomings in the model. In their view, the focus is on the administrator's goal rather than on the teachers', students' or parents. Such research often overlooks both the complexity and contradictory nature of goals. In addition, goals serve to justify a school rather than to direct it. These writers claim the Goal Model is static; goals are dynamic, depending on context. Finally, since official goals are rarely the operative goals, researchers will resort to personal judgement and give more emphasis to official goals than to operative goals. The System Resource Model (Goodman and Pennings 1977) defines effectiveness in terms of an organisation's ability to gain bargaining power within its environment with the intention of gaining valued resources. Since all organisations are dependent on the environment, they must develop "adaptive functions" in order to successfully compete for resources. Criticism levelled against this model centres around its apparent over-emphasis on inputs, at the expense of outcomes (Hoy and Miskel 1978:324).

Both of these models assume that a single set of evaluative criteria, and a single statement of organisational effectiveness, is to be aimed at. The Goal Model defines attainment in terms of attainment of objectives; the resource model, based on a systems concept, places value on the harmonious operation of the whole, including adaptability and communication skills etc. Theorists attempting to integrate the models take cognizance of the goal directed nature of behaviour and the dynamic complexity of organisational goals and their cyclic nature. Users of this model wanting to evaluate school organisational effectiveness use three steps for its implementation. First constituencies are defined, including who defines operative goals. Secondly, time-dimension concentrating on short-medium, or long-term goals is identified. Finally criterion variables are identified. More than providing background to how schools function, the central concerns of each of the above models provide a general framework which can be useful in collecting information for the present illuminative evaluation of DSS.

2.4.4. Summary

Part 2.4. of this chapter aimed to examine theories about the sociological realities and complexities of organisations such as the school. Models in school organisation have been listed with the intention of indicating how theoretical perspectives on school organisations, which in turn provide a rationale for decision-making, influence conceptions about evaluation. From this discussion it becomes apparent that there is no real dichotomy between theory and practice in school management (Bush 1986:14). Hoy and Miskel (1978:32-40) outline four schemes or typologies which assist explanation of how school organisations function. The contributions of each of these perspectives have been used eclectically in the present study, to provide a starting point from which to make evaluative statements after an illuminative study of DSS. The Genotypic, Prime Beneficiary, Client Selectivity and Compliance typologies with their specific concerns, have assisted the researcher in examining the extent to which DSS, a private "denominational" school, can justify and maintain its position in the evolving South African context. The question of how such a private school adapts itself in changing socio-political conditions, who its prime beneficiaries are, the manner in which it selects its clientele and the style of its control mechanisms (points 1-4 below) is important for the purpose of evaluating this school.

In conclusion, the present 'whole school' evaluation of this institution, which examines the extent of effective and efficient schooling at DSS, is primarily a phenomenological inquiry that illuminates the school's means of defining and preserving itself. In later chapters of this study, four aspects of formal and informal organisation relating to this school, are reported on:

(1) distinctive characteristics of this school, and its position in the changing South African society;

(2) who benefits from this institution, and why they do so;

(3) the school's client selectivity mechanisms in order to determine the extent and manner in which the school controls client selection;

(4) the school's control mechanisms, or the relations of power between authorities and subordinates.

Wilkerson and Caves's (1987) Systems Theory, Contingency Theory and Loose Coupling Theory have highlighted the need to explore other complex dynamics that shape the texture of this school. These models seek to expose:

(1) the distinctive structures and processes within the school evidenced in its interacting sub-systems, informal net-works and resources as an indicator of the nature of its shared values.

(2) contingent factors impinging on the management of this school, which in some cases can be examined with the aid of instruments yielding positivistic information about:

2.1 the *environment* which shapes the character of the school;
2.2 *goals,* and how they are achieved;
2.3 *operations,* and the way the school operates;
2.4 ways in which the school is cognizant of both *individual and collective needs;*
2.5 *Management styles* evident in decision-making, evaluation and planning;
2.6 the *overall structure* or way in which the parts comprise the whole.

For the purpose of articulating a specific evaluative design upon which evaluative statements can be based concerning this school, both traditional goal attainment, and holistic approaches to evaluation statements are replaced by an integrated triangulation approach which therefore demands multi-method investigation. 'Whole School' evaluation cannot merely look at organisational structures, the interdependence of their components, or complexity of activity domains, however. Section 5 of this chapter turns to the complex issue of teacher appraisal and its role in this illuminative evaluation of DSS.

2.5. TEACHER APPRAISAL

Soar, Medley and Coker (1983:240) point out that inspite of a lack of professional understanding in the area of teacher appraisal, everyone seems to know the best way to teach. But just how important is teacher appraisal for effective schools? The primary concerns of the fifth part of this chapter which attempts to answer this question, are:

(1) to examine the link between conceptions of teaching and teacher appraisal practice. This is done in two ways:

1.1. by examining the development of international trends in teacher appraisal practice, in historical perspective; and

1.2. by examining the nature of teaching and the organisational frameworks most usually associated with different conceptions or practices in teaching.

(2) to articulate the theoretical principles that have guided the teacher appraisal design used in the evaluation of teachers at DSS. The specific evaluative research model used has been described with reference to the following:

2.1. the use of different tools and processes applicable to teacher appraisal research and an explanation of the choice of evaluative instruments used in research at DSS (presented in chapter four);

2.2. a review of some commonly used models in teacher appraisal research; and

2.3. an analysis of the usual problems and limitations in teacher appraisal research and some reference to those experienced at DSS by the evaluation research team.

2.5.1. Teacher appraisal in the West: an Historical Perspective

Bollington, Hopkins and West (1990) provide a succinct account of the development of teacher appraisal as an attempt to develop teachers as professionals. Earlier, Gitlin and Smyth (1988) claimed that an informed understanding of demands made by many governments for more stringent teacher appraisal necessitates a comprehensive historical perspective of teacher appraisal generally. The following attempts to elucidate links between specific practices in teacher appraisal and underlying conceptions about teaching in general.

In reviewing trends in the U.S.A., Gitlin and Smyth (1988:240-143) state that the cumulative effect has been that teacher appraisal conducted through "value free" science established an elite body of assessors possessing definitive knowledge which could control and direct teaching. They cite Button (1961), who said that the aim of supervision in the U.S.A. since the nineteenth century has been to change teacher behaviour towards "expertly" designed behaviour. Bagley (1907), an early proponent of teacher efficiency, held that teacher incompetence could be minimised by curtailing individualistic goal-setting. Rosenshine (1981) seems to be a modern advocate of this idea. Since the 1960's, teacher appraisal in the U.S.A. has been influenced by developments in classroom research generally, and observation techniques specifically. Interaction analysis (**Section 2.7.3. p 73**) has been the dominant approach in the tradition of behaviourism. Apart from Interaction Analysis, a psychometric approach, have been the "Anthropological" trends, which are ethnographic.

There was a similar social agenda behind teacher appraisal in the U.K. from its beginnings in the nineteenth century. Here teacher appraisal was seen as a means of limiting social class mobility. Grace (cited in Gitlin and Smyth 1988:243) showed how there was a relationship between the need for docile workers and the idea of teacher competence being judged in terms of ability to dominate pupils through whatever means established respect. On the one hand there was the creation of school for the production of a docile working force and teachers were evaluated according to their ability to keep order, and on the other, there were struggles by teachers towards professionalism and autonomy and the threat of the "docile" workforce forming socialist alliances. The Education Act of 1980 made provision for a system of national evaluation in the event of local educational authorities not "delivering the goods". This hierarchy in teacher appraisal is evidenced in the 1983 report by Secretary of Education Joseph. Both Education Reform Acts (1986, 1988) have subjected schools to a period of rapid change. The introduction of a National Curriculum and associated teacher

assessments (TA's) and externally monitored standard assessment tasks (SATS) for pupils have had a major impact on teaching and learning (and assessment techniques). The idea of competence being measured in observable performance, then, is apparently alive and well. Wragg (1994:13) points out that there was a rise (1950's) and fall (1970's) in teacher recruitment which means that in the early 1990's nearly two thirds of all teachers in the U.K. are over forty years old. Of interest in this, Wragg (also 1988) notes, is that when teacher appraisal became formalised in the U.K. in the mid 1980's, it was instituted in a mature profession.

The Australian experience finds the genesis of teacher appraisal linked with the question of who should have the right to establish schools, church or state. Efficiency developed out of the state's striving to be the legitimate provider of education in the face of ecclesiastical protectiveness over its traditional right. Of significance is an understanding of the social forces that allowed the inspectorate to become the sole arbiters of teacher excellence. Harris (1985 cited in Gitlin and Smyth 1988:248) warns that authoritarianism at the time "was socially constructed, and structurally created", and therefore cannot be judged too harshly. The contemporary Australian rhetoric is "monitoring school performance" (State Board of Education 1987 quoted in Gitlin and Smyth 1988:250). Comprehensive performance indicators are being given to communities with the intention of keeping "close track of costs, and the routine association of data on inputs, processes and outputs" under the supervision of an apolitical inspectorate. This is hopefully to "inspire public confidence" in state schooling.

Common traits evident in all three experiences are the following: in the first place, teacher appraisal can be used for creating specific social agendas. Secondly, teacher behaviour and practice is concentrated on at the expense of experience that links theory and practice through participants reflecting on action. Thirdly teaching is conceived of in technological terms, made up of certain technical behaviours, and finally authoritarianism and surveillance through observation are linked. In other words, in the opinion of Gitlin and Smyth (1988:255), the commonest forms of teacher appraisal have been constructed through assumptions about the need for social control, and through a narrow understanding about the nature of teaching - both dependent upon authoritarian views. To rethink teacher appraisal will require a challenge to the inherent conservatism in the link between schooling and cultural-economic context.

2.5.2. Teacher Appraisal Research

Concluding their massive summary entitled "measurement of teaching", Shavelson, Webb and Burstein (in Wittrock 1986) reflect a symptomatic under-confidence in psychometrics that has dominated the later 1980's:

> research on teaching is a psychometrician's nirvana and nemesis at the same time. As the research progresses into new areas at an explosive rate, measurement issues abound. There is practically no limit to the measurement problems in need of solution. But the problems are not easily dealt with by straightforward psychometric techniques based on simplified assumptions. Rather, these techniques must be built on a bedrock of substantive knowledge and the complexities that such knowledge reveals.

Empirical research in education up to the 1960's focused itself on learning rather than teaching. Gage's (1963 in Wittrock 1986) seminal paper marks the shift to teaching as the central focus of research. His (1977) publication was confident in reporting about a knowledge basis adequate for the formulation of principles of effective teaching and how to evaluate it. Reviewing teacher effectiveness research in the "developed" countries in the early 1970's, led Avalos and Haddad (1981) to search for a knowledge base more applicable to the third world. Darling-Hammond, Wise and Pease (1986) reviewed a conceptual framework for examining the design and implementation of teacher appraisal processes in school organisations. Also in the U.S.A., Huddle's (1985) work represents many attempts to formulate strategies for changing teacher behaviour, based on an empirical knowledge base. This approach, the quest for an adequate and appropriate 'knowledge base' for teacher appraisal, has been challenged since the early eighties.

As Pendlebury (1985:75) pointed out, the term 'knowledge base' is revealing, with a long history in Western thought. It derives from empiricism and assumes that the only objective claims are those derived from, and supported by empirical research. Teachers are not merely consumers of curriculum: they play a part in developing, defining and reinterpreting it. What teachers think, believe and do is what shapes learning ultimately in the classroom. This point is relevant at the dawn of the postmodern age. Hargreaves (1994:3) postulates that the process by which teaching and teachers are changed is "systematically ironic". The source of these "ironies" is to be found in the social context in which schools operate. In this there is a confrontation between an increasingly post-industrial, postmodern world (characterised by change, compression of time and space, cultural diversity, technological complexity and national and scientific insecurity), and the modernistic world "pursu(ing) deeply anachronistic purposes within opaque and inflexible structures". The certitude of a teacher effectiveness knowledge-base cannot be easily defendable.

2.5.2.1. The Nature of Teaching

In spite of the emerging postmodernist context of schooling, teacher appraisal concepts continue to presuppose some sort of definition of the teaching task. Barr (1961:5) listed problems in developing adequate measuring programmes for teacher effectiveness, and mentioned the problem of defining

both teaching and teacher appraisal :"as with the definition of teaching there are many different concepts of efficiency. The opinions are so varied among teacher educators, administrators, and teachers that each person can be said to have a more or less private system of evaluation all of his own". McNeil and Popham (in Travers 1973:223) noted that research often attempts to establish scientific laws for teaching. Others, like Dewey (1929 cited in Travers 1973:224), held that scientific findings cannot be transformed into rules of action except perhaps in the sense of using scientific observations and findings to help a teacher understand his teaching better.

Failure to find a reliable, universal criterion for teacher-effectiveness relates to the complexity of the teacher's task according to Burns (1987:151). He maintained that research into teacher effectiveness extrapolates one major trend : "Successful teaching measured in terms of either pupil performance or ratings by others requires teachers who are able to form satisfactory human relationships and create a warm supportive accepting classroom ethos". Darling-Hammond et al., (1983:290:293) considered teaching in four dimensions: (1) teaching as **labour**; (2) teaching as **craft**; (3) teaching as **profession**; and (4) teaching as **art**. Each view of teaching presupposes specific evaluation techniques. In the first view, evaluation involves direct inspection, monitoring of performance and results. In the second, evaluation is indirect, involving determination of whether or not the teacher has the requisite skills. The third might make use of peer evaluation, "professional" meaning a teacher has mastered a body of theoretical knowledge and corresponding techniques. Finally in the fourth view, self-evaluation is dominant but includes evaluation by others.

2.5.2.2. Organisational Frameworks

The same writers group the (above) four teaching conceptions into those presupposing a rationalistic view of school organisation (labour and craft), and those presupposing less rationalistic organisations (profession and art). The thinking is that perceptions about school organisation may influence choice of teacher appraisal procedure - hierarchical versus lateral, self- or peer-assessment approaches.

Rationalistic organisations are characteristic of bureaucracies. Fuller (cited in Darling-Hammond et al., 1983:300) finds these organisations perceiving teacher appraisal in terms of specification of process and outcome; adherence to rules; hierarchical relationships, and material rewards under the direction of superordinate specialists. A Natural systems model, or less rationalistic view, rejects the idea of teacher effectiveness being based on rational (pre-) planning by superordinates. The teacher as artist or professional is found within a milieu of loosely-coupled organisational elements free from the constraints of bureaucracy. This allows for a non-consensus view on values, norms and objectives; functional autonomy; negotiation; de-centralisation of power; lack of co-ordination in policy, and

decision-making based on incomplete information (Darling-Hammond et al., 1983:300).

2.5.2.3. Research Approaches in Teacher Appraisal Studies

Morrison and McIntyre (1973:13) outlined the general research approach to understanding teacher effectiveness and cited research that still has relevance in this area. They mention studies providing detailed analysis of social and educational goals so that sound criteria can be used in effectiveness studies; studies examining interpersonal behaviour between teachers and pupils in systematic laboratory or classroom observations; and studies highlighting effects on teacher behaviour from demands made on them by colleagues, parents and others.

2.5.2.4. The Basic Tools

Different tools and processes are used for evaluating teachers, each raising different issues:

(1) Teacher **interviews.** Structured interviews can reduce interviewer bias. Gudridge (1980) and Redfern (1980) find the pre-observation interview to be useful for involving teachers in their own development. Hunter (in Gudridge 1980), says it locks them into the preconceived behaviours established by the evaluator during the same conference.

(2) **Competency tests** used as standardised instruments during certification and initial hiring are based on the notion that cognitive competence is a prerequisite, but it is also a result of public suspicion concerning training effectiveness (Darling-Hammond et al., 1983:305). In the U.S.A. for example, the National Teacher Examination (NTE) was one such test (Harris 1981).

(3) **Indirect measures.** King (1981) argues for the use of indirect measures such as teacher commitment (evidenced in extra-classroom activities), to be taken into account.

(4) **Classroom observation** is the commonest practice in teacher appraisal. It has obvious limitations stemming from observer bias, inadequate sampling, use of poor measuring instruments and low correlation between observers (Haefele 1980; Lewis 1982; Peterson and Kauchak,1982).

(5) **Student Ratings.** Student evaluations assume first, that students know when they are motivated; secondly, that it is feedback for the teacher; and thirdly, that student recognition may motivate good teaching. Aleamoni (1981); Haefele (1980b); McNeil and Popham (1973) and Peterson and Kauchak (1982b), hold that student ratings can be used not only in tertiary but to some extent in elementary situations also.

(6) **Peer Review.** The assumption is that peers are in the best position to assess competence and are familiar with classroom activities.

(7) **Student achievement.** Brophy (1973); Rosenshine (1970); Shavelson and Russo (1977), and Veldman and Brophy (1974), indicate that reliability in student test scores

as an indicator of teacher effectiveness is low, and teachers produce varying results in differing situations. The problem is the assumption of a direct link to teacher effectiveness.

(8) **Faculty self-evaluation** is a combination of self-evaluation and individual goal setting which could activate self-reflection and motivation towards growth and change. Redfern (1980) and Manatt (in Lewis 1982), use self-evaluation in their evaluation models.

The conclusion Darling-Hammond et al., (1983:308) came to is that research had not identified a single teacher appraisal method that is always successful. Kremer and Ben-Peretz (1984:54) reviewing various studies outlining supervision strategies, point out the relative lack of research on teacher self-evaluation in comparison with feed-back systems i.e., through supervision by objectives (McNeil 1971), clinical supervision (Cogan 1973), "synergetic" supervision (Bellon 1976), conferencing techniques (Hunter 1980), or interaction analysis (Blumberg 1980). In his list of evaluative methods, Wragg (1988:21) mentions the contentious use of appraisal by lay people. In this example, his thinking is that information about parental complaints against a teacher should be considered in the appraisal process (Wragg 1988:20). A second important concept raised by Wragg is whether appraisal should be open or closed. Open evaluation allows teachers to see written reports about themselves; in closed appraisal, this does not happen. Lewis (1973:33), reduces the multitudinal evaluation methods used, to two general directions by which performance appraisal can be arrived at:

(1) the trait approach, evaluation being formulated on the traits or personality and operating methods characterising a teacher's work; and

(2) the result approach, performance being reviewed and evaluated in terms of specific results in relation to specific predetermined objectives.

2.5.2.5. Some Research Models in Teacher Appraisal

Darling-Hammond et al., (1983:309) outline two important models: Manatt's "Mutual Benefit Evaluation" (Mannatt, Palmer and Hidleberg 1976), and Redfern's (1980) "Management by Objectives Evaluation". Both of these models make use of goal-setting, involve teachers in the evaluation process, and make use of centralised teaching standards and criteria. They differ as to when the teacher is brought into the evaluation.

The Mutual Benefit Evaluation model involves four steps. First minimum criteria for teaching standards are established by administrators; second, diagnostic evaluation is conducted to establish the present state of teaching; third, the evaluator in collaboration with the trainee teacher sets targets for the teacher's improvement; and finally the teacher is evaluated after some time, and new targets set. Redfern adapted "the management by objectives" approach from business principles. As in the

Mutual Benefit Evaluation model, a responsible authority sets the goals for the teacher, but before any evaluation takes place, both evaluator and teacher decide on individual objectives and measurement indicators and plan of action. Both models relate to competency-based and outcomes-based evaluation; both are results-orientated.

Clinical supervision, extensively used in the present study, is closely related to these models, the difference being that clinical supervision is more informal in goal-setting in a one-to-one interaction setting. Its advantage is its strong concern with promoting professionalism. It is however, time-consuming and "data may be uninterpretable to those outside the supervisor-teacher relationship" (Darling-Hammond et al., 1983:311).

2.5.2.6. Problems in Teacher Appraisal

The evaluation process in teacher appraisal has many problems. Raths (in Mitzel 1982:615-617) has reviewed the literature concerned with problems in teacher appraisal. He outlines four central and well-known problems in this regard:

(1) **The ethical question.** McIntyre (1977) identifies five levels of responsibility researchers need to pay attention to: (1) the teachers' own behaviours; (2) the behaviour of pupils in class; (3) their mental activity in class; (4) the extent of their learning, and (5) their out-of-class activity.

(2) **data collection methodology.** Scriven (1980) calls summative evaluation of teaching through visits "a disgrace", since in such situations teaching is altered and observers bring specific biases into the classroom. Ware and Williams (1975) refer to the "Dr Fox Effect" as the fact that nonsense taught well often generates high marks.

(3) **Formative and summative evaluation.** In the view of Mitzel (1982), these should be differentiated, since they have different goals. Summative evaluation may often generate implied threats and sanctions that hinder teacher improvement through formative evaluations.

(4) **Administrator-teacher relationships** or the area of communicating observations to teachers who need to adjust, raises the question of how administrators can maintain cooperative relationships that will be unaffected by evaluation processes. Glass (1975) brings the review of problems into ironic focus when he says that excellent teaching happens when teachers are not judged or evaluated and when they sense their worth as teachers is not dependent on an administrator's grading scale, "and yet, it appears that teachers approach excellence in their profession to the extent that they respond to evaluations of their teaching".

Berliner (1979 in Bennett and McNamarra 1979:145-155) outlined the problem areas in teacher effectiveness research. He said these fall into three categories: instrumentation, methodology and

statistics. His research still has relevance. In the area of instrumentation, Berliner is concerned about both dependent and independent variables used in such research, and discusses several related problems. Standardised testing used to study how teachers affect pupils lack validity at classroom level because they cannot be restricted, nor do they reflect any one teacher's teaching influence. Berliner and Ward (1974) and Joyce (1975), have tried to overcome these problems by using tests relating to special teaching units. Berliner (1979:149), recognises the value of interaction studies, but appeals for more use of the qualitative dimension dealing with value judgements concerning particular skills in teacher observation. He concluded: "Until more is known about which teacher behaviours fluctuate, and how and why they fluctuate over time, settings, curricula, and populations, studies relating teacher behaviour to student outcomes must remain primitive".

In the area of methodological problems, Berliner says that these hinder knowledge about the relationship between teacher behaviour and student outcomes. The first problem is knowing how much such behaviour from teachers can legitimately be expected to influence student growth. How much of resulting low student performance is to be blamed on teacher behaviour? A cross cultural study of student performance in America by the International Education Association (1973), found that home influences in areas like reading and social studies was great but far less significant in subjects such as physics, chemistry, French, Spanish, geometry and trigonometry (Postlethwaite 1973). Another area of concern lies in the fact that in much research, teacher effectiveness criteria often ignores the possible effect of teaching behaviour on individual pupil differences. Aptitude and treatment interact according to Berliner and Cahen (1973 cited in Bennett and McNamarra 1979:150). Teaching styles recommended by education planners may be good for some students but detrimental to others.

The final methodological problem cited by Berliner has to do with the generalizability of measured effectiveness. Shavelson and Dempsey (1975), and also Brophy (1973) point out that teachers do not usually remain stable in measured effectiveness. If the independent variables are unstable and measured effectiveness shows little stability, the attempt to correlate teachers' behaviour with student achievement is a very unreliable exercise (Bennett and McNamarra 1979:154).

In the area of statistical problems, Berliner's major concern is that statisticians working in applied or actual settings need to be employed in this type of research. Clearly, any research programme in teacher appraisal will benefit from an awareness of probable pitfalls. A wide overview of factors contributing to teacher effectiveness or otherwise will, it seems, best be served by a multi-variate approach. Winter (1989) relates problems in teacher appraisal to the fact that attempts to appraise teachers operate between the "desire for managerial control" and the desire to create "objective information" - control and understanding. He sees in this a linking of bureaucracy and instrumental

rationality (theory of behaviour) that results in a complex ideology:

> which justifies the exercise of authority *by* (those who collect and process information) *over* another group of people (those about whom information has been collected). It is exactly this combination of effects and purposes which undermines the pretensions of 'positivist' social science. Its use of the methods of natural science does not simply constitute an approximation to 'objectivity' but an implicit programme of 'control'.

Appraisal systems rarely avoid the ideological quagmire that capture "official" valuations. This is because there is, in most appraisal schemes, an implicit claim that the human conditions being appraised can best be understood by means of analogies with the methods of natural science used for gathering objective information, which in turn serve the ideological interests of managers for control. In Winter's view, a **theory of bureaucratic institutions** (emphasising rules governing all officials in all cases) should be replaced by a **theory of professionalism** (which emphasises the particularity of individual cases, and which requires professional workers to establish how their expertise is to be applied on each and every occasion). This is not to say that a professional approach is not enmeshed with ideological agendas. The critical function of a profession, however, is to be directed towards *itself* rather than *other*. Winter's (1989) call away from positivism towards action research - collaboration and critique, dialectics and reflexivity - is taken up in section 2.6.2.1. (below).

2.5.3. Summary

Part 4 of chapter two has examined the idea of evaluating teachers and the teaching process from an historical perspective. The inter-dependence of organisational theory, conceptions of teaching and teacher appraisal, have been examined. Research approaches in teacher appraisal have been broadly outlined, together with an overview of general research and heuristic methods. Specific models in teacher appraisal have been mentioned, and the obvious problems in this type of research have been listed.

Of importance for the present study will be the establishment and analysis of the following regarding DSS:

(1) the dominant conception of the nature of teaching held by the actors in the school and how this school evaluates effective teaching;

(2) the specific instrumentation design or type used to assess teachers in this research, and,

(3) the essential problems encountered in that component of this evaluation study concerned with teacher assessment.

Teacher appraisal, however, can never be allowed to become an end in itself - an abstract exercise having no value for teachers and schools. The contribution evaluation can make as an integral part of teacher and school development, is examined in part 2.6. of this chapter. It is hoped that the evaluation of DSS and of the teaching process within the school, will in some way contribute to the further development of this institution.

The evaluation of teachers at DSS needed to pay attention to those dimensions of the school's learning milieu, which became apparent early in the research proceedings:

(1) Many of the schools' teachers were employed without any professional certification. The school encouraged these teachers to gain recognised qualifications and through its own in-service teacher education efforts was actually involved in this process.

(2) The school's recognition of the value of the practice of self and collegial evaluation as a tool for professional development. The fact that some teachers had attempted research into various aspects of schooling at DSS was evidence of a culture of self and internal evaluation.

(3) The school's attempts to develop its staff is taken by participants at the school as the primary means whereby the specific ethos upheld by the school is conserved.

(4) The understanding that actors at the school have of the relationship between teacher assessment, development and evaluation generally.

Section 6 of Chapter Two is considered necessary since the teacher appraisal exercise conducted in the 'whole school' evaluation of DSS, is intended to provide one component of triangulation data, that not only illuminates the teaching processes of the school for the purposes of evaluation, but genuinely assists in the positive development of this school.

2.6. TEACHER DEVELOPMENT

Related to the concept of teacher assessment, is that of professional development and accountability. At the root of both is evaluation. Teachers who are professionally accountable to colleagues and are liable to assessment practices, are responsible to maintain and improve their performance. In this way professional development is properly the concomitant of professional accountability (McCormick and James 1983:26). The link between teacher development, evaluation and accountability is indicated by McNergney and Carrier (1981:25), who claim that:

> genuine teacher growth is not possible without evaluation, but evaluation is not sufficient in and of itself to effect teacher growth. We believe the major emphasis of teacher development activities must be placed on deliberate, positive support of teachers to achieve richer and more effective personal and instructional skills.

Bolin (1987 quoted in Sergiovanni and Starratt 1993:265) explores the development/evaluation nexus in respect of teachers by concentrating on the idea of *encouraging* teachers rather than *improving* them. This, she says leads to teacher *renewal.* Sergiovanni and Starratt (1993:265) develop the idea of supervision as renewal as they consider "growth-orientated" supervision. Taylor (1980 cited by McCormick and James 1983:39) argues that professional development and personal growth are one exercise and that ignoring this essence denigrates professionalism. But to admit this is to raise the question of whether or not it is correct to speak of institutional development. Does a school develop through collective professional development, or does an institution develop beyond the sum of its parts? McCormick and James (1983:42) define evaluation in the context of professional development and educational improvement, as referring to the monitoring of practice with the intention to diagnose problems, develop, implement and evaluate remedies, or to assume "that all is well".

2.6.1. Development, "Professionalism" and "Professionality"

Hyle (1980 cited in McCormick and James 1983:42) makes a useful distinction between "professionality" and "professionalism" in the context of teacher development. In so doing, he distinguishes between terms associated with the improvement of professional practice and those concerned with elevating status. Teacher development needs to be understood in terms of professionality or improvement of practice, and is therefore directly linked to teacher effectiveness. But just how do teachers develop? Whilst proposing a "developmental theory" for teachers, Eraut (1978 cited in McCormick and James 1983:36) admitted that we have no theory adequately explaining how teachers learn from classroom experience, colleagues, people and publications outside the school. McCormick and James (1983:36) feel that statements about professional development are mostly rhetoric based on moral rather than empirical argument. For Hargreaves (1994), the whole question of how teachers change relates to the condition of postmodernism. Teachers find themselves suspended between the "ironies" of modernism and postmodernism. As the pressure of postmodernity is felt, teachers are confronted with new mandates and problems; innovations multiply as change accelerates. This leads to a sense of over-loading, more changes are imposed and timescales implemented. Moral certainties collapse, together with purposes - with few substitutes on offer. Teaching methods and strategies including the knowledge base from which they are derived are criticised as scientific certainty crumbles. The problem, Hargreaves argues, is not merely in the clash between modernity and postmodernity, but it is through these conflicts:

> that the realisation of educational reconstructuring as an opportunity for positive change or a mechanism of retraction and restraint will be realised. It is here that the battle for teacher professionalism, as the exercise of wise, discretionary judgement in situations that teachers understand best, will be won or lost.

Teacher development therefore, can either be imposed or, in recognition of true professionality, bring about self-determined and designed change originating in teacher initiative. An important distinction needs to be made early in this examination, between training and development. Freeman (1982:21) says teacher training requires the establishing of specific teaching skills within the sequence of lessons. There is an assumption of teaching here, as a finite skill that can be mastered just like any other skill. Development focuses on the individual teacher and "on the process of reflection, examination, and change which can lead to doing a better job and to personal and professional growth". Development is thus a process of growth that is constantly evolving and changing, an expansion of skills and understanding. Training addresses the immediate, development the long term. Flanders (1970:267) concurs with this:

> continuing, professional self-development is a kind of perpetual inquiry, a way of living in which there is a readiness to investigate problems and the will to mobilize the necessary resources. Each of us begins where he is now, designs a project, carries it out, and then pauses to assess progress before starting the next project.

In his view there are four essentials required to achieve above average professional growth: (1) the acquisition of new tools for behaviour analysis; (2) the designing of self-inquiry projects making use of these tools; (3) the creation of growth opportunities in terms of time, space and social support; and (4) the implementation of potent incentive systems that reinforces self-development.

Prawat (1991) placed the notion of teacher development in the context of **teacher empowerment**. As agents (and obstacles), of change, teachers play a key role in changing classrooms and schools. The concept of teacher empowerment is "slippery", he argues, since it embraces both epistemological and political agendas (Prawat 1991:744). Further, teachers relate not only to their personal settings in which they are sensitive to power relations, but also to their outward settings, in which they bring to bear new "prestructures" and "appreciations" - therefore creating new opportunities for development and change. In the thinking of Sergiovanni and Starrat (1988:291), "Staff development is not something the school does to the teacher but something the teacher does for himself or herself". Their contention is that supervision and staff or professional development are two sides of the same coin: "...supervision well done is a form of staff development and staff development conceived most effectively is part of the school's daily routine emphasis on personal and professional improvement" (Sergiovanni and Starrat 1988:386). There is in this view a clarification of the distinction between staff development (a group activity) and teacher development (an individual agenda).

In South Africa, one attempt to link teacher appraisal with teacher development is evident in the Handbook for the Evaluation of Cape School Educators (HECSE) (1990 Administration: House of Assembly). In 1993 the DET put out the Manual for the Evaluation of Educators for Achievement Awards (MEEAA) (DET:1993). These documents, with their centralised approach to evaluation, are typical of the country's highly bureaucratic educational structures. They stress that evaluation should be "open" and the instruments made available to educationists and not "handled as classified information or state secrets" (HECSE 1990:23). Three main criteria "distinguishable but not divisible" from one another were identified in both: (1) Task orientation; (2) People orientation; and (3) Personal factors. The primary emphasis, however, is on task orientation. Although there is a professed attempt to promote the ideal of self evaluation, teacher appraisal in these documents reflects a rationalist view of teaching which does not have place for collegial participation in evaluation.

McCormick and James (1983:41-43) believe that evaluation that is initiated and carried out by teachers in response to their own perceived needs has a greater tendency to promote professional development, because their role as teachers is extended without their autonomy being threatened. In this view:

> it becomes the teachers' responsibility to identify and investigate problems connected with their own and their schools' practice; to evaluate existing provision in relation to context; and to propose, implement and evaluate remedies that are within their resources.

This represents a significant departure from the older approach where development projects were entirely dependent on centralised projects, often of an imposed nature such as found in the HECSE and MEEAA.

Teacher appraisal for the purposes of the present 'whole school' evaluation of DSS was imposed upon the school. In recognition of the inappropriateness of this approach, evaluation was attempted in the context of a supervisory process encouraging participation between evaluators and teachers. This approach, known as Clinical Supervision (CS), will be discussed in detail below.

2.6.2. Teacher Development Approaches

Approaches to teacher development have been numerous since the early eighties. Three significant approaches have been popular since this time: Action Research, Clinical Supervision and the Reflective Teaching movement. These approaches have in common that they are social practices dependent on social interaction with others.

2.6.2.1. Action Research

Liston and Zeichner (1990:244) make use of Kemmis and McTaggaert's (1988) definition of action research:

> Action research is a form of collective self-reflective inquiry undertaken by participants in a social situation in order to improve the rationality and justice of their own social practices, as well as their understanding of these practices and the situations in which these practices are carried out.

Kemmis (cited in McCormick and James 1983:313) sees action research as "the way groups of people can organise the conditions under which they learn from their own experience". McCormick and James see in this process a naturalistic approach to decision-making. In a limited sense, the present research attempts to make use of action research by allowing external evaluators and participating teachers to "cross pollinate" (using the CS model) with the intention of enriching the learning experience of both groups. A mutually beneficial evaluation was designed to stimulate reflective teaching, through the use of the CS model. It was hoped that the outcome of this would be a less imposed sense of external assessment, with the evaluators genuinely in touch with the school's learning milieu and participant teachers becoming more reflective in their teaching. Because CS is the primary observation model used to approach classroom research and teacher appraisal at DSS, it is discussed below in detail.

2.6.2.2. Clinical Supervision

According to Reavis (1978:10) CS was developed over a period of years to try and change the unproductive (and often counter-productive) approach of supervisory conferences following traditional teacher observations. This model can be traced back to the work of Cogan and colleagues at Harvard University in the supervision of graduate students. Simply put, CS emphasised teacher growth; traditional in-class supervision emphasized teacher defects. Nolan and Hillkirk (1990:2) describe reflective supervision as being synonymous with CS. They also see a relationship between reflective supervision and collegial peer teaching, in that this form of supervision makes use of collegial rather than hierarchical relationships (Garmston 1987, cited in Nolan et al., 1990:2).

Various definitions of CS quoted in Knowles (1978:18) have been offered by proponents and users of the concept. **Cogan** (1973) defines it as:

> The rationale and practice designed to improve the teacher's classroom performance. It takes its principal data from the events of the classroom. The analysis of these data and the relationship between teacher and supervisor form the basis of the programme,

> procedures, and strategies designed to improve the students' learning by improving the teacher's classroom behaviour.

Sergiovanni and Starrat (1980) say that CS "refers to face-to-face encounters with teachers about teaching, usually in classrooms, with the double-barrelled intent of professional development and improvement of instruction". In their later work these writers say that clinical supervision and staff development are inseparable because there is a "one-to-one correspondence between improving classroom instruction and increasing professional growth" (Sergiovanni and Starrat 1993:203). **Flanders** (1976) sees it as "a special case of teaching in which at least two persons are concerned with the improvement of teaching and at least one of the individuals is a teacher whose performance is to be studied...(I)t seeks to stimulate some change in teaching...". **Reavis** (1978:10) defines CS as "a five step process that aims at helping the teacher identify and clarify problems, receive data from the supervisor, and develop solutions with the aid of the supervisor". He contrasts it with traditional supervision which leaves the supervisor in the superior role of saying autocratically what needs to change and how to change it. The significance of the procedure, then, is clearly its assistance in producing a self-directed, responsible and properly professional teacher.

In the view of **Nolan and Hillkirk** (1990:2) reflective or CS is characterised by a cycle of pre-conferencing, observation and post-conferencing, during which classroom events are analyzed in reference to both impact on pupils and the relationship to the teachers' "espoused platform of beliefs about teaching". This takes place within a collegial relationship - teacher and supervisor both contributing necessary expertise. There is therefore shared control over the conferencing and observational process, and enquiry is hypothesis based. Finally the approach requires continuity of the process over time. **Gaies and Bowers** (in Richards and Nunan 1990:167) define CS as "a cyclical process" consisting of three stages: a preobservation consultation between teacher and supervisor; the observation itself, and a postobservation analysis and discussion. The goal of this model according to Acheson and Gall (1980 cited in Richards and Nunan 1990:169) is to promote more "effective" teaching or to reduce the discrepancy between the actual and the ideal teaching behaviour.

Reavis (1978:11-16) says the objective of the **preobservation** conference is to establish rapport between teacher and observer, or group and supervisor. This involves both giving and receiving information. The observer encourages the teacher to state which aspect of teaching he would like to have the focus of feedback. The observer makes it clear that there are no evaluatory exchanges immediately after the observation. The time is concluded by a summation of the mutual understanding that is to govern the CS cycle. The purpose of the **observation** itself is to record what transpires in the lesson, without interpretation. This is followed by a period of **analysis and strategy** in which the supervisor reviews his records in relation to the original "contract" established in the supervisory

conference. Here the observer is looking for critical incidents, or those activities that significantly affect either positively, or negatively, the direction of the observed lesson. It is then up to the observer to strategize concerning his approach in the postobservation conference. Considerations of defensiveness and/or vulnerability to low self-esteem are factors to be considered here. In the **supervisory conference** the teacher receives feedback on his performance on which he had asked the supervisor to pay attention at the preobservation conference. After these details have been commented on, the observer may wish to raise matters that emerged out of the observation. The **postobservation conference** represents, in Reavis' perception at least, a period of inservice training for the supervisor. He engages in self-evaluation, determining the value or otherwise of the conference he has just held. The present study has made use of Gaies and Bowers' three stage cycle, rather than Reavis' five stages. In this study the analysis and strategy session is done as a matter of course, and the postobservation conference is actually the supervisory conference. An attempt to evaluate the process on the part of the supervisor could make use of conference analysis instruments discussed in the next section.

Basic to the CS method are effective communication skills, and the concept and practice of collegial analysis of observational data. Kindsvatter and Wilen (1981:525-528) make use of their **Conference Category System** (CCS), to identify "critical" conference behaviours, or behaviours most likely to directly impact upon the success or otherwise of the conferences typical of CS procedure. Although he cites no literature on the subject, Kindsvatter claims that research indicates that the success of a conference depends on the social-emotional climate created by the supervisors. The CCS is suggested as an example of an awareness-raising device useful for self-analysis.

The point is made by Alfonso and Goldberry (1982:27) that interaction and collaboration between colleagues is not, per se, supervision. It is only when ideas are exchanged, counselling is sought, and encouragement given, that the primary function of supervision - to improve instruction-operating, is served. Cogan (cited in Alfonso and Goldberry 1982:28), originator of the term "clinical supervision", however, makes it clear that the skills needed by clinical supervisors are "complex, difficult to master, requiring extended preparation and requiring "critically examined induction into practice". Research by DeLandsheere (1974) and Sergiovanni and Starrat (1980 both cited in Alfonso and Goldsberry 1982:28), indicates that teachers report that their best source for innovative ideas concerning their teaching, is other teachers. Alfonso and Goldberry advocate a system of structured inter-visitation. Withall (1979) advocated "peer-delivered" supervision to improve instruction, but Harris (1980 cited in Alfonso and Goldberry 1982:30) disagrees, saying this is impossible without training in supervision skills. Generally it is understood that when teachers are encouraged to collaborate, this is not to diminish the role of the supervisor, who is actually the catalyst for organizing colleagueship among teachers.

All important in this view are the phrases "dynamic interdependence" and "dynamic environment". Reavis (1978:17-20) assures us that it is "only disciplined effort and a sincere respect for the integrity of the teacher as a fellow professional (that) will ensure that the potential of CS is achieved". In a useful section listing barriers and facilitators in effective communication, Reavis shows that colleagueship and improved communication are very much interdependent. Popwewitz (1987:247) identified factors that mitigate in favour of supervisors-centred power in the inter-relationships of CS. Fistly "clinical supervisors" tend to be male, and secondly the technology of CS subordinates human relations to effective instruction. These "silent regimes of power" (Popwewitz 1987:249) lead the subordinate to accept, rationalise and internalise relations with the "snoopervisor". Popwewitz (1987:260) identifies his own prescriptions for teachers and supervisors by quoting Cherryholmes (1985:67) : "Power structures it seems, will always be around, but they can be made explicit, criticised, justified, and rearranged". The issue at stake, therefore, is not that practioners ensure that their own scientific practice is supported by a correct ideology, but "ascertaining the possibility of constituting a new politics of truth...the political, economic, institutional regime of truth" (Foucault 1980:133 in Popwewitz 1987:260).

According to Stones (1984:77) the move towards more formal analytical appraisal in the U.K. began in the early 1970's. Stones and Morris (1972) brought to British educators an overview of what was happening in this field. McCulloch (1979 cited in Stones 1984:77) gives some indication of the increased use of schedules used for appraisal by supervisors from this time. Stones says these schedules were often more impressive in form than in content, and are largely of the genre of the **Sandford Teacher Competence Appraisal Guide**. These instruments tried to assess the overall performance within the classroom. Other researchers, such as Allen and Ryan (1969 cited in Stones 1984:80) have had a sharper focus, identifying a smaller number of teacher activities, those considered key teaching skills. This work was related to early work on micro-teaching. Other significant instrumentation relates to studying life in classrooms. Many disciplines - sociologists, social psychologists and psycholinguists, have taken an interest in the social grouping of one adult and many younger people in a relationship not clearly understood. Their work has had the effect of alerting the educationist to the social interactions that cannot be ignored in any study of teaching.

Stones (1984:85-90) is of the opinion that teacher education institutions in Britain have tended to be preoccupied with assessment gradings of student teachers, and "their touching faith" (sic) to make fine distinctions between various levels of teaching competence, hinders the development of supervisory approaches that foster development while de-emphasizing grading. The consequence of this is indicated by Stones:

> Given the complexity of teaching, of individual differences among teachers, of differences among and within groups of pupils, and the fact that every teaching situation is unique, making distinctions among teachers means comparing very different things. It is not only far more difficult than is generally considered but also, since it implicitly posits an ideal performer, it has an inbuilt mechanism to reward conformity to the ideal image. Supervisors, being human, are likely to favour those who conformed to their image...

His conclusion, although derived from pre-service assessment, is worth taking note of. By and large, the idea that assessment by itself raises standards, is erroneous. His view is that attempts to raise standards by assessment takes a negative view of supervision since, by acting as the gatekeeper to the profession, professionalism itself is devalued in both supervisor and teacher. Snyder (1981:52) has the same concern. She fears that the preoccupation in the 1980's with the skills needed by teachers, could turn CS into a "refined teacher inspection technology", unless educators embrace a comprehensive teacher development system. Snyder advocates a linkage system that provides for linking performance standards and goals with inservice coaching followed by evaluation. She maintains that within this three-phase context, CS becomes "a legitimate helping technology, enabling professionals to develop requisite skills for fostering the kinds of learning expected in the 1980's".

2.6.2.3. Reflective Teaching

Reflective teaching is an important late development in teacher development methodology according to Bartlett (in Richards and Nunan 1990:202-204). This writer cites Cruickshank and Zeichner's (1981) definition of reflective teaching as the teacher's perspective on classroom events, and the thinking through of alternative ways of achieving goals and aims. This means that the purpose, among other things, is to develop analytical and objective thinking on the part of the teacher. Zeichner and Liston (1985) argue that a reflective teacher is one "who assesses the origins, purposes and consequences of his or her work at all levels".

Richards and Nunan (1990:202-204) outline specific conceptions of teaching that underlie the concept of reflective teaching. They are concerned to show that the actions of a teacher are influenced by intentions within social settings, "and by beliefs and chains of reasoning that are held before and after the occurrence of the action". In consequence, changing teacher behaviour is contingent not on modification of behaviour by externally imposed directions but by analysis and deliberation on personal ideas about teaching. Reflection in this sense is not merely assessing one's own teaching, as Kemmis (1986 cited in Richards and Nunan 1990:204) makes clear : "it is an action oriented, historically embedded, social and political frame to locate oneself in the history of a situation, to participate in a social activity, and to take sides on issues".

Reflection is therefore two things: it brings together an individual's thinking and his doing, and it brings together the individual teacher and the consequences of his position within a larger society. To become a critically reflective teacher involves going beyond teaching as technique to locate teaching within the broader cultural and social context. The "critical" aspect of the phrase involves the ability of teachers to see teaching in broad relation to the historical, social, and cultural context in which they find themselves teaching. Liston and Zeichner (1990:224) provide an apt summation of what their approach to reflective teaching would be:

> ...prospective teachers should come to know what constitutes reasonable justifications for their educational actions, be able to respond to criticisms of their actions and justifications, be cognizant of their own implicit social and cultural beliefs, and have a solid understanding of schools as institutions and the communities that surround them.

The impact of **critical theory** on education and teaching in particular (Gibson 1986) is evident in the above conceptions of reflective teaching. Splitter's seminal paper (1991) brought the specific impact of critical theory closer to the daily practice of teaching in his description of critical thinking. Gibson contextualises the views of the **resistance theorists** (Apple, Giroux) and helps to clarify the extremely useful role they have played in opening up the climate of critique in education, whilst also underlining the responsibility of teachers to resist exploitation, domination and manipulation. They have, in effect, placed teachers at the centre of the education process - and this gives them unlimited scope in terms of personal and collective development.

If the attempt to evaluate teachers at DSS could contribute to their political development along this line, the present 'whole school' evaluation could contribute to the further development not only of the school's professionals but also to the improvement of the school itself. An added spin-off would be to protect the evaluation research using the CS model from devolving into a sterile "panel inspection" approach, often the consequence of evaluations making use of teacher observation. The use of the CS model has been adopted in this study to encourage a more "horizontal" than "vertical" participation in the evaluation. A "less imposed" approach to evaluation presupposes a specific leadership style on the part of the participant observers used to evaluate teachers at DSS.

There is a link between reflective teaching and contingency practice. Sergiovanni and Starratt (1988:334) suggest that rather than viewing teaching as a precise science, or technology, teaching should be seen as often requiring "muddling through". In this view, teaching involves pragmatic decision-making, something akin to Lindblom's (1959 cited in Sergiovanni and Starratt 1988:25)

"science of muddling through". The same writers describe four basic teaching roles useful in reflecting the various modes in teaching: managerial, executive, mediating and leadership. These descriptors should be seen as metaphors for explaining and understanding teaching rather than literal truths. The teacher as **manager** initiates highly structured protocols and manages pupil behaviour. This is useful when teaching basic skills. As **executive,** the teacher makes decisions after diagnosis of a situation, within the framework of research on effective teaching. Motivation is extrinsic, the pupil is subordinate to the system and the object (rather than the partner) of teaching. This position is useful for teaching simple subject matter. When the teacher acts as **mediator,** use is made of reciprocal and interactive teaching processes. Emphasis is on forming links between new and prior knowledge for pupils. This position is effective for promoting analysis, problem-solving, complex skills and higher levels of comprehension. The teacher as **leader** models the importance of subject matter by his or her enthusiasm and concern. This mode is important when communicating importance, meaning and significance of subject matter. The point of this perspective is that it allows supervisors to transcend the limitations of teaching models because the models are merely "windows" that inform teachers and supervisors alike. Such a view of teaching reinforces the notion that decision-making in teaching requires supervisors to rely less on "canned" images of good teaching, and more on reflection and judgement (Sergiovanni and Starrat 1988:339). A non-technical view of teaching has informed the basic evaluative design used in the present study.

Hersey and Blanchard's (1977) research on situational leadership is now presented. Although a general management theory, it is mentioned to assist in putting into perspective the leadership style used in the evaluation procedure of teachers at DSS. These writers are categorical in their rejection of an all-purpose "best" leadership style. Successful leaders, in this view, adapt their behaviour according to the demands of their situation. Their theory is based on an understanding of the interaction between **task behaviour** (amount of direction given); and **relationship behaviour** (or the amount of socio-emotional support required); and the **general level of maturity** of the group (achievement-motivation). They define maturity as "the capacity to set high but attainable goals, willingness and ability to take responsibility, and education or experience of a group" (Hersey and Blanchard 1977:1).

According to this theory, as maturity increases in terms of accomplishing a specific task, a leader should reduce task behaviour and increase relationship behaviour. This should be done until a moderate level of maturity has been achieved. When an above average level of maturity has been attained, both task and relationship behaviour can be reduced. At this point the follower or group is "psychologically" mature and not merely so in terms of task performance. Close supervision is no longer necessary for people at this level, and increased delegation becomes synonymous with trust

and confidence. Situational Leadership Theory defines leadership effectiveness in terms of task-relevant maturity. Four styles of leadership characterised in this theory are useful in diagnosing leadership planning in specific situations:

(1) high-task low-relationship leader behaviour is known as "**telling**": characterised by one-way communication;

(2) high-task high-relationship behaviour is known as "**selling**" because most of the direction comes from the leader, although he attempts to gain support by encouraging two-way communication;

(3) high-relationship low-task behaviour is called "**participating**" because the followers share in decision-making; and finally,

(4) low-relationship low-task behaviour is known as "**integrating**" because the leadership style allows followers independence and the relationship is characterised by maturity and corresponding trust. Hersey and Blanchard see the development towards high maturity levels as evolutionary and not revolutionary, leading to mutual trust and respect.

In the matter of teacher assessment seeking to encourage reflective teaching, it becomes crucial that supervisory behaviour between the evaluator and the evaluated tends in the direction of "participating" or high-relationship, low- task behaviour. The point at which low-relationship low-task behaviour (point 4 above) develops in a school would be a situation of total integration, when motivation and collegial participation in self-evaluation leads to the highest order of professionality. It is towards this ideal that the introduction of collegial methods encouraging reflective teaching strives. Perhaps an understanding of leadership styles used in teacher appraisal or supervision will help identify the effectiveness or otherwise of teacher appraisal programmes.

2.6.3. Summary

Parts five and six of this chapter have concerned themselves with two related concepts: teacher appraisal and development. The purpose of this juxtaposition is to indicate the need for teacher appraisal to stimulate "professionality" (or development of teacher effectiveness) rather than mere "professionalism". Personal growth more than an enhancement of professional status is of concern in this relationship. Two broad approaches to development were contrasted: centralised or bureaucratic development programmes and the concept of reflective teaching. The importance of teacher self-evaluation was mentioned. Action research was introduced as an alternative strategy to the CS model chosen for use in the present evaluative study of DSS school.

2.7. CLASSROOM RESEARCH

Classroom research at DSS by a team of research assistants participating in the present study had two major objectives:

(1) to assist the researcher in exploring and describing the qualitative dimensions of interactions between pupils and teachers, and

(2) to assist the researcher in isolating specific interaction trends and their links to the social milieu in which the school is found.

To this end, it became apparent that observation techniques needed to serve both normative and interpretive ends, so that instrumentation could reflect both positivistic and anthropological interests. The significance of CS as an interpretive tool with which to approach teacher appraisal has already been described. The use of the Flanders' Interaction Analysis Category (FIAC) system, providing description of language in the DSS classroom, will be examined in the final part of this section (2.7.3.). Before attention can be given to the use of the FIAC system used in the present study, cognizance must be taken first of the state of research in classroom talk specifically, and secondly of trends in classroom research generally.

2.7.1. Researching Classroom Talk

In reviewing research on classroom talk, Edwards and Westgate (1987:12) make the point that whilst talk has been the principal medium of traditional instruction, learning was mainly through "chalk and talk" and talking confined to chanting in traditional education. The valuing of pupil talk and its contribution towards both learning and understanding classroom dynamics, has taken a long time to be appreciated. Citing various researchers, these writers indicate that the status of classroom talk has changed over the past twenty years, and has now been ascribed a central place in learning science. Sampson's (1934) statement that "every teacher is a teacher of English" is a generally accepted maxim in both the U.K. and America. This movement towards what Bell (1985) calls the "English as language paradigm", received much of its impetus from the disciplines of psychology and psycho-linguistics. James Britton (1970), a contributor to the Bullock Report (1975), and Douglas Barnes were influential in Britain in this direction. Bruner (1984 cited in Edwards and Westgate 1987:14) clarifies why it is that talk and not some other feature of classroom life is taken to be such a vital source of data. He says it is because "the process of learning how to negotiate communicatively is the very process by which one enters the culture". Through talk we develop our concept of self, negotiate with the world, locate ourselves and identify values.

In offering a critical approach to classroom talk, Young (1992) warns of a threatening "external assault from a reinvigorated 'traditionalism' - in the form of neo-conservativism" which today opposes modernity in education. With reference to Habermas, a critical theorist, Young (1992:12) defines the "sickness" that has infected modernity as having "forgotten the nature of the relationship between word, image, deed and community". For him, the theory of critique provides for detailed analysis of examples of classroom interaction which can "identify communicative constraints on opportunities for enhancing the problem-solving power of learners". Scientific knowledge, for example, based on technology has often escaped effective criticism which has resulted in the "prestige of science". Young sees Habermas' critical linguistics as being critical of "science" that is insulated from everyday life and appraisal by democratic discussion. Young (1992:8) calls for dialogue in which we not only think for ourselves, but become part of a community of thinkers "who help each other and check each others' tendencies to purely idiosyncratic or self-interested thinking".

Delamont and Hamilton (in Stubbs and Delamont 1976:4) maintain that classroom research in Britain initially has been limited to input-output operations, adopting a psychometric approach, with classroom research often taking place outside the classroom. Unlike its British counterpart, classroom research in the U.S.A. is well funded. Ironically, according to Gaze (1971 cited in Delamont and Hamilton 1976:5), very little contribution to understanding of the classroom has been achieved in that country despite prolific study. This is largely because of over-use of interaction analysis at the expense of "anthropological" methods.

Reviewing the problems of live observation, Dunkin and Biddle (1976:14-16) emphasise the danger of live observation ignoring the wider sociological context of the classroom. First, in their view, it is difficult to view the classroom as a self-contained social unit. The problem with this is that any description of classroom activities that cannot be related to the social structure of the society is a conservative description. Second, *post hoc* analysis, made possible through audio-visual techniques of observation, carries with it the disadvantage of implicit context details being forfeited. Third, most classroom description is behavioural. But classroom illumination cannot isolate behaviour from intention. Treating teachers and pupils as objects will yield a distorted analysis - "one that falls short of explanation in terms of the subjective processes that inform a teacher's or student's actions" (Delamont and Hamilton 1976:15). Fourthly, Delamont and Hamilton remind us that classroom research springs from certain premises and perspectives held by a researcher. Finally the same writers distance themselves from the "congenital and manic optimism with which much education research is suffused", showing how this can lead to premature closure of research in certain fields, and to the pursuit for short term reliability when what is needed is long-term reliability.

More recently, Anderson and Burns (1989) offered a review of six studies of teaching. In this review, the Barr (1929) study remains the classic, a status also ascribed to the Bellack et al., (1966) study. In 1973 Nuttall and Church conducted their study asking how students learn in classrooms, and what the relationship is between teacher behaviour and student learning. Galton (1980) and his colleagues produced research significant for the use of quantitative evidence enhanced by qualitative evidence. Morine-Dershimer's (1985) study showed the importance of a participant's rather than observer's view of language in the classroom. Anderson and Burn's (1989) study made use of researchers in nine countries located on five continents. It made use of multiple classroom observations enabling consistency of evidence across classrooms to be examined. The research offered by these writers produced some important recommendations, not the least of which is that classroom description is enhanced if multiple sources are used to collect evidence over fairly lengthy periods of time. This fact is significant in deciding which classroom observation techniques are valid in an evaluation. Broadly speaking anthropological and interaction analysis paradigms are two divergent techniques relevant to this study.

Anthropological research will be reviewed before interaction analysis is explored. Among the supporters of the anthropological view cited by Delamont and Hamilton (in Stubbs and Delamont 1976:12), have been sociologists (e.g. Becker), anthropologists (e.g.Henry) and psychiatrists (e.g. Gussow). Jackson, Parlett and Smith are converted behavioural psychologists who also support the approach. Smith and Geoffrey (in Stubbs and Delamont 1976:12) refer to the anthropological approach that goes beyond psychometry, as "micro-ethnographical". This perspective has more in common with social anthropology, psychiatry and participant observation research than behavioural psychology. In contrast, interaction analysis is linked to some extent with the work of the behaviourists Watson, Skinner and Bales.

In the U.S.A., according to Delamont and Hamilton (1976:13), interaction analysis and anthropological studies have developed apart from one another, and interaction analysis has largely ignored the anthropological perspective. In the U.K., both perspectives have being increasingly examined. In the anthropological view, the socio-cultural context is more important than the affective and cognitive domains for example. The anthropological worker refers to participants as informants rather than subjects, and does not make such a firm distinction between observer and participant as an interaction analysist would. Accepting as given the complex environment he is observing, this research worker makes no attempt to manipulate or control. His intention is to be illuminative rather than normative. This perspective then distances itself from an a priori reductionist approach synonymous with interaction analysis. Anthropological studies bear a similarity to small scale studies

in medical journals. It is not necessarily true, according to Delamont and Hamilton (in Stubbs and Delamont 1976:13), that anthropological research findings cannot be generally applied. Common phenomena, essential processes and critical relationships can still be isolated, and in comparative studies commonalities identified. Delamont and Hamilton (1976:6) argue against the domination of one paradigm. In their view, interaction analysis (the dominant tradition in the U.S.A.), should not be uncritically adopted. They call for methodology to fit the research problem so that interaction analysis should be supplemented (and not necessarily replaced) by a range of "anthropological" techniques.

2.7.2. Problems in Classroom Research

Biddle (1967:337) cites Kleibard (1966), Medley and Mitzel (1963), Biddle, Fraser, and Jellison (1965), who provide detailed reviews of empirical studies in classroom interaction. More recent examples where systematic observation has been used are cited by Croll (1986:19-41). In a study with Dunkin, Biddle (in Dunkin and Biddle 1974:53-89) deals with problems of measurement: data collection; instrumentation; and making judgements about teaching; problems of sampling; problems of design, and problems of interpretation. This framework is used in the following account of pitfalls in classroom research that had to be avoided in the evaluative study of DSS.

Jackson (1968), Adams and Biddle (1970) (cited in Dunkin and Biddle 1974:58), maintain that the number of discernable acts, utterances and interactions in a classroom observation runs into thousands. Applying an instrument in this complex situation is difficult, according to these writers, and led Weick (1968) to suggest that data collection of teaching involves two steps: **recording** and **encoding**. For the purposes of classroom research at DSS, a **multimethod** approach was attempted, using both nomothetic and ethnographic data.

2.7.2.1. Problems in Measurement

Simon and Boyer (1970 cited in Dunkin and Biddle 1974:71) report 79 different instruments for measuring classroom events, to which Rosenshine (1970) adds another 40. Dunkin and Biddle (1974:71) make use of Medley and Mitzel's (1963) distinction between two instrument-formats: **sign observation**, when an observer is asked to check off on a list a number of events in a given time period, and **categorical observation**, when an observer uses predetermined categories (e.g. Flanders 1970). Instrumentation in observation also means making judgements about teaching. This in turn means that in observation concepts such as validity and reliability are important. A **reliable instrument** is one which yields the same score repeatedly, for repeated applications of the same

events. A **valid instrument** is one which measures what it claims to measure (Dunkin and Biddle 1974:78).

In reviewing the relevant literature, Samph (in Bennett and McNamara 1979:126) shows that little research has been done on the factors that affect the accuracy of data collected by observers. Kerlinger (1973 quoted in Bennett and McNamarra 1979:129) says observers have little or no influence on the individual being observed. He argues that since "a teacher cannot do what she cannot do", there is no danger of a teacher altering her behaviour when being observed. Samph shows that the problem is that she may well not do under observation what she does do when not under observation. Quoting Medley and Mitzel (1963), Samph defends direct observation technique, while admitting that teachers do behave differently when being observed. They say "whatever can be done to minimise the disturbing effect of the observer should be done".

Concerning the extensive, and often unresearched use of rating scales, Dunkin and Biddle (1974:59-60) raise four difficulties after examination of suitable research on this topic. In the first place, rating scales often call for high inference judgements, with the instrument providing little information about what must be observed in specific categories (Rosenshine 1970). Secondly, sometimes only a single rating is taken for each teacher and a rated judgement made over a period of a year, during which time behaviour could have changed. Thirdly, most studies have not made use of trained observers, and often teachers, administrators or pupils used are involved with the teachers they observe, and are considerably biased. Finally, criteria chosen for inclusion in rating instruments have not been validated against product variables and may simply represent a researcher's notion of good teaching.

Wragg (1988:48) recalls the well known reasons for exercising caution when using rating scales. One aspect of classroom research at DSS used rating scales in comparing items in section C of the Lesson Observation Schedule (LOF.01) with the identical items (1-4) on the Self-Evaluation Schedule (SES). These instruments are discussed in Chapter three: and copies of them are found in **Appendix 2.4:35 and 2.5:39**). Items used in both schedules were taken from a variety of similar schedules used by various teacher training institutions.

2.7.2.2. Problems of Sampling

Problems of sampling are various, not the least of which is the fact that there are no real examples of teaching research using truly representative sampling, where the findings may be applied to the universe of teaching. Dunkin and Biddle (1974:80-82) say this is because teaching research is

expensive, not only in terms of the costs of observation, but because we are rarely satisfied with observation until it is known how typical the lesson observed is. There is paucity of research on observation which takes into account more than a few lessons. Also, teaching is a private affair. Research on teachers therefore usually concentrates on volunteers, who are likely to be above average performers anyway. Variety is another problem. The difficulty again is defining a universe from which one may take a representative sample.

Domino Servite School cannot be taken as a representative sample of the universe of schooling in South Africa. In choosing a specific sample, the following decisions with respect to this study were taken:

(1) Domino Servite School represents one school in the population of schools in South Africa. It is a private, denominational concern that is not affiliated to either the SAAIS or the ISC. Muller (1990) refers to this heterogeneous group of alternative schools as the "new privates". Findings in the DSS study, however, could not be applied generally to this group, since it is only one example from a very mixed group of schools.

(2) The mode of investigation would be to use a multi-method triangulation approach. Questionnaire respondents would necessarily be competent to adequately understand questionnaires, for example teachers and high school pupils. In 1991 there were a little more than 103 pupils in standards 7 to 10. This was taken as a manageable group for the purpose of a sample population, and random sampling techniques were not applied within this group.

(3) Because questionnaire respondents were limited to pupils in standards 7 to 10, classroom research would confine itself to the same standards.

2.7.2.3. Problems of Design

Dunkin and Biddle (1974:83) mention four major designs common in teacher research types: (1) field surveys; (2) pressage-process experiments; (3) process-process experiments; and (4) process-product experiments. Most studies of teaching concentrate on field surveys with the aim of providing a sample of reality against which theories can be adjusted or instruments modified. Their difficulty lies in attempts to establish cause-and-effect relationships occurring within them.

Two means of establishing cause-and-effect relationships in social science research should be mentioned here. The **pressage-process experiment** places the dependent variable within the classroom. Classroom behaviour might be manipulated, and resulting pupil behaviour as the dependent variable, is measured. **Process-product experiments** whereby events are manipulated and the effects of differential classroom experience are examined in resultant learning, are often ambiguous in their findings. **Context-process experiments** would mean, for example, investigating the effects on the

classroom of bussing pupils to a racially integrated school for the purpose of the experiment. The present research is a field survey without any attempt to establish cause-and-effect relationships using the above intervention techniques. The process of education at DSS was measured with as little disruption as possible.

2.7.2.4. Problems of Interpretation

Problems of interpretation are concerned with the translation of data into meaningful results. Under the heading of "Liars, Damn Liars and Statisticians", Dunkin and Biddle (1974:84) list common statistical errors as the use of statistics inappropriate to their data and the use of inductive statistics. For example, the T test and F distribution involved the assumption of randomness. Classroom research, however, is usually chosen in a non-random way. The failure to report reliability figures for their instruments, using inferior instruments, or overlooking obvious results in reported data are the particularly gross errors of researchers in the view of these writers. Finally, since most classroom research fails to meet the criteria for randomness, findings cannot be generalised to all classrooms.

2.7.3. Interaction Analysis

There was a paucity of research into classroom talk based on live observation in classrooms before 1960, but since then there has been considerable research interest. Simon and Boyer (1968 cited in Delamont and Hamilton 1974:28), in a seventeen volume analysis of ninety-two systems, exclude, of course, all unpublished systems. This became what Delamont and Hamilton (1974) refer to as the "pharmacopoeia" of interaction analysis research, Mirrors of Behaviour (1970). Rosenshine and Faust (in Travers 1973:138-142), divide these instruments into four categories, according to the sources of variables the authors selected. Those instruments with an explicit theoretical or empirical base - derived from established theory; those instruments with an implicit theoretical or empirical base, e.g. learning theory or group dynamics; those offering modifications or syntheses of existing category systems,e.g. those developed from Flanders; and those described as Author-originated systems, when the author did not specify the origin of his variables.

Wragg (1974:73-74) reviews the development of interaction analysis. One of the earliest exponents of interaction analysis was Anderson (1939). Lippitt, White and Lewin (1939) conducted their pre-war research into the influence of adult leaders' behaviour on groups of boys involved in various activities. Wragg comments that this work effectively reinforced Anderson's finding that children depend on leaders. Seemingly, democratic, authoritarian or laissez-faire teacher-roles produced directly related behaviour patterns in the boys. It was not until Withall (1949), that formal category

systems were developed. Flanders (1965) developed a ten category system, - Flanders' Interaction Analysis Categories - (FIAC), embracing both teacher and pupil talk, which has been used in one aspect of the present study. The FIAC system is detailed in **Figure 4a:75.**

In the mid 1970's vigorous attempts were made to show the deficiencies of interaction analysis, and their claim to objectify relevant features of classroom reality. Edwards and Westgate (1987:82) list various researchers who were concerned with the interaction analyst's likely tendency of "exemplifying their preconceptions" rather than "gaining access on how the participants themselves organised and interpreted their interaction". Delamont and Hamilton (1974:159-161) are critical of these systems but they admit that Flanders' (1970) system produces a wealth of statistical data. Their criticism focuses on the following concerns:

(1) interaction analysis systems usually ignore the context in which data is collected: the shortness of period over which data is collected and insensitivity to social conditions may cloud interpretations of interaction;

(2) since interaction analysis systems are concerned with overt behaviour, intention is often ignored, which is then imputed by the researcher when using certain categories. The researcher's interpretation therefore takes precedence over the actor's;

(3) the use of measurement techniques with ill-defined categories, distortion of qualitative features that researchers claim to be interested in, can occur. The result, in ignoring the totality of the situation, is an unhappy form of reductionism;

(4) theoretical understanding is impeded because of the circuitous nature of interaction analysis. Categories are designed to breakdown and simplify global concepts. When "global concepts" are built up again from information extracted from a category system, no new insights are being gained;

(5) use of pre-specified categories "assume what they purport to explain". This is closely akin to leading group therapy. It is difficult to use such a system as Flanders' to demonstrate an alternative theory of teaching; and finally,

(6) the placing of firm boundaries on continuous phenomena will create bias from which it is difficult to escape.

The Flanders Interaction Analysis Categories (FIAC), is a 10 category system. Each of the categories is numbered, and there is no rating intended by the numbers. Simple procedures for using the system were outlined by Amidon and Flanders (in Amidon and Hough 1967:256-262). During lesson observation, an observer writes down the number (1-10) representing the corresponding category, every three seconds. These numbers are written in sequence in rows (**Figure 4b Appendix 2.12:56-57**), approximately 20 per minute, or 1 tally every 3 seconds. After 20 minutes coding, he will therefore have about 400 tallies. In periods of activity, when pupils are working in exercise books

Figure 4a

Flanders' interaction analysis categories (FIAC)*

Teacher talk	Response	1. *Accepts feeling.* Accepts and clarifies an attitude or the feeling tone of a pupil in a non-threatening manner. Feelings may be positive or negative. Predicting and recalling feelings are included. 2. *Praises or encourages.* Praises or encourages pupil action or behaviour. Jokes that release tension, but not at the expense of another individual; nodding head, or saying 'Um hm?' or 'Go on' are included. 3. *Accepts or uses ideas of pupils.* Clarifying, building or developing ideas suggested by a pupil. Teacher extensions of pupil ideas are included but as the teacher brings more of his own ideas into play, shift to category 5.
		4. *Asks questions.* Asking a question about content or procedure, based on teacher ideas, with the intent that a pupil will answer.
	Initiation	5. *Lecturing.* Giving facts or opinions about content or procedures; expressing *his own* ideas, giving *his own* explanation, or citing an authority other than the pupil. 6. *Giving directions.* Directions, commands, or orders to which a pupil is expected to comply. 7. *Criticizing or justifying authority.* Statements intended to change pupil behaviour from non-acceptable to acceptable pattern; bawling someone out; stating why the teacher is doing what he is doing; extreme self-reference.
Pupil talk	Response	8. *Pupil talk-response.* Talk by pupils in response to teacher. Teacher initiates the contact or solicits pupil statement or structures the situation. Freedom to express own ideas is limited.
	Initiation	9. *Pupil talk – initiation.* Talk by pupils which they initiate. Expressing own ideas; initiating a new topic; freedom to develop opinions and a line of thought, like asking thoughtful questions going beyond the existing structure.
Silence		10. *Silence or confusion.* Pauses, short periods of silence and periods of confusion in which communication cannot be understood by the observer.

*There is *no* scale implied by these numbers. Each number is classificatory; it designates a particular kind of communication event. To write these numbers down during observation is to enumerate not to judge a position on a scale.

Source: Amidon Hough, 1967:125.

for example, or in periods of extended silence, the observer stops coding. Since Flanders' initial publication of the ten categories, at least five statements have been published explaining the ground rules for coding: Flanders, (1960); Amidon and Flanders, (1963); Amidon and Flanders (1968), (1969); Flanders, (1970) and Werner et al., (1971), (all cited in Dunkin and Biddle 1974:103). Categorisation presents many problems for coders. Amidon and Hough (1967:126), list five basic "ground rules" useful in working in classrooms, which were adapted for the present research (**Appendix 2.17:65**).

Delamont (in Stubbs and Delamont 1976:105) examined assumptions that researchers need to be aware of when using the FIAC system. Some of these are made explicit by Flanders himself, who found that the system is not suited for lessons where practical work, reading aloud or set work is used extensively. It also concentrates on teacher talk categories. Flanders says this is bias because research shows teacher talk is a dominant component in teaching. He also found that FIAC places stress on emotional climate of a lesson. Flanders believes, apparently, that pupils will learn more if they are happy.

Edwards and Westgate (1987:93) point out that all research methods have to simplify and rescue reality; and all researchers make assumptions about that part of the social world they are investigating. Flanders (1970:35) says the purpose of coding "lies in the analysis of initiative and response which is characteristic of interaction between two or more individuals". Analysis of the balance between initiative and response can be inferred from relative percent times of teacher and pupil talk, together with periods of silence and/or confusion.

More accurate perhaps, is the calculation of what he calls the ID (indirect/direct) ratio, or the ratio of indirect to direct teacher statements. The number of (FIAC) tallies in categories 1, 2 and 3 are divided by the total in 5, 6 and 7. An ID Ratio of 1.0 means that for every indirect statement there was one direct statement. Another useful calculation is the Revised ID ratio which gives some information regarding proportions or emphases on motivation and control in a classroom. The total number of tallies in categories 1, 2 and 3 are divided by the total number in 6 and 7. Categories 1, 2, 3, 6 and 7 are more concerned with motivation and control, and less with presentation of subject matter. This calculation eliminates the effects of categories 4 and 5 (questioning and lecturing), thereby giving information about whether a teacher is direct or indirect in his approach to motivation and control (Amidon and Hough 1967:132). Certainly a wealth of information is given to the researcher through interaction analysis. It is necessary to reiterate, however, that this data must be supplemented with more anthropological, or interpretive techniques, as was attempted in this study.

2.7.3.1. Observer Training and Inter-observer Reliability

"The problem of observer training is two-fold: first, converting men into machines, and second keeping them in that condition while they are observing" (Flanders quoted in Amidon and Hough 1967:158). Before live observation sessions are undertaken, the observer has first to be trained by observing and coding pre-recorded audio and audio visual lessons. Training sessions should be under the direction of an experienced coder, and continued until adequate consensus is achieved between trainee and more experienced observers. It is generally accepted that between 10 and 12 hours training is needed (Bennett and McNamarra, 1979:279 and Flanders in Amidon and Hough 1967:159). Inter-observer reliability is calculated by a formula known as the Scott Coefficient ("π"). Bennett and McNamarra (1979:166) say with a 10 to 12 hour training period, an inter-observer agreement of "π" = 0.80 will normally be achieved. Amidon and Hough speak of 0.85.

Bales (1950, cited in Amidon and Hough 1967:161), proposed the use of an adaptation of Chi-square, but Amidon and Hough say this was less appropriate than Scott's (1955 cited in Amidon and Hough 1967:161) coefficient (cf Chapter 3 footnote 5), which is unaffected by low frequencies, can be converted to percentages, and is more sensitive at higher levels of reliability. This method is easily estimated on the field. McGraw, Wardrop, and Bunda (1972) maintain that the reason for insignificant findings documenting relationships between teaching-learning processes and educationally relevant pupil outcomes, may be that investigators have neither controlled nor accounted for many sources of variance associated with observational studies, (Frick and Semmel 1978:157). Confusion concerning reliability in observation studies is related, in the view of these writers, to failure to differentiate between "two statistically related but conceptually different indices: observer agreement coefficients and reliability coefficients" (McGraw et al., [1972], Medley and Mitzel, [1958], [1963], cited in Frick and Semmel [1978:158].) They maintain that adequate reliability is necessary but not sufficient for determining concurrent or predictive validity.

Observer agreement is primary but not the most crucial issue in the interpretation of results. Agreement is not synonymous with reliability of observational measures, observers may almost perfectly agree on data that is unreliable. In other words, if variance between subjects (true variance) is small relative to variance within subjects (error variance), the measurement will be unreliable regardless of the extent of observer agreement (Frick and Semmel 1978:159). Since observers are the prime source of potentially unreliable data, it is necessary to demonstrate adequate training measures before data collection, as has been attempted in the present study (Chapter four). Johnson and Bolstad (1973 cited in Frick and Semmel 1978:160) show that observer agreement tends to decrease over time, so that researchers need to show that reliability is maintained during data

collection. Strategies for dealing with observer variance are complex and beyond the scope of this study. Some researchers cited by Frick and Semmel say that observer agreement tests in the field before data collection, should be discontinued. They maintain that it is sufficient to demonstrate observer agreement on unambiguous examples before data collection.

2.7.4. Summary

Section 7 of Chapter two has examined the status of classroom research in terms of broad approaches to examining activity inside the classroom. Interaction analysis and more anthropological approaches have been presented, and the weaknesses and strengths of both considered. The preference for using a composite model, has been argued for by reference to Delamont and Hamilton. Problems in classroom research serve to illustrate how research designs must be tailor-made to specific projects.

Classroom research at DSS restricts itself to a non-representative sample of classroom activity in a non-representative sample of the schooling universe in South Africa. Interaction analysis was identified as a useful, yet inadequate tool in examining verbal interactions. Qualitative information, it was seen, needed to be juxtaposed with information yielded by FIAC.

2.8. CURRICULUM EVALUATION

Examination of the curriculum requires definition of the concept. Buckland (1982:167) argues that curriculum issues must include consideration of syllabuses, but needs to be sensitive to a far wider range of inputs. It is a complex social process that largely disputes attempts to limit the concept to activities formally planned by schools for individual pupils as Tunmer (1981:30-9) did. Buckland highlights distinctions made in levels of curriculum that ought to be considered; what one would *desire* to take place, and what *does* take place (Stenhouse 1975); the *official* and the *actual* curriculum (Hawes 1971), the *formal* and the *hidden* curriculum (Jackson 1968). His point is that this proliferation of epithets attached to the root word "curriculum" is indicative of the complex selection process a particular institution makes of the culture it presents to its learners. This selection, Buckland (1982:165) maintains:

> is made at different levels by a variety of different people in a wide range of contexts, and includes activities generated by the school, or by a higher authority for the school. The process includes the inculcation of knowledge as well as the generation of skills and attitudes, which are communicated by teachers, by materials, by other children, through indirect teaching, individual learning, informal contact and example. It follows that the selections made from the culture will therefore vary significantly from school to school, class to class and even individual to individual.

Understanding the breadth of the curriculum selection process is important if the educational "cart before the horse" syndrome in school or curriculum evaluation is to be avoided. Lawton (in Skilbeck 1984:15) underlines this when he draws attention to the fact that educators spend more time measuring output than questioning the quality of the input. In line with Buckland, he calls for a formulation of curriculum which has a "prior commitment" that is not merely subject-based, nor balanced in terms of Hirst's seven forms of knowledge, for example, but is rooted in "culture". The understanding of culture is in the broad anthropological sense here, rather than in the sense of ethnicity. He suggests that mediation of culture is the central task of the school. Curriculum planning involves selecting from the culture of a society, which requires both value judgements and political commitment. He identified eight areas[4] as the minimal cultural requirement of any society to be reflected in schooling which are empirically and substantively necessary. Limitation of curriculum to the syllabus, therefore, is inappropriate since a plethora of variables inform the particular selection of culture to which any pupil is exposed.

The NEPI curriculum research group (1992:88) argues for curriculum commitment beyond both subject material and culture: "curriculum is not a neutral or technical account of what schools teach: it is a contextual and historical settlement which involves political and economic considerations as well as competing interests". In the South African context curriculum development will use the legacy of apartheid education as both a point of continuity and of departure. The new curriculum will emerge with reference to constitutional arrangements, declarations of human rights, human resources and development strategies.

Other experiences in post-colonial Africa teach the need for curriculum systems to deliver workers with understanding for the social and economic realities they will need as school leavers. Recalling the "human capital flight", of whites to Europe, South Africa and Australia after Zimbabwe's independence, Matsvai (in "Diffusing the Time Bomb" 1990:287) calls for school leavers who when facing "the world of work and no work ... do not revolt against it but seek to change it." He placed his finger on the danger of a curriculum system filled with values incompatible with the aspirations of Zimbabwean society. Clearly South African curriculum planners, equally concerned with building a new nationhood, will need to ensure that school pupils are conceptually prepared for the reality of the South African economy as it struggles to assert itself. One clear aim should be a commitment to

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[4]

socio-political	technological
economic	morality
communication	belief
rationality	aesthetic

nation building and the ability of school leavers to take their place in changing South Africa's "third world" reality rather than "flying off". Such an aim calls in question Eurocentric values entrenched in the schooling system at present.

2.8.1. School-based Curriculum Evaluation

The term "curriculum" seems to lend itself to double definitions. Eraut (in Skilbeck 1984:54) speaks of the *official* curriculum which refers to the formal document or statement given to inquirers asking what curriculum is. Usually this is the formally approved scope. The *functional* curriculum comprises the assumptive framework which informs the daily preparation and teaching practice of a teaching staff. It thus includes both the official curriculum as interpreted by the teachers and the personal and professional norms informing their practice. He maintains evaluation is both a social and a political process relevant on three levels. **Initiation** involves mobilising evaluators with the appropriate skills and interest levels to engage in a negotiation process whereby fears are alleviated and interest and commitment to the task generated. In this phase evaluation intention is clarified and notions of truth and value to evaluation activity are negotiated. The **collection of evidence** involves examination of documents and literature, student work and judgements about it, observation - direct or indirect, and opinions collected by questionnaire or meetings etc. Further issues relate to the **processing and reporting of evidence.**

Eraut's study usefully distinguishes between intrinsic and extrinsic factors concerned with value and truth in the purpose of evaluative activity. **Intrinsic** factors he relates to are such concerns as *intention* - how far intentions are being realised - and the interpretation of what is happening. Identification of intention and assessing the extent to which these have been realised, is meaningless without interpretation of why problems occur. Important influences and unanticipated effects may be hidden if evaluation is only focused on people's intentions.

Another intrinsic purpose of evaluation relates to the issue of the *ascription of value* to intentions. The problem with this is that value consensus can be assumed, and the value perspectives of either evaluators or managers may be introduced (so that an informal evaluation supersedes the formal evaluation). Intrinsic purposes to evaluation are best served by what Eraut (in Skilbeck 1984:61) calls *"divergent evaluation"*. This approach deliberately tries to present a spectrum of value perspectives which include (but are not confined to) the participants. The seeking of alternative perspectives ensures that value sources include other stakeholders, for example the professional literature, the wider community, and parents.

Extrinsic factors in evaluation purpose could include evaluation for *decision-making* (which can be either emergent or planned). Another extrinsic purpose could be *accountability.* Although accountability is usually present in evaluation, it is possible to limit its influence. A third extrinsic purpose is *learning* - the link between evaluation and decision making. The intrinsic and extrinsic purposes of evaluation equate to the internal and external approaches to evaluation that have been identified in earlier discussions of the efficiency/effectiveness distinction made in this chapter.

In an early (but seminal) contribution Stenhouse (1975:117) listed five criteria which could be used to estimate the worth of a curriculum or educational practice (meaning, potential, interest, conditionality and elucidation). *Meaning* implies that curriculum has meaning on its own, apart from the conditions influencing its production - it has its own logic which can be examined by itself. To examine the *potential* of curriculum or practice, requires an answer to the question "potential for what?". *Interest* refers to the problems emerging from a curriculum in practice emerging from situation to situation. *Conditionality* requires evaluators to relate the interest and potential of the curriculum to the contextual conditions of the school and classroom. He thus examines factors likely to impinge on the success or otherwise in given potentials. Finally *elucidation* poses the question how far does acceptance of this curriculum elucidate the problems of change in education? Both Stenhouse's construction and that of Reid (in Horton and Haggart 1982:213) can be criticised for proposals that make evaluation a process followed for its own sake, irrespective of the position of its subjects. Reid postulates a school's curriculum as being influenced by a variety of factors relevant to its shaping: (1) the stocks of knowledge, ideas, images, styles and models available in its environment (for most schools, in society at large); (2) the nature of the input of students it receives; (3) the nature of the output of students (their destinations); (4) the influence channelled to the school by other institutions; (5) the strength of the boundary around the school; (6) the need for congruence between theory, social system and technology within the school; (7) the need for congruence between the activities of the school and the demands of outside forces. In contrast to these early examples of approaches to school-based evaluation, is that developed by Hopkins (1994). He places evaluation within the context of classroom observation (the common denominator of evaluation, appraisal, development and curriculum planning).

Curriculum evaluation in the present case study of DSS attempts to examine not only the formal content of the school's teaching programme, but also the informal and hidden agendas of its programme. Chapter Five will examine the formal curriculum, Chapter Six the informal, and Chapter Seven anything that could reflect on its hidden agenda.

2.9. ASSESSMENT OF EDUCATIONAL ACHIEVEMENT.

The assessment of educational achievement is an integral part of teaching and learning, most of which is conducted informally. The use of formal, often artificial examinations, as a means of assessment has occupied a place in public interest bordering on the hysterical. This is especially true in South Africa where examination stakes are high, and have assisted in the entrenchment of disparity. Clearly, both individual and social interests are evident in the examination system. Whether or not examinations should be so prominent in assessing educational achievement will no doubt give place to lively debate in this country as the new curriculum emerges.

The post-war years in Britain, which gave rise to a gradual increase in the demand for the public accountability of schooling, are instructive when examining issues of power in assessment. As pointed out above in the U.K., internal, professional procedures which served "accepted" values and beliefs about evaluation of performance, gave way to ideas about public accountability to the consumer - reflected in the publication of examination results. Ranson et al., (in Nuttall 1986:94) argues that this manifestation of the public mode of accounting was brought about by an alliance of interests - parental pressure groups, the private sector and the political right. Their agenda - to protect, enhance and entrench traditional academic schooling with a curriculum answerable to the public examination system. Nuttall argues that the dangers "real or supposed", of schools held to account for examination results, "are widely recognised and feared". He quotes Shipman (1994:161) who sounded the warning that the exam system acts as mediator, sifting and sorting students : " (we should) avoid seeing the dominance of qualifications as a symptom. The underlying problem is the dovetailing of education into the division of labour".

The danger is that academic qualifications provide access to higher education, which in turn is linked to professional and privileged income levels which directly relate to influence and status in society. Ranson et al., (in Nuttall 1986:95) show that ironically the tendency to judge schools by published examination results is misleading because of the strong relationship between the intake a school receives and its output in terms of examination results. Mortimore (1992:27) points out that if a method of assessment of individual pupils is competitive, there is a strong correlation between success and social advantage. The result of this is that assessment usually tests background of pupils rather than the quality of their education. Whilst schools clearly can have a positive impact on individual progress (Rutter et al., 1979) they cannot compensate for large scale differences in pupil background. Measurement of attainment, therefore is susceptible to family background and social position; tests of progress are far less so. The problem is that the public examination is more often than not a test of attainment rather than progress.

This raises the concern that consideration of league tables (ranking of schools' results) is likely to obscure more than clarify in issues of school quality. In Mortimore's (1992:28) view, judging the quality of a school requires more than "raw" scores on achievement. What is needed is an indication of the nature of a school's pupils so that some judgement may be given of the net value (over and above pupil intake) to achievement. This will ensure that judgement about school quality will be able to distinguish between school achievement (in real, net terms) and underachievement (which appears as success in terms of league or the relative position of institutional achievement).

Within the U.S.A., concerns for national standards, schooling quality and pupil assessment gained momentum after the publication of A Nation at Risk (National Commission on Excellence in Education, 1983, cited in Porter 1994). This document identified the weak condition of American education as low standards. The decade of the 90's has therefore given rise to a standard-setting movement (Porter 1994:346). This issue has direct links with pupil assessment. Porter (1989:353) raises important educational consequences concomitant with standards-setting. He asks whether the development of national standards in education (a major step politically), is a positive educational step:

> For every perceived benefit of external standard setting, there is a possible cost as well. Standards may assure student achievement, but that which is achieved may not be most important i.e., facts and skills, not higher order thinking and problem solving...trade offs to standard setting arise in part because excellence is not the opposite of minimum competence. Excellence is the standard that we wish to set for schools, teachers, and student learning, but minimum competence appears to be what we know how to specify and demand.

He predicts that standards will not stifle creativity, endanger minority students or standardise practice, but is of the view that benefits of the trend are not easily predicted. Successful implementation of standards depend on appropriate implementation (and by implication, measurement). According to Darling-Hammond (1994:486) evidence suggests that curriculum and testing standards will not produce greater quality or equity in learning opportunity (Darling-Hammond 1991; Wise 1979). For her the real issue is greater access to challenging and authentic learning opportunities. This issue requires attention to accessibility to equitable schooling resources and investment in teachers' knowledge and ability to teach creatively. The tendency to equate school improvement and quality with standards and testing effectively sidelines other components of school improvement (professional development and the contribution of family and community) leaving issues of class and resources untouched.

The entire standards-assessment-context nexus points to the fact that pass rates, in the absence of contextual information (social background of the school and the pupils it attracts), cannot be meaningfully interpreted. Mortimore and Stone (1991) relate this to different views of education. Some see education as an instrumental activity designed to achieve specifiable ends. Others hold the Aristotelian view that education is an ethical activity, guided by values, continual debate and negotiation leading to a refined open-endedness. The balanced view falls somewhere between the two: education is about the development of maximum (individual) potential and the resultant (collective) potential of a society governed by specific needs. An issue relating to the same nexus, labelling as a result of biased testing has been explored by Kimberley (1989). Gillborn (1990:207) warns of recent attempts to rehabilitate Sir Cyril Burt's reputation as evidence that racism still infects research concerned to establish achievement links with race. His concern is for vigilance against the rise of white-supremacy theories in the guise of science that have often formed the basis of standardised assessment.

Gipps (1990) makes the point that educational assessment (in the global sense - all types of testing) developed in response to particular needs and requirements of the time. In the U.K., for example social status and occupation were related to and governed by birth before the nineteenth century. As the industrial capitalist economy developed after the beginning of the nineteenth century this began to change. The need for trained workers from the middle class arose. Individuals with managerial skills were needed. The expanding middle class saw education as the means of acquiring status, and they saw that their children would benefit by being directed towards the professions. Upward mobility now became a possibility on a wide scale. Selection for entrance into the various profession routes was logically through selection via examination. Universities followed suit and in the 1850's examination boards were set up by Oxford and Cambridge universities. In 1855 the civil service had developed entry examinations, and by 1917 school-leaving exams, often linked to particular professions and universities, were established. Formal written exams became identified with high-status professions and this led to the exams themselves being invested with high-status.

The historical process of the development of national examination systems so far presents such assessment problematically. This creates the impression that public examinations are seen as educational equalisers. However Eggleston (1984) for example, showed that examination success is linked to social class, gender and race. This work established the difference between "sponsorship" (election of certain individuals - linked to a specific social class - to compete for educational achievement) and "open competition" (where there is no selection before examination). In this view, examinations have a legitimising role. Bourdieu's (1976) now classic work had previously shown that children from middle class homes are able to do well at school because of the correspondence of

social factors between the home and the culture of the school. Pupils from non-middle class homes are not less intelligent or academically incapable. The implications of this is that perhaps more important than the nature of educational assessment is the purpose of such assessment.

Countries developing national assessment programmes should pay careful attention to the issue of bias in assessment. This requires knowledge of differences in performance (in relation to gender and ethnicity, for example), and technical issues necessary to avoid bias in test design. Gipps (1990:48-52) provides a useful overview of studies relating to differences in performance relative to these areas in the U.K. Eggleston (cited in Gipps 1990:97) claims that the entitlement curriculum (based on an egalitarian philosophy) - developing in the U.K. - will lead to children of ethnic minorities "getting a fairer deal". However, teacher stereotyping is an important threat to the assessment process, tending as it does to become self-fulfilling. The significance of this is captured by Gipps (1990:97):

> The equal opportunities lesson is that you can do your best to try to make tests more gender or culture fair, but this will not make a fair society. Girls are differentially allocated to lower status maths exams; ethnic minority students are underestimated by their teachers; girls have had to do better than boys...girls perform better than boys in public exams yet fewer go on to higher education. And so on. Reducing bias in assessment is only part of the task.

Knowledge of stereotyping and bias, can at least, help to guard against prejudice through testing.

Domino Servite School has been informally evaluated, and heralded as an effective school because of its consistently high matric results (Harrison 1991 et al). Pupils face weekly testing, and a clear regimen is maintained concerning internal and external assessment of pupils. What purpose does this serve? Assessment procedure insensitive to the social context of all DSS pupils could unfairly advantage some pupils whilst disadvantaging others.

2.10. CONCLUSION

This chapter aimed to provide some sort of theoretical overview of issues that inform the particular evaluation design used in the present study of DSS. The theoretical framework used to prepare this design has been presented in eight parts:

(1) Issues in formal evaluation
(2) 'whole school' evaluation
(3) Organisational effectiveness
(4) Teacher appraisal
(5) Teacher development
(6) Classroom research

(7) Curriculum evaluation
(8) Assessing educational achievement

The evaluation design can now be defined using the following broad categories. First, the evaluation operates on the distinction between three inter-related concerns fundamental to the overall monitoring of such a school which aim to assess the extent of its effectiveness and efficiency: *evaluation, appraisal and assessment*. According to Lynch (1993:95) "Institutional evaluation is the cocoon within which professional appraisal and student assessment can take place". This is a useful distinction serving to illustrate different levels of illumination.

Evaluation is a macro-concern needed to appraise effectiveness and efficiency of the institution as broadly as possible. It concerns itself with values and ethos and includes an assessment of the institution's mission, its policies and curriculum. It includes the performance of its staff and the attainment of its pupils. Appraisal relates to professional effectiveness of a school's staff in respect of the school's mission and concepts of professionalism needed to perpetuate teacher improvement. Assessment is the appraisal of learning gains of pupil performance in such a way that weaknesses can be identified and results used to facilitate change. These three concepts relate directly to the internal monitoring of the school in question. Evaluation, appraisal and assessment have a direct bearing on school effectiveness and improvement. Secondly, this case evaluation, operating in the democratic mode, steers a path between nomothetic and ethnographic perspectives. It opts for a "compatibility" paradigm which acknowledges the inappropriateness of positivism and the incompleteness of interpretivism. In tending towards critical ethnography, the research paradigm adopted aims to expose how the cultural specificity of schooling at DSS has been influenced by the political, social and material context in which it has established itself. Thirdly, this evaluation design construct called for the use of both internal and external referents. Illumination of the internal functioning of DSS, making use of evaluation, appraisal and assessment techniques requires contextualisation and re-evaluation of this institution in the external arena of issues in the broader South African system. The evaluation of DSS therefore pays attention to internal issues raised through monitoring the school's existence, by examining it according to external references significant to its mission. Chapter Three will examine the methodology employed in the study. Chapter Four will produce an illuminative investigation of the school from an internal reference point.

Chapters Five, Six and Seven will examine the findings of chapter four with reference to an external reference point. Chapter Eight will present the conclusion to the study.

CHAPTER THREE
PREPARATION FOR EVALUATION

3.1. Introduction

This study project is an illuminative case study evaluation which uses a compatibility paradigm accommodating nomothetic and anthropological data. The research tends towards critical ethnography. The purpose of evaluating DSS was to establish the extent to which it may be considered an efficient and effective "new private" school, and thereby understand its *raison d'être*. In order to illuminate the process and relevance of DSS, evaluation made use of both internal and external referents. The internal evaluation sought to make judgements with reference to the efficiency of the school as an organisation. The level upon which the internal evaluation of DSS focused was the entire school. On the macro-level, this required whole school (including curriculum) evaluation. On the micro-level, appraisal of teaching and pupil assessment was required. By means of internal investigation, critical analysis of the formal, informal and hidden curriculum at DSS could be attempted. External evaluation of the school sought to make judgement in reference to the effectiveness of DSS. On the macro-level, this required evaluation of the findings of the internal investigation as they impacted on the broad South African context. Implications, for example, of the school's "private" status and its "Christian" curriculum in respect of multi-culturalism, education for nationalism, and ethnicity were examined. The analysis of these dimensions paid attention to the school's spatial context in terms of its "rural" setting.

The *modus operandi* in this case study, concerned primarily with the broad and specific curriculum of the institution, was therefore two-pronged:

1. EVALUATION OF THE INTERNAL CONTEXT (for efficiency) -

1. **Direct (non-participant) Observation** of the environment, premises, daily routines and general activities of the school (by the researcher in 1991).

2. **Structured and unstructured interviews** of members of the school management board, the principal and staff of the school (by the researcher in 1991).

3. **Questionnaires** directed towards standard 7-10 pupils, and the staff (administered by the researcher in 1991).

4. **A study of documentary sources** relating to DSS for the period 1987-1995.

5. **Indirect (participant) Observation** in teacher appraisal through Clinical Supervision (by research assistants and DSS teachers in 1991).

6. **Indirect (non-participant) Observation** of the classroom activities, teaching styles and methods of teachers at DSS (by research assistants in 1991), using FIAC and other structured observation.

7. **Teacher Self-evaluation** by teachers of DSS as part of the clinical supervision process.

8. **Achievement testing** of a random sample of standard 5 and 9 pupils, using a standardised HSRC test, and an HSRC test designed for the ISC (1995), and standardised within this group.

9. **A tracer study** which attempted to find past pupils of DSS with the intention of describing their further academic development (1991-1995).

2. EVALUATION OF THE EXTERNAL CONTEXT (for effectiveness) -

10. **An analysis and evaluation** of the data collected in 1-9 above, in the light of recent literature and research on issues relating to private schooling, rural and multicultural education, education for nationhood and ethnicity.

Perusal of the above indicates that items 1-4 were primarily evaluative, concerned mainly with macro-levels of analysis internal to the school. Item 9 was also evaluative, operating on a macro-level but external to the school's functioning for the purposes of evaluation. Items 5 to 7 were concerned with teacher appraisal, and items 8 and 9 with pupil assessment. Items 5 to 9 operated on a micro-level, internally within the school, although these internal concerns were in some cases related to broader external data bases.

3.2. INSTRUMENTATION USED IN EVALUATIVE RESEARCH AT DSS

Instrumentation used in DSS research was of three distinct types. First, there were those instruments aiming to gain a general impression of the school as an organisational whole, or some aspect of the running of the school, or of its mission context. These instruments were used to assist the process of evaluation generally. Secondly, use was made of instruments which assisted in understanding what takes place inside classrooms at DSS. This category includes any instrumentation relating to observation training or reliability tests conducted in preparation for field work at the school. The purpose of these instruments was to assist the process of teacher appraisal. Thirdly, instrumentation designed to assess pupil achievement, both at the school and beyond it, was made use of. Two (HSRC) standardised tests were applied at DSS, which gave the research access to a wider data base. Instruments in these three categories, their problems and limitations, are now examined in closer detail.

3.2.1. Examination of the School in its Internal Context

Four distinct approaches were used to examine and evaluate the internal workings of DSS as an entire system: direct observation; semi-structured and unstructured interviews; questionnaires; and the study of documentary sources.

3.2.1.1. Direct Observation

Fundamental to case study and ethnographic research is observation. In this case study a distinction is made between direct and indirect observation techniques. By "direct" observation is meant "naturalistic" observation where observation is non-participant and non-manipulative in a setting that aims to describe behaviour as it naturally occurs. In the present case study, the researcher personally engages in the observation exercise. "Indirect" observation, for purposes of the current research, relates to observation carried out by research assistants, in contexts where there is likely to be a higher degree of influence communicated by the presence of the Observer to the situation. The use of direct, non-participant observation is suited to qualitative (ethnographic) research which requires field-work in a contextualised setting. The goal of this approach is an adequate, holistic and accurate description of phenomena being studied, rather than generalizability (which would depend on similarity with other situations). Conducted in the field-setting, non-participant ethnographic research presumes that setting influences people's interpretations, thoughts and behaviour.

I have observed the development of KwaSizabantu Mission, the immediate context of DSS, since 1979. At my first acquaintance with the mission, it had been in existence a decade. The school was established in 1987. My observations of DSS in particular were formalised in 1991, when this research was begun. I have no vested interest in either the school or the mission. I do, however, have an interest in Christian missions and education generally.

When formal direct observation of the mission and school began in 1991, it was done with a sense of continuity between my many visits to the mission between 1979 and 1991, and a lack of real understanding of both the mission and school in the South African context. In 1991, I was able to formalise many of the questions about the school that had developed in my mind up to that point. Permission to study the school in a formal sense was not automatic. Having gained permission from mission authorities, however, I was able to request documentation, conduct interviews and precipitate the evaluation, appraisal and assessment exercises that comprise the study. The evaluation exercise was my own initiative, and I sometimes felt like an intruder. School authorities were cautious, but basically I sensed that people were proud of what they were doing, and open to sharing their

experience. Direct observation, the foundation upon which the research began, started by me spending time with key leaders of both the mission and school. On an informal basis I attempted to understand something of their busy schedules, their aspirations, and ways of working. Much of the information that I gained was naturally synthesised with, or appended to what I had gleaned from my association with the mission between 1979 and 1991. During that period, I had not attended school assemblies, inspected facilities, nor queried the school's policies. Information about teaching processes had been gained as a result of casual conversation. From 1991 onwards, my purpose for visiting the mission and contacting any of its members was essentially to continue my research. The accuracy and adequacy of the information I have gleaned about the essence of the mission and the school's operation from its own perspective will best be judged, I believe, by the subjects upon whom the study is based.

3.2.1.2. Structured and Unstructured Interviews

A major component of the observation of DSS and its context, has been through semi-structured, unstructured and open-ended interviews, which were either formal or informal. Whereas structured interviews have their content and procedures specified in advance, unstructured interviews operate in a more open situation, allowing greater flexibility and freedom. Content, structure and wording are entirely in the hands of the interviewer (Cohen and Manion 1989:309). This does not mean that the unstructured interview is a casual affair requiring less planning. Semi-structured interviews make use of written questions asked to each interviewee, but with probes and open-ended questions to encourage natural conversation (Wragg 1994:107). According to Kitwood (1977 in Cohen and Manion 1989:310) there are no good or bad interviews - there are simply social encounters: "goodness and badness are predicates applicable, rather to the theories within which the phenomena are explained". Gay (1987:203 cited in Cohen and Manio 1989:311) however, warns of the danger of the influence of the interviewer on the interviewee (negative or positive). He stresses the need for a variety of communication and interpersonal relations skills in interviewing.

Seidman (1991) presents a useful approach to what he terms "in-depth phenomenologically based" interviewing which clearly exposes the limitations of the interviewing conducted in the present research. The distinguishing feature of this model is a three-phase process of interviewing (each participant). The theory is that people's behaviour must be placed in the context of their lives, as "one-off" interviews tread on thin contextual ice. Interview one establishes the context of the interviewee's experience; interview two makes for a reconstruction of the experience in the context in which it occurs. The third interview assists participants to reflect on the meaning of their experience. The structure demands that the interviewer make a multitude of decisions in an effort to

respect the three-fold structure of the interview, thereby avoiding any lead from the interviewee which could be misleading. This will require, on the part of the interviewer, the ability to maintain a balance between enough openness and focus. It is essential that both interviewer and interviewee maintain a sense of focus in each interview in the series. There is a cumulative effect in operating within this structure, each interview helps to clarify the next. Seidman (1991:15) concedes that as long as interviewing allows for interviewees to reconstruct their experience within the context of their lives, alternatives to the three-interview structure are appropriate. Obviously time and cost constraints are a significant factor in the extent to which this approach can be adopted.

Interviewing at DSS did not follow the three-interview structure and an important limitation of the open-ended approach of these unstructured interviews was that interviewees did not construct the meaning of their experience within their own life context sufficiently well. But Seidman's interview structure is ideal. The fact that interviews were basically "one-off" sessions, conducted over a period of four days does have implications in respect of their reliability and validity. The in-depth (three-interview) approach, taking place perhaps over three weeks, is capable of taking note of inconsistencies of interviewees on certain days and the effects these would have on internal consistency. Interviews conducted at DSS in the present study have had to depend on internal comparison between interviews as a (limited) means of checking for inconsistency. Conducted in 1991, it was felt necessary to return transcripts (in 1995) of the interviews to the interviewees for their modification and possible addition or subtraction. This was an attempt to identify interviewer bias that could have become entrenched after the interviews were conducted, in addition to ensuring that meaning-construction was done in a democratic mode. This approach also meant that interviewees could adequately reflect back on both their initial responses to interview questions, and their experience at the school since that time. All interview material made use of in this report therefore, has been scrutinised by those interviewed.

The influence of the interviewer on the interviewee is a matter of concern in interview research. Perhaps rather than entirely discrediting the role of the human instrument (interviewer) as quantitative research often tries to do, qualitative research should affirm the more sophisticated qualities (flexibility, astuteness, adaptability) of the interviewer. Seidman (1991:16) asserts that the fact of interaction between participants and data gathered is inherent in the nature of interviewing - a fact despite "myriad and sophisticated measures developed to control it".

3.2.1.3. Questionnaires

According to Wolf (in Keeves 1988:478) questionnaires as self-report instruments are based on the following assumptions: first, that the respondent can read and understand the questions; second that

the respondent does have the information required to respond to the questions; and third that the respondent is willing to answer the questions honestly. These assumptions are often tested through developmental work which includes interviewing, piloting and pretesting. The fact that no pilot study was conducted before finalising the DSS questionnaire (02 : Pupils) was a disadvantage, as will become apparent in what follows.

Insight into what takes place at DSS as an entire system, was obtained by the use of **Questionnaire 01 (Teachers Appendix 2.1:2-16)** and **Questionnaire 02 (Pupils Appendix 2.2:17-28)**. Where possible, questions in these instruments had a direct bearing on each other, so that some attempt to gain information from the perspective of both teachers and pupils was made. Questionnaire 01 (Teachers) was accompanied by Questionnaire 01 Instructions, **(Appendix 2.3:29-34)**, a booklet defining some of the categories of possible responses teachers could make. This instruction booklet was considered necessary because teachers would complete the questionnaire in their own time, and would not have opportunity to clarify questions with the researcher, if they wished to do so. It is not known if the instructions were used to any great extent, but all teachers and assistants employed by the school in 1991 submitted a completed questionnaire. No difficulty, therefore, was experienced in the collection of these questionnaires. Questionnaire 02 (Pupils) was administered to all pupils in standards 7 to 10 called to a meeting for the purpose of completing the questionnaire. A total of 103 respondents in these four standards returned questionnaires, and all pupils present at this session returned questionnaires. The usual problem of non-return was therefore not experienced in this research.

Questionnaire completion by pupils was done under the supervision of the researcher and several teachers from the school. Considerable variation in ability to comprehend what the researcher required pupils to respond to was experienced, and frequent explanation had to be given to standard 7 pupils. This was because initially the instrument had been designed for pupils in standards 8 to 10. The decision to include standard 7 pupils was made at the school by the researcher when it was found that there were insufficient pupils in standards 8 to 10 for his purposes. Interviews conducted before the finalising of the questionnaire could have alleviated this problem. The instrument had been constructed with subject combinations suited to the standard 8 to 10 child, and not the standard 7 child, who has a slightly different combination. This could have been overcome by knowing the proportion of pupils registered in each standard before the field trip was undertaken, and at the time the questionnaire was designed. A further limitation was the fact that a trial questionnaire was not administered as part of the design process. This could have identified any problems children in this age group could have with a questionnaire of this type. This procedure was not undertaken because of cost limitations. Further limitations are apparent in that no interviews were conducted with pupils subsequent to the

administration of the questionnaire. These could have clarified any miscommunications on the part of the questionnaire, or any misinterpretations on the part of the pupils.

3.2.1.4. Study of Documentary Material relating to DSS

Neither DSS nor KwaSizabantu mission have long documented histories. Various documents and records exist, however, which have provided information about both institutions. The mission has been required to document all visitors residing at the mission station. It has kept records of group visits. Study of these records entailed transcribing information from a guest register in respect of the numbers of guests entering the mission on any given day (over a six month period), together with their place of origin. Something could be gained from learning about the sphere of influence the mission station has. Mission leaders produce occasional newsletters, all of which were examined. By far the most prolific documentation of activities and events at the mission is recorded through anecdotal references made during services which are recorded and distributed. Domino Servite School has produced an annual magazine since 1988. Pupils have established a bi-monthly newsletter - "The Cedar" and numerous documents relating to the daily running of the school were made available. The School Constitution, numerous homework and daily timetables for both primary and secondary schools were in evidence and have been scrutinized. Christians for Truth continually produces literature relevant to the ethos of the mission and school. Occasional television appearances of mission co-workers, connected with CFT, and some news-paper and magazine articles are also important sources of information. CFT has produced booklets on a range of topics, and all of its conference proceedings are recorded on both audio and video cassette.

Finally, the school's returns of DET questionnaires, which also fall into the category of documentation, were made use of for the purpose of establishing the perspective the school administrators have of their own institution. This set of documents, simply known as the Questionnaire in Respect of School Grounds/Building/Furniture, had been sent to the school by the DET, annually. Other information in respect of facilities was obtained by examination of the school's stock register, and from inventories made by the researcher (for example, to indicate the type and amount of material found in the library). Another less significant form used to collect information about the school, is presented in **Appendix 2.15:61**. Information about matriculation results was obtained on request from the school in the form of photocopied mark schedules and reports.

3.2.2. Examination of Classroom Interaction.

Classroom research at DSS had two purposes: analysis of interaction between teachers and pupils and

teacher appraisal. This part of the study adopted three observation approaches: First, indirect participant observation making use of the Clinical Supervision Model; second, indirect non-participant observation making use of FIAC strategies in combination with structured evaluation sheets; third, teacher self-evaluation using a structured response sheet. The entire classroom research procedure is outlined below, and this is followed by a more detailed study of the three specific observation approaches adopted, their limitations and problems when applied to the research at DSS.

Classroom observation made use of the **Lesson Observation Form 01 (LOF.01, Appendix 2.4:35-38)**, in the context of Clinical Supervision (CS). Use of the Flanders Interaction Analysis Categories (FIAC) as part of an observation schedule was a means of examining classroom interaction at the school. Each teacher completed a **Self-Evaluation Schedule (SES.01 Appendix 2.5:39-43)** provided to assist the post-observation conference. The particular approach leading to the evaluative comments made about the teaching process at DSS in chapter 5, follows the steps outlined below:

(1) A **pre-observation conference** between teacher and observer was held. The observers made notes on the LOF.01.

(2) An **observation** took place in which the observer coded the lesson for at least twenty minutes, making use of FIAC.

(3) After the lesson, the observer entered his remarks on the **observation form** (LOF.01), according to specific criteria listed on the form.

(4) The teacher completed the **Self-Evaluation Schedule** (SES), independently.

(5) The observer and teacher met for a **post-observation conference**, and the teacher brought the completed SES and used it to reflect on the lesson.

(6) Comments relevant to the post-observation conference and the self-evaluation schedule were entered on the observation form (LOF.01). This schedule was then complete, with comments made before the lesson (pre-observation conference), during the lesson (FIAC) and after the lesson (in the post-observation conference). All evaluation comments and post-observation conference comments, were made available for discussion with the teacher. Both signed the form after any necessary modifications were made.

(7) The principal examined all comments, for each lesson and was given opportunity to comment on any aspect of the process, or individual lesson. **The Principal's Remarks Concluding Observation Cycle** (PRCOC **Appendix 2.6:44**) was used for this purpose.

(8) The teachers completed an **Observation Cycle Evaluation Form** (OCEF **Appendix 2.7:45**), commenting on various aspects of the cycle, and offering any information they wished to.

(9) The researcher summarised the evaluation process by examining observer comments, and ratings; the teacher SES; and the FIAC coding. This was done using a **Matrix Analysis and Observation Comparison** (MAOC) form **(Appendix 2.8:46-49).**

(10) Analysis was made of comparative ratings given by both observers and teachers of lessons.

(11) The findings of these analyses are presented (in Chapter Four) together with information gleaned through Questionnaires 01 and 02, and various interviews.

This approach indicates that participation in the classroom evaluation research comes from the school administration, teachers, observers and the researcher. The resulting appraisal is therefore based on glimpses, from each of these perspectives, of what is taking place in the DSS classroom, between teachers and pupils.

3.2.2.1. Participant Observation : Clinical Supervision

Classroom research for the purpose of analysing pupil-teacher interaction, and appraising teachers at DSS tried to operate as professional development. This alternative approach to traditional appraisal techniques was employed to avoid, as far as possible, association with a hierarchical inspection approach. For this purpose clinical supervision was selected as an appropriate strategy. 'Clinical supervision' is also termed 'peer consultancy'; 'instructional supervision'; or 'partnership supervision'. According to Smyth (1984b quoted in Zuber-Skerritt 1992:189) its principles, practices and philosophy represent:

> a responsive way in which teachers might use collegial support to acquire greater personal control over knowledge gained about their own teaching, ascribing meaning to that teaching, and learning what is involved in genuinely autonomous growth as a teacher. Clinical supervision, as a form of collaborative action, is posited as a more robust conceptualization of what it might mean for teachers to become actively involved in the reflexive process of analysing and theorizing about their own teaching, its social antecedents, and possible consequences. Through struggling to discover and reconstruct their own histories and the realities in which they are embedded, the proposal is that teachers acquire the capacity to understand, challenge, and ultimately transform their own practices.

Clearly there is a close resemblance between CS and action research. The objective of peer consultancy is to improve the practice of teaching through a collaborative process of consultancy, observation analysis and feedback. Fundamental to this process is a critical stance wherein teachers reflect on their own history and practice, and actively speculate on how change might be induced. There is need for commitment to follow through to change if the process is to be liberating. Such critical peer consultancy can lead to the challenging of institutional conditions which constrain the

teaching experience and process of those involved.

The importation of persons to participate in the CS procedure for the purpose of teacher appraisal at DSS meant that peer consultancy or partnership supervision operated as an imposition. 'Consultation' and 'partnership' were established modes in the conferencing process, but this was between a professional teacher trainer, and a practising DSS teacher. The limitation here is that the perception of an authoritative ('supervisor') figure has not been removed and the principle of 'symmetrical communication' (Habermas 1978 cited in Zuber-Skerritt 1992:190) - in other words, true colleague or peer dialogue did not pertain. Trainer and teacher were 'peers' only in the sense of belonging to the same profession: their 'partnership' was forced because DSS teachers had no opportunity to select a partner, let alone a colleague.

Because conditions favouring 'symmetrical communication' between peers was absent in the application of CS at DSS, it was necessary to request DSS teachers to evaluate the CS process. Although it was found that the structure of questions compiled in the (OCEF.01) evaluation form was problematic, teachers did at least have opportunity to state their views in an open-ended manner. This questionnaire should more appropriately have aimed to assess the extent to which teachers felt free to establish areas of their teaching that they wished to have observed, and how far the process went in constructing solutions to problems identified. As it stands, the document postures as a means of assessing observer's sensitivity and motivation to 'assist' DSS teachers (in one case by providing demonstration lessons). The tone of this questionnaire, in retrospect, is patronising. A further limitation of the CS process as it was applied to the DSS situation, was that there was no means by which the impact of the process could be assessed. As stated above, unless CS leads to action and change, the process is of limited use. The aim of using CS, apart from the need to effect professional development, was to make some attempt to "level the playing fields" between the observed and their observers in the matter of appraisal-relations, (and to do this in a professional rather than hierarchical context). A violation of true CS procedure arose because of the nature of research itself, and was a further limitation in the use of CS at DSS. Analysing the comments made in consultation between teacher and observer is a fundamental intrusion of privacy usually a contingent of (autonomous) teacher-professionalism. Allowing the school Principal to scrutinise the documentation was also an error because teachers could have modified their level of participation out of fear.

3.2.2.2. Non-participant Observation : FIAC and Profile

After the pre-observation conference, at an agreed upon time and venue, the lesson observation took place. The **Lesson Observation Form** (LOF.01) has five sections. **Section A** 'General Information'

was completed by either observer or teacher. **Section B**, completed during the pre-observation conference along with section A, solicited information first about textbooks used by the teacher in the class in which the observation was to take place. Any specific comments, such as value-judgements teachers made about these text books were recorded in this section. Secondly, teachers were requested to mention any areas they wished the observer to make observations on during the lesson. For example, one teacher was concerned about differing ability levels within a small class group. Test results had produced marks from 6-90%. She was concerned to know about ways she could relate to both ends of the spectrum. The observer was asked to pay attention to the way in which she responded to pupil participation and questions, etc. Thirdly, section B requested any further information from the teacher that was considered relevant to the situation. In the case of the teacher mentioned above, there was concern that conflict between pupils (in opinion) sometimes seemed to reinforce 'currents' between pupils in a small class. This information is offered in an entirely open-ended unstructured way.

Section C 'Observer Schedule' represented 12 structured, non-standardised items or criteria around which comment or judgement was focused. These were:

1. Goals and curriculum orientation
2. Planning and Presentation
3. Teacher-pupil Interaction
4. Classroom Management
5. Teaching methods
6. Alternative Approach Suggested
7. Questioning
8. Functionalisation, Testing and Consolidation
9. Introduction
10. Relevance
11. Differentiation
12. General Comments and Impression

Each of the above headings was more specifically formulated on the schedule by a brief explanation. Observers were familiar with the items because the form had been constructed using a simplified version of the Delphi Method[1]. Several examples of teacher appraisal forms were circulated between research assistants used as observers for the field work at the school. These documents originated in several South African Universities (Rhodes, Fort Hare, UPE and UCT), Teachers' Colleges and some foreign institutions (U.S.A.) made available to the researcher. These instruments were not necessarily current in their institutions at the time. Instrument types ranged from blank sheets ('stream of consciousness' approach) to the highly regulated structured format of the (former) DET instrument

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1 The 'Delphi Model' is a broad consultative approach, in which proposals are submitted to participants, who modify the proposals and resubmit. After several similar distributions and submissions, a final proposal is ratified by all participants.

for Colleges of Education. The HECSE (1990) was also examined. In theory observers were to scrutinize the documentation and after comment and consultation, the existing document was drawn up. It was found in practice however, that observers did not really display strong opinions in any direction but had no objections to the style and contents of the form as it eventually emerged.

Section D was reserved for 'Interaction Analysis'. The coding grid allowed (on the back of the form) provides for 20 minutes of coding. The intention was that observers would code for twenty minutes of a period that could last between 35 and 60 minutes. During the rest of the time they would listen and observe features other than the verbal component of the lesson. The specialised skill needed to employ the FIAC system and the attempts to establish reliability through a training period, are outlined in **Section 3.3.1.3.2:111** (below).

Section E, completed during the post-observation conference, and after the teacher had completed the Self-Evaluation Schedule, was not, as a rule, completed on the same day as the observation. This was to allow the observer time to complete section B of the schedule, and for the teacher to complete the self-evaluation form. It was hoped that a higher degree of critical reflection would result because of this. Section E was a non-directed, open-ended section allowing the observer and teacher to make relevant comments after a period of negotiation and consultation.

Limitations in the use of Lesson Observation Form (LOF.01) include the fact that no opportunity was found (because of the expense of running more than one observation field trip for four persons, and time constraints during Field Trip 01), to run a trial. The instrument was therefore untested. Although there were no complaints about the form, it was apparent that some of the observers could well have used a less structured form to enable comment to be made not restricted to the areas listed. A further limitation influenced the quality of coding. There was a tendency for observers to attempt to complete comments and code in the duration of the lesson. This was against the agreed method, and had to be corrected during the observation period. Attempting to do both could jeopardise the accuracy of the coding, and lessen the level of critical reflection sought for in completion of the 12 listed items. A more important limitation relates to the immediate usefulness of the transcription of section D - the FIAC coding. Observers had been trained to code. They knew little if anything of how to interpret the grid. Ideally, observers should have been able to construct the matrix, work out the relevant proportions (cf 3.3.1.3.2:111), and then use this information to corroborate or modify their general observation. The coding provided a useful tool for the researcher after the observation exercise, when on returning to his home base he was able to compare the 'message of the matrix' with other comments that had been made either on the observation form or by the teacher in the self-evaluation schedule.

3.2.2.3. Teacher Self-Evaluation

Teachers receive feedback from a variety of sources including colleagues, principals, parents, pupils and supervisors. Teachers themselves acting as self-feedback systems is a further alternative. Most information about teacher self-evaluation focuses on criteria derived from educationists' and supervisors' views - external to the teacher. Self-evaluation based on teachers' own criteria is a neglected area of study according to Kremer and Ben-Peretz (1984:54). The need for constant feedback and the development of professionalism and autonomy in line with societal demands for accountability make teacher self-evaluation an important area. In the present teacher appraisal, the Self-Evaluation Schedule (SES.01) was based on criteria established through the Delphi Method, but which did not include DSS teachers. The ideal situation would have been to provide an unstructured, open-ended instrument with which teachers at DSS could have responded without being influenced by what had been discussed in the pre-observation conference. Or better still to have made use of categories or criteria established by the DSS teachers themselves.

Examination of form SES.01 indicates a degree of similarity between the 12 items tabulated in Section C of the observation form (LOF.01), and those of SES.01.

	Lesson Observation Form	Self-Evaluation Form
1.	Goals and curriculum orientation	Yes
2.	Planning and Presentation	Yes
3.	Teacher-pupil Interaction	Yes
4.	Classroom Management	Yes
5.	Teaching methods	Yes
6.	Alternative Approach Suggested	Not included
7.	Questioning	Yes
8.	Functionalisation/Testing/Consolidation	Yes
9.	Introduction and Conclusion	Yes
10.	Relevance	Yes
11.	Differentiation	Yes
12.	General Comments and Impression	Yes

Because the Self-evaluation form was a reflection of the observers' and researcher's criteria, this instrument served more as a mnemonic device for teachers required to present themselves at the post-observation conference and share their perspectives on the lesson they were presenting. As a mnemonic device, the use of this instrument was not a meaningless exercise, but it became apparent that the instrument construction denies its conceptualisation as a 'self-evaluation' instrument in any sense other than that it was completed by individuals.

3.2.3. Examination of Pupil Achievement

The ordinary school examination results are not necessarily compliant with the requirements of objectivity, reliability, validity and economy. Standards vary between teachers, and even between one teacher's requirements from one year to the next. 'Achievement' implies work, learning and skills and indicates that a specific objective has been realised (Gericke 1989:265). To measure achievement, the level of such achievement must be pre-determined. What it is that is being measured in an achievement test, should be the level of success obtained by a pupil in a certain area. The field or area of the test must be defined according to the objectives of a set syllabus. According to this view, achievement tests measure not only content (knowledge) but understanding, application and insight. Gericke claims such tests have a predictive value also. Use of achievement tests in South Africa are problematic. The South African curriculum, or syllabuses that have contributed towards its curriculum profile, are firmly linked to the objectives model, which has much in common with behaviourism and logical positivism. It is therefore not surprising that achievement testing has had a prominent place among educational practitioners. Such direct links between syllabuses and tests could be tendentious and influence results.

Stenhouse (1980:72) reviews work by Popham (1968) who defends the objectives model. In this classic work, Stenhouse (1981) rejects the objectives model because it is manipulative, coercive and indoctrinatory. He raises questions about the passivity of learners, and the absolute nature of knowledge. Emphases on 'facts' and rote-learning deny the approach much critical dimension, and the model disempowers, rather than emancipates learners. Achievement tests, therefore, are unlikely to produce data that recognizes the basic flaw of syllabuses based on objectivism - that learning becomes centred on the examination and not on the objectives, as thought. Use of achievement testing, therefore has to be understood against the background that results can misconstrue social reality because insufficient attention is paid to the values obscured by such testing and the results it produces. Of particular concern is the fact that achievement (and placement) testing may entrench differential educational achievement and its perceived links with race and/or gender. This is especially true in the South African context before the advent of a unitary education system. As long as curriculum resources continue to be unequal, differentiation in curriculum at the formal or informal level will produce profound inequalities reflected in achievement testing (NEPI 1992:27). No attempt is being made in the present research to use achievement testing as a measure of academic potential. It is used merely as an indicator of performance against the standardisation constraints resulting from pupils being divided by apartheid structures still in place.

3.2.3.1. HSRC Achievement and ISC Placement tests[2]

Two types of achievement test were applied to pupils at DSS in 1995. Standardised achievement tests were conducted in two subject areas: English (Second Language, Standards 5 and 9) and Mathematics (Standards 5 and 10). All of these tests have been standardised by the HSRC. The second group of tests, also designed by the HSRC, are achievement tests but used for the purposes of placement in ISC schools. These tests have therefore been standardised on (Standard 5) pupils in schools belonging to the ISC. These tests are in the areas of English (1st Language), Mathematics and Afrikaans (2nd Language).

The intention in using these standardised tests was to make use of an external reference point for the internal evaluation of pupil achievement at DSS. Making use of standardised achievement and/or placement tests gave the research access to a broader data base. Considerable attention has been given to the 100% pass rates (DET structure) at standard 10 level of DSS, and to the fact that the school has produced the top DET matric candidate twice in the past five years. It is with great difficulty that such an achievement can be evaluated without some understanding of the relative performance of pupils at DSS. Even with this understanding, it is difficult to rank a school like DSS within the context of the former DET. Such a ranking may not in fact say a great deal about schooling quality at DSS unless some attempt is made to contextualise this 'achievement'. An attempt has therefore been made to assess (randomly selected) pupil achievement at DSS in relation to other private schools and other regions, previously serviced by the DET. A number of problems and limitations have had to be accounted for in this respect.

With regard to the ISC standardised (placement) achievement tests, a comparison is being made between 'traditional' (white dominated) private schools and a 'new private' school (black dominated school, registered with the former DET). The ISC has had no use for an English Second language test, so the English language test applied at standard 5 level at DSS is a first language test. Applying a first language achievement test standardised on first language 'traditional private' pupils, to second language pupils at a 'new private' is hardly a fair comparison. The test was conducted, however, because there are first language pupils at DSS. A greater sense of balance is evident, perhaps in the application of Afrikaans (2nd Language) tests, since the language has equal 'status' in both types of school. Mathematics, similarly is offered at both types of school.

A possible area of concern in the administration of these tests at DSS relates to the fact that testing

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2 HSRC : Human Sciences Research Council. ISC : Independent Schools Council.

was conducted three years after the observation team had conducted its research. This is only a matter of concern if some form of triangulation is attempted between data received from the testing process, and data received from the classroom observation process. This was not the intention. Further, the present evaluation of DSS is illuminative. The nature of illuminative evaluation is that areas of research requiring attention are identified on an ongoing basis, and the direction of research effort in illuminative evaluation cannot be pre-specified in any great detail.

Comment needs to be made about the logistics in administering these tests. Consistent with the attempt to acknowledge the professionalism of DSS, testing was under the direction of the principal of the school. The HSRC provided detailed instructions as to the testing procedure, and there is no reason to believe that their instructions were ignored. Time and financial constraints prohibited my own return to the school for the purpose of testing, since it was understood that at least a week would intervene between tests in the interests of the pupils. The tests were administered in March 1995.

3.2.3.2. Tracer Studies : DSS Graduates

According to Schiefelbein and Farrell (in Keeves 1988:127) the general term 'tracer study' refers to investigations in which a sample of individuals are at one time studied, and are then studied at subsequent stages, with the intention of examining their further development. This type of study is useful in that it can cast doubt upon the results of educational investigation conducted in a short space of time, or on those of a cross-sectional nature. Obviously research that is long-term and aggregative is likely to produce more useful results than that studying individuals at only one point in time.

The tracer study developed in connection with DSS aimed to contact pupils who had matriculated at the school. Of interest was to establish their position in the work place, or in tertiary education institutions. Examination results were of particular interest and these were compared with the person's performance record at DSS, and in the matric obtained through the former DET body. Locating persons for the purpose of study was not difficult because the school had maintained contact with many of them.

3.2.4. Examination of the School in its External Context

Traditional ethnography sees culture as something constructed by participants (in a group, family, or neighbourhood). When it refers to the complex society at large in relation to the cultural constructions of the group, it often sees the broader society as merely interacting or conflicting with the already existing culture. LeCompte et al., (1992:484) quote Held's (1980:230) argument to expose the

limitations of this view of culture: "the particular exists only in and through the totality of relations of which it is a part". 'Critical' ethnography, as distinct from traditional ethnography, to be considered 'critical' in this view, must therefore participate in a broader 'critical' dialogue. LeCompte (et al., 1992:485-6) clarify this in saying that the construction of a group culture is a:

> complex activity that must always include oppositional relations with potential group formations as defining forces, not just interactive forces, in the construction of cultural patterns. Culture is not just heritage passed on from one generation to the next but is constructed out of the lives of people located in particular historical relations.

Of importance here is understanding that the assumption that the meaning of a culture is only definable within the hermeneutic of the study itself, fails to understand the constitutive rôle played by the broader societal forces. Critical ethnography is, for this reason, sceptical of discourse where cultural meaning emerges from within an autonomous group. Critical ethnographers look for cultural meaning in the broader context of historical and material relations. LeCompte (et al., 1992:490) makes the issue one of self-transparency:

> The idea that cultural meaning cannot be restricted to the hermeneutic of the group makes possible the concept of self-transparency. If we reconstruct our understanding of history without appealing to grand narratives and our understanding of culture and individuals in terms of multi-vocality and subject positions, we should be able to reconstitute self-transparency as self-articulation. In this manner, culture comes to be understood as a terrain of struggle in which the attempt at self-articulation becomes, in itself, an act of power.

Evaluation of DSS is a meaningless exercise unless the school, and the meaning of its existence expressed in its own unique culture, is contextualised in the broader South African society. By examining the particulars of DSS as a culture located in, and the product of, specific historical and material relations, this research hoped to be in a position to meaningfully evaluate the school with reference to the broader South African context. For this reason the project required evaluation sensitive to both internal and external referents. Internal referents, such as whole school evaluation, teacher appraisal and pupil assessment have been identified, with some attention to limitations and strategies involved in researching these domains. What remains is for some orientation to be presented, of external 'instruments' used in the illuminative construction of meaning and evaluation of the social particulars at DSS.

Taylor (1993:1) calls attention to the need in South African studies addressing theoretical issues to adopt a sociology of knowledge perspective, (which is grounded in the New Sociology of Education -

NSOE). He alludes to the central problem of curriculum theorists in the late modern period: the post-modern dilemma and quotes Mouffe's (1992:3 in Taylor 1993:6) description of this problem:

> How can the maximum of pluralism be defended - in order to respect the rights of the widest possible groups - without destroying the very framework of the political community as constituted by the institutions and practices that construe modern democracy and define our identity as citizens?

The culture-design of schooling manifested at DSS represents a particular identity that is constructing itself as it emerges from the specific contextual relations within and around DSS. Several such contexts envelop the school. For the purposes of this study, I refer to such contexts in the spatial, intra-relational, and inter-relational dimensions of the school's existence.

The **spatial context** of DSS has to do with the extent to which - and indeed whether or not - DSS is a rural school on the rural, peri-urban, urban and metropolitan spectrum. How far, if at all, does DSS reflect the educational and development needs of a rural community? Does it serve the white farming community rather than the rural community? The **intra-relational context** of DSS relates to the quality of internal relations between people participating in the DSS experience - pupils, teachers, workers and administrators; and the relationship between school and mission. A study of intra-relational forces at DSS is concerned with matters of race, gender and creed. It seeks to explore the position of individuals in relation to the entire institution. The spectrum considers the nature of relations at DSS in respect of assimilationism, amalgamation and pluralism. Manifestations of specific intra-relations are examined via the concepts of multi-racialism, nationalism and multi-culturalism. The **Inter-relational context** concerns itself with the position of DSS within the broader South African community. Here the school's status as a 'private' institution on the state, state-aided, semi-private and private spectrum is at issue. What is the significance of this stance in terms of nation-building and curriculum?

3.2.4.1. The Spatial Context

Examination of DSS in terms of its spatial context involves the essential power relations between the school (in its missionary context), its immediate surrounds, and the state, past and present. Implicit in this examination is an attempt to place DSS in the context of development or underdevelopment theory. The study has implications for curriculum evaluation, as it examines the links between development and education. The ideological presuppositions of formal education as a panacea for educational reform and development are examined. This aspect of the external evaluation of DSS pays attention to national and international studies of development, rural education, alternative education, and educational policy. Attention is given to the implications for rural education as implied

in proposals such as the ERS and NEPI documents. Both the ERS and NEPI documents were historical precursors to the White Paper on Education (February 1995), which formulated the long-awaited unitary education model for South Africa. The aim of this part of the external evaluation of DSS is to indicate how far the particular curriculum construction available at this school, has relevance both for its immediate spatial context, and in terms of educational alternatives outlined in the available South African literature.

3.2.4.2. The Intra-relational Context

Fundamental to the external evaluation of DSS in terms of intra-relational dynamics, is the issue of commonality and diversity. How the curriculum has responded to the diverse needs at this school, if indeed there has been any adaptation, is a good indicator of the ideological position pursued by the institution. A correct analysis of power relations within DSS will be indicative of the level at which the school's curriculum is preparing its pupils for participation in the broader South African decision-making community. Equal rights participation and the right to be different are two dimensions of equality and democracy that should be evident in a relevant South African curriculum. Given the fact that apartheid was an extreme form of multi-culturalism, the tendency to perpetuate and protect ethnic identity for the purpose of discrimination becomes an essential criterion for judging curriculum on the diversity/commonality spectrum. Apartheid education emphasised diversity at the expense of commonality, and succeeded by this means in denying people the basic right of citizenship.

Literature scrutinised for the purpose of this component of the external evaluation of DSS included that which critiques multi-racial and multi-cultural education. Desegregation as an option posed by the ERS helps to contextualise the response of DSS to curriculum change in the emerging, transitional South Africa. The Harvey Report (DE:1995) has since begun to undo that particular option. Education for nationalism and the curriculum options evincing non-racialism, non-sexism, education in a unitary democratic system and which is careful to redress historical imbalances is discussed against specific manifestations of the DSS curriculum.

3.2.4.3. The Inter-relational Context

Domino Servite School has positioned itself as a 'private' school. The implications of this fact in terms of curriculum development, the issue of accountability, use of resources and relationship with the broader South African community are investigated in this component of the external evaluation. Literature examined in respect of these concerns relates to the private schools debate, education for nationhood and the question and place of ethnicity in South Africa.

In summary, the spatial, intra-relational and inter-relational dimensions of the external evaluation of DSS are presented as a means of providing the scope with which to offer a critique of the school within its broad context. Such a critique, paying attention to international and South African dialogue is based on the findings of the internal component of the evaluation of DSS.

Section 3.2 of this chapter has outlined the instrumentation used in both the internal and external evaluation of the school. In what follows, account is given of the preparations undertaken for the internal evaluation of this school.

3.3. PREPARATION FOR CLASSROOM OBSERVATION AT DSS

Classroom research, forming a significant component of internal evaluation of the teaching process at DSS, required the use of research assistants to observe classroom interaction. This in turn required the demonstration of suitable levels of inter-observer agreement, before actual fieldwork exercises were undertaken at DSS. The researcher made use of three teacher-trainers who formed the basis of an observation team, through whom data was gathered for the purposes of analysis of the DSS teaching process. They were employed in two primary directions. First, they operated within a developmental mode using the Clinical Supervision Model to contextualise the observation. They were in this instance participant observers. Second, they were required to code, using FIAC, and make evaluative comments on a prescribed sheet during each live lesson observed. Here they attempted to be non-participant observers. The three participants were chosen and trained by the researcher in preparation for an observation evaluation field trip to the school in 1991. Their training and preparation for the purpose of teacher observation with the intention of contributing to this evaluation study, is outlined below.

3.3.1. Preparation for Teacher Observation

It is generally conceded that classroom observation in teacher evaluation is validated by some attempt to establish consensus between observers (Amidon and Hough 1967, Frick and Semmel 1978). This involves not only an acceptable level of agreement in understanding and interpretation of instrumentation, but also in specific instances of observation.

3.3.1.1. Observation Training Period and Reliability Tests

The training period preparatory to the field-work investigation at DSS began 10-08-91 and ended

30-08-91. This was a three-phase process. The first phase was a basic orientation to the theory and practicalities of using the FIAC system. Both of the remaining two phases made use of live observations in observer pairs or as a panel, and ended with a conference between research assistants (observers) and the trainer (or researcher). Observers held informal conferences between themselves between observations, as time permitted, in both of these phases. The time allocated to the training period is indicated in **Table 3** below :

Table 3 : Observer Training Period

Period	Dates	Description	Observations
Phase I	10-08 to 19-08-91	(Orientation)	0
Phase II	19-08 to 23-08-91	(Initial training	6
Phase III	26-08 to 30-08-91	(Observation)	10
Field T 01	02-09-91	(Reliability test)	5

Field Trip 01 is considered as part of the training period since it is preparatory for Field Trip 02, when the evaluation team was taken to DSS in Natal.

3.3.1.2. Choice of Research Assistants

Choice of participants was at the discretion of the researcher. An attempt was made to interest experienced senior teacher-trainers in the study. This meant that the preference of the researcher was to train research assistants of at least post-level three (Category E) within the DET structure. This was done by presenting each with a research proposal, newspaper cuttings evidencing public interest generated by the school's matriculation results for 1990, and other information concerning the mission station on which the school is situated. No remuneration was offered potential assistants. In all cases research assistants were approached because of seniority, or expertise in subject teaching. Further consideration was given to the variety of subjects each could offer and were qualified[3] to observe. Assistants needed to be competent in one of the three general subject areas to be investigated at the school: languages, sciences, and social sciences[4]. Only one of the three senior participants, a post-level four head of department, initially approached, was unable to assist.

Each of the participants had completed a teaching practice observation/evaluation period of four weeks

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[3] Qualified in the sense of teaching subjects on a professional teaching diploma.

[4] Possible candidates able to assist in the evaluation of commercial subjects and agricultural science could not be located.

duration immediately prior to the training period scheduled in preparation for the proposed DSS research. This was in the course of their employment at the College of Education (in the former Ciskei), and where the FIAC training was to be conducted. This teaching practice involved the observation of five lessons per day on average. Observers had been required to complete the DET's standard evaluation form and conduct an optional post-observation interview with the teacher trainee. In most cases the trainees observed were current students of the observers. This observation period was in partial fulfilment for Secondary Teachers' Diploma (STD) teaching practice requirements as stipulated by the 1990 structure of the DET. The participants were therefore clearly orientated to teacher observation, although the methods used in the DET institution to which they are attached required little or no attempt to achieve observer consensus. The researcher had participated in the same four-week teaching practice exercise. Teacher observation was, and is therefore, a central concern of all who participated in this part of the research.

The general academic and professional qualifications of the researchers who agreed to assist in the research, as well as their teaching experience at both tertiary and secondary level, is tabulated in Table 4 below.

Table 4 : Research Assistants

Researcher	Qual-ifications	Post-Level	Post Occupied	Sex	Experience Sec	Tert
A	BSc (RU) HED (UPE) BEd (UFH) MEd (OFS)	6	Vice Rector	M	4	14
B	BA (UNISA) PTD BEd (UFH) MEd (RU)	3	Senior Lecturer	F	4	14
C	BA (UCT) HED (UNISA)	2	Lecturer	F	1	14
D	BA MA (Madras) UED (RU) BEd MEd (Madras)	2	Lecturer	F	3	6
Trainer	BTh (Canada) BA (UNISA) UED (RU) BEd (RU)	2	Lecturer	M	0	11

Research assistants A, B and C together with the trainer (researcher) were DET employees at the time this investigation was carried out. Assistant D was and is still employed by the Department of Education and Culture (DEC), Ciskei. Observer assistants A, B and C entered the research project on 10-08-91 with the beginning of Phase One training. For reasons explained fully on page 132, observer D entered the programme on Field Trip 02, beginning 06-09-91.

3.3.1.3. Training Period : Ciskeian Institution

Permission was granted by the Director General, Department of Education and Culture, Ciskei (7/3/1 of 1991-07-17) (**Appendix 2.9a:50**) for work to begin within a College of Education to train the research assistants participating in this evaluation study.

3.3.1.3.1. PHASE ONE : (Orientation) : 10-08-91 TO 19-08-91

The process involved in Phase One is illustrated in **Figure 5:110**. An **Observer Training Schedule (part VII) (Appendix 2.10:54)** was drawn up by the researcher to indicate, after consultation with both the research assistants and the school authorities at DSS, the general direction the classroom research was to take. The only change that was made to this proposal was that Questionnaire 02 (pupils) would be conducted at the same time that the observation lessons were carried out, and not in January of 1992 as initially planned. A second, more specific document, the **Observer Training Schedule (Appendix 2.10:53)** was also given to each of the participants, and forwarded to the school. This document formed the basis on which the researcher and the school authorities planned how the second field trip would take place. The field trips planned for the research are listed in **Table 5** below:

Table 5 : Field Trips for School Research

Excursion	Location	Purpose
1st Field Trip :	Model B[5] school (Cape)	Reliability Test
2nd Field Trip :	Domino Servite School (Natal)	Observation
3rd Field Trip :	Domino Servite School	Interviews.

Research assistants would participate only in the first two field trips. The third and any subsequent field trips would be made by the researcher alone. Orientation to training began with the distribution of information regarding coding procedure, to the three assistants willing to assist the researcher. Assistants were asked to read Chapter Three of Teaching Teaching (Wragg 1974) which describes the use of Flander's FIAC system. The researcher also gave each a 13-point summary of key points relating to FIAC. This is headed **Interaction Analysis Research (Appendix 2.11:55)**. The reader's attention is again drawn to Chapter Two (section 2.7.3:73) where a more detailed account of criticism against FIAC has been reviewed. Flanders (1970) himself made explicit some of the assumptions

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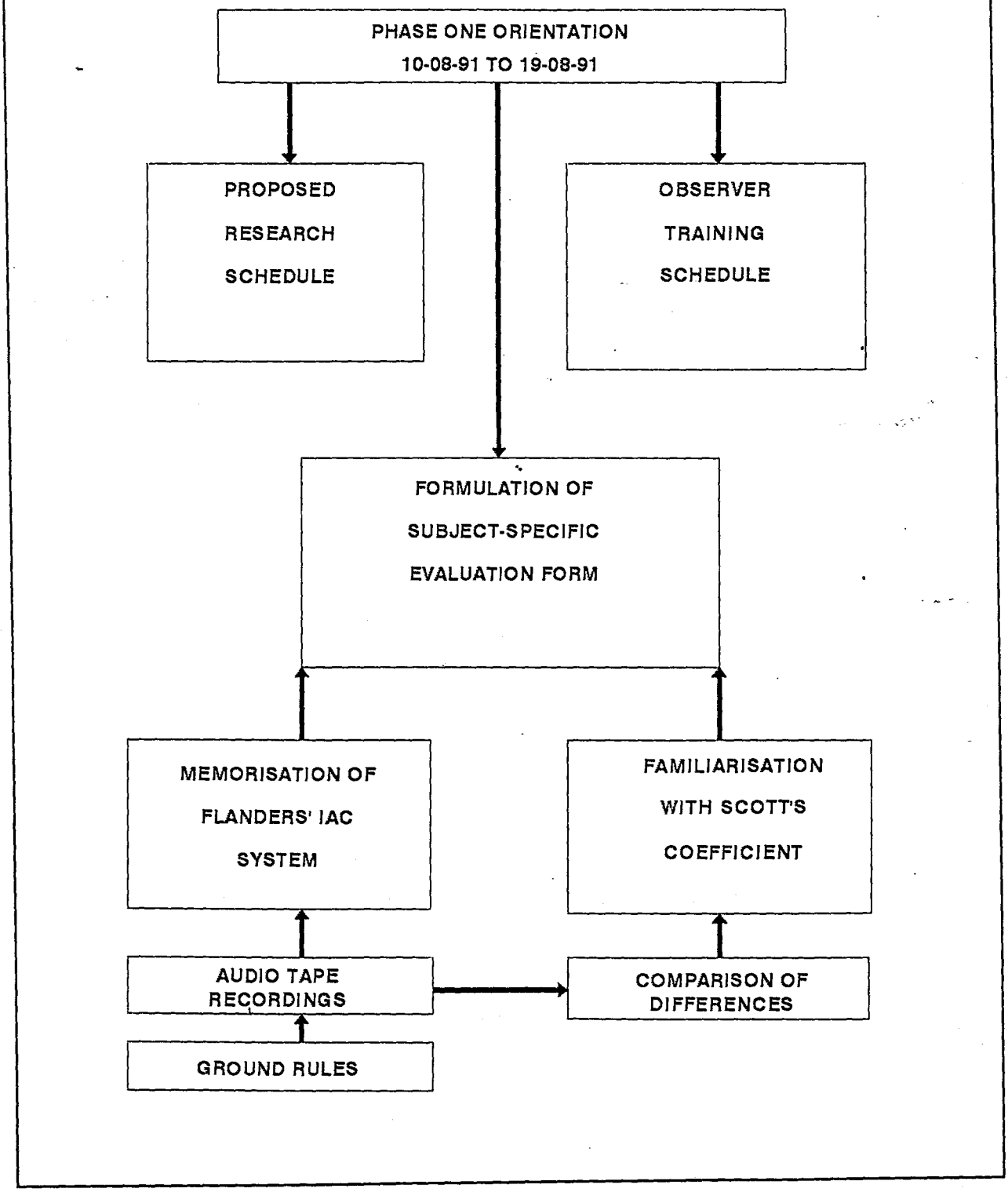
5 This 'Model B' school has since become a 'Model D' school.

Figure 5 : Phase One Orientation



researchers making use of FIAC, should be aware of. First, the system is not suited for lessons where practical work, reading aloud or set work is used extensively. Second, the system concentrates on teacher talk categories, which is itself a bias since teacher talk is a dominant component in teaching. Third, FIAC places stress on the emotional climate of a lesson. Hopkins (1989:60) points out that FIAC categories are often too broad while still others do not differentiate sufficiently. There are too few pupil categories for example. Hopkins is also concerned that FIAC is difficult to use in informal classroom situations, and that the system is predisposed to summative rather than formative evaluation. He also makes the point that in using FIAC, a researcher is dependent on looking at classrooms through other people's eyes, instead of through one's own. Further, it is is easy to "get trapped within the intentions of the researcher who designed the scale". Use of FIAC at DSS, however, has been only one dimension of classroom research technique, and forms only one dimension of the total internal investigation of the school.

Participating research assistants were notified that the FIAC should be memorised, in preparation for Phase 2 training. Some clarification of category descriptions was attempted by the researcher at this point. Assistants were encouraged to make audio recordings of some of their own teaching sessions for the purposes of learning the coding system. Blank cassettes were distributed for this purpose. Participants were also shown the general procedure that the researcher would use for construction of the matrix and the calculation of the correlation coefficient. These methods have been fully explained below.

3.3.1.3.2. Calculation of Observer Agreement

Observer agreement was calculated, and differences between observers were identified in preparation for live observations at DSS, using the calculation of the Scott Coefficient (π). The example is based on an extract from the researcher's journals and is an observation instance taken from Field Trip 01. The reader should refer to **Figure 4b-g** in **Appendix 2.12:56-57**.

(1) The tally sheets (**Figure 4b-c:56**) of two observers (A + C) for a history lesson seen on 02-09-91 indicate that observers coded for 20 minutes. The researcher took each tally sheet and entered the coding data onto DbaseIII+. In the case of observer A's sheet, the reading would begin 6-4-4-8-8-4-4-8-8-8-8-8-8-. Each category was therefore entered twice. All data was entered into the computer from this sheet. The information was then given the code 0209L1A.DBF. The same procedure was done for observer C.

(2) The DbaseIII+ programme then sorted this data, and created two 10X10 matrices, one for each of the two sets of data entered. **Figure 4d-e:56** is a transcription taken from the computer which shows how the computer calculated the number of tallies in each of the 10 categories. In the case of observer A, there were 3 tallies in column 1, representing 0.8% of the total of 375 tallies. In this way a proportional distribution of types of interaction in this history lesson, according to observers A and C was calculated. The same was done for observer C.

(3) **Figure 4f:57** shows how the observation reliability was calculated between A and C in this instance. Columns 5 and 7 show the proportion of tallies in each category, expressed as a percentage of all tallies. The difference between columns 5 and 6 is shown in 8, and the sum of this column (8) was the percent disagreement between these observers in this instance. Column 9 was the average percent falling in each category, squared. In this case **P** was equal to 23.3624 and is shown as the sum of column 9. From this information, π was then calculated at 0.72.[6]

(4) **Figure 4g:57** shows how the approximate differences between observers for a series of five lessons has been calculated. In rows 1 to 7 the differences of two observers are shown separately for each category in the numerator. The denominator represents the total number of judgements in each category. Row 8 shows the per cent error of the fraction in row 7. The percent of total judgements is shown in 9, based on the grand total of 4084.

This information was then used to make complementary statements about observers' perceptions about interaction between teacher and pupils in lessons observed at DSS.

A further aspect in preparation for the Field Trip 01 involved the drawing up of an agreed upon form to be used to make comments in addition to FIAC coding. For this purpose, during Phase One training, the Delphi Method outlined above was used to attempt to establish some sort of consensus

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6 Scott's coefficient 'π' is calculated using two formulae. In the first, P_o is the proportion of agreement; P_e is the proportion of agreement expected by chance found by squaring the proportion of tallies in each of the ten categories and summing these over all the categoriess. In the first formula the amount that the two observers exceed chance agreement is divided by the amount that perfect agreement exceeds chance.

$$\pi = \frac{P_o - P_e}{1 - P_e}$$

In the second, there are k categories, and π is the proportion of tallies within each category:

$$P_e = \sum_{i=1}^{k} P_i^2$$

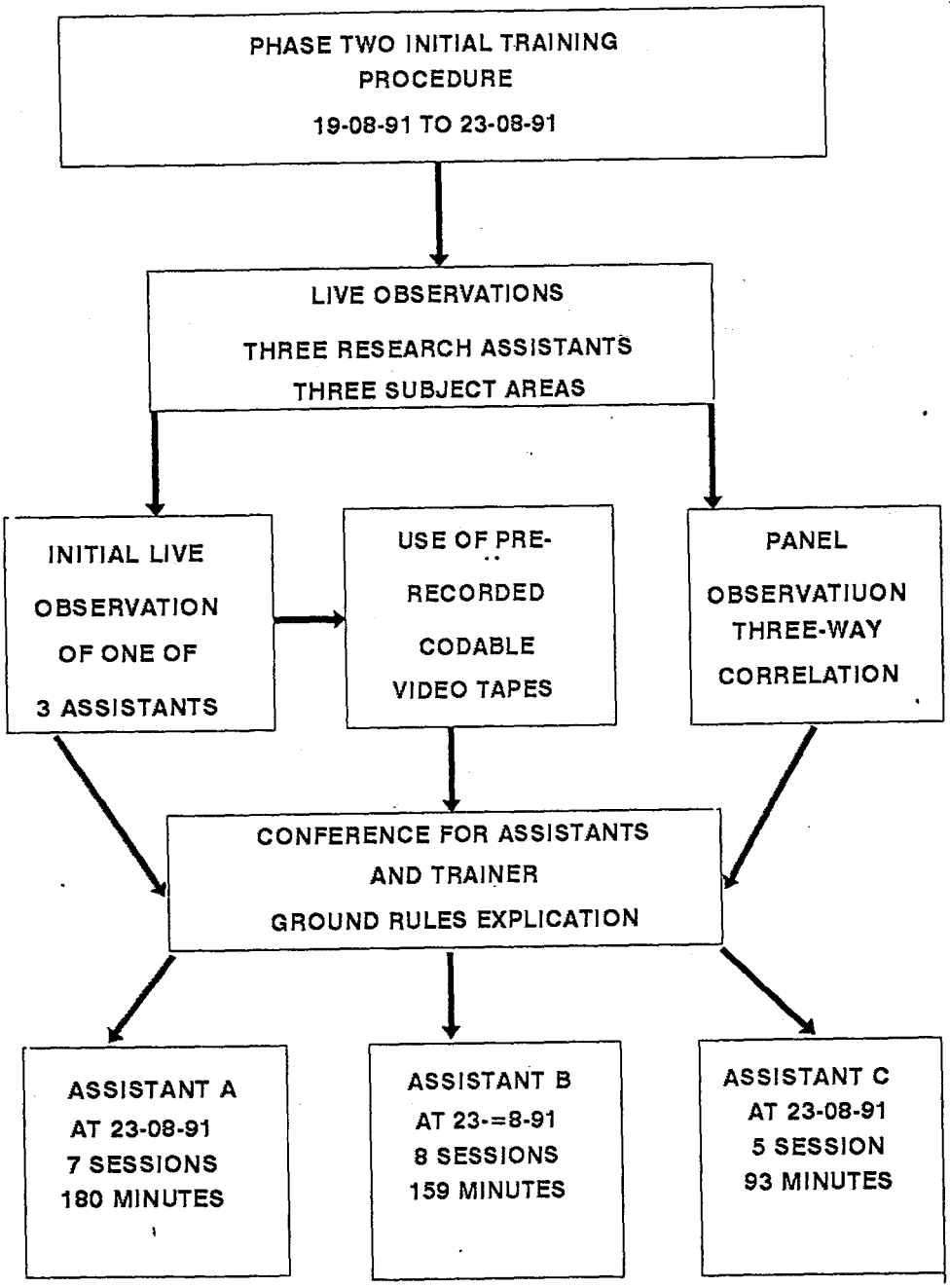
as to the type of evaluation instrument to be used at the school, in conjunction with the FIAC system. Participants were asked to make any recommendations concerning the type of subject-specific observation form they would like to make use of during Field Trip 02. It was agreed that no "mark" or attempted grading would be assigned to observations.

3.3.1.3.3. PHASE TWO : (Initial Training Procedure) : 19-08-91 to 23-08-91

Research assistants entered the classroom as observers for the purposes of FIAC training for the first time on 19-08-91 (**Appendix 2.13:58-59**). The process involved in Phase Two is illustrated in **Figure 6:114**. Normally training in the use of FIAC would not introduce live observation immediately in the training programme. In this case, however, none of the assistants were novices. Each assistant had had some experience or knowledge of the system before their involvement in the present study. Assistant A because of familiarity through academic training; assistant B because of lengthy involvement in micro-teaching seminars, both attended and given; and assistant C through past attendance at SETI in the U.S.A. Assistant D received limited training at the school, and was initiated late into the programme because of the withdrawal of observer C, (explained in 3.4.3:132). In Phase Two it was necessary to work out a composite timetable which reflected the lecture periods in which the three research assistants, and the researcher were lecturing, since all were involved in full-time teaching commitments at this time. This would enable the researcher to see when the assistants were not lecturing, and could be asked to observe a third lecturer in a designated venue (**Appendix 2.14:60**). In any given week it was established that only two periods existed (on the official timetable), between the three timetables of the assistants and that of the researcher, when a conference or panel observation (using all three) could take place. In several periods one of the three assistants would be teaching, which allowed the two free assistants to observe and code the lecture of this third member of the team **(Appendix 2.13:58-59)**.

The intention during this initial training period was to make audio recordings of the observation periods in which two research assistants observed the third member of the team. This would mean that the member of the team being observed would have the opportunity of listening to his or her own lesson, which the other two team members had coded live. Correlations could then be calculated between the three observers. Apart from the obvious disadvantage of attempting to code from mere audio presentations, this practice became logistically prohibitive. Only the first live observation was recorded, on 19-08-91 when A+B observed research assistant C. Assistant C did not code her own

Figure 6 : Phase Two



lesson on this occasion[7] as it turned out, so the correlation was limited to A and B. The result of this initial attempt to correlate observer reliability was disappointing, as will become apparent.

Apart from the three research assistants who had indicated their willingness to be observed by the other two assistants, 10 other lecturers were willing to assist with the training period. In some cases, however, resistance was noted to the request for observers to enter colleague's classrooms for the purposes of observation training. This was usually because of ignorance of the non-judgemental approach of the initial FIAC coding, or because the lecturers were unused to observation by peers and apparently felt threatened at the prospect. Some resistance may have existed because of a fear of time-loss in an already highly-pressured academic year complicated by occasional boycotts and demonstrations.

Appendix 2.16a:62 indicates that after the initial live session on 19-08-91 with observers A and B, the correlation coefficient achieved was 0.57. This was unacceptably low, although expected. (Several sessions were required before research assistants would settle into the routine of coding in a live situation.) Training sessions then switched to coding of pre-recorded video lessons. The advantage of this was that longer conferences could be held between observers, and tapes could be replayed if necessary to settle category disputes. **Lesson Observation Sheets (Appendix 2.18:66)** were used during these sessions (20-08-91 to 21-08-91), but correlation coefficients not calculated. The trainer realised the potentially discouraging effects of informing the trainees of consistently low correlations. This information was therefore withheld from the observers, until the training period was well under way. The length of these sessions recorded on the **Training Period Profile (Appendix 2.13:58-59)** indicates times of actual coding, and not of the length of the lesson or session, which may have been longer. **Appendix 2.13:58-59** tabulates observation time of individual observers.

First Conference 23:08:91

During the period 19-08-91 to 23-08-91, one major conference of trainees (research assistants) and the trainer (researcher) was held after seven live observations, and three recorded observations. At this point, A + B had shared 4 live observations (77 minutes of coding) - a fifth (23-08-91) had been cancelled. B + C and A + B + C had shared 2 observations each, (30 minutes and 43 minutes coding respectively), while C + A had observed together on only 1 occasion, (20 minutes). Accumulated observation is reflected in **Table 6:118** below. Observation correlations between

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7 The opportunity for this was provided because the lesson was taped. Observer C declined to code her own lesson. No reason was given.

observers for this period are indicated in the Training Period Profile **Table 7:118**, below.

Specific differences in category interpretations were discussed at the first conference held on 23-08-91. Considerable difference was noted between observer B on the one hand, and A and C on the other over categories 5 (lecture/telling) and 4 (questioning). Observer B apparently interpreted extended rhetorical questions as category 5, (lecture,) whilst A and C recorded this as category 4 (Questioning). The difference between the apparent and actual use of language and its intended use, was pointed out. Consensus at this point was not absolute.

3.3.1.3.4. PHASE THREE : (Observation) : 26-08-91 TO 30-08-91

The third period of training (26-08-91 to 28-08-91) again concluded with a conference of observers and trainer. This part of the research is illustrated in **Figure 7:117**. It was a period of training which resumed live observations, after the first conference with the researcher. It was intended that the initial training period would have suitably prepared observers for the second observation period before the reliability test on Field Trip 01. In Phase Three A + B observed three live lessons (55 minutes coding); A + C observed four lessons (80 minutes); C + B three live lessons (61 minutes).

Second Conference : 28-08-91

The second conference again served to confirm significant interpretational differences between the research assistants, in their observations. The meeting decided that the final observation before the reliability test at the model B school should be in panel (all three assistants coding simultaneously, one lesson). For this purpose, research assistants entered the classroom of the trainer on 30-08-91 and coded in collaboration with the intention of discovering their points of difference in interpretation of categories. This was the only time coding was done in verbal collaboration. In the two days subsequent to the second conference (29-08-91 and 30-08-91), A + C accumulated a further 40 minutes coding, in two live observations, and A + B + C observed 1 live lesson for 30 minutes. Accumulated individual coding time for Phases Two and Three of the training period is evident from **Table 6** on page 118.

Figure 7 : Phase Three - Observation Continued

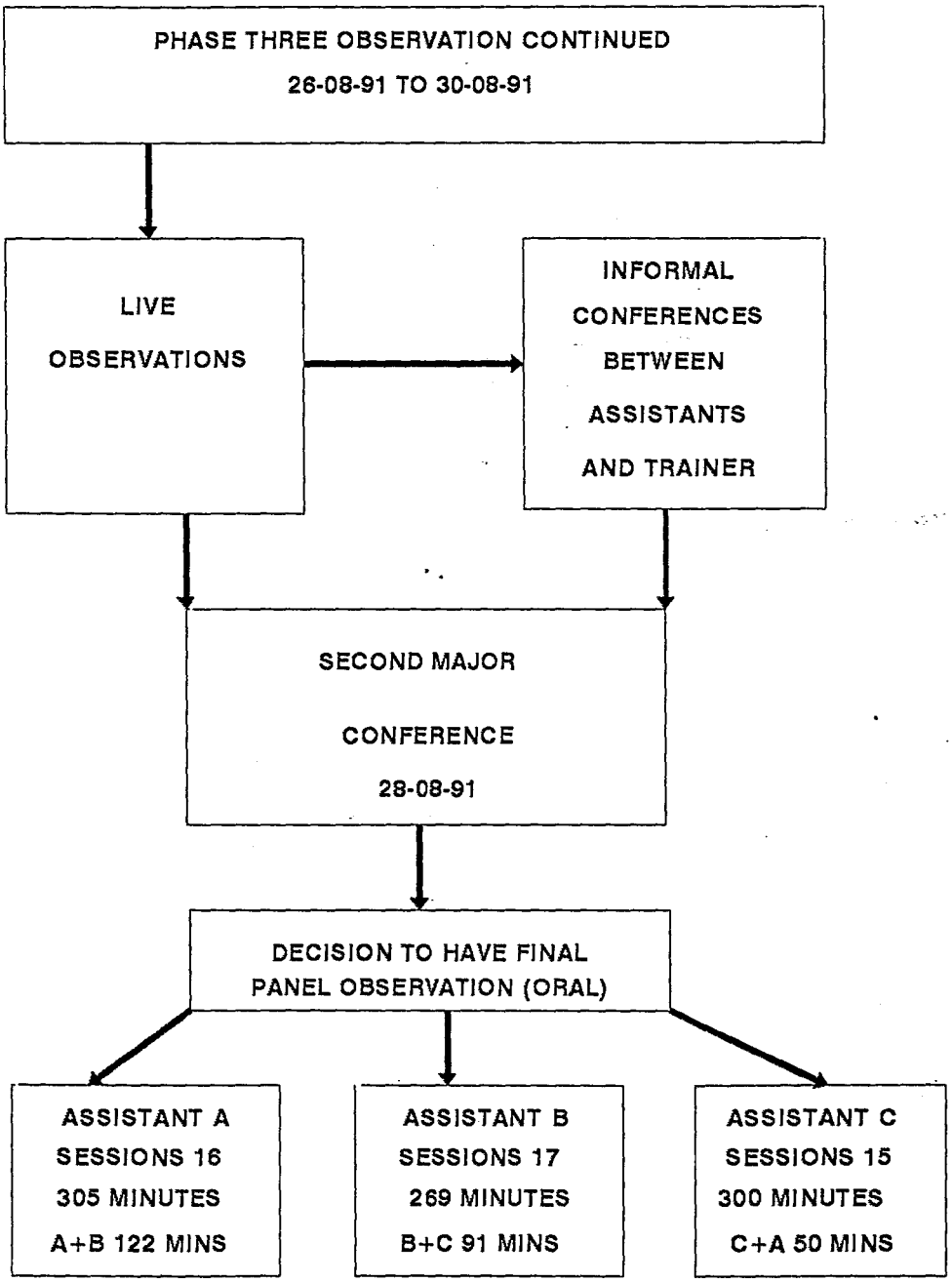


Table 6 : Accumulated Observation Time

Observers	A	A+B	B	B+C	C	C+A
Accumulated coding time	305	122	296	91	300	50
			(in minutes)			
Number of Lessons coded	16	7	17	5	15	5
Formal Conferences attended	2	50 mins	2	50 mins	2	50 mins

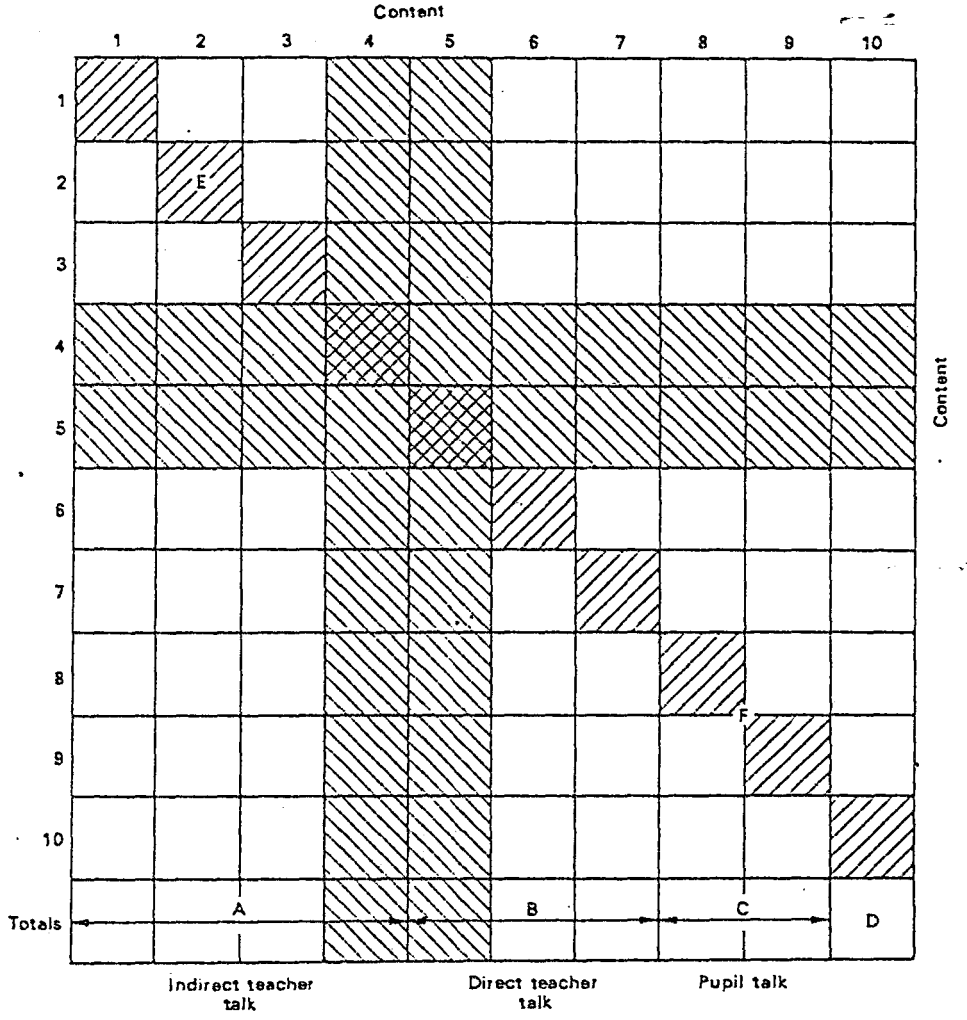
3.3.1.3.5. Observer Reliability for Training Period 19-08-91 to 30-08-91

The process of calculating the Scott Coefficient proved to be time consuming. Initial attempts to construct an accurate 10X10 matrix failed. Brown (1975:81), from which **Figure 8:119** has been taken, maintains that it takes about two hours to construct a matrix by hand from the coding of a ten minute lesson. On average, coding during phases two and three, had been 20 minutes, necessitating approximately 4 hours per lesson coding sheet. A specifically designed computer programme in DBASE III+ was then written by a colleague of the researcher, which ensured greater accuracy and less time expenditure. Data could then be entered into the computer and the matrix calculated automatically. After the subtotals of the 10 columns on the matrix had been calculated, observation errors were then examined between two or three observers. The final results of this process are given below. **Table 7** shows Scott correlation coefficients for the sixteen live lessons observed during the training period, excluding Field Trip 01 the reliability test:

Table 7 : Scott Coefficient for (Phases 2 & 3)
Observer Reliability

Lessons	A+B	B+C	A+C
1	0.57		
2	0.69		
3	0.57	0.31	0.35
4	0.71	0.24	0.43
5	0.63		
6			0.80
7			0.91
8	0.68		
9			0.57
10	0.75		
11		0.67	
12	0.81		
13		0.88	
14		0.74	
15			0.86
16			0.68

Figure 8 : Brown's Key to Flanders' Matrix



Notes

Cells are given in conventional form: row, column order
All observations begin and end with 10, (0)
Example: The sequences 10.3–6– . . . are recorded
in matrix in cell 10,3 ; cell 3,6 etc.
in overlapping pairs.

A = indirect teacher talk
B = direct teacher talk
C = pupil talk
D = silence
E = sustained teacher praise and use of ideas
F = sustained pupil talk
▨ = Steady State cells – categories sustained for 3 seconds
▧ = Content cross cell*

* Content cross cell = area of extended influence. Based on assumption that most of lesson content is category 4 (questions) and 5 (lectures).

Correlation coefficients had risen from 0.57 to 0.81 in the case of A + B: 0.31 to 0.74 in the case of B + C, and 0.35 to 0.68 for A + C. Training had to varying extents influenced the reliability between observers. The line chart in **Figure 9:121** indicates the relative starting and ending correlations for each of the observers, A, B and C, paired. In the case of observations 3 and 4 (**Table 7,** above), panel observations (using all three observers) are indicated. (Further panel observations were held at the Model B single sex school at which the reliability test was conducted.) Before the observers could enter DSS, however, a reliability test was conducted at a secondary school near to the tertiary institution in which the training was done. This was an attempt to establish the extent to which observer consensus had been reached at the end of the training period.

3.3.1.4. Field Trip 01 - Observer Reliability Test : CPA Model B Secondary School

Since the training had been done in a tertiary level institution, it was essential that observers entered a secondary school to conduct panel observations to test reliability between the three of them. After permission had been obtained from the Cape Education Department (L.15/73/7 of 24-06-1991 **Appendix 2.9b:51-52**) the date was set for a reliability test on 02-09-91. The school entered was a single-sex Model B school, (which has since been changed to a Model D school, in line with other schools of its type). Subjects to be observed were in areas similar to those to be observed at DSS, in Natal (languages [English]; social sciences [history and geography], and mathematics/physical science [general science]). Teachers observed in this school had given their consent, and had three days notice of the intended exercise. The non-evaluative nature of FIAC had been communicated to the teachers, through the school's deputy headmistress. What was involved in Field Trip 01 is reflected in **Figure 10:122**. Five lessons were observed by the observation panel. No comments were made about the lessons, neither was there communication (apart from the normal pleasantries), between the observers and teachers before and after the observation. A conference between observers and trainer was conducted between lessons, as the timetable permitted. **Figure 11:123** indicates the correlations between the coders for each of the five lessons observed. This is a visual presentation of **Table 8,** below.

Table 8 : Scott Coefficient Field Trip 01
Observer Reliability

LESSON	A+B	B+C	A+C
1	0.79	0.69	0.71
2	0.85	0.59	0.54
3	0.80	0.62	0.62
4	0.90	0.72	0.78
5	0.85	0.64	0.75

Figure 9

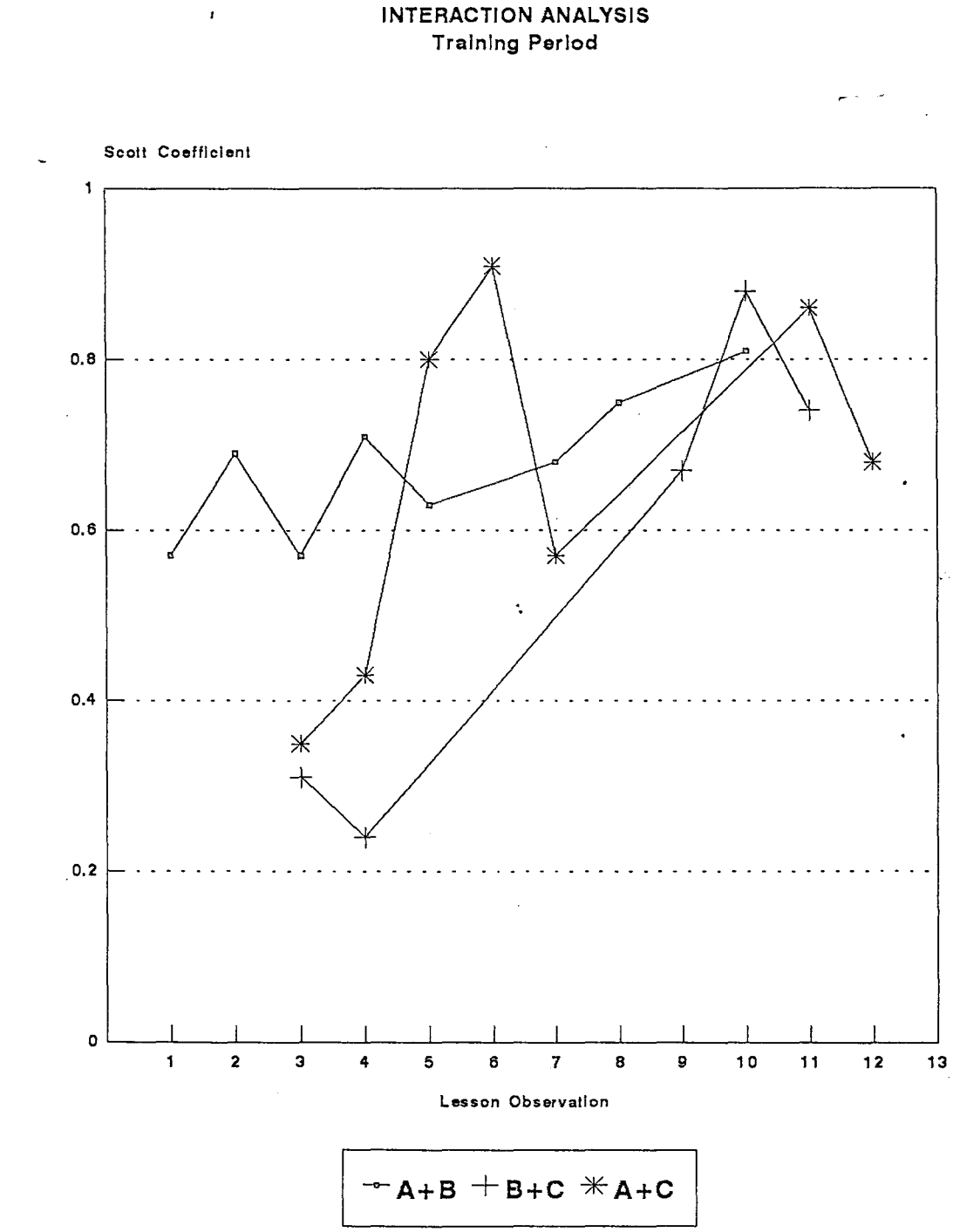

INTERACTION ANALYSIS
Training Period
Scott Coefficient
1
0.8
0.6
0.4
0.2
0
1
2
3
4
5
6
7
8
9
10
11
12
13
Lesson Observation
A+B
B+C
A+C
PI Calculation
Tertiary Institution
19-08 to 29-08-91

Figure 10 : Field trip 01 - Reliability Test (Model B School)

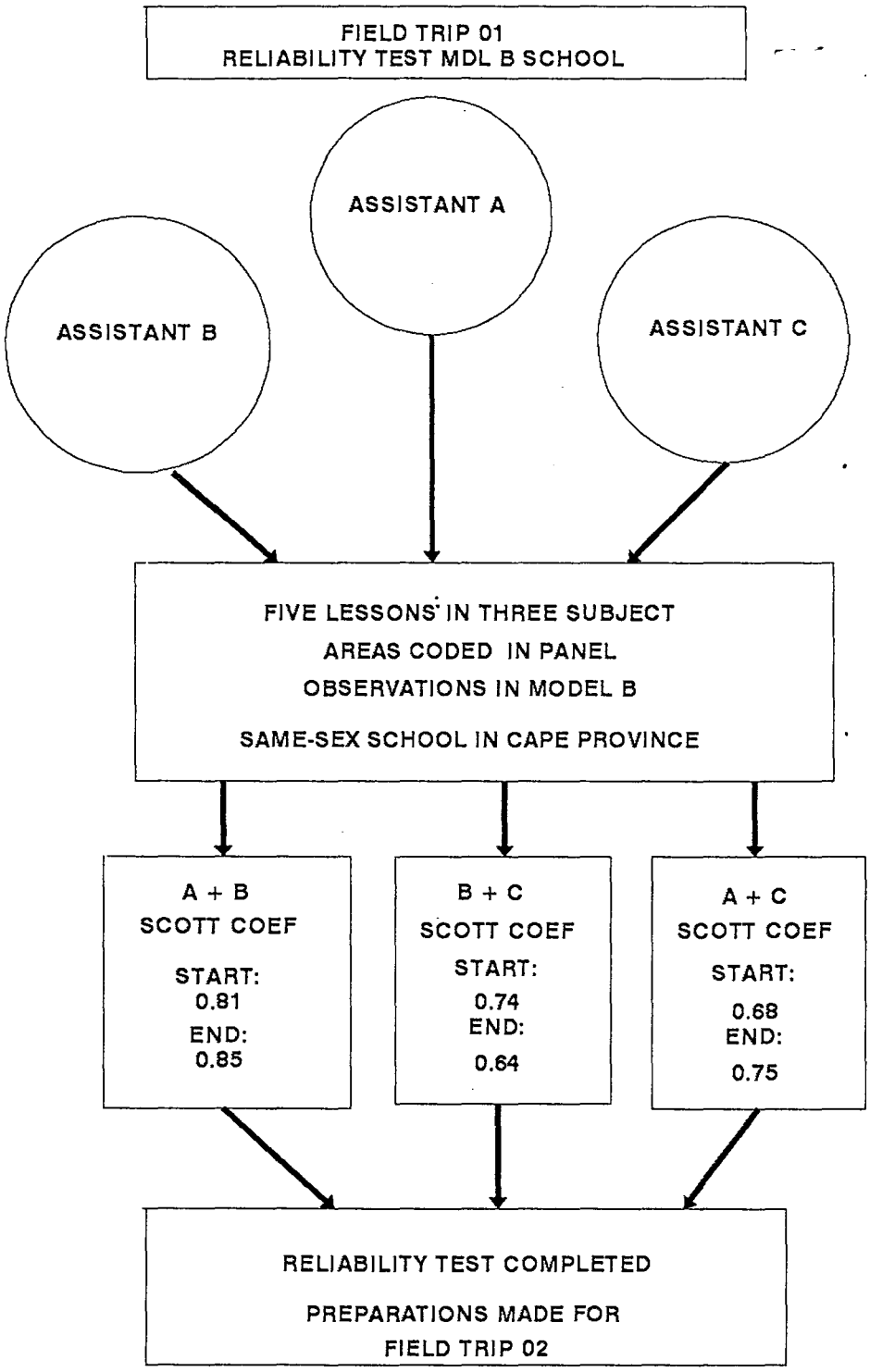
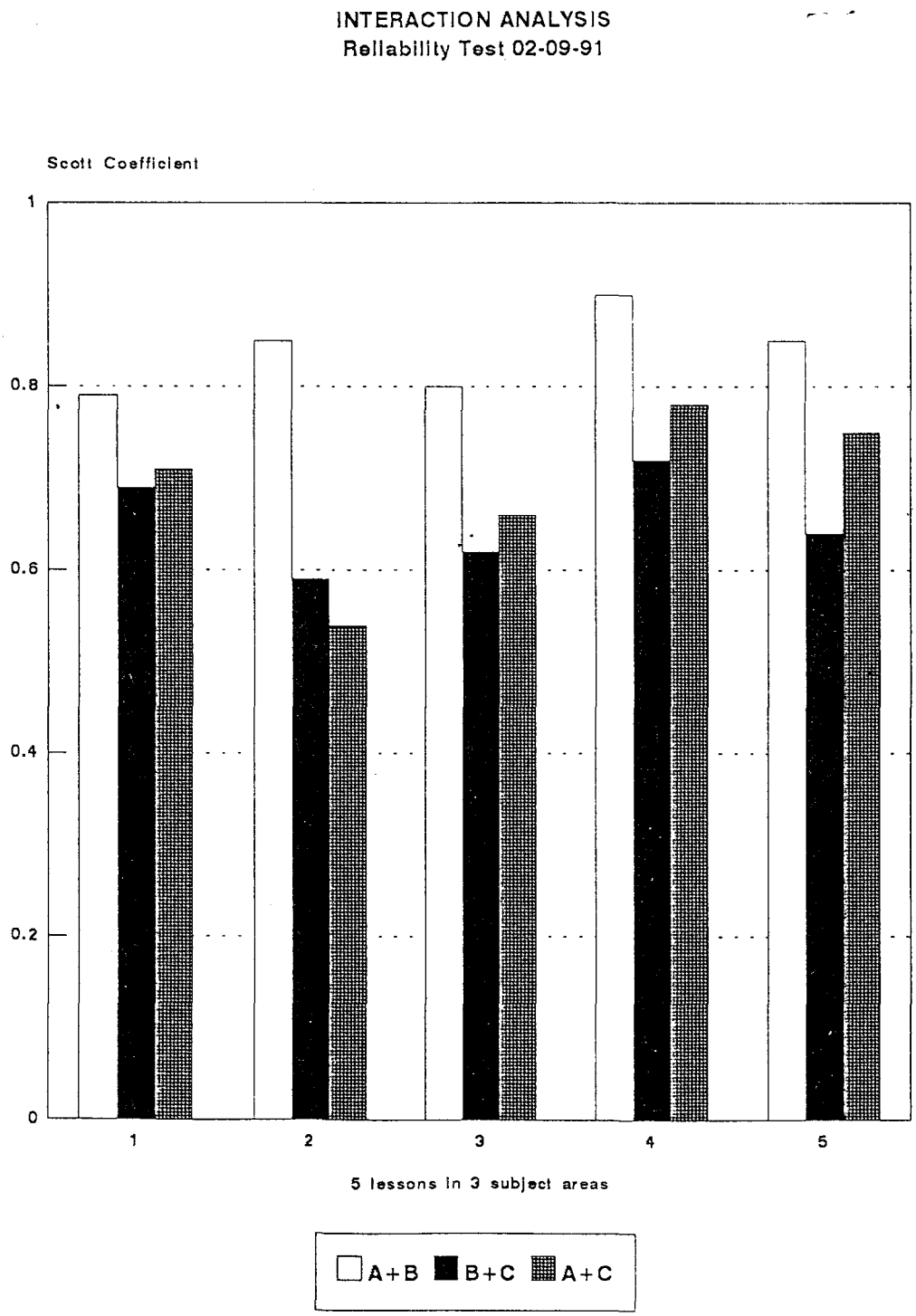


Figure 11 : Interaction Analysis Reliability Test



The results of the reliability test (above) are examined independently of those from the earlier phases of the training period, already described in **Table 7:118.** After this is done, consideration is given to the results of the entire training period - Phase One to Three and the first Field Trip. Consideration of **Table 8:120,** indicates that in the case of A + B, the correlation coefficient had begun at 0.79 and ended at 0.85. B + C had started at 0.69 and ended at 0.64. A + C had started at 0.71 and ended at 0.75. Except in the second case (B+C), consensus had improved during the testing period. **Table 9** below indicates the level of consensus at the end of the training period, in comparison with final scores during the test. In the case of A + B and A + C there were slight increases; in the case of B + C there was a decrease. This table compares the correlation coefficients at the end of Phase Three of the training period and at the end of the reliability test after Field Trip 01, represented in **Figure 12:125.**

Table 9 : Comparison of Scott Coefficients
End of Training and Field Trip 01

Scott CF	A+B	B+C	A+C
end of Training	0.81	0.74	0.68
end of Test	0.85	0.64	0.75

3.3.1.5. Observation Errors/Differences : Comparison between Observers

Table 10:126 below gives a summary of all observation errors reflected after matrix-construction, between observers A, B and C during the training period (including reliability test). The table reflects the percentage errors of tallies in each category over the same period. Percentage errors (in column 4) were calculated in each category so that an indication could be gained of the total number of tallies differing between any two observers. The percentage of category judgements based on the total number of judgements is calculated so that percentage discrepancies between observers can be understood in terms of relative proportional distribution of errors. The figures below represent both the training period from 19-08-91 to 29-08-91 and the reliability test on 02-09-91. Column 1 is the FIAC categories; 2 the sum of the errors or differences between two observers; 3 the total number of judgements recorded; 4 the percentage error of tallies on the matrix; and 5 the percentage error in the category, based on the total number of judgements in categories 1 to 10.

Figure 12 : Interaction Analysis Training Period and Reliability Test

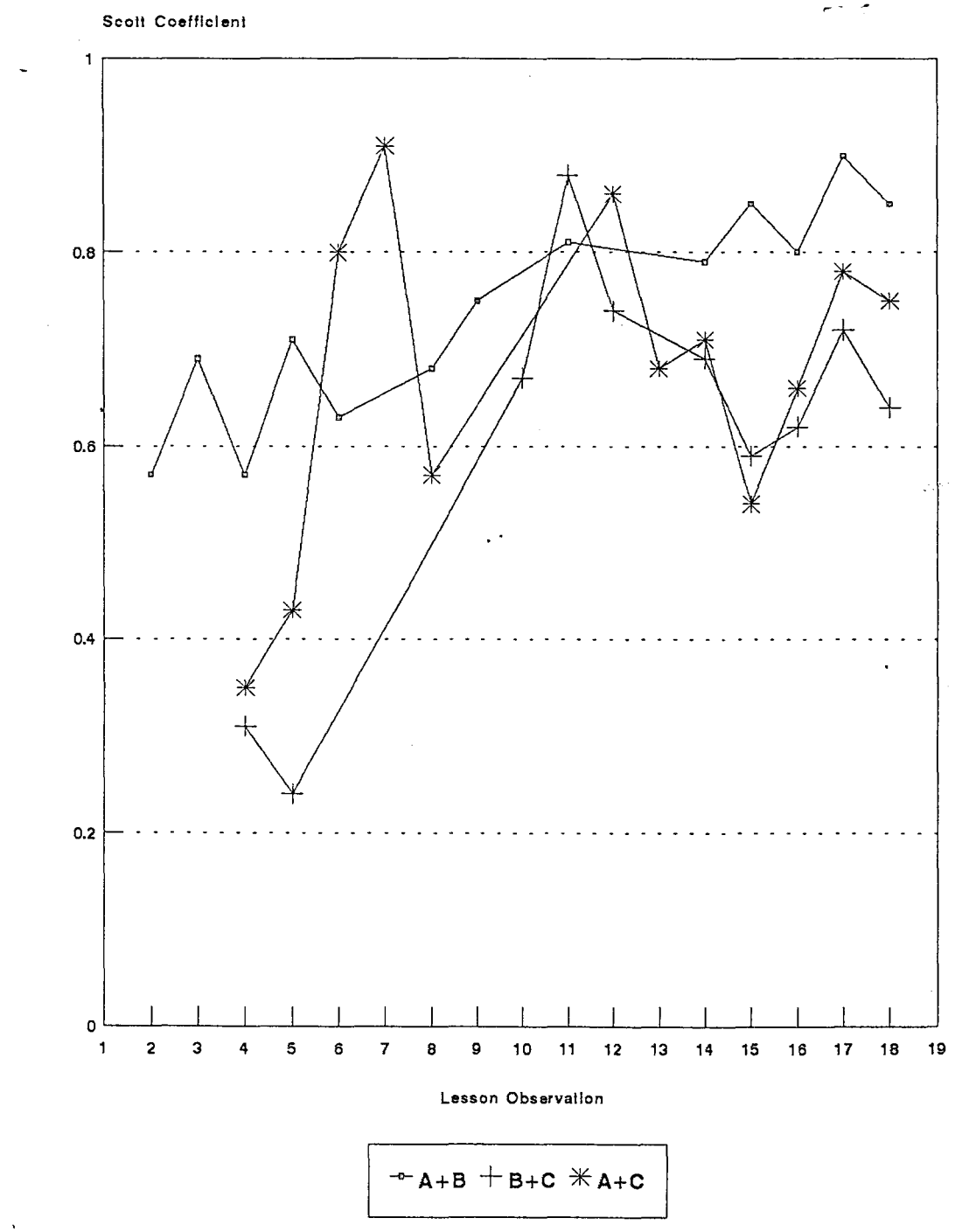


Table 10 : Observation Differences Per Category
Training and Reliability Test

	OBSERVERS A + B				OBSERVERS A + C			
1	2	3	4	5	2	3	4	5
1	14	33	42.42	0.335	19	37	51.35	0.383
2	50	190	26.32	1.927	55	120	45.83	1.242
3	137	579	23.66	5.872	124	638	19.44	6.602
4	127	1327	9.570	13.46	160	1638	9.768	16.95
5	190	3109	6.11	31.53	393	3251	12.09	33.64
6	137	1065	12.86	10.80	156	822	18.98	8.506
7	27	51	52.94	0.517	20	50	40	0.517
8	108	1868	5.782	18.94	178	1804	9.867	18.67
9	21	169	12.43	1.714	27	174	15.52	1.800
10	144	1470	9.796	14.91	74	1130	6.549	11.69
TOT	955	9861	9.68[8]	100.0	1206	9664	12.48	100.0

	OBSERVERS C + B			
1	28	46	60.87	0.570
2	67	131	51.15	1.622
3	84	426	19.72	5.275
4	186	1199	15.51	14.85
5	330	2444	13.50	30.26
6	119	765	15.56	9.473
7	24	42	57.14	0.520
8	116	1664	6.971	20.60
9	19	205	9.268	2.538
10	128	1154	11.09	14.29
TOT	1101	8076	13.63	100.0

KEY :

1. Flanders IA categories
2. Tot errors in category
3. Tot number of tallies
4. % judgements in category
5. % errors in categories

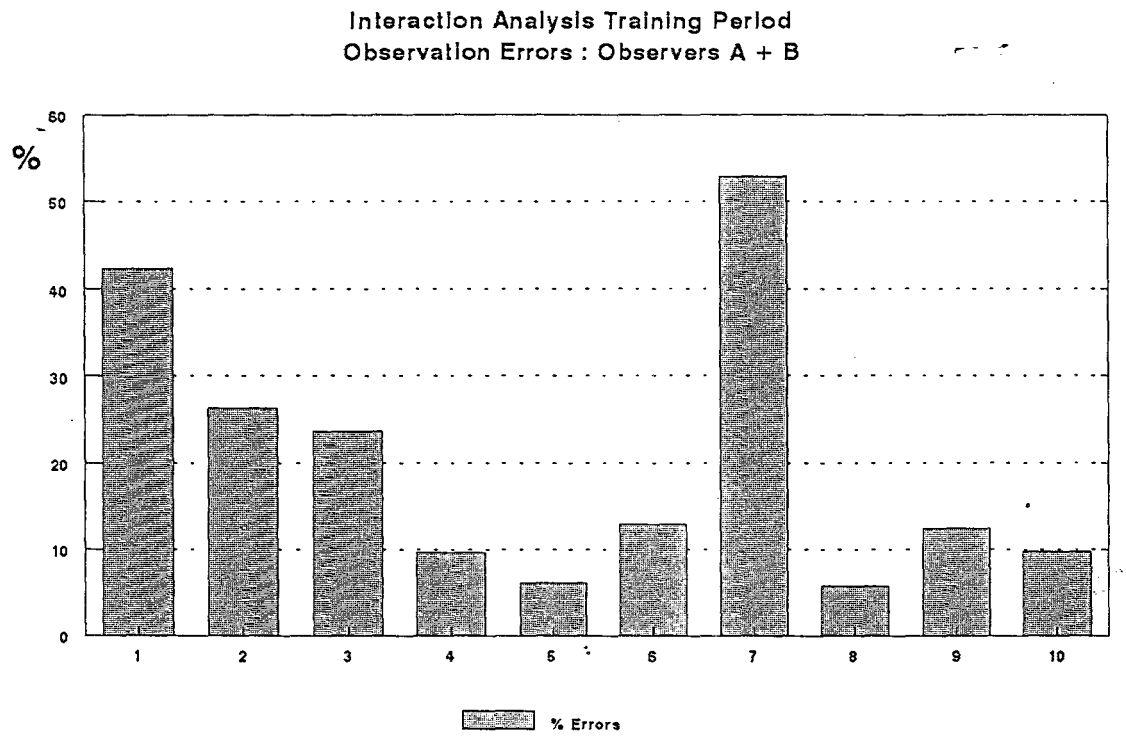
This is represented in the bar charts (**Figures 13a-f:127-129**). Detailed tables, from which **Table 10** (above) was compiled can be examined in **Appendix 2.16:62-64**. Examination of table 9 above, indicates that the following categories:

4 (13.5% A+B; 16.09% A+C; 14.08% B+C)
5 (31.3% A+B; 33.06% A+C; 30.03% B+C)
8 (18.9% A+B; 18.67% A+C; 20.06% B+C)
10 (14.9% A+B; 11.69% A+C; 14.29% B+C)

---

[8] Note to the reader. Please turn to **Appendix 2.16a-c (pp 62-64)**. The total of column 4 (above) is the percentage error i.e., 955÷9861x100=9.68%. That is, between observer A and B, there was less than 10% error. Similar calculations indicate that between observers A and C this rose to 12.4% B and C to 13.6.

Figure 13a and 13b



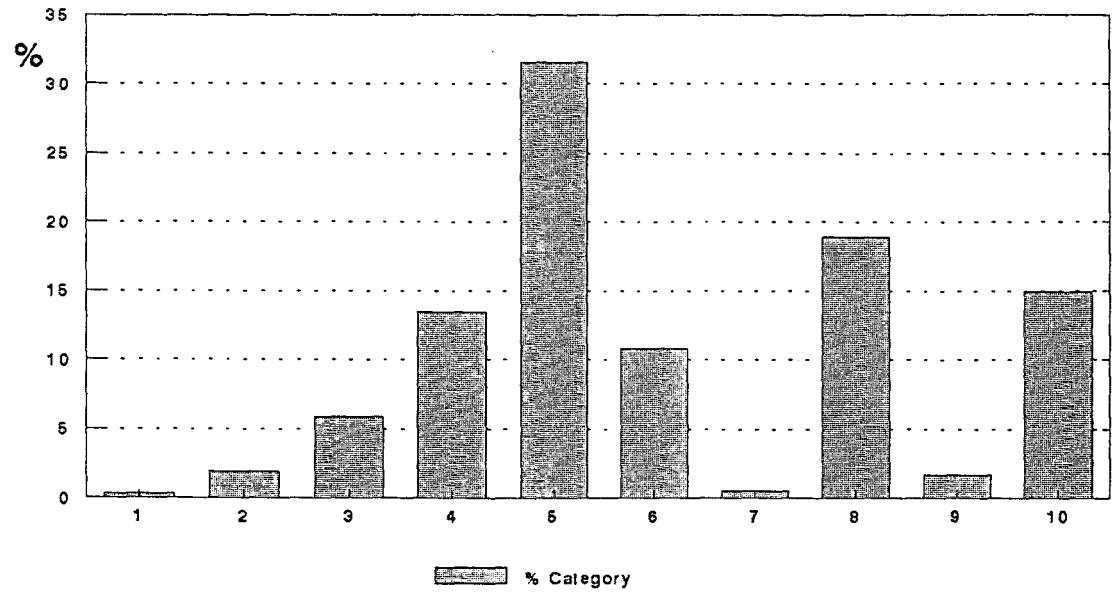
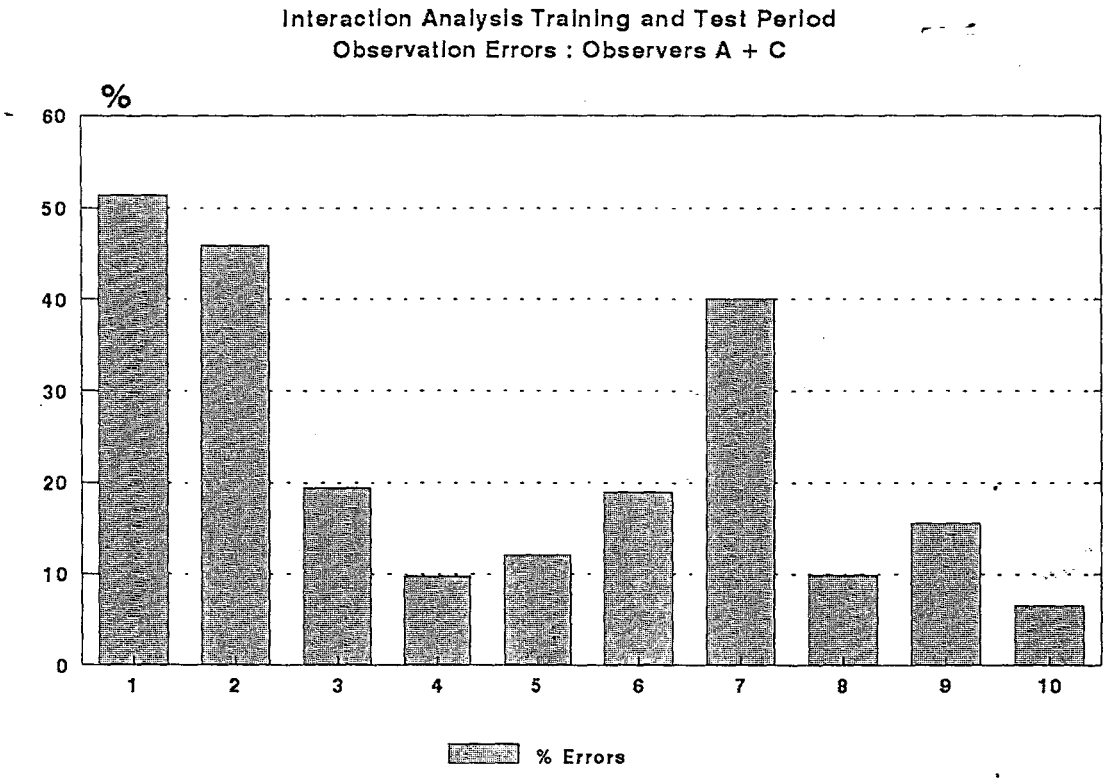


Figure 13c and 13d



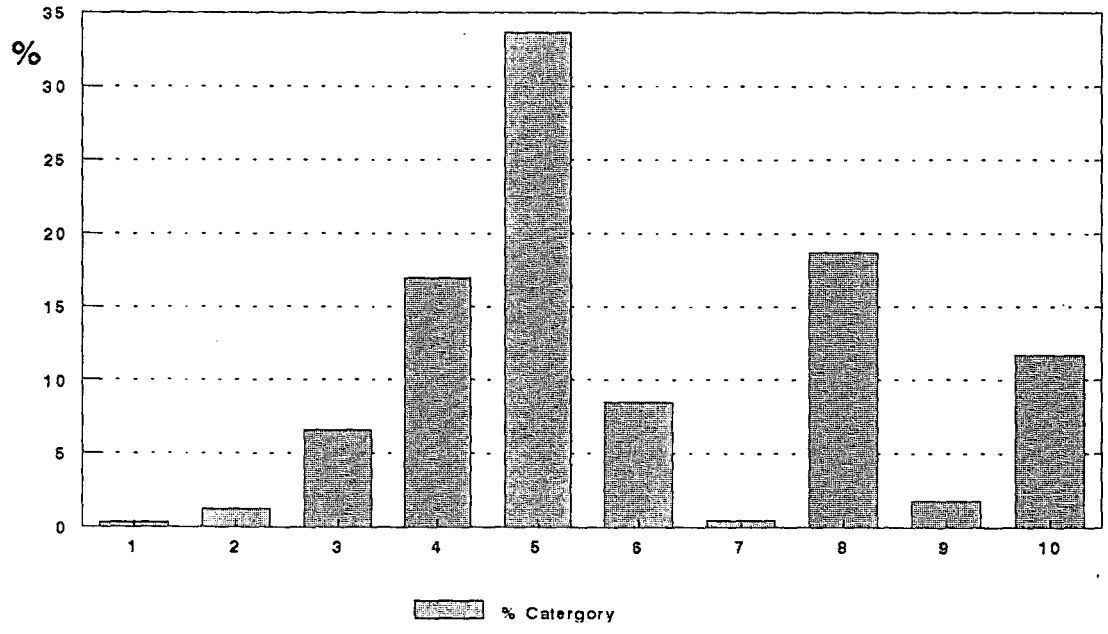
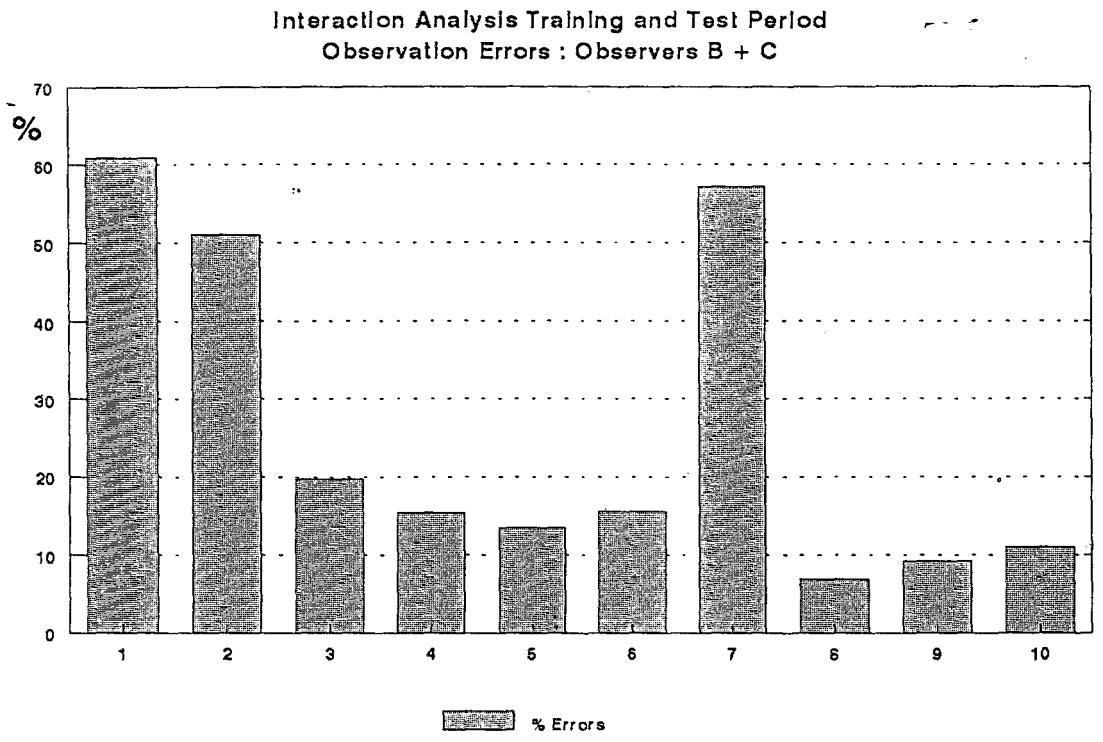
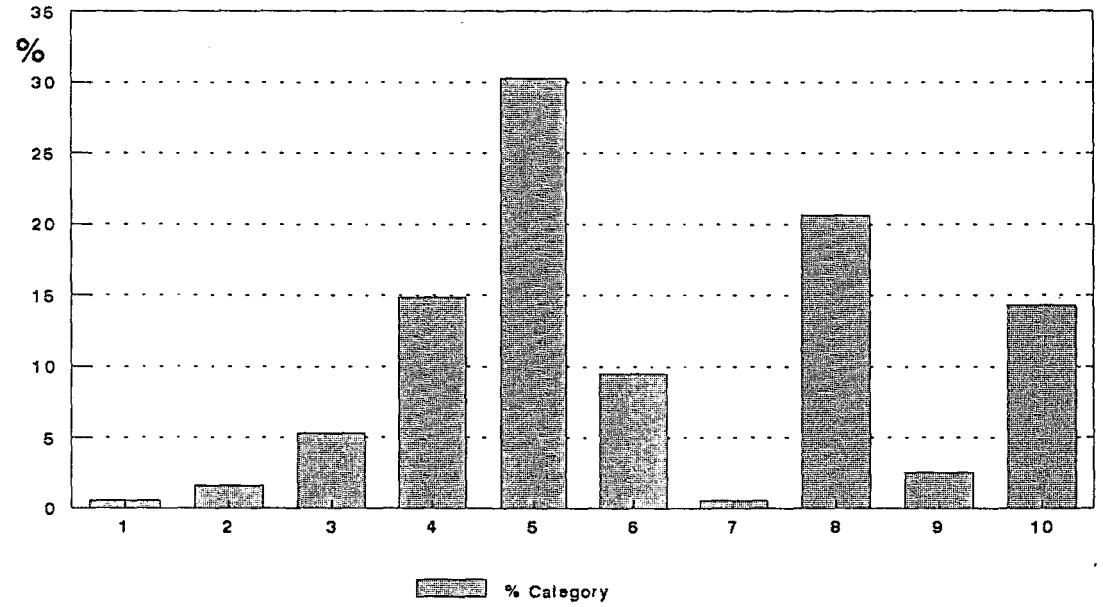


Figure 13e and 13f





were categories where significant differences were observed between coders. A cursory analysis of charts 6a to 8b indicates that the percentage error in each category is inversely proportional to the total percentage of judgements in each category. Accuracy therefore increased when the percentage judgements in categories was high. It decreased when the percentage judgements in each category decreased. Categories 1 and 7 are good examples of this with all three pairs of observers. Having identified the areas where there was consistent difference in coding between observers, further attempts were made to resolve interpretational differences. The conducting of a reasonably well correlated observation at DSS was then possible. This was to involve observers coding lessons individually, having successfully established some degree of agreement during the training period. The realisation was apparent, however, that reliability would deteriorate somewhat in the time between the training period and the field trip when coding began at the school. The concern of the researcher was to present proof that reasonably well correlated observation scores had been established before field work at the school was attempted. The probable erosion of reliability between observers is attested to by various researchers (Dunkin and Biddle 1974; Amidon and Flanders 1969). The date for the excursion to Natal, Field Trip 02, was set for 07-09-91 to 11-09-91 - approximately one week after the completion of the training and reliability test period. **Figure 14:131** gives some indication of what was involved in this aspect of the research.

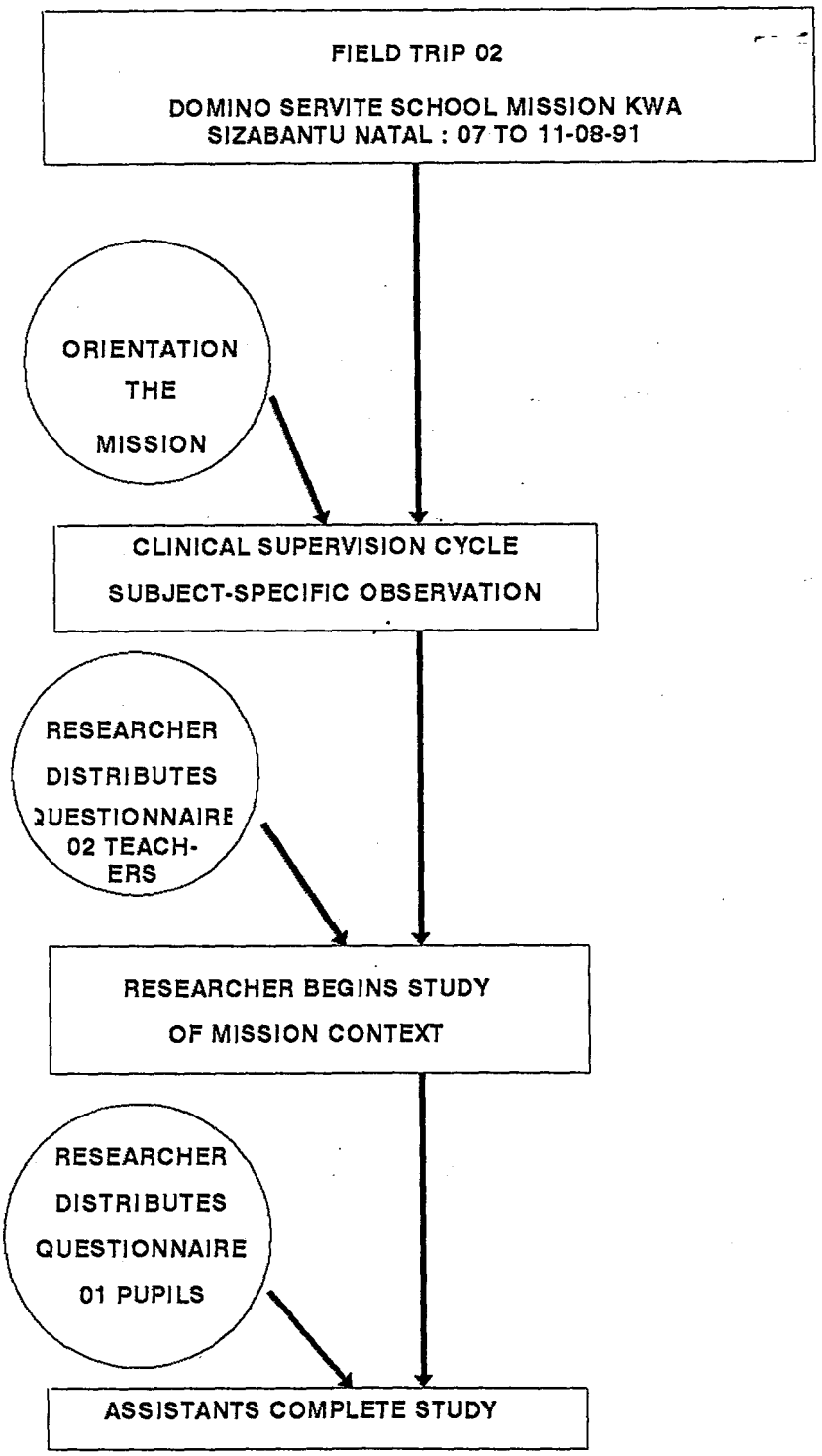
3.4. PROBLEMS AND LIMITATIONS OF RESEARCH : A SUMMARY

There were several implementation problems encountered in the research techniques that have been outlined in this Chapter. These were in the internal evaluation component, and have been alluded to to some extent in point 3.2 above.

3.4.1. General problems and limitations

Direct observation of the environment, premises, daily routine and general activities of DSS presented little problem, except that the researcher had limited time and few occasions to visit the school since 1991. The interview strategy would have been better contextualised in terms of the interviewee's life experience had the ideal three-interview structure been followed. This was overcome to some extent by the opportunity participants had in reviewing transcripts of these interviews and modifying their responses. It was felt that this approach was more in line with the democratic mode of the evaluation research paradigm followed in the study generally. Questionnaires required of pupils should have been subject to a trial, and the latent weakness of some questions (because they had been directed to senior secondary pupils) required that a fair amount of explanation be given by the researcher to the pupils. However, no problems seem to have resulted from this. Concerning the study of documentary

Figure 14: Field Trip 02



sources, no fundamental problem was experienced, but the scope of the investigation was limited to what documentation existed or was made available. It is important to bear in mind that the DET questionnaire should be seen as part of the documentary approach, and not as a questionnaire as such.

3.4.2. Limitations concerning Research Assistants

Research assistants were used for both indirect (participant) observation and direct (non-participant) observation. In the first case they used the CS model to approach teacher evaluation. In the second, they used the FIAC system to record classroom interaction. They also made judgements based on a structured schedule. Problems and research limitations in these instances are more complex. The CS approach was still an imposed model; 'supervisors' were perceived as part of a hierarchy (teacher trainer to practitioner), and 'symmetrical communication' was only evident as supervisor and practitioner came to know each other better. However, the approach was an improvement on a panel inspection approach. At least DSS teachers had the opportunity to discuss areas they wished the observer to pay careful attention to, or indeed could have refused to be observed at all.

Use of the structured observation form (LOF.01) presented difficulties because observers were required not only to complete coding, but also to make comments on the sheet. The researcher had to intervene on three occasions to insist that only coding was done in the classroom, and comments were made retrospectively, after the observation session. Had observers been trained in the interpretation and construction of the observation matrix, evaluation comments on the schedule would have been informed by patterns and trends discernible on the matrix and identified by the observer. This was done by the researcher who at a time subsequent to Field Trip 01 compared the coding and comments/observations made by each observer, for each observation lesson. This was necessary because it was not possible to train observers to this level of expertise with FIAC. The problem with the researcher intervening in the observation process, is that there is a fundamental dislocation between the process of observation (coding) and evaluation (commenting). Further, not having been in the observation session meant that the researcher was not in touch with the specific manifestations of classroom culture - the key to observation interpretation and point of juxtaposing nomothetic and anthropological data gathering techniques.

3.4.3. Observer Reliability and Validity

Of greater concern than any of the above concerns was the withdrawal of observer C which had significant implications for the reliability and validity of the work of the observation team. On the evening before the departure of the observer-evaluators to Natal a family death prevented observer

C from participating in the field work. Personal and professional responsibilities disallowed her further participation in the research. Since all arrangements had been finalised with the principal of DSS at this stage, the researcher felt that a substitute would have to be appointed to replace observer C. This would obviously involve appointing a fourth team member who had neither participated in Phases One to Three, nor attended the first Field Trip. The substitution of a fourth member would obviously affect accurate reliability correlations between the other two observers and the new appointee.

The researcher appointed a fourth observer, observer D, who had not participated in either the training period nor the reliability test. This assistant, however, had participated in the S.T.D. level teacher-training observation period in which observers A and B had participated immediately before the training period. Although observer D had no difficulty in acquiring the ability to use the FIAC system, no attempt was made to correlate her coding with that of A and B before embarking on Field Trip 02, since the training period had been missed, and time constraints prevented it. Relative agreement with observers A and B for observer D was therefore never established, and the validity of assistant D's observations when using the FIAC system are unsubstantiated. The validity of her general observations using the specially designed subject specific form, however, are based on professional character and training as a second language specialist.

Although a significant portion of the evaluation made use of instrumentation requiring the demonstration of observer reliability, this was not the main thrust of the investigation. Once at the school, FIAC was very much secondary to the instrument that had been designed (LOF.01 **Appendix 2.4:35-38**), and the CS principles employed to encourage teacher development. In the case of observer D, the reader is again advised that no correlation coefficient has been calculated. The late point at which observer D had to be brought into the research has already been mentioned.

3.4.4. Limitations Concerning FIAC Comparison between Institutions.

An important benefit of conducting a reliability test for observers using FIAC in the DSS research, was that different institutions, with very different aims and profiles of interaction between teachers and pupils (or lecturers and students) could be compared. Chapter Four examines differences between the FIAC profiles of the three institutions, recorded by observers. Whilst this serves to provide a range of FIAC scenarios, there is obviously great disparity between the aims and *modus operandi* of institutions as diverse as a Model B school, a mission school and a teachers' training college. The comparison between the three, given their various differences, does serve as contextualisation for the type of verbal interaction operating at DSS. However, it is important to stress the need to examine

FIAC profiles within the specific institutional context in which they have been observed. No appeal can be made to generalisations since no universal 'correct', or ideal FIAC profile exists.

3.5. Conclusion.

Chapter Three has listed research instruments used in the evaluative research of DSS, and discussed the limitations of each category of instrument. The chapter has also attempted to provide an indication of the way in which these instruments assist the multi-method approach which has been adopted in this evaluation, and which aims to make use of triangulation data. Observation research, however, necessitates some form of validation in terms of observation practice. For this reason, training of observers was undertaken using the FIAC system which is amenable to correlation of observation-coding techniques. Comparison of the Scott Coefficient calculated at the end of the training period and at the end of field trip 01, showed that of the three observer comparisons, only in the case of B and C was there a drop in the reliability estimation. In the case of both A+B and A+C reliability coefficients had increased.

Chapter Four attempts an illuminative study of both the institution as a whole, and classroom interaction specifically, at DSS, using all of the instruments and techniques mentioned in Chapter Three. The study that follows aims to present an internal evaluation of activity domains and processes at DSS, from a micro-sociological perspective. This will enable the researcher to present empirical information useful in the external evaluation and critique of the school. Chapters Five, Six and Seven will, from the perspective of the internal investigation, turn their attention to the external referents used to evaluate DSS, and attempt to place DSS in its macro-sociological context.

CHAPTER FOUR
AN ILLUMINATIVE STUDY OF DOMINO SERVITE SCHOOL

4.1. Introduction

The purpose of Chapter Four is to present data illuminating the internal working of DSS. The data presented are formulated with the intention of evaluating the "efficiency" of the school as an organisation. The first basic evaluation question being asked therefore, is "to what extent is DSS doing things in the 'right' way". Whether or not things are being "done in the right way", however, depends on an understanding of what exactly is being done. It is possible to be efficient and yet irrelevant. The assessment of what is done depends largely on the nature of what is done. For this reason evaluation cannot be restricted to an internal investigation; external referencing will serve to answer the second basic evaluation question - "to what extent is DSS doing the right things?". The evaluation of DSS from an external perspective will be the focus of Chapters Five, Six and Seven.

4.2. CHAPTER ORIENTATION

In attempting to answer the broad evaluation question outlined above, Chapter Four assembled data about the school in two interacting areas. Information generated illuminated variables about the school over which teachers have little control - the "givens". For example, the declared status of the school as a private institution. Beyond these, illumination procedures identified variables which are directly influenced by teachers, for example, matters of policy. Here could be mentioned the school's choice of an urban-type curriculum. Some of the information did not fit into either category for example, the decision of DSS to make use of the former DET as the certification authority, it will become apparent, is neither a matter of policy nor is it necessarily a given. Some of the information relates to the school as a whole, and some to the classes that make up the school. The chapter concerns itself with five domains that have emerged as the indicators most likely to illuminate the nature and functioning of the school, and which afford effective evaluation of its internal processes. These are: (1) institutional variables; (2) organisational variables; (3) teaching variables; (4) appraisal variables and (5) interaction variables. The interaction between "given" and "policy" factors is of interest in each category of variable discussed.

Institutional variables are distinguished from organisational variables in the following manner. As a private, secondary school, DSS represents a unique institution-type operating within definable parameters - it has a specific spatial context. The school is more than an institution; it functions organically as a system or as systems within a system. Part of the organisational function of this

institution is that it evaluates its own teaching domain. It is through multi-dimensional interactions between teachers, managers and pupils that the organisation maintains itself and defines itself as an institution. As part of the institution's defining process, the delineation of an organisational culture, and a culture of appraisal, whereby teachers are selected to maintain the values upheld by that organisation, has occurred.

4.3. INSTITUTIONAL VARIABLES

Chapter Two identified the usefulness of Jackson and Heyter's definition of whole school evaluation for the purposes of the present study. Such evaluation, in their view, involves "all the educational provision, activity and influence of an institution" (quoted in Harlen 1978:114).

4.3.1. The Educational Provision, Activity and Influence of DSS

Concerning the **provision** of schooling at DSS, attention was given to the generally accepted major components of educational provision: (1) facilities; (2) teachers; and (3) curriculum. Schooling **activity** was indicated by extensive reference to the learning milieu, including extra-curricula activities of both teachers and pupils, as well as extra-school activities such as regional or national participatory events. Information obtained relating to the progress of past DSS pupils, concerning their participation in tertiary education, and/or contribution in the work-place, indicated to some extent the **influence** of this school. Questionnaires 01 (Teachers) and 02 (Pupils) were used extensively in this study and reference was also made to information from the unstructured interviews conducted.

Information about DSS pupils, their previous schooling experience, the languages they speak, the homes they come from and the time they have spent at DSS was obtained from Questionnaire 02 (Pupils, **Appendix 2.2:17-28**). Questionnaire 01 (Teachers, **Appendix 2.1:2-16**), was issued to all teachers connected with the school, together with an instruction booklet (**Appendix 2.3:29-34**). Questionnaire 02 (Pupils) was completed by 103 respondents; Questionnaire 01 (Teachers) by 33 respondents. The reader is requested to turn to these documents when question numbers are referred to, as the analysis proceeds. **Appendix 3.1:2-32** contains the data tables tabulated for the purpose of analysing information used for the present chapter. The reader should consult this section when the various tables are alluded to. **Appendix 3.2:33-63** contains transcriptions of all structured and unstructured interviews.

4.3.1.1. Educational Provision at DSS

A **DET Questionnaire** (29 November 1990) issued by the area manager (Pietermaritzburg), requested

information from schools in its jurisdiction in four areas: (1) School grounds; (2) Buildings; (3) Furniture; and (4) General. The principal's responses to questions asked in this questionnaire are presented below according to the 5 point rating scale built into the questionnaire. The principal's impression of facilities are thus presented.

In response to questions about the (unfenced) **school grounds**, it is evident that the school has a grounds committee. The tidiness of these grounds (on a scale of 1 -"least" to 5 - "best") was rated as "4" and the regularity with which lawns are mowed etc, at "5"; similarly for the regular maintenance of shrubs etc. However the Principal said grounds at DSS were the "same" as those of schools in close proximity to her school. Concerning **buildings**, it was stated that these were "new". On the same scale it was indicated that the buildings rated "5" as to cleanliness, and also "5" concerning the absence of graffiti on walls. Classroom doors, window panes and ceilings were all "unbroken". Comparatively speaking, it was indicated that the buildings were the "same" as other schools in the same locality. The school's **furniture** was noted to be "adequate", and checked "quarterly". Repairs to furniture done "regularly", and DSS furniture "much better" compared to the previous year (1990). In the section marked "**general**", the Principal claimed with rating point "5", that pupils, parents and teachers were involved in "upgrading school premises". (In 1990 parents had funded the erection of an entire block of classrooms for the primary school.) Both (dam) water and (ESCOM) electricity supplies to the school were indicated as "adequate".

The same (1990) questionnaire returned by the school to the DET, indicated the school's use of the physical facilities listed in **Table 11 (Appendix 3.1:2)**[1]. In 1992, a new sports field for use of athletics and other sports events was completed (Magazine 1992). Prior to the completion of this, the principal indicated that the school was able to make use of the following:

Table 12 : Sports Facilities	
Soccer Fields	1
Netball	1
Athletics track	1

Source: DET Questionnaire 1990.

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1 Note to the reader: **Tables** which do no appear in the text of Chapter Four appear in **Appendix 3.1 pp 1-32** at the end of this thesis. Reference to such tables from this point on will appear as **Table 13:2** for example. On occasion tables appear in both the text and appendix. In such cases the page number of the table in the appendix is given. Readers may need to be familar with the appropriate questionnares from which these data tables were constructed. Questionnaire **01** is found in **Appendix 2.1:2-16** and Questionnaire **02** in **Appendix 2.2:17-28.** Interview transcriptions are found in **Appendix 3.2:33-64**.

Much of the existing facility was erected especially for the school, but existing dormitories were taken over from the mission. During school holidays, the hall is often used for mission activities, as are the school dormitories and some of the classrooms for extra sleeping accommodation. In 1993 the first phase of a new hostel was completed, and several modifications on existing classrooms made. By late 1994, this hostel had been completed. The best indication of the state and adequacy of facilities provided at the school, apart from the recent additions, is a viewing of the video "Domino Servite School" (1991).

In question 10 of Questionnaire 01, teachers rated classroom facilities at DSS. That their responses were according to the subject area of their involvement, is reflected in the high number of no responses in each question, as shown in **Table 13:2**. Of teachers involved in (2.1) Science teaching, 21% felt classrooms were average, 12% were unsure. A higher proportion of (2.2) language teachers expressed satisfaction with their facilities; 24% viewing these as good but the same number (24%) said they had no (specialised) facilities. In the teaching of (2.3) Social sciences, 9% of respondents indicated their use of good facilities; 12% said that they had none. Six percent said these classrooms were average, whilst 9% were unsure. Responses above indicate that there are no specialised facilities for the (2.4) teaching of arts and crafts. Movable equipment as entered on school stock sheets and in the DET Questionnaire for 1990 is presented in **Table 14:3.** The large number of chairs indicates that pupils are not only provided for in classrooms in terms of seating, but also in the assembly hall. This table does not include overhead projectors (OHP's), but lessons were observed in which both OHP's and portable TV/video units were used. Pupil respondents in Questionnaire 02 indicated that teachers did make use of OHP's. A full-time librarian assists in the development of this aspect of the school. The researcher counted 18 different sets of (dated) encyclopedias. The school has received library donations of (used) books from Rotary. Catalogues (NFL and SHELL) for 16mm film and video material are available, and over 60 video tapes were shelved for staff use. Teaching material from ACE is also available in the library, although this system had been dropped by the school (in 1989).

Domino Servite School and Mission KwaSizabantu live in a symbiotic relationship. This is evident not only in the sharing of buildings, but in the use of available manpower, and in cooking and transport facilities for example. Whilst both the school and mission operate independently of one another, it is clear that each benefits from the other. There is no indication that the running of the mission interferes with schooling provision. The school hall is used when visiting groups are too small for the 10 000 seat auditorium.

4.3.1.1.1. Staffing Provision : Teachers

In 1991 the DSS staff was made up of 33 teachers (10 male, 23 female). With a pupil enrolment of 465 for that year, the teacher pupil ratio was 1:14. Twenty eight of the respondents said they were "teachers". Other categories mentioned were "principal", "vice-principal", "teacher librarian" and "assistant teacher". **Figure 15:140** indicates the date of appointment of teachers at this school. The chart shows that 27% (9) of the staff members had been at the school since it opened in 1986. On average the school received 4.8 new teachers per annum in the period 1987 to 1991. The average number of staff members for the same period is 30.4. All respondents indicated that they were South African citizens in response to question 1.6 (Questionnaire 01) in the following nationalities (1.5):

Table 15 Teachers by Nationality : 1991		
SA German	1	3.0
Afrikaans	16	48.5
English	10	30.3
Zulu	6	18.2
Total	33	100

Source: Q 1.5 Questionnaire 01 1991

This information concurs with question 3 (Language Facility) which sought to establish respondent perceptions of their own facility with language. **Table 16** indicates that first language speakers on the staff are represented in the following proportions:

Table 16 : First Language Speakers Proportional 1991		
Afrikaans	16	48.5
English	10	30.3
German	1	3.0
Zulu	6	18.2
Total	33	100

Source: Q 3.2 Questionnaire 01 1991

This information is illustrated in **Figure 16:141**. Of interest also is the age-group distribution of DSS teachers. Question 1.7 of Questionnaire 01 placed respondents in five year intervals according to age. The oldest staff member was born in 1940, the youngest in 1975. This information is

Figure 15

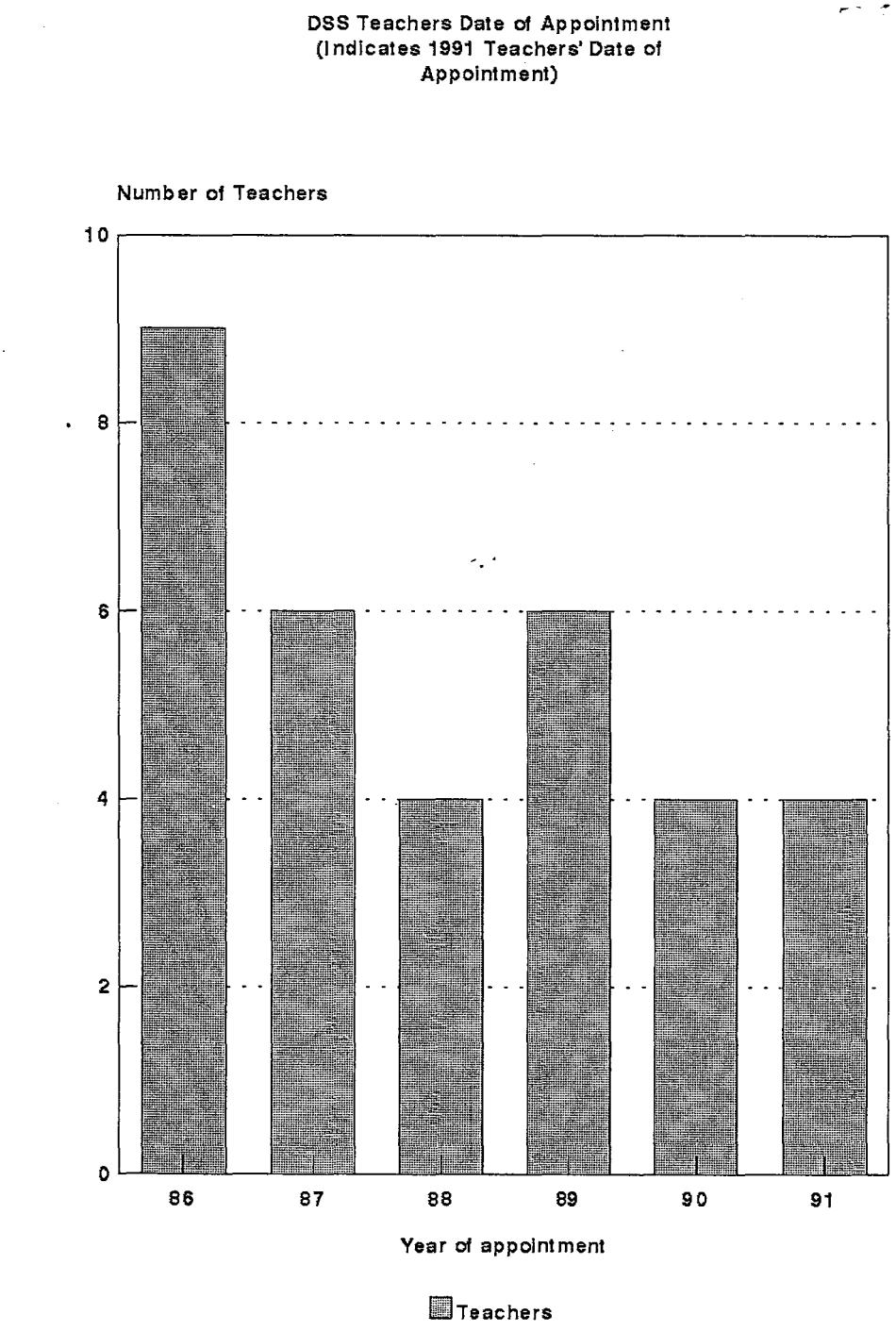

DSS Teachers Date of Appointment
(Indicates 1991 Teachers' Date of Appointment)
Number of Teachers
10
8
6
4
2
0
86
87
88
89
90
91
Year of appointment
Teachers
(As at 09-08-91)

Figure 16

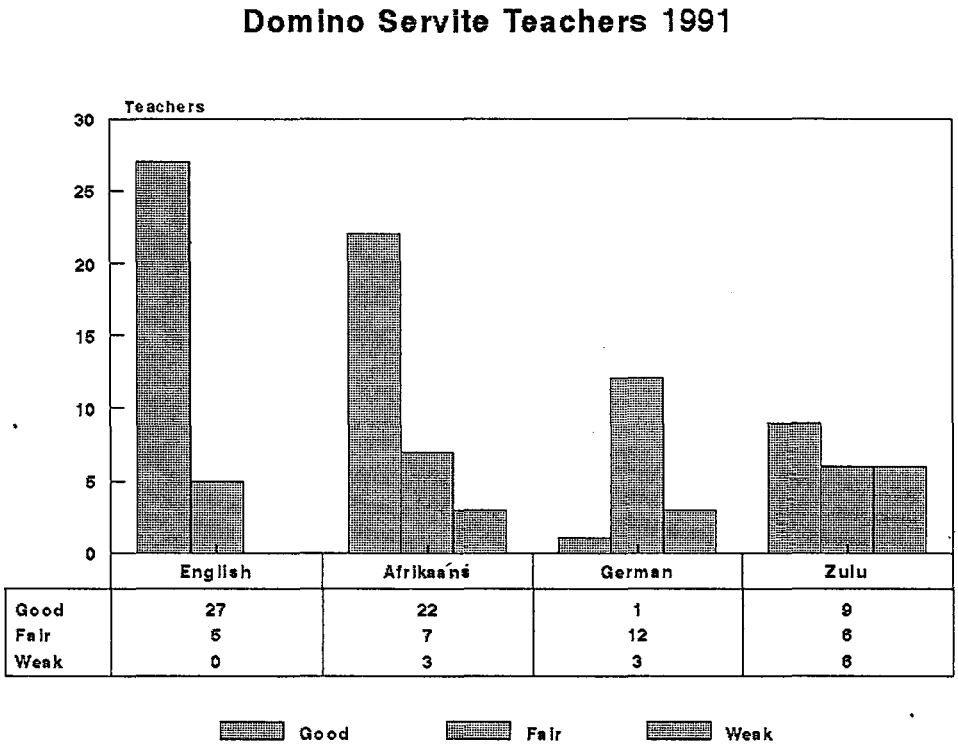


Figure 4a : Language Competency

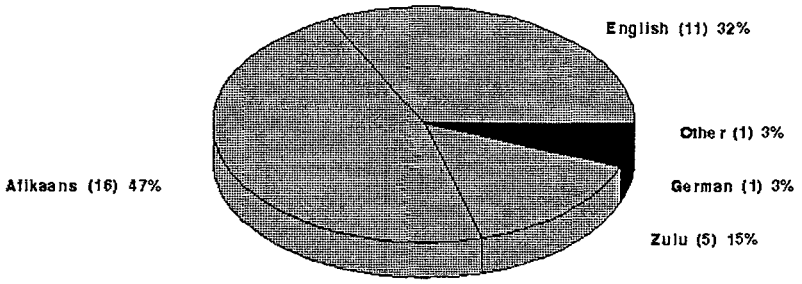


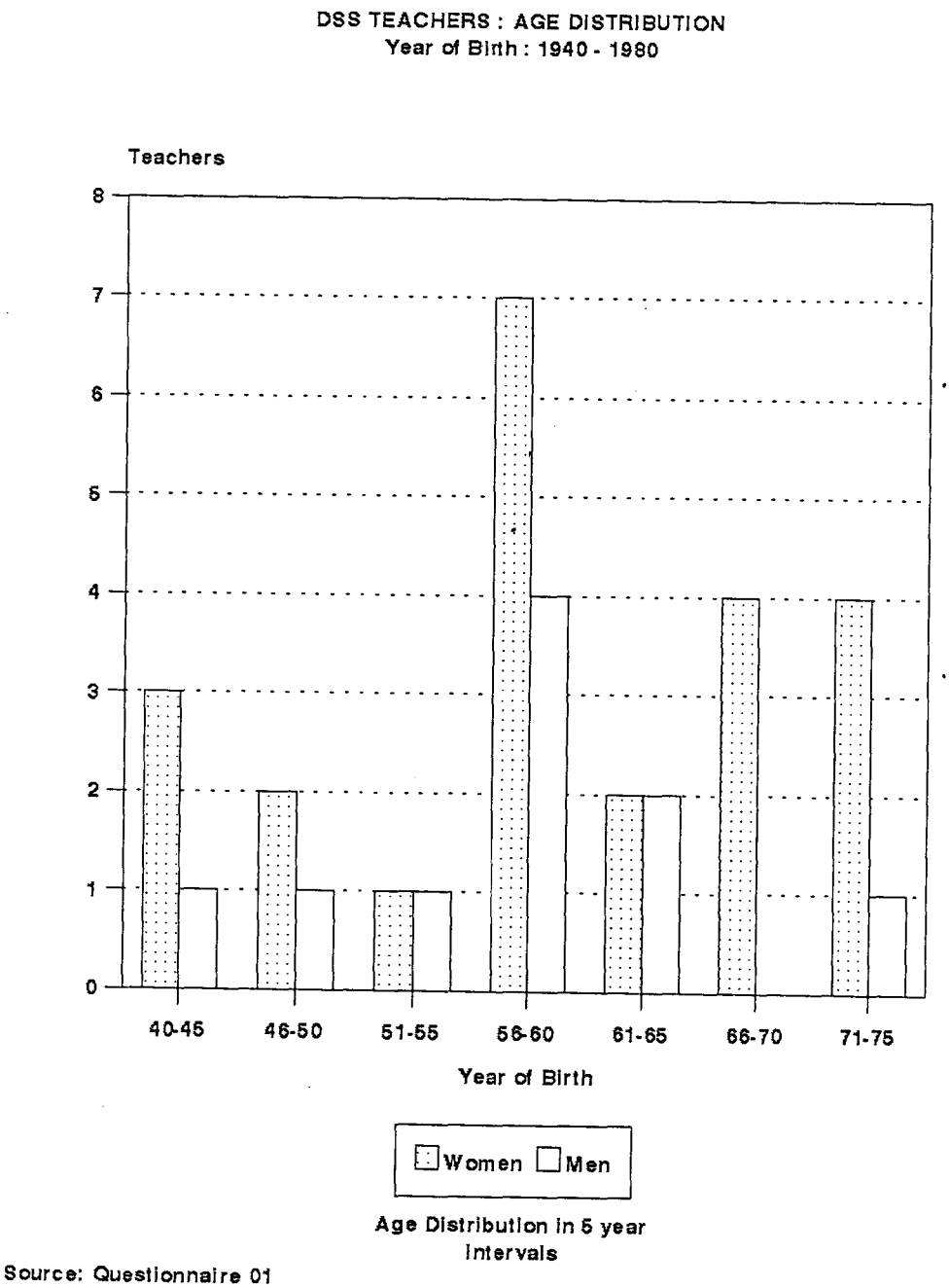
Figure 4b : Proportional - First language Speakers

tabulated in **Table 17:3.** The majority of teachers at DSS in 1991 (33%) were between the ages of 31 and 36 years. Seventy-five percent of teachers were below the age of 38. Teacher age distribution is illustrated in **Figure 17:143**. Thirty (91%) of the teachers received their secondary schooling in South Africa; one (3%) in the former Rhodesia. Two (6%) respondents did not respond to the question. **Table 18:3** indicates that the mean age for completion of standard 10 was 18.2 years for this group of teachers. Ninety-three percent (31) did in fact complete standard 10. Apparently 1 respondent did not complete standard 10, and 1 respondent did not complete this question. The type of matriculation obtained (full exemption, through private study, and mature-age exemption) by these teachers is tabulated in **Table 19:4.** The table indicates that by far the majority of these teachers matriculated, and few studied privately at this level.

Of particular interest is the level of teaching qualifications held by DSS teachers. Questions 2.1 (Secondary School), 2.2 (Tertiary Level Qualifications : University) and 2.3 (Professional Qualifications : University or Training College) were used in the compilation of **Figure 18:144** showing the proportion of academic and professional qualifications held by the group. In 1991 only 36% of the group were professionally certified; 64% were uncertified. Question 2.2 revealed that in the same year, nine (27%) of these teachers had a degree; 24 (73%) did not. It is important to note that by far the majority of teachers at this school held no professional qualification in 1991. Questionnaire 01 established the number of teachers enrolled in further study programmes, in the year of the survey (1991), as well as what the future study goals of respondents were. University enrolment of DSS staff members for that year, is reflected in **Table 20:4.** Of the 7 candidates enrolled for BA studies, 2 had completed second year (7 courses); and the remaining 5 candidates were still in the first year (four or less completed courses). In addition to the nine candidates enrolled for 1991, a further four respondents said they would like to study further. Only 1 respondent indicating a desire to study further, was already in possession of a teaching qualification. An examination of respondents in terms of professional (teaching) and general experience prior to their service at DSS made use of questions 4.1 (Teaching Experience) and 4.2 (Non-teaching experience). **Table 21:4** indicates both types of experience in terms of number of respondents claiming experience in these areas, and their collective experience in years. Analysis shows that taken as a whole, this group of teachers have more general than teaching experience. This fact is important in the light that the majority of these teachers were also uncertified in 1991.

Responses to question 5.5. indicates that qualified teachers at DSS have participated in more in-service training courses since their appointment at the school, than at former appointments.

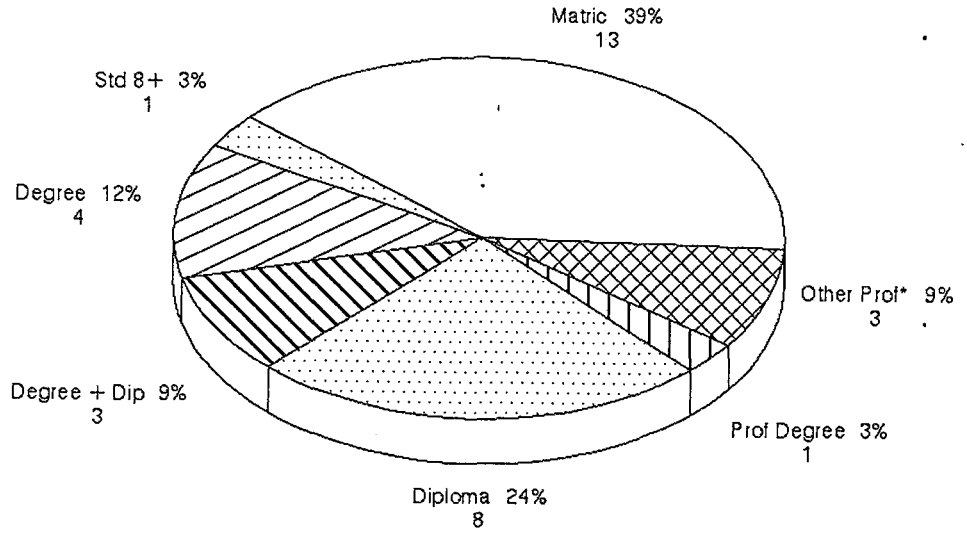
Figure 17



Source: Questionnaire 01

Figure 18

DSS TEACHERS : QUALIFICATIONS
Source: Questionnaire 01
September 1991



*** Nurses**
36% Professionally Qualified
64% Unqualified

Respondents were asked to list all in-service training courses they have attended during their entire teaching career. Correlation with question 3 (date of appointment at DSS) indicated that the proportion of courses attended before was considerably lower (8.6%) than those attended after appointment at the school (91.4%). This comparison obviously concerned only the (36%) professionally qualified on the staff who had previously been in teaching positions. **Table 22:5** is a tabulation of courses completed in these two categories for the 12 qualified teachers at the school in 1991. An analysis of question 5.5 indicated that of the total staff, 48% (16) of staff members (qualified and unqualified) had attended in-service training courses. Nineteen out of 35 (57%) courses attended had taken place in the 1990/1 period. This involvement in in-service courses serves as one indicator of the school's openness to outside influence. Responses to question 9.10 ("Staff are encouraged and given opportunity to visit other schools and teaching centres") in Questionnaire 01, indicated that as a group teachers felt that this was often (54%). Twenty-seven percent said this was sometimes, whilst a further 15% said this seldom happened.

4.3.1.1.2. Curriculum Provision

The NEPI curriculum research group's (1992:88) attempt to position curriculum in broad social, economic and political perspective, has already been referred to in Chapter Two. That view of curriculum obviates any possibility of describing the curriculum of DSS in technical or neutral terms. Understanding such a curriculum in this broader perspective necessitates, however, clarification of the formal associations between DSS and education structures of the former dispensation. This analysis helps to define the particularism associated with the school.

Apartheid structures dictated that schools registering for the first time in 1987 as private "open" concerns, did so under the appropriate education structure reflecting the dominant race group of their pupil population. The option was to register Domino Servite School with one or other of the eighteen existing departments, or forgoe subsidy opportunities and face possible prosecution. The school therefore registered with the DET. In 1988, white children registered with the school for the first time. Since they required English teaching as "first language" pupils, the school sought registration of those pupils with the Natal Education Department. Registration of the whole school with the NED, at that time, was obviously not possible. To overcome the problem of language needs for first and second language speakers, pupils proficient in English were enrolled in Damlin, but taught together with DET pupils. The effect of this was to create two streams, which reflected a racially divided school, which was unacceptable to the school authorities.

A second issue relating to the initial curriculum direction opted for by the school, relates to the matter of formal curriculum content. The school made use of the ACE (Accelerated Christian Education), an American scheme. This presented some enrichment option, but was found to entrench differentiation of a different sort. The need for a basic curriculum for all pupils at the school became apparent. The principal stated "Then we thought it would be good if we had some of our black children in the white section (sic) because that is the way we live...we chose some of the children we noticed managed English well and put them into the class..." (Interview 1:33). Quite apart from any merits of ACE curriculum as Christian education, subjects offered under this direction were often very different from the "mainstream" South African equivalent. "Eventually the children were almost doing a double curriculum" (Interview 1:33). Differentiation at this level was undesirable to the school, and ways of combining pupils with divergent needs were sought. According to the principal (Interview 1:33): "We thought that the best way to do that would be to register the whole school with the DET". A small group of white pupils were thus brought under the umbrella of "Bantu Education".

One further issue relating to the curriculum orientation adopted by DSS concerns selection criteria used by this religious, denominational organisation. Asked whether she considered all children in her school to be Christians, the principal indicated that all the children were not necessarily so, but that usually one and sometimes both parents were Christians. She added to this that "the child understands the importance of Christianity from what he has heard from his parents" (Interview 1:33). In the same interview, the principal stated that children whose parents had a connection with the mission were given preference in the selection process. Clearly education within a Christian perspective is central to this organisation.

Before more broad (informal and hidden) curriculum issues are examined, attention is given to research in subject areas which illuminates the more formal curriculum dimensions of the school. The purpose of this study was to establish the extent to which the formal curriculum had either an urban or rural bias. Curriculum evaluation at DSS began as research into the formal subjects offered, and their combinations. The three subject groups examined were Science and Mathematics, Languages and Social Sciences. In question 2.3 of Questionnaire 02, concern was to establish the specific subject combinations operating within the school. Considerable deviation in the listing of subjects was noticed by the researcher in the standard 7 group. Pupils referred to "General Science" as Biology or Physical Science in some cases. Since Mathematics and General Science are compulsory for all pupils in standard 7, pupil responses were adapted by the researcher to reflect this fact. **Table 23:5** indicates the pupil respondents, according to standard, who indicated their attendance in the various subjects in 1991. This is expressed as a percentage of the total enrolment for the standard being considered. No attempt was made to reconcile this with the school administration's account of subjects taken by

pupils at DSS. The table indicates that the school is not adept in its ability to sustain a high proportion of pupils taking Mathematics and Physical Science beyond standard 7. The number of pupils taking Mathematics and Sciences steadily declines with the increase of standard. It is significant that subjects taken at this school are largely academically orientated.[2] **Table 24:6** indicates the specific subject combinations within each of four general areas at DSS: (languages, Mathematics and Science; Mathematics and commercial subjects, and the Social Sciences). Indications were that few pupils would attempt matric with a Mathematics/Physical Science combination in 1991. **Table 23:5** indicates that 64.7% of standard 10 pupils, however, would attempt Mathematics, whatever else this subject may be combined with. In the same standard 58.8% of pupils have a Maths/Biology combination **(Table 24:6)**. Biology, apparently is the preferred option. **Table 23:5** indicates that in fact 94.1% of the standard 10 group were busy with Biology, but only 5.88% (1 candidate) with Physical Science in 1991. No pupils would enter the examinations with a Mathematics/commercial subjects combination. Analysis of candidates whom the school has entered and who have been successful in DET matriculation examinations **(Appendix 3.7:74)**, gives further indication of the numbers and proportion of pupils being entered in each subject group.

A further aspect of curriculum provision at DSS relates to language emphasis at the school. Central to evaluation of the curriculum as it promotes language at DSS will be investigation into whether or not local dialect is devalued in favour of English. Obviously language policy in schools reflects the historical role it has played in oppression in South Africa. Chapter One has intimated that the mission provides a rich climate of multi-lingualism from which the school benefits. The third section of Questionnaire 02, was concerned to establish the mother-tongue preferences of pupils in the same group of 103 respondents. Question 3 was compared with question 3.1. In the case of Zulu first language speakers, the researcher wished to establish at which point English and Afrikaans was introduced to their formal language training. It was anticipated that findings might differ from when these languages were said to have been "officially" introduced in the school system. This fact could assist as an indicator of the type of earlier schooling background in language teaching experienced by the group. **Table 25a** (below) indicates the distribution of the pupil group according to whether they are 1st, 2nd, 3rd or 4th language speakers in Zulu, English, Afrikaans and German. The same table indicates that 85.4% of the total group are Zulu 1st language pupils, and almost the same amount English 2nd language speakers (82.5%). Of the same group 44.7% and 38.8% are Afrikaans 2nd and 3rd language speakers. The table also reveals that only 7 respondents (6.8%) are English 1st language speakers, whilst only 3 respondents (2.91%) are Afrikaans 1st language speakers. There is a small percentage of the group who consider German as either their 3rd or 4th language (7.77% and

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[2] 1994 Agriculture was introduced to the school for the first time.

2.91%) respectively. The scale 0-4 in the table below indicates whether respondents considered themselves first, second, third or fourth language speakers. The figure "0" indicates the number of no responses in each category.

Table 25a : Distribution of Pupils at DSS According to Spoken Language - 1991

Level	Zulu		English		Afrikaans		German	
0	7	6.8	11	10.7	14	13.6	91	88.3
1	88	85.4	7	6.8	3	2.9	1	0.9
2	1	0.9	85	82.5	46	44.7	0	0
3	2	1.9	0	0	40	38.8	7	7.8
4	5	4.8	0	0	0	0	3	2.9
	103	100%	103	100%	103	100%	103	100%

Source: Q. 3 Questionnaire 02 1991.

Table 25b (below) indicates the point at which formal English language training was introduced to Zulu pupils during their school training, according to the respondents participating in the 1991 survey.

Table 25b : Interaction of English Language Training with Zulu First Language

Zulu	a	b	1	2	3	4	5	6	
English	4	4	8	10	47	12	2	0	87
%	4.6	4.6	9.2	11.5	54	13.8	2.3	0	100

Source Q. 3.1 Questionnaire 02 1991.

Table 25b indicates that a total of 29.9% of Zulu speakers were introduced to English before standard 3. Seventy percent were introduced to English from standard 3 onwards. The recognition of DSS authorities that bridging programmes for English would assist pupils coming into primary school is probably well founded. Indications are that pupils entering the school have not had any special training in English before admission to DSS.

Regarding the curriculum provision for special areas such as remedial work, school readiness preparation, language bridging and assistance for gifted children, question 11 (1.1-1.6) required teacher respondents in Questionnaire 01 to rate provision at DSS on the scale 1 (good), 2 (average), 3 (poor), 4 (unsure) and 5 (none). The provision made at DSS for "extra-curricular activities" and

"out of school activities (visits)" was rated by respondents in the same Questionnaire, in questions 11.3 and 11.4. Analysis of the **Table 26:6** shows that in the opinion of the staff at DSS, 48% felt that good provision is made for (1.1) remedial reading programmes; while 24% felt that this provision was average. Thirty-three percent felt that the school's provision for (1.2) remedial Maths was "good", and the same number (33%) felt this was average. Twenty-one percent did not respond to this part of question 1. Notably 84% said that the school made good provision for assisting pupils with (1.3) emotional problems; 3% were unsure and the remainder (12%) did not answer the question. Seventy-nine percent said that DSS made good provision for assisting with (1.4) language bridging; whilst 18% did not respond to this question. Eighty-two percent saw the school's provision for (1.5) pre-schools as good; 6% said this was average. Twenty-five percent said that provision for (1.6) gifted children at DSS was only "average". Forty-two percent of this staff felt that the school's provision was adequate, and 18% that it was poor. Only 15% indicated that this was good, and the same number (15%) did not respond. In statement 11.3 (concerning provision by DSS of "out of school activities (visits)"), only 18% saw this as good; 58% that it was average and 12% that it was poor.

A variety of questions aiming to gain information regarding the guidance or pastoral system at DSS were asked in question 12 (12.1-12.7) of Questionnaire 01. The tabulation of these responses is presented in **Table 27:7**. Indications about the level of provision in the area of guidance (12.1) are that usually (85%) "the socio-personal, educational and vocational needs of pupils are known to the school". Ninety-seven percent of respondents agreed that (12.2) "counselling facilities exist for pupils who need special attention". Most respondents (61%) agreed that (12.3) "records are kept about individual pupils and are available to sufficient staff so that pupils benefit by this". Twenty-four percent responded to this "sometimes"; 6% said "seldom" and 3% "never." Concerning an (12.4) "induction programme for new pupils at the school", 12% did not respond to this statement; 79% said this happened "usually"; 6% "seldom" and 3% "never". Relating to the school (12.5) "making an effort to inform pupils of job opportunities available to them", 85% said this was the case usually, while 12% both failed to respond to the question and said this happened only sometimes. Ninety-four percent of teacher respondents said that (12.6) "pupils receive encouragement to plan their educational and occupational careers", whilst 6% said this happened sometimes. Fifty-five percent of these teachers said that (12.7) "educational/occupational visits or experience is arranged by the school" as a usual occurrence; whilst 42% said this happened only sometimes. Three percent felt this seldom happened. This study indicates that the formal curriculum at this school is more urban than rural orientated. The dangers of such a limited curriculum will become apparent in the critique offered of the curriculum offered at DSS, in Chapter Five.

4.3.1.2. Educational Activity at DSS

Educational activity at DSS is examined from the perspective of both pupils and teachers. Insight into the extra-curricular activities available at DSS was taken from indications of the pupil respondents' involvement in sports and cultural activities (Questionnaire 02 4.1), as well as from lists of their special responsibilities (4.2) and any awards (4.3) they have been given during their time at this school. Question 4.4 examined field trips and excursions undertaken in relation to destination, subject and the year in which these took place. Further information regarding this type of activity was taken from the school's annual magazine (1987-1992). A bi-monthly pupil publication Under the Cedar provides useful information on a more regular basis, from the pupils' perspective, concerning sporting and cultural activities.

Table 28:7 indicates numbers of the pupil group participating in the listed sporting activities. Further analysis of this question also indicated that there were common combinations of sport and cultural activities within this group. Athletics and cross-country, netball and choir were fairly common. Soccer/athletics were also common. 1991 saw the school enter and win the regional Interschool Athletics Meeting for the first time. Twenty-four first and 10 second positions were gained at the Umvoti Circuit Athletics Meeting. Qualifying athletes represented Umvoti circuit at the Pietermaritzburg Area Athletics Meeting. Here four athletes were placed in the Pietermaritzburg Area team to proceed to the Natal Region Athletics Meeting in Newcastle. DSS athletes obtained 3 first places at this regional meeting. At the National Championships held in Durban, two Domino Servite School athletes obtained a gold and a silver medal (Magazine 1991 : 56). The school was also represented at the Pietermaritzburg Area Crosscountry Competition in May, and at Greytown/Muden Marathon (27 kms) in October of 1991. Sixth place was obtained in the first competition, and 26th, 36th and 44th places achieved in the second. DSS soccer and netball teams also participated in external meetings. The U/13 team entered the Sasol Cup; the u/14 team the Milk Cup, coming first in the Umvoti circuit. The same team came second in the Pietermaritzburg area level. The Netball team won the B section of the Milk Cup Netball competition in July 1991. 1991 also saw the school being awarded the Ian Wallace Trophy in the Ian Wallace English Speech Festival. In 1992 DSS won the Interschool Athletics Meeting in Greytown, with 32 DSS athletes qualifying for the Umvoti team. Twelve athletes obtained first place at the Pietermaritzburg Area Meeting. At the SSC National Championships in Durban, 5 athletes obtained first place in hurdles, high jump, long jump and triple jump. Three athletes obtained bronze medals (Magazine 1992). Clearly, there is a commitment to highly competitive sport that is an important aspect of the curriculum at DSS.

Pupil responses to question 4.2 ("Do you have any special responsibilities at the school") are tabulated

in **Table 29:7**. This table indicates that of pupils surveyed in 1991, 38.8% said they had some leadership responsibility of a sporting or cultural nature at DSS. The remaining 61.2% of pupils did not respond to the question. Of interest is the annual "Prefect's Weekend" which is apparently held off school premises each year, in the form or a two-day retreat (Magazine 1991:18). Similar events were held in 1992 and 1993.

Question 4.3 was concerned to investigate the extent to which the school makes use of prizes and awards for sporting and academic achievement. Again, the school annual magazine provides detailed information about prizes. Indications are that prizes are awarded each year to pupils in the full range of classes, from the English Class to Standard 10 in three categories: "Academic Achievement", "Diligence" and "Progress". In addition subject prizes are presented in standards 5 to 10. A Junior and Senior Dux award is also make annually. **Table 30:8** indicates total prizes awarded to pupils for both sporting and academic achievement. In some cases awards are extra-school; presented at competitions at which the respondent represents the school. This does not necessarily reflect the 1991 year, but the duration of the pupil respondent's time at the school. The distribution of these 76 awards and prizes listed by the 103 respondents, according to gender, and number of awards (0-4 maximum recorded) per pupils, is given in **Table 31:8.**

As a further indication of the activities of the school in the area of extra-mural activities, question 4.4 tried to gain information about the field trips and excursions undertaken by pupils at the school. Respondents were asked to include any excursions definitely planned for the year in which the survey was taken (1991). **Table 32:8** indicates numbers of respondents in each of the four standards, according to subject area, who listed the field trips of which they had been a part. No respondent mentioned more than three such trips; and each standard therefore has three possible listings. Clear indications from analysis of the percentages according to subject area in **Table 32:8**, are that there was considerable activity in terms of field trips and excursions. The highest activity rating was in the area of Geography (41.7%), followed by General (34%) visits (visits not undertaken in connection with any particular subject area,) and sports (30.1%) visits. The remaining 27.2% was indicated as visits in the other seven subject areas.

Teacher activity at DSS in terms of individual responsibilities does not reflect any unusual work pattern among teachers at this school. Question 6.1 provided a list of twenty structured or possible areas respondents could indicate as part of their working experience. The question allowed for unstructured responses also. Structured responses to question 6.1 are given in rated order in **Table 33:9.** Apparently, the teachers at DSS are not doing activities unlikely to be found in other schools. Analysis of individual teachers' timetables at DSS reveal considerable variation in teacher load.

Section 7 (Personal Teaching Time Table) was examined by reference to the timetable produced by the school (**Appendix 3.4:70**), rather than by analysis of the questionnaire responses, as a matter of convenience. This is presented in **Table 34:9.** The great variety in period allocation (mean 22.9 hours secondary teachers) can be explained by the fact that some teachers are involved with the mission while contributing to the school. Some have less than others to allow for UNISA studies. The broad spectrum of teacher involvement in extra-curricular activities is reflected in **Table 35:10.** Of interest in respect of sport and cultural combinations presented in the same table, is that 30% of teachers were involved in two sports, and 36% had no involvement at all. The table indicates that upwards of 60% of teachers have some extra-curricula involvement at the school. Question 8.3 (Mission Related Activities) was used as a further indicator of general activity among the teacher group. Analysis of **Table 36:10** shows a low percentage distribution of various categories itemised in question 8.3 of Questionnaire 01. This probably indicates a great variety of activities in which teachers are involved or the fact that the question did not adequately reflect choices for respondents.

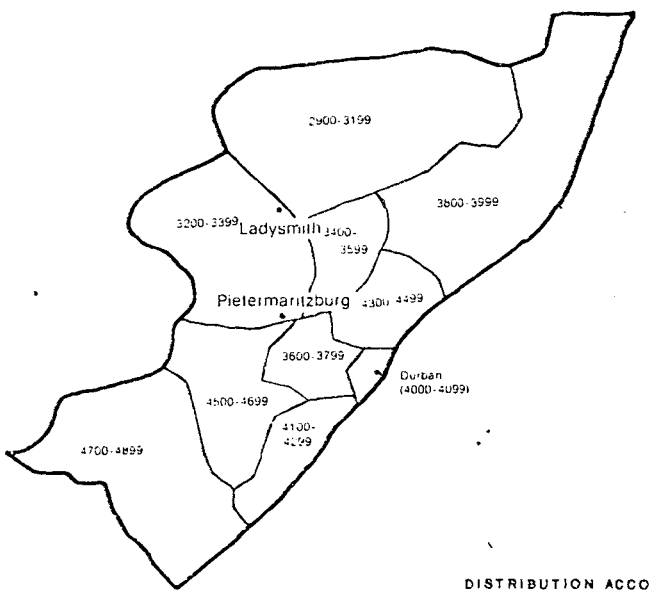
4.3.1.3. Educational Influence of DSS

Jackson and Heyter's definition of 'whole school' evaluation includes not only the consideration of the educational provision and activity of an institution, but also of its influence. Basic to an attempt to determine the influence of an institution is a perspective on how the institution has gained its clientele, and from where they are drawn.

Questions 2.1 of Questionnaire 02 ("Give the name of the primary school you attended and where the school is"), and 2.2 ("...indicate the high school you attended, and where it is") were used to determine the origin of pupils in terms of the location of their previous school enrolment. Pupil origin was taken to be the area in which pupils previously attended school. By identifying these schools and their location, it was possible to classify pupil origin according to the Alphabetical Postcode List of 1991 (1991:9). The overall analysis (**Figure 19:153**) indicates that 87 of the group originate from Natal, 2 from the Transvaal; 1 from the Cape, and 11 are unaccounted for. Two pupils were foreign: a male from Germany, and a female from the U.S.A. Indications are that the

Figure 19

ORIGIN OF PUPILS ACCORDING TO LOCATION OF PREVIOUS SCHOOL



NATAL

Postcode / Poskode	Transit Office/Sorting Road / Deursendingskantoor/Sorteerlyn
2900-3199, 3310-3399, 3504	Ladysmith, N : Natal 1
3200-3309, 3400-3503, 3505-3599	Pietermaritzburg : Natal 1
3670-3799	Pietermaritzburg : Natal 2
4500-4609, 4611-4641	Pietermaritzburg : Natal 3
3600-3669	Durban : Umvoti
3800-3999	Durban : Zululand
4000-4099	Durban & Branch Offices/ Takkantore
4100-4299	Durban : South Coast/Suidkus
4300-4499	Durban : North Coast/Noordkus
4610, 4642-4919	Durban : Pondo

DISTRIBUTION ACCORDING TO POSTAL CODE

NATAL	Ladysmith, N: Natal 1	29	[87]
	Pietermaritzbury : Natal 1	21	
	Pietermaritzburg : Natal 2	9	
	Pietermaritzburg : Natal 3	0	
	Durban : Umvoti	1	
	Durban : Zululand	16	
	Durban & Branch Offices	1	
	Durban : South Coast	2	
	Durban : North Coast	8	
	Durban : Pondo	0	
TVL			[2]
CAPE			[1]
FOREIGN			[2]
UNACCOUNTED FOR			[11]
		TOTAL :	[103]

Source: Questionnaire 02 (Pupils)
September, 1991

Random sample of pupils entering
DOMINO SERVITE SCHOOL
Between 1986 and 1991

school draws from all over Natal, and further afield. That the school does not only serve a local community but is a denominational school emphasises that it exists for a specific purpose, and that its clientele is sensitive to this fact.

An examination of pupil perceptions of the uniqueness of DSS also provides information about the type of influence this school has. Pupil perspectives of the uniqueness of DSS are reflected in the tabulation of ranked responses in **Table 37a,** below. Section 6 of Questionnaire 02 used two open-ended questions to record respondent attitudes to the school. Respondents were free to give as many or as few reasons as they chose. Question 6.1 ("How would you say that Domino Servite School differs from other schools you have attended?") aimed to isolate pupil perceptions about the uniqueness of this school.

Table 37a : Pupil Perceptions of How DSS Differs from Other Schools

	Reason	No	%	Rank
1	Serves God	69	67	1
2	Dedicated teachers	39	37.9	2
3	Discipline effective	37	35.9	3
4	Good pupil/teacher relations	21	20.4	4
5	Multiracial school	20	19.4	5
6	No boycotts/politics	18	17.5	6
7	Effective language teaching	15	14.6	7
8	High academics	12	11.7	8
9	Unity	10	9.7	9
10	A boarding school	6	5.8	10
11	Has sports	6	5.8	10
12	Kind principal	4	3.8	11
13	Provides music training	3	2.9	12
14	No Apartheid	3	2.9	12
15	Communication effective	1	0.9	13

Source: Q. 6.1. Questionnaire 02 1991.

Analysis of the table suggests that pupils wished to communicate that more than it having a good academic standard and having boarding facilities, the school's spiritual dimension, together with dedicated teachers and effective discipline was central to the institution's uniqueness. **Table 37b**

below, gives the most obvious combinations of pupil responses to question 6.1.

Table 37b : Combinations of Reasons for DSS Uniqueness		
1 and 2	28	27.2
1 and 8	24	23.3
1 and 3	13	12.6
6 and 8	9	8.7
1,7 and 8	8	7.8
1 and 14	8	7.8
1 and 15	4	3.9

Source: Q. 6.1. Questionnaire 02 1991

Another question relating to the influence of DSS was question 2 of Section 15 of Questionnaire 01 (Teachers). Responses to this question are indicative of the school's influence on its teachers. Teacher responses were numerous (about 204 comments from 33 respondents). Responses fell into roughly 32 categories which can be simplified as two main reasons for their unanimous claim to teacher satisfaction at this school. First, "Ideological" reasons included those reflected in **Table 38a** (below). Of interest is the fact that a high percentage of both pupils (**Table 37a**, above) and teachers claim to be at this school because "God is first".

Table 38a : Teacher Satisfaction "Ideological" Reasons		
	Reasons	
1	Because "God is first"	16
2	Fulfilment of spiritual vocation	12
3	Support of mission co-workers	10
4	Sense of accountability to God	9
5	School on Sound spiritual foundation	7
6	Correlation of spirituality and academic progress	6
7	Mission atmosphere uplifting	6
8	Assisting children to know Christ	5

Table 38a : Teacher Satisfaction "Ideological" Reasons		
9	Being able to work with spiritual counsellors	3
10	Freedom to teach about God	3
11	Christian education = true education	3
12	School takes Christian education seriously	2

Source : Q 15.2. Questionnaire 01, September 1991

Section 15 question 2 of Questionnaire 01 reflects, secondly, "professional" reasons for teacher satisfaction at the school. This table (38b), tabulating unstructured responses, indicates a high level of consensus on the part of respondents, in respect of their confidence in the principal and school board.

Table 38b : Teacher Satisfaction "Professional Reasons"		
Rank	**Reasons**	**No**
1	Trust and loyalty of Principal and Board	21
2	Unity among staff	10
3	Fulfilling relationship with pupils	7
4	Good communication	6
5	Unity with pupils	5
6	Obedient children	5
7	Support of parents	5
8	Pupils very motivated	4
9	Sense of being trusted	3

Source: Q 15.2. Questionnaire 01, September 1991.

The great variety of responses is apparent in the above table. Both formal and informal interviews conducted and questionnaire responses made reference to the use of spiritual counsellors at DSS for both pupils and teachers. This person is a spiritual mentor who has direct responsibility for the spiritual encouragement of the child. Indications from informal interviews are that this relationship is something highly valued by all involved at the school.

4.3.2. Summary : Schooling Provision, Activity and Influence at DSS.

Domino Servite School is essentially well provided for, in terms of **schooling facilities**, relative to other schools in the area. Although no formal comparison between DSS and these other schools in the area was made, it is clear from inventories and physical assets examined by the researcher, that DSS is better off than most. The basic infrastructure is in place. New dormitory facilities were erected in 1994, and generally highly efficient use is made of existing facilities. Although facilities may be far from the ideal set by the school board, most of the improvisation would be considered more than adequate in comparison with the present state of schools on farms and in rural areas in South Africa generally.

Research into **Provision of staffing** produced information about the fact that generally the staff (61%) were not formally certified teachers, but the study also creates the impression that generally they were not "unqualified" in their positions. Interviews revealed that non-certified teachers were often held in high esteem by those professional teachers who had come to the school after some formal training. It was evident that the school makes a consistent effort to encourage the formalisation of their employees' qualifications through further study, and to enhance their effectiveness through inservice training. It may be significant that only one of the teachers enrolled for further training in 1991, was already in possession of a teaching qualification. This may reflect the fact that salary position and status is not enhanced by completion of further qualifications, at DSS. Ranking within the teaching fraternity is not necessarily correlated to certification level. The desire to study for further teaching qualifications, is almost totally confined to staff members having no teaching qualification at all. The only status motivation as such is to become a qualified teacher, but this is not rewarded by any internal promotion or informal hierarchical position, as far as could be determined.

Apart from the high proportion of teachers at DSS having no formal teaching qualification, two further outstanding characteristics of this teaching body were noted. First, the ratio of black to white teachers is 1:4,5. (This distinction according to race was based on whether a teacher-respondent said they were first language speakers of either Zulu or a European language in **Table 15:139** "Teachers by Nationality"). The pupil body of DSS was 85.4% black in 1991. Roughly 81% of teachers at this school are white. Clearly a large number of black pupils is being taught by a pre-dominantly white group of teachers. This must raise concerns, especially since the school is registered with the DET, of whether or not the black "experience" - black language and culture - is in practice being devalued. Secondly, in terms of cash salary, these teachers are poorly paid, even by DET standards. This may reflect in turn, an unempowered teaching body incapable of standing critically against school or mission authorities. This would have repercussions in terms of their effectiveness as a professional

body. They are well taken care of, however. Such benevolence is unlikely to be found outside of mission or denominational schooling.

Studies in the area of **curriculum provision** examined opinions of the staff relative to the school's provision for specific specialised areas (remedial work etc). This study showed that teachers felt that generally the school's provision in these areas was a little more than average. In the important subject area of Mathematics and Physical Science, for example, it was found that the school did not produce many pupils with the Mathematics-Physical Science combination. In this fact DSS may be similar to schools in the area of its location. Further, because it offers a traditionally academic curriculum, DSS cannot be seen as making much impact on its own local community - except that it may provide a few persons with the means of escaping the poverty of their rural context. Curriculum initiatives likely to entrench values of commitment to community development are not apparent to the researcher.

A similar study showed that teachers rated the school's guidance or pastoral system higher than the provision of its curriculum system. By this teachers expressed the opinion that DSS may lack to some extent the fullest teaching curriculum, but that the school is careful in its nurturing responsibilities. It could be that in the area of multi-cultural education, DSS has particular relevance. Baily (1984 cited in McLaughlan 1987:67) stated that a religious school, in order to make a valid contribution to schooling for a multi-cultural society, should maintain a balance between its function of "openness" (that which prevents a child from being trapped by the limitations of the "present and particular") and "stability" (or the need for the present and the particular to create context and continuity for the child). The level of "openness", or the educational function of DSS may become evident from an examination of the activity of both its teachers and pupils in the following section. But its nurturing or "stability" function is obviously very strong. Pupils connected to this mission find a spiritual context akin to their home environment in the school. This continuity or "stability" is largely achieved through the mentor system whereby pupils are encouraged by a spiritual advisor. Given the current poor state of DET schools, the high level of cross-cultural interaction in the social milieu of the school and mission station provide these pupils with more "openness" than they would find were they in attendance at state schools in the region. This "openness" comes through the meeting of various races, cultures, languages, and the fact that some blending - often rare in South Africa - takes place. What is not clear is the extent to which the formal curriculum at DSS is relevant in the country's new political dispensation. Could it be guilty, for example, of perpetuating an urban bias in a school located spatially in a rural setting?

Information concerning both **pupil and teacher activity** at DSS showed that as an institution, DSS presents itself as a vibrant, well organised and outward looking school. The absence of a boycott

culture has reinforced the perception that pupils and teachers function in an atmosphere of support, and that mutual respect coheres administrators, pupils and teachers. Clearly this dimension of pupil-teacher authority relations will need to be examined in the light of popular democratic culture with its use of mass demonstrations.

The fact that playing fields were built soon after the school's opening, and that competitive inter-house sports meetings are held annually, indicates that high priority has been given to the physical needs of pupils at the school. There is no lack of enthusiasm in the organisation of inter-schools team fixtures, and this has borne fruit in that the school is well placed on the regional and national (DET) schools competitions. Cultural events have also been well supported, and the school magazine presents much evidence of interaction between DSS and other schools in the region. All of this activity reflects a highly competitive school.

Teachers at DSS are also involved in the sports programme and analysis reflected a variety of teaching loads being assigned to teachers. Apparently the personal circumstances of these teachers is taken into consideration when formulating the timetable. Depending on their commitment to further studies, their involvement in mission activities or other personal commitments, teachers carry the load suited to both the school's need and their capabilities. Of the sixteen high school teachers at DSS in 1991, the highest period allocation was 38 per week; the lowest 4 periods per week, with a mean of 23 periods per week. In all, pupil and teacher participation in both the non-formal and formal aspects of the school curriculum present a well regulated and supported school programme. What is not apparent, however - and which will be established in the following chapter - is whether or not the school's broad curriculum is providing an appropriate experience of learning. The absence of a boycott culture in the pre-election era at DSS is not necessarily an indication that all is well.

The **influence of the school** largely centres around the fact that it is a denominational school. The important aspect of this is that the school tries to accommodate the needs of denominational adherents of all races and social backgrounds, but does so for a select and ideologically homogenous group. The central evaluative concern about this again centres around relevance. The question of private schools to national relevancy, in turn, raises the issue of whether DSS is in a position to make a valid contribution to nation-building in post-apartheid South Africa.

What is of interest at this point in this study is that a predominantly black private school, driven by a predominatly black management committee, elected to accommodate other race groups in its mission school in the new South Africa. The focus of this accommodation is mission-based education, in the Christian tradition. Chapter One of this study has briefly identified the 1966 revival at Mapumulu as

the main spiritual impetus of KwaSizabantu Mission. The implication of this is that there is a link between the spiritual revival, the school and the mission. The values of the mission are therefore the values of the school. It is apparent, however, that the mission's educational endeavour emerged more than a decade after its beginning as a "revival" denomination - when it was well established that the walls of apartheid education were crumbling.

4.3.3. Conclusion

In the provision of facilities, staff and the curriculum at DSS, there are some givens that impact on schooling policy of the institution. The school exists in the shadow of a Christian Mission concerned to perpetuate its own broad ideological agenda. This is reflected openly in the formal curriculum adopted by the school. It is easily, and yet incorrectly assumed however, that the adoption of a formal curriculum controlled by the former DET was rooted in the compatibility between the CNE principles of DET curriculum and the Christian world view of the mission. The impression is that DSS provides schooling with a politically conservative agenda. The assumption is then that this school is in sympathy with the segregationist policies underlying CNE. The perception is enhanced by the fact that the majority of its teachers are white, Afrikaans speaking South Africans. In reality, the decision to register with the DET was pragmatically based. As it evolved, the school wished to cater for a multi-racial pupil body. Registration with the white education sector therefore was not an option open in apartheid South Africa. The school was left with little option but to register with the DET. In terms of the formal curriculum it could therefore offer, the school was cast in the concrete of "Bantu Education" structures. Of greater importance however, is the question of the relevance of formal schooling of the type followed at this institution (with its heavily religious ideological agenda) in the New South Africa. This concern has to do not only with the informal and hidden curriculum but also the formal curriculum operating at DSS. It is in examining the particular organisational variables (evident in the informal and hidden curriculum) at DSS that the question of relevancy comes more clearly into focus.

4.4. ORGANISATIONAL VARIABLES.

Attention is now given to an examination of this school within the context of organisational efficiency. Chapter Two identified three main concerns in need of evaluation in this regard. These concerns could be referred to as: (1) the preservation principle; (2) the maintenance principle, and (3) the propagation principle.

(1) **The Preservation Principle** : The school's concern to preserve a specific religious and social perspective. Four aspects should be investigated:

(1.1) distinctive characteristics of the school and its rôle in the changing South African society;

(1.2) who benefits from this organisation, and why they do so;

(1.3) the school's client selectivity mechanisms in order to determine the extent and manner in which the school controls client selection;

(1.4) the school's control mechanisms, or power relations between authorities and subordinates on the gradient "coercive", "remunerative", or "normative".

(2) **The Maintenance Principle** : The distinctive structures and processes within the school evidenced in its sub-systems, informal networks and resources as an indicator of the nature of its shared values.

(3) **The Propagation Principle** : The contingent factors impinging on the management of this school, which in some cases can be examined with the aid of instruments yielding positivistic information:

(3.1) the environment which shapes the character of the school;

(3.2) goals, and how they are achieved;

(3.3) operations and the way the school runs itself;

(3.4) ways in which the school is cognizant of both individual and collective needs;

(3.5) management styles evident in decision-making, evaluation and planning;

(3.6) the overall structure or way in which the parts comprise the whole.

These three areas will be examined by exploring four related aspects of this school organisation: (1) cost efficiency; (2) academic efficiency; (3) beneficiary efficiency; and (4) participatory efficiency. Cost and academic efficiency are matters concerning the institution's preservation, its maintenance largely secured by who benefits from the institution, and its propogation has direct links to who participates in the institution. Information gathered in these four areas will then be used to comment on the relative effectiveness or efficiency of this school.

4.4.1. Cost Efficiency

In 1991 school fees at DSS cost parents R500 per annum. The school accepted the minimum subsidy

from the DET at 15%. Domino Servite School is one of the few cheaper private schools in terms of fees, and as such depends on its own fund-raising mechanisms. An important consideration in this regard is the fact that teachers are being paid salaries far lower than state scales. Nevertheless, according to the school principal, the unit cost (per pupil) of schooling at DSS in 1993 was "at least" R7 000. **Table 39** below indicates the proportion of funding from the pupil, school and the DET for 1991 and 1992.

Table 39 : Proportional Cost of Schooling at DSS

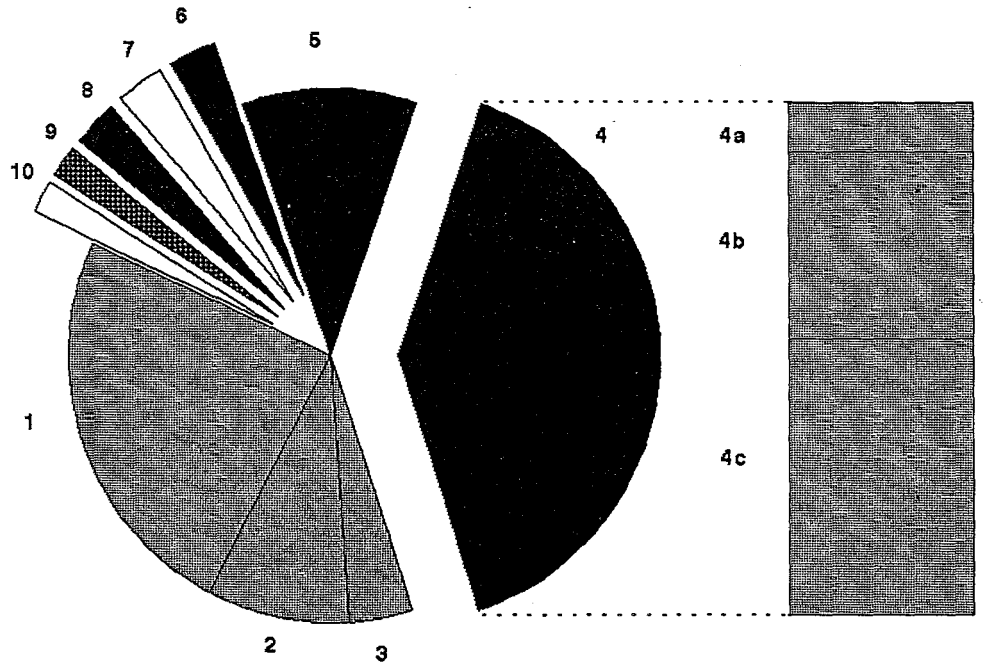
Date	DSS Subsidy	DET Subsidy	Pupil Payment
1990	R284 401 06	unknown	R139 185 06
1991	R382 203 64	R142 215 00	R156 468 56
1992	R526 367 68	R202 235 00	R160 312 15

Source: Special Questionnaire received November 1993.

This table indicates that in the period 1990 to 1993, the amount paid by the school for pupils has almost doubled while pupil payments have increased by only about 18%. The DET subsidy received by the school also increased between 1991 and 1992, by almost 30%. Muthien (1991:42) has shown that the average income in KwaZulu was R7 237 per annum in urban areas, and R3 018 in rural areas. Examination of **Tables 40a and b (Appendix 3.1:11)** indicates that the average annual income of parents of pupils at DSS is unlikely to reflect higher than the average figures supplied by Muthein. In **Table 40a:11** columns and figures on the left represent categories corresponding to pupils responses to questions 1.10 and 1.11 concerning father occupation, in Questionnaire 02 (pupils). Columns and figures on the right represent categories corresponding to responses to similar questions in section 4 of the same questionnaire. In part (b) of the same table, some respondents stated that their mothers did more than one job. Totals do not therefore reflect the group number of 103. These two sets of responses have been rationalised into the tables (41a and b) given below, and represented in **Figures 20:163 and 21:164**.

Figure 20

FATHER OCCUPATION : PUPIL GROUP
DOMINO SERVITE SCHOOL



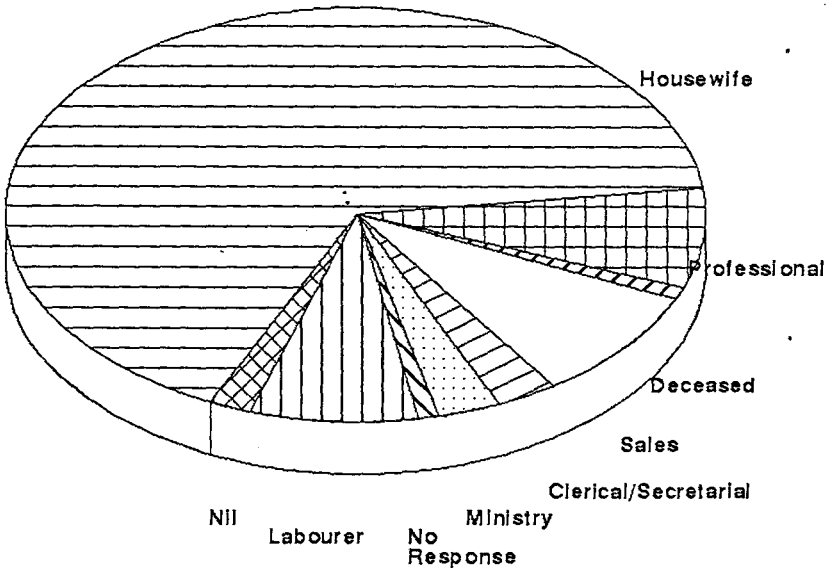
1	Nil (unemployed)	25	4a	Skilled labourer	4
2	Ministry	9	4b	Specified labourer	15
3	Sales/Self-employed	4	4c	Unspecified labourer	22
4	Labourer	41			(41)
5	Deceased	11			
6	Technical	3			
7	Defense	3			
8	Professional	3			
9	Clerical	2			
10	No response	2			

Source: Questionnaire 02 (Pupils)
September 1991

Figure 21

MOTHER OCCUPATIONS OF PUPIL GROUP

DOMINO SERVITE SCHOOL



Source: Questionnaire 02 (Pupils)

September 1991

Table 41a : Father Occupation			
No	**Category**	**Number**	**%**
1	Nil	25	24.2
2	Ministry	9	8.7
3	Sales/self-employment	4	3.8
4	Labourer	41	39.8
5	Deceased	11*	10.6
6	Technical	3	2.9
7	Defense	3	2.9
8	Professional	3	2.9
9	Clerical	2	1.9
10	No response	2	1.9
	TOTAL	103	100

Table 41b : Mother Occupation			
No	**Category**	**Number**	**%**
1	Nil	2	1.9
2	Labourer	8	7.7
3	No Response	1	0.9
4	Ministry	3	2.9
5	Clerical/secretarial	3	2.9
6	Sales	9	8.7
7	Deceased	1	0.9
8	Professional	8	7.7
9	Housewife	68	66.0
	Total	103	100

Both of these tables indicate that the school is unlikely to receive significant financial support from parents of pupils. In the case of fathers **(Table 41a:above)**, economically "active" occupations are reflected in categories 2,3,4,6,7,8,and 9. These seven categories represent 63% of fathers. However, category 2, "Ministry" is unlikely to make much financial contribution to the school. Similarly, category 4 "labourer" would not make much contribution in all probability. This leaves categories

3,6,7,8,9, or about 14% of fathers of the group able to make any significant payment to school fees. When it is borne in mind that 27 (26%) of the group said their father was deceased in response to question 5.1.1., it is clear that financial support for these pupils is unlikely to come from their homes.

In the case of mothers, categories 2,4,5,6 and 8 represent mothers working. Category 9 "housewife" represents women who may be self-employed to varying degrees. These five categories represent 30% of mothers in the group. If mothers in category 2 "labourer" and 4 "ministry" are not considered as contributing economically to the school, categories 5,6, and 8 remain, representing 19% of mothers in the group which would increase if category 9 "housewife" were assumed to make some contribution. Analysis indicates, therefore, that more mothers are contributing to their children's education than fathers, of the group. Analysis of question 5.6 ("Your House") and 5.7 ("Things in your House") also assist in describing the social background from which pupils have come. This information is tabulated in **Table 42a:12.** The greatest proportion of housing-type from which DSS pupils had come, was (low grade) "township" housing. Few pupils could consider themselves as coming from homes with significant possessions. Of interest is that 38% indicated they come from homes with electricity; 53 % had wood stoves, and 60% had access to radio. This is apparent in **Table 42b:12**. Family size, indicated by numbers of siblings was taken as another indicator of socio-economic status of the homes represented by pupils attending the school in 1991. **Tables 43a and 43b** below, indicate

numbers of respondents having between 0 and 14 siblings, indicated by sibling gender. **Table 43a** indicates numbers of siblings in the families of respondents. For example, 8 respondents said they had 0 brothers, while 13 said they had 0 sisters.

Table 43a : Family Size by Siblings

Siblings	0	1	2	3	4	5	6	7	8	9	Tot
Brothers	8	33	21	14	9	8	3	1	3	3	103
Sisters	13	23	18	27	13	8	1	0	0	0	103

Source: Q. 5.4. & 5.5. Questionnaire 02, September 1991.

This table shows the proportional distribution of siblings according to gender, of respondents. **Table 43b**, below, indicates the total number of siblings in respondent families, and the proportion of that total whose father is still alive, for the group (103) of respondents.

Table 43b : Family Size and Father- (Alive or Deceased)

Tot	No	%	Alive	Dead
0	1	0.9	1	0

Table 43b : Family Size and Father-(Alive or Deceased)				
1	7	6.8	3	4
2	6	5.8	3	3
3	20	19	16	4
4	18	17	11	7
5	17	17	13	4
6	10	9.7	9	1
7	11	11	8	3
8	4	3.9	3	1
9	2	1.9	2	0
10	2	1.9	2	0
11	2	1.9	2	0
12	0	0	0	0
13	1	0.9	1	0
14	2	1.9	2	0
Total	103	100	76	27

Source: Q. 5.1.1/4/5. Questionnaire 02.

The table indicates that 26% of respondents' fathers have died. Clearly financial considerations have not influenced admission to this school, and the organisation reflects a highly subsidised operation.

4.4.2. Academic Efficiency

In order to make an evaluative comment about the academic efficiency of schooling at DSS, it was necessary to have some sort of understanding of the academic level of its pupils. Three approaches were adopted towards this end in the present study. First, deviation from normal schooling years was examined. This study focused on the number of pupils who repeated a year or more of schooling in their career. Secondly, the testing and examination systems were examined. Information was gathered concerning both internal and external assessment procedures. Thirdly, information about performance after leaving DSS, was obtained through tracer studies.

Deviation from normal schooling years is one way of examining the academic strength of the pupil group. What is of interest here is the extent to which pupils have repeated standards or sub-standards either while at DSS, or before admission to it. **Table 45:168** indicates the results of this study.

Analysis of this table indicates deviation in terms of normal length of schooling for the group at the current level of their schooling, when the survey was conducted (1991). The earliest starting date (class 1) recorded in the group was 1975, indicating 16 years of schooling up to 1991. The latest date of entry recorded in this group is 1983, indicating 8 years of schooling. Assuming that the starting date for class 1 for pupils in standard 7 in 1991 should have been 1983, the table indicates that 55.2% of this group did not deviate from this. Similarly, 40.9% did not deviate in standard 8; 48.6% in standard 9 and 41.2% in standard 10. Significantly, 22.7% of pupils in standard 8 in 1991 indicated that they had repeated three years of their schooling career. Overall, a fairly high proportion of pupils had been made to repeat classes at some point in their schooling career.

An attempt was made to determine the extent to which deviation had occurred during high school years within this group. **Table 45** examines deviation between standard 6 and the current standard in 1991. A cursory glance at **Table 45** reveals that only 17.2% of the group in standard 7 in 1991 had repeated standard 6. However, 27.3% of the standard 8 pupils in the group had repeated either standard 6 or 7, and 9.09% had repeated one of these two standards twice.

Table 45 : Deviation from Normal Schooling Years Standard 6 to 1991

Std 6 entry	Standard 7 [29]		Standard 8 [22]		Standard 9 [35]		Standard 10 [17]		*
1984	0	0	0	0	1	2.9	0	0	8
1985	0	0	0	0	2	5.7	4	23.5	7
1986	0	0	0	0	2	5.7	3	17.6	6
1987	0	0	2	9.1	8	22.9	9	52.9	5
1988	0	0	6	27.3	22	62.9	0	0	4
1989	5	17.2	14	63.6	0	0	0	0	3
1990	24	82.8	0	0	0	0	0	0	2

*** Total number of years schooling after entry into Standard 6.**

Source: Q 2.2. Questionnaire 02, September 1991.

Standard 9 pupils indicated that 22.9 had repeated one year since standard 6; 5.71% had repeated twice and three times and 2.9% four times. Standard 10 pupils in the same group indicate that 17.6% repeated once, and 23.5% twice. Indications are, therefore, that DSS does not reflect an academically strong pupil clientele; and that the school may not differ significantly from other S.A. schools of its type in terms of academic strength of pupils. Further investigation would need to investigate this.

Part of academic efficiency relates to testing and perceptions about testing in the school. Although section 4.6 of Questionnaire 02 (pupils) examined test/exam frequency (question 4.6.1) this information was not used since the school's administration was able to provide evidence of test timetables for all standards and subjects offered at the school. Attention was paid, however, to respondents who had been asked to comment on the types of visual material, if any, used in testing at the school (question 3.6.2). This is presented in the **Table 46:13**. Indicators 1-6 in **Table 46:13** represented maps, diagrams, cartoons, slides, videos and photographs respectively. The figure 0 represents the number of "no responses" the question analysis yielded. Either pupils failed to understand the question, or more probably, there is no unusually high amount of visual material used in testing at DSS. Question 3.6.3 examined the types of questions set in tests and examinations by teachers at DSS. A summary of the group's responses is given in **Table 47:13.** Of interest in this table is the fairly high percentage use of objective questioning in all three subject areas, and the fact that open-book testing is not used very much at all. **Table 48:14** shows that while a high proportion of no responses is reflected in the table, because of the varying proportions of pupils taking these subjects, generally pupils understood how a year mark is calculated. In the area of languages, respondents indicated the least amount of certainty in this regard however. A feature of schooling at DSS has been small Standard 10 classes and consistent 100% pass rates in the externally marked (former DET) national examinations. These results are reflected in **Table 49,** below.

Table 49 : Profile of Matriculation Examination Results - DSS 1988-1994

Year	Tot	M1	M2	f	Z	F	EE	E	D	C	B	A
1988	8	1	7	0	0	0	2	3	3	0	0	0
1989	7	3	4	0	0	2	2	0	1	2	0	0
1990	17	11	6	0	0	0	3	1	7	3	1	2
1991	17	6	11	0	0	1	7	4	3	1	1	0
1992	24	11	14	0	0	0	0	8	10	1	2	3
1993	16	5	11	0	0	1	0	11	2	1	0	1
1994	21	12	9	0	0	0	0	0	9	7	3	2

"f" = "fail"; "Z" = "a % lower than F; "F" = a % category

Although the high percentage pass rates are most obviously linked to small classes, it was useful to try to establish some sort of reference point by which these results could be related to performance levels of pupils of similar age and standard, within other national educational structures. The investigation designed for the purpose of this study examined a selection of pupils enrolled at DSS in standards 5,9 and 10 in 1995, using two test types standardised on a stratified sample of pupils. Initial evaluation tests were standardised on year groups within state schools of the former Provincial

Educational Departments (excluding the former TBVC states). Essentially these pupils would be predominantly white, since the norm group excluded pupils formerly under the DET. Placement tests of the ISC were therefore not standardised using pupils enrolled at ISC institutions alone.

The economic background of pupils attending state schools within the former R.S.A. provinces and those attending ISC institutions differs greatly. The gap between economic background of pupils in rural Natal and both ISC and state schools is even greater. If it could be established that DSS pupils rated significantly to pupils performing within the broader context of pupil population, something could be said about the academic efficiency of DSS. The goal of this study was therefore to evaluate DSS pupils by comparing them with their peers (in terms of age or placement) in schools within the provinces (as they were constituted under the former dispensation). **Table 50:17** indicates results of testing done at DSS in March 1995 at Standard 5 level. Subjects in which ISC placement tests were written by 35 candidates were Afrikaans (2nd Language); English (1st Language); and Mathematics. The same 35 DSS candidates wrote Initial Evaluation Tests in Mathematics and English (2nd Language). Both tests were standardised on stratified samples of the school population within the former provinces of the R.S.A.

Table 50 : ISC Placement and HSRC Initial Evaluation Test Standard 5

	Subject	1[3]	2	3	4	5	6	7	8
1	Afrikaans 2nd (ISC)	8	18	4	5				
2	English 1st (ISC)	10	12	9	4				
3	English 2nd Subtest 1	1	3	4	9	12	3	2	1
4	English 2nd Subtest 2			2	9	12	10	2	
5	English 2nd (Combined)		1	2	12	12	8		
6	Mathematics		10	10	10	4	1		
7	Mathematics (ISC)								

Analysis of the table above indicates that in both **Afrikaans (2nd Language) and English (1st language)**, DSS pupils in **standard 5** did not perform significantly in comparison with the norm group. In both subject areas all pupils tested ranked within the first four stanines, that is with the range 0 - 40% meaning that only 40 of the norm population will obtain raw scores less than these pupils. Further, in Afrikaans (2nd language) 74% of pupils tested fall in the first and second stanines

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[3] Columns 1-8 (1-9 in **Tables 51 and 52 p 172**) represent the following: 1= very poor; 2= poor; 3= below average; 4= low average; 5= average; 6= high average; 7= above average; 8=good; and 9= very good.

and are considered poor or very poor performers in the norm group. Item 5 in the above table indicates the *combined* scores for the two **English (2nd language)** subtests. Indications are that 42.8% of pupils tested fall within the 2nd to 4th stanine ranging from poor to low average. The remaining 57.1 % fall in the average (34.2%) to high average (22.8%) range. Cursory analysis shows that 51.4% of pupils fell within the average to good range in **subtest 1** in the following proportions: 34% are average, 8% are high average, 5.7% are above average and 2.5% or one pupil ranks in the "good" range. In **subtest 2** however, 68.57% of pupils fell within the same percentile rank. Pupils generally out-performed themselves in the second subtest apparently. Subtest 1 tested vocabulary and idiomatic use as far as these components influence the understanding of meaning. The items were based on sentences, prose passages, a cartoon and a poem. Subtest 2 included items based on speaking- and writing-related skills and correct use of language structures. All items in both subtests were in multiple-choice form consisting of four options per item. This study indicates that pupils generally fall between the low average to very poor range (48.5%) in respect of language vocabulary and idiomatic use as far as these influence understanding. Further, 31.4% fell in the same range in subtest 2, indicating that performance in respect of speaking and writing was better. The combined score indicates that almost 60% of these pupils are either average or above in respect of their use of English as a second language when compared with the norm group. It will be seen that this is higher than performance in the standard 9 group.

The initial evaluation test for **Mathematics** in the Standard 5 group indicates that 85.7% of pupils fall between the poor and low average; the remaining 14.28% are either average (11.4%) or high average (2.85%). Performance in Mathematics at this level of the school is therefore weak. If **table** (above) is examined as a whole, that is if the profile of all test distributions (1-7) is examined, the following emerges: (1) as a group 31% of these pupils are average or above; (2) 2% are above average, and (3) 12% are high average.

In respect of **English as a second language** testing among the **standard 9** group, **Table 51:17** (below), performance of the DSS pupils tested was lower than in the standard five group. In respect of the combined test result, only 1 pupil out of 28 (3.55%) scored in the high average range. Two pupils scored in the average range and 89% scored in the poor to low average range in the following proportions: 32% "poor"; 28.57% for both "below average" and "low average". Analysis of the two subtests combined in this test reveals that more students at the standard 9 level scored lower in the first than in the second substest. As in the case of the standard 5 test, **subtest 1** concerned itself with vocabulary and idiomatic use of language as these components influence the understanding of meaning. The items were also based on prose passages, extracts from plays, articles, the telephone directory and posters. **Subtest 2** consisted of items on speaking- and writing-related skills and correct

use of language structures. In subtest 1, a fairly even distribution of 21.4% of pupils scored in staines 1-4 with the exception that 25% of pupils scored in the third stanine. Only 3 pupils, or a little less than 2% scored in the average range. Understanding of English (2nd language level) ranks well below the norm group for those standard 9 pupils tested at DSS in 1995. In subtest 2, 50% of these pupils scored in the low average range. Speaking- and writing-related skills reflect better in these scores.

Table 51 : Initial Evaluation Test Standard 9

	Subject	1	2	3	4	5	6	7	8	9
1	English 2nd Subtest 1	6	6	7	6	3				
2	English 2nd Subtest 2		2	7	14	3	2			
3	English 2nd (Combined)		9	8	8	2	1			

In Standard 10 only Mathematics was tested. Analysis of **Table 52:17** (below) shows that 57% of pupils rated as high average or above; and the remainder (42.8%) scored in the average and below range. Within this second category, only 1 pupil (7.1%) scored in the below average range, and 21.4% scored in the low average region, and 14.3% scored in the average region. At the opposite end of the spectrum 42% scored in the top two stanines.

Table 52 : Initial Evaluation Test Standard 10

	Subject	1	2	3	4	5	6	7	8	9
1	Mathematics			1	3	2	2		4	2

In the Standard 10 DSS class in 1995 then, pupils scored well according to the above analysis. Tracer studies of pupils who had completed matriculation at DSS between 1990 and 1994 were of interest in this part of the investigation. Although the DET matric standard may not be comparable to Department of Education and Culture schools, the study found that exceptional pupils at DSS had continued to perform well academically in tertiary level institutions. Both Pieter Becker and Angela Stott[4] obtained exceptional matriculation exemption passes at the school and maintained their above average performance at the University of Natal and UNISA, respectively (**Appendix 3.7:74**). Neither

[4] These names have been extensively quoted in the media dealing with matriculation results at the time. These names are used in this thesis with their consent.

of these exceptional pupils performed at a lower level in the two post-matric years they have been enrolled at university since leaving DSS. The follow-up study of post-matric pupils from DSS also indicated the fact that pupils from this schools have often found a place as translators in the Department of Justice. This may relate to the fact that translation work on the mission is a significant aspect of daily life and is somehow being reflected in the career options that open up to the school's graduates.

4.4.3. Beneficiary Efficiency

Analysis of DSS as an efficient organisation should also include an attempt to illuminate the admissions policy of the school. Interviews with the principal, early in 1991 are useful in this regard:

> **Principal:** ...the school was actually started because of the need of the mission and people in our congregation who needed somewhere for their children to go. Because of unrest they felt they couldn't send their children to school, as a result the school was established to provide a door for them...They are those whom we give preference to (Interview 1:33).

Asked if all pupils are Christians, she said " Not necessarily. The parents in most cases are; maybe one and sometimes both. It doesn't necessarily mean the child is one...coming in at that age". Indications are, therefore, that this is a denominational school, and it is neither academic nor financial criteria that is used in pupil selection. Central to selection is the parent's connection with Mission KwaSizabantu and their identification with the type of schooling available at the mission. Reference to the DSS document "Constitution of Domino Servite School" (**Appendix 3.3:65**) indicates the school's attempt to entrench itself in the spiritual ethos of the mission. It is this ethos that parents are to be in sympathy with.

Attention will now be given to a closer analysis of those benefiting from this organisation, and how they do so. Questionnaire 02 revealed that the sample surveyed was made up of 103 pupils, representing 22% of the total enrolment at DSS for 1991. (For details of enrolment at DSS, the reader is referred to **Appendix 3.5:71-72**). The distribution of this group is presented in **Table 53**, and indicates the distribution of group by gender:

Table 53 : Distribution of Group by Gender

	Number	%
Male	35	34
Female	65	63

Table 53 : Distribution of Group by Gender		
Unaccounted	3	2.9
Total	103	100

Source: Q 1.9. Questionnaire 02, September 1991

The distribution of the group according to standard, in response to question 1.1 ("In which standard are you?"), is indicated in **Table 54** below, and illustrated in **Figure 25:179**

Table 54 : Distribution of Group by Standard			
Standard	Number	Enrolment	% enrolment
7	29	31	93.55
8	22	23	95.65
9	35	36	97.22
10	17	17	100

Source: Q 1.1. Questionnaire 02 and Enrolment.

A cursory analysis of **enrolment figures** for 1991 (**Appendix 3.5:71-72**) indicates the percentage of respondents received from each standard. The group total of 103 represents 96.22 % of the school's total (107) 1991 enrolment in these four standards. Because of the school's unusually high success at matric level, it was important to establish at which point pupils were being admitted into the school. Exclusion of academically weak pupils could ensure the school's consistently high results. **Table 55**, an analysis of questions 1.2 and 1.3 assists in formulating a picture of the length of stay pupils have had at the school as of September 1991. **Figure 22:175** indicates the percentages of the whole group who have attended the school from less than one year to six years. The relative low proportion of pupils at the school for less than 12 months in comparison with the number who have attended the school for three or more years, indicates that the 1991 intake must have been mostly in the primary school and standard 6. Apparently the majority of this group have been at the school for longer than three years. **Figure 23:176** indicates the distribution according to both age and gender, of the proportion of birth dates, from the olderst to youngest pupils, in these four standards. **Table 56:14** indicates this distribution according to age and standard. **Figures 24a - 24d:177-178** indicate that in all standards under investigation there is a wide spread of birth dates. In standards 7 and 10 there is a 9 year difference between the youngest and eldest pupils; and in standards 8 and 9 there is a 7 and 8 year difference, respectively, between the oldest and youngest pupil. Here again evidence suggests that DSS classes reflect very much the norm of wide age distributions, with the associated potential for social and academic problems, common in 'black' education in the previous dispensation.

Figure 22

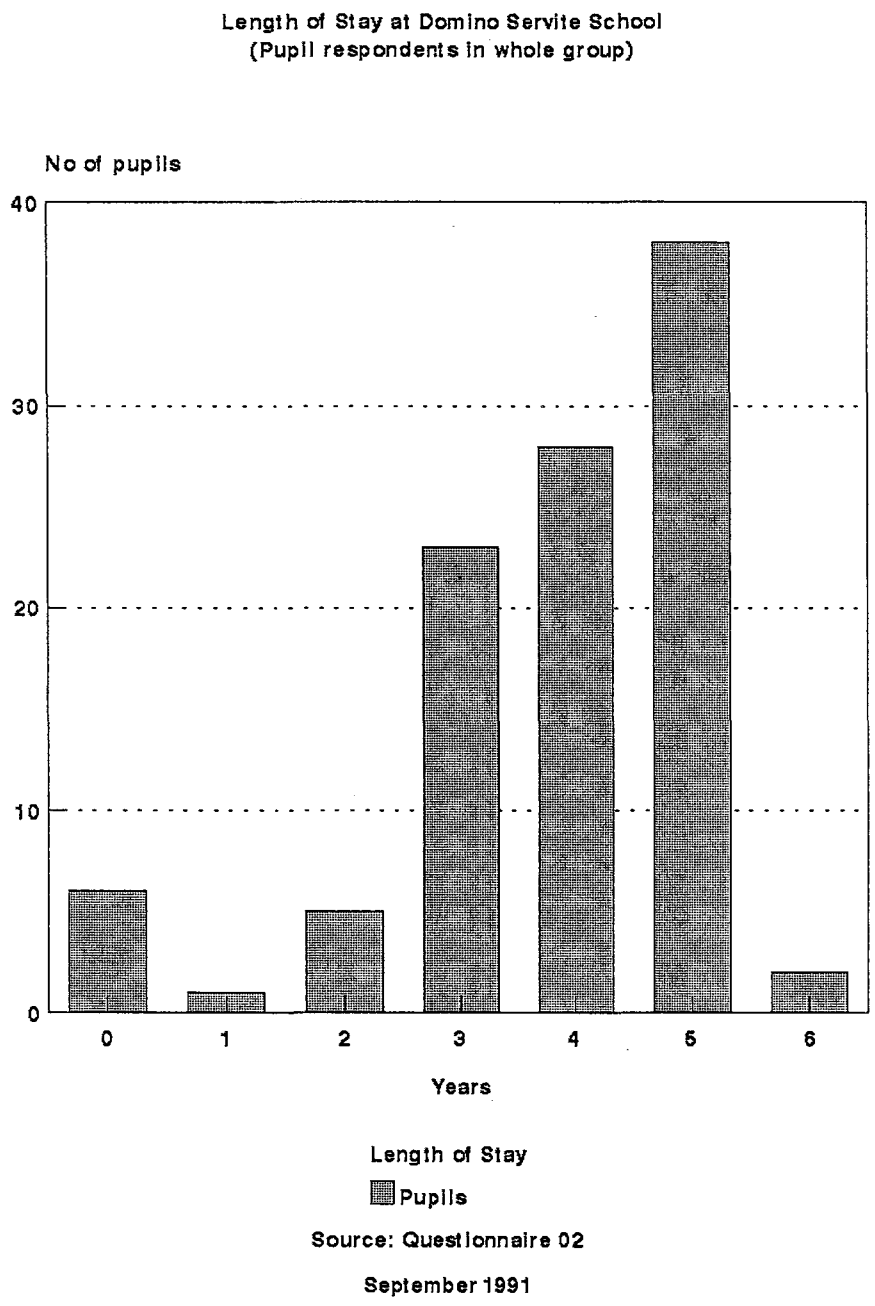

Length of Stay at Domino Servite School
(Pupil respondents in whole group)
No of pupils
40
30
20
10
0
0
1
2
3
4
5
6
Years
Length of Stay
Pupils
Source: Questionnaire 02
September 1991

Figure 23

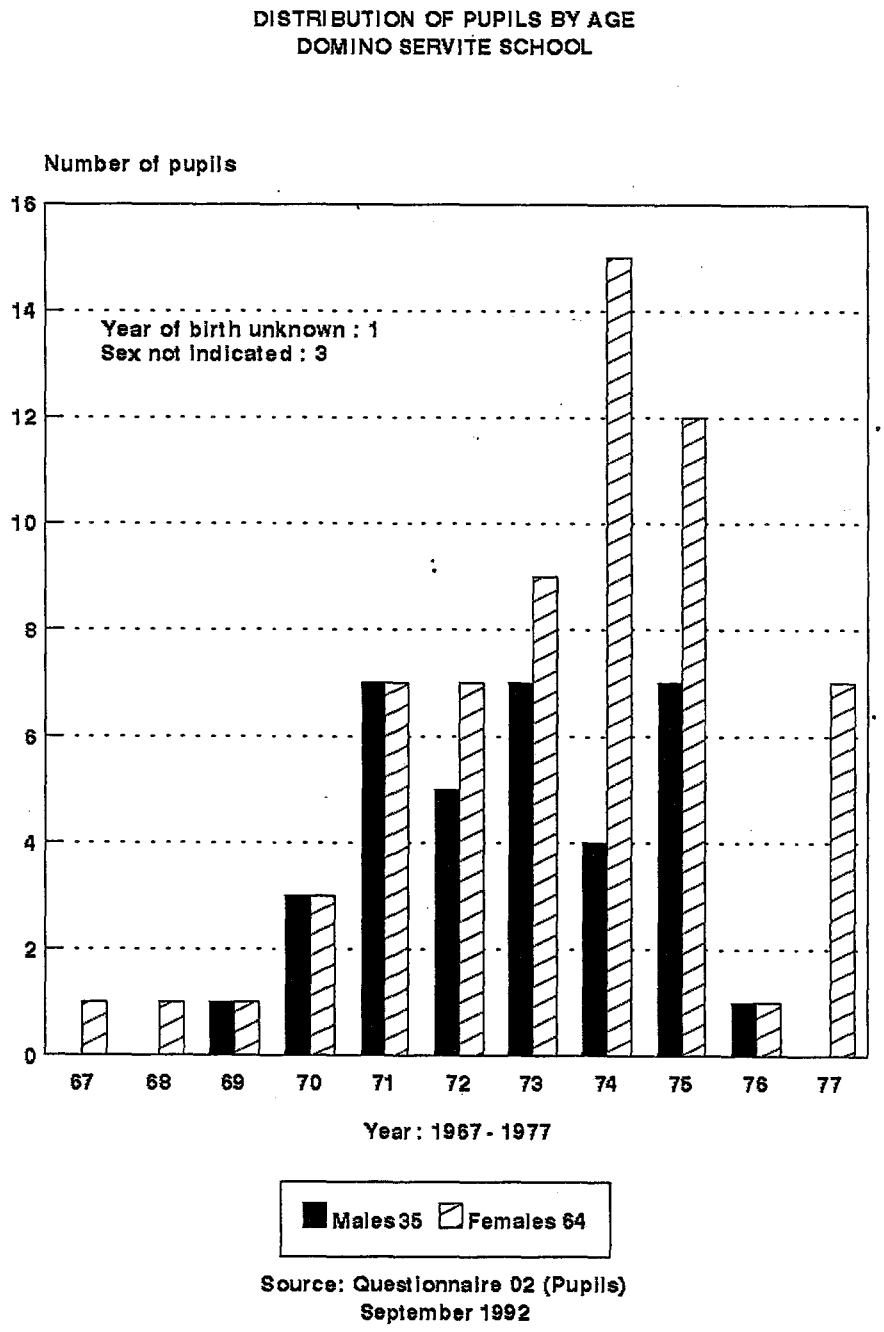
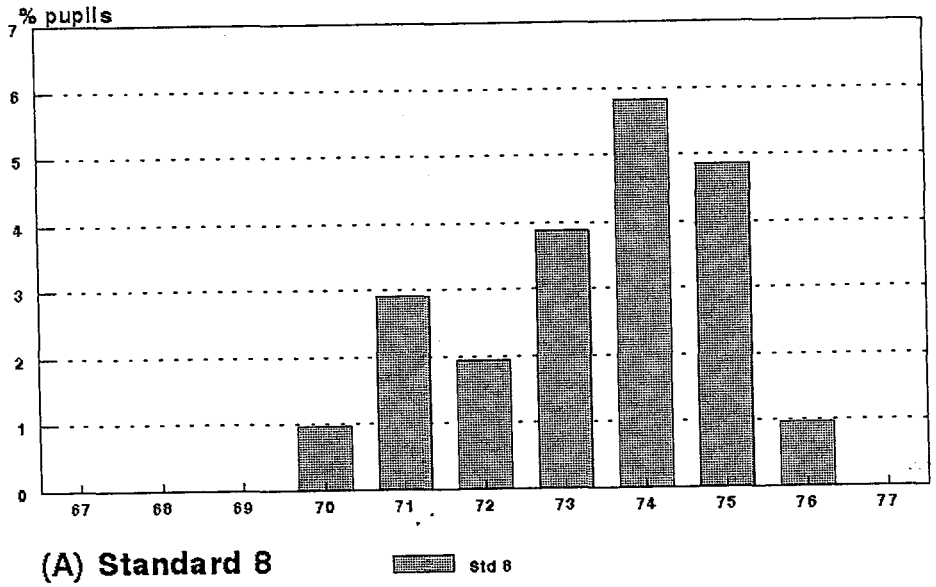
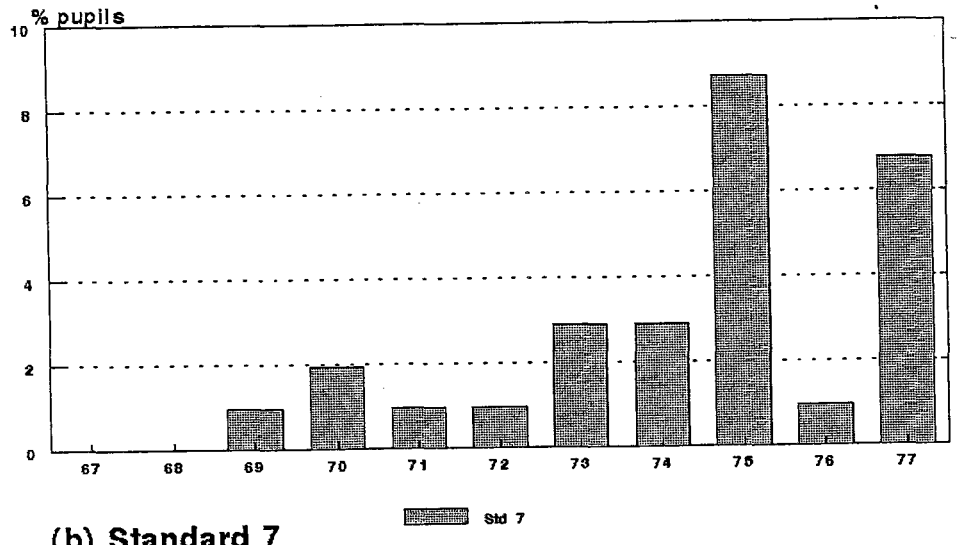

DISTRIBUTION OF PUPILS BY AGE
DOMINO SERVITE SCHOOL
Number of pupils
16
14
12
10
8
6
4
2
0
Year of birth unknown : 1
Sex not indicated : 3
67
68
69
70
71
72
73
74
75
76
77
Year : 1967 - 1977
Males 35
Females 64
Source: Questionnaire 02 (Pupils)
September 1992

Figure 24a and 24b

DISTRIBUTION OF AGE BY STANDARD





Source: Questionnaire 02 (Pupils)
September 1991

Figure 24c and 24d

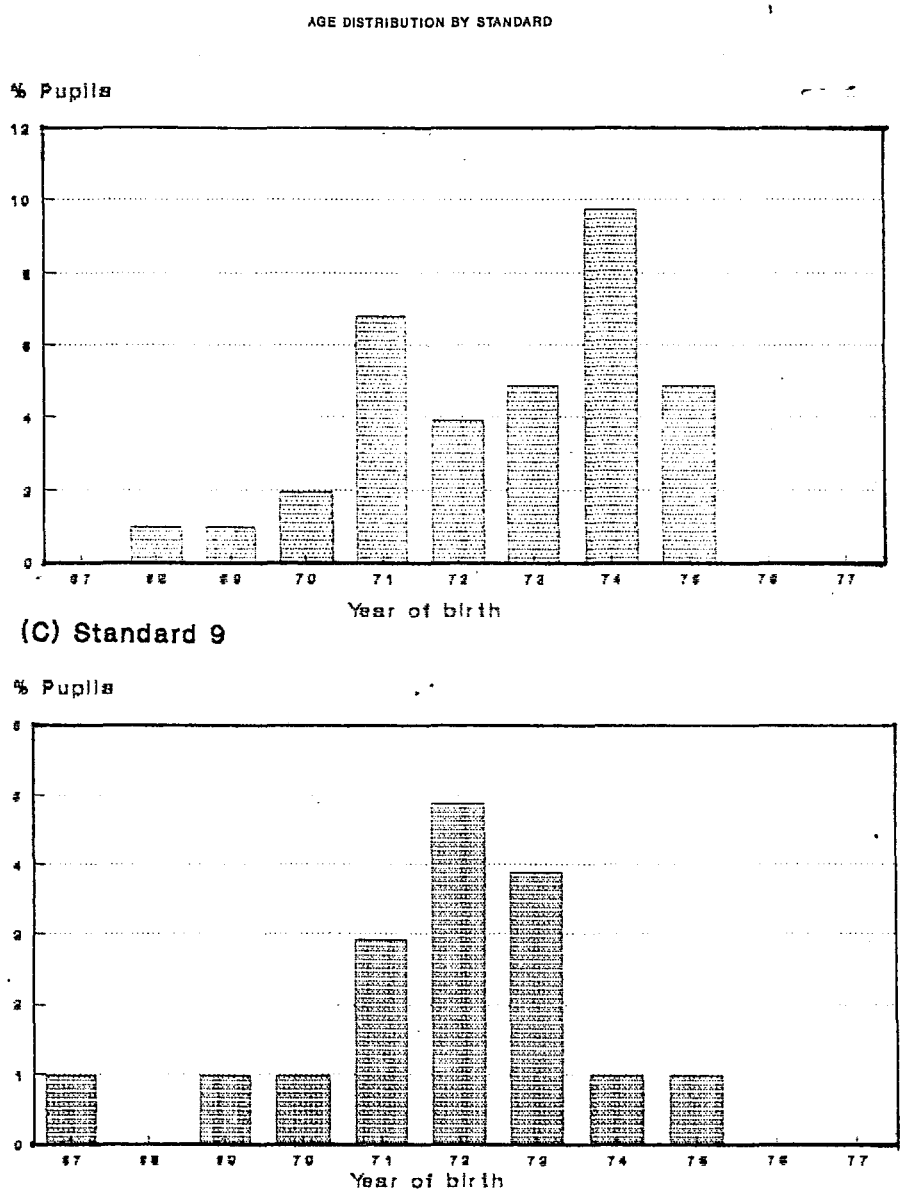
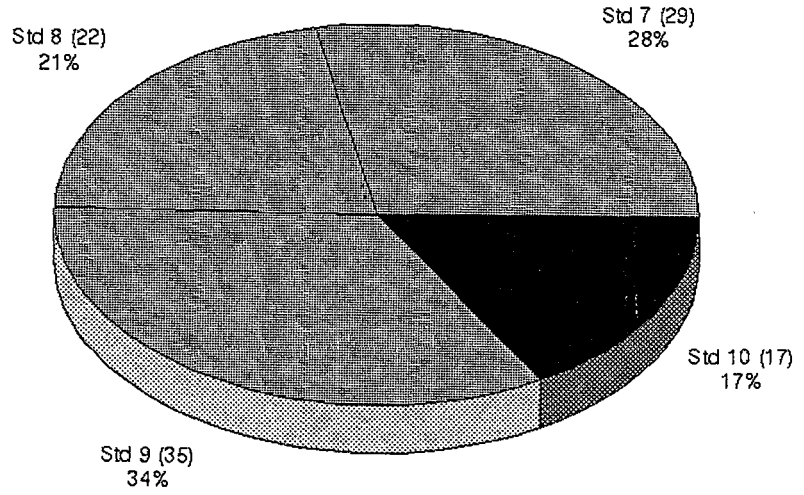


Figure 25

GROUP SURVEY IN PROPORTION BY STANDARD
DOMINO SERVITE SCHOOL (PUPILS)



Source: Questionnaire 02
September 1991

4.4.4. Participatory Efficiency

This section of the study concerns itself with DSS's efficiency as an organisation involving various participants, namely the teachers, pupils and parents in the running and maintenance of the school. Questionnaire 01 (teachers) asked teachers to respond to several statements (9.1 to 9.10) in respect of their involvement at DSS. **Table 57:15** is a summary of their responses. Generally speaking, teachers felt they had opportunity to participate and influence policy-making at the school (9.1). Three percent said this never happens; 36% that it happened often and the same percentage that this happened sometimes. That "staff are encouraged to meet and discuss important educational documents" happens "often" according to the majority (17) of respondents. Only 9 (27%) respondents said "all departments have meetings to discuss departmental policy", however. Thirty-six percent said this happened "sometimes". Seventeen respondents said subject meetings happened "sometimes", but all respondents said staff meetings happened "often". Seventy-five percent indicated that "the whole...teaching staff met to discuss school policy" "often". Twenty-seven percent of respondents said staff were "seldom" informed in writing of major policy decisions (statement 9.6). A clear majority (90%) indicated that there was "often" opportunity for meeting the headmistress. Statement 9.8, concerning the use of notice boards reflects considerable variety of opinion. The researcher did not see any notice boards at the school, however. Fifty-four percent of teachers said "teachers are encouraged and given opportunity to visit other schools and teaching centres" "often"; 9 (27%) said this was "sometimes", and 5 (15%) said this seldom happened. Given the fact that 30 respondents (90%) said that teachers "are encouraged to seek counselling..." it is evident that the rôle of "counselling" is an important means the school uses to encourage teacher development.

4.4.4.1. The Prefect System

Another means by which DSS reinforces itself as an organisation, is through its prefects. Reference to the DSS document "Prefect Aims" **(Appendix 3.3:66-67)** stresses the typical "leadership by example" concept found at this school. Prefects represent the more formal aspects of this organisations' ability to reinforce itself. This style of leadership is a clearly "top down" approach with prefects reinforcing the values and power relations of the school authorities. Point 6 of this document states "Prefects are representatives of the staff in their absence and a link between the pupils and the staff". The absence of a Student Representative Council tends to underscore the fact that the institution does not have much time for the popular democracy in learning current in most black institutions. The absence of formal structures of student representation, however, does not necessarily mean that there is no opportunity for student voice. This comes across in some aspects of school life revealed in the

interviews, **Koos:** "...one can also learn from the pupils themselves. Once I wanted to do something together with a class and one member of the class last year was a prefect just came to me and mentioned a few things and I just knew I had to listen to him". So there are mature pupils as well, who assist teachers (Interview 16:64). Annual Prefect Retreats are held.

4.4.5. Summary : Organisational Variables

The study so far has analysed two broad and related areas: institutional and organisational variables. Examination of institutional variables investigated the provision, activity and influence of DSS. Examination of the organisational variables of DSS sought to investigate classroom interaction generally. Verbal interaction between teachers and pupils is now examined in detail. Section 4 of the present chapter examined DSS as an effective organisation in respect of four aspects of efficiency: (1) cost efficiency; (2) academic efficiency; (3) beneficiary efficiency; and (4) participatory efficiency. The specific intention of this section had been identified as the need to investigate (1) the school's concern to preserve (or perpetuate) a specific religious and social perspective; (2) the distinctive structures and processes within the school evidenced in its subsystems, informal net-works and resources as an indicator of its shared values; and (3) the contingent factors impinging on the management of this school.

Analysis of DSS as a **cost efficient** organisation was difficult because of not having direct access to detailed resource and expenditure analysis. Information from a special questionnaire sent to the school in June 1993 indicated that the DSS administrators are putting increasingly more into pupil subsidies, whilst pupil payments have increased by as little as 18% between 1991 and 1993. This is indicative of a decreasing ability on the part of parents of pupils to meet pupils fees, and probably reflects the generally depressed economic position of the rural poor in Natal. The study revealed that a high proportion of pupils' fathers were deceased (26%), and that generally parents of pupils at the school were unlikely to be contributing greatly to schooling costs for their children. Apparently the school is making a substantial contribution to the cost of its tuition and board. Chapter One made reference to an indication of the size of the mission's monthly operating expenses in 1991. Apparently the operating budget of the mission is considerable and the organisation is well resourced by its supporters. What can be said about funding for the school is that apart from the 15% DET subsidy, funds come from parents and from the mission itself. The fact that the school is relatively independent in its funding has implications for the private agenda of its activities. As pointed out in Chapter One, it is a principle of the mission not to make appeals for money, but in the case of the school appeals have been made for financial assistance both locally and abroad. If tuition fees remain low (R500/annum board and lodging) and the school is providing a further R7000 annum, then schooling at DSS is not cheap at all.

The usual means of measuring a school's **academic efficiency** in South Africa is based on examination performance. Much has been made of the standard 10 examination as a school effectiveness indicator. In the case of DSS, examination papers are marked by the DET. Between 1988 and 1994, DSS consistently obtained 100% pass rates at a time when the national DET average for black matriculants has plummeted to between 38 and 42%. The school's results become of interest given that its admissions policy is based on denominational affiliation rather than academic performance. No selection on the basis of academic merit was evident to the researcher. Attempts to evaluate this school's performance academically obviously cannot rest on the fact that it has performed well in DET standard 10 examinations. Section 4 of the present chapter reported attempts at identifying some sort of reference point by which the school's performance in DET examinations could be related to pupil performance levels of similar age and standard across other education departments.

Making use of "Initial Evaluation" and "Placement Tests" developed by the HSRC, pupils in standards 5 and 9 were sampled. In the case of English as a second language, testing revealed that 60% of standard 5 DSS pupils performed within the average or above average range. This was a better performance than that of the standard 9 class, where 89% scored in the "poor" to "low average" range. Standard 5 pupils also performed poorly in Afrikaans, with 74% falling in the first and second stanines which in the norm group are considered poor or very poor. Standard 9 testing in ESL also reflected poorly on pupil performance. Only in the case of Standard 10 Mathematics was there an indication that pupils at DSS were performing well in comparison with the norm group. As much as 57% of pupils rated as high or above average, and of the remainder only 1 pupil (7.1%) scored in the below average range and 42% were within the top two stanines.

The school is exposed to the usual problem in black South African education, of vast age differences between pupils in the same standards. Pupils have a personal history of having to repeat several times. There was no indication that this school had kept pupils back unnecessarily in an attempt to boost results at some future date. Only three pupils to date (in 1988) have repeated standard 10 at this school. Promotion of pupils is also not automatic. An important factor in this achievement is that classes are smaller than would be found in most state schools, and the teacher pupil ratio less than in state schools. Probably another contributing factor to the school's academic success relates to the consistent way in which achievement prizes are awarded annually. If one considers that DSS is consistently producing a 100% pass rate and yet many of its pupils have had to repeat standards, the claim that this is an academically efficient institution, but not necessarily a cost efficient one, is brought into perspective. Perhaps another contributing factor to the academic efficiency at DSS can be related to the absence of boycott culture which has wreaked havoc in many black institutions of

the old order. As a boarding institution, and because of a hierarchical and an authoritarian approach to leadership, a culture of democracy has not challenged the agenda of the school's authorities. This is an obvious factor contributing to the academic efficiency of the school. The extent to which this is either appropriate or is an educationally expensive approach to learning will be explored in Chapters Five and Seven. The prefect system obviously contributes to a well ordered school and helps to maintain an atmosphere of determination. One important innovation at DSS is the preschool "English class". This was instituted in an attempt to give pupils entering Class 1 some background in English. An important recommendation in connection with this fact is offered in the final section of this chapter.

As mentioned above, in the area of **beneficiary effectiveness**, DSS is exposed to the problem of large age group ranges, and this study revealed that there was not an abnormal turnover in terms of pupils coming to and going from the school. The sample group indicated that pupils came to this school and stayed, few rarely moving on. **Participatory effectiveness** was illuminated by examining staff attitudes to the means by which the school assisted in teacher development. Generally teachers felt they were included in the running and policy making decisions of the school. Good relations seem to exist between teachers and prefects. The fact that the school has received an estimated cash value donation from parents, (in terms of 3 classrooms being built) to the extent of about R80 000 during its existence, is an indication of the fact that the school is well supported by parents of pupils.

Domino Servite School aims to preserve and perpetuate a specific social and religious perspective, and indications are that it is successful in doing this. No attempt was made to establish what specific ideological content is imbibed by pupils from the school, and what lasting impact this has on their lives. The study up to this point clearly began to illuminate what in the later part of the study is explicit, namely the highly developed and efficient support system of pupils and teachers at the school.

4.4.6. Conclusion

Section 4 of Chapter Four began investigating three aspects of DSS as an organisation. Aspects of this study were grouped under the ideas of *preservation, maintenance* and *propagation*. The aim of the investigation was to understand how DSS as an organisation preserves, maintains and propagates itself. In more general terms, the special interest was to determine the level of organisational efficiency at DSS. Whereas section 3 of this chapter dealt with institutional variables, (and sought to define <u>what</u> type of institution DSS is), section 4 dealt with organisational variables or <u>how</u> this organisation runs itself. As an institution, DSS is highly efficient in providing an education for its

denomination's children at an enormously subsidised rate. The institution is supported by the mission organisation it serves. Schooling at DSS is expensive both to the organisation and in the level of commitment demanded of those who serve the school. Teacher salaries are low, as are pupil fees. A small numbers of the student body are consistently successful in writing the externally marked Standard 10 examinations - all who write pass. The entirely integrated nature of the school and mission makes it impossible to determine the exact running costs of the school. What is apparent is that the school is giving a sizable number of children an educational opportunity they may never otherwise have had. (The issue of whether their experience is appropriate or otherwise is not the subject of the present investigation, and will be delayed until the next chapter.) This privilege comes at great cost and a certain type of elitism is evident in this fact. The fact that there is no abnormally high drop-out or failure rate indicates that pupils are progressing through the school adequately. The school is efficiently serving adherents of denomination. It does not promote itself within the community for the purposes of recruitment, nor does it seek to impact upon or change its immediate setting. Unfortunately the influence of this school in terms of personal impact or impact on the community has not formed part of this investigation. This school has a good working relationship with parents who contribute towards the provision of school equipment and buildings. Evidence suggests that parents play an active rôle in contributing to the funding of the school.

4.5. TEACHING VARIABLES

Analysis of teaching variables at DSS attempted to illuminate the school's teaching processes through classroom research. Use was made of indirect non-participant observation, indirect participant observation and self-evaluation procedures. The rôle of the researcher in the above process was one of management. Research assistants participated in Clinical Supervision Cycle and observation of classes being taught.

4.5.1. The Contribution and Quality of Teaching at DSS

A comparative rating study, between how the teachers had rated their own lesson, and what the observer rated the same lesson, was possible in only those instances where the same scale was used in both instruments. Items 1-4 in section C of the Observation Schedule (OLF.01), corresponded both in terms of being identical to items 1-4 of the Self-Evaluation Schedule (SES), and in using the same rating scale. This rating scale was understood to be 5 = exceptional; 4 = good; 3 = satisfactory; 2 = adequate , but could improve, and 1 = definitely needs improvement. **Appendix 3.8.1:75** and **3.8.2.:76** provides the complete rating points awarded by both observers and teachers for all items (except Item 6 "Alternative approach Suggested").

Table 58 below indicates that in the four items compared, only in the case of item 1 did teachers rate their performance higher than the observers. Comparison of average rating scores, indicated that observers awarded higher rating (4.25) than the teachers rated themselves (3.68). Although a somewhat arbitrary and crude comparison, observers felt that teaching was generally "good" (not "exceptional") in this school, whilst teachers rated it as "satisfactory". This is presented in the table below:

Table 58 : Rating Comparison of Items 1-4 LOF.01* and SES**

	1	2	3	4	Ave	+/-
LOF.01	C1	C2	C3	C4		
SES	AM	BM	CM	DM		
LOF.01	4.20	4.47	4.27	4.07	4.25	
SES	4.50	3.98	3.25	2.99	3.68	-
	+	-	-	-	-	-

*** L0F.01 = Lesson Observation Form 01 (Observer)**
**** SES = Self-evaluation Schedule (Teacher)**

C1/AM = Goals and Curriculum Orientation
C2/BM = Planning and Presentation
C3/CM = Teacher/Pupil Interaction
C4/DM = Classroom Management

Closer analysis of each of the four items listed above in respect of comments made by the observers is revealing. Observers made a total of 49 comments for the thirty lessons observed, in respect of goals and curriculum orientation in these lessons. Thirty-two percent of these referred to the positive connection between the lesson observed and the syllabus. Twenty percent said the lessons were life-related and that the lessons followed naturally on from the stated goal. Ten percent of comments highlighted a spiritual content to the goal being evident, whilst 8% said the lesson was value-related or that it reinforced the syllabus or school curriculum (in its widest sense). In respect of the **Planning and Presentation** of the observed lessons, observers indicated that lesson preparation was "good" (29%). Eleven percent of comments remarked that sequencing was "good". Almost 10% remarked on the fact that the teacher was "flexible" whilst 5.5% said lessons were both motivating and interesting. Just over 4% of comments mentioned that the lesson was both logical and held the attention of pupils. Only 1% of comments indicated the need for greater variety; 2.78% mentioned the need for a "more practical" approach to the lesson. Apart from these two types of comment, there

were no negative comments made. Roughly 10% of other comments ranged from "good build up to "good pace".

In respect of teacher-pupil interaction comments indicated that pupils had been involved in lessons. A little over 12% of comments mentioned the good working relationship between teacher and pupil. Almost 11% of remarks concerned the "open" relationship between pupils and teachers; 7% spoke of the relationship as "relaxed" and a further 7% described the interaction relationship as "warm". Just over 4% mentioned the teachers' "firm control" of the class and a further 4% commented on the "mutual acceptance" that was evident in the lessons they had observed. Other comments mentioned such things a "poor pupil response", "shy pupils", "good eye-contact", "non-threatening", "exacting", "happy" etc. No negative comments were received. Rating comparatives on this item shows almost a one point difference (SES = 3,25; OLF.01 = 4,27).

In the area of **Classroom Management** there was the greatest difference between teacher ratings and observer ratings of lessons (SES = 2,99; LOF.01 = 4,07). Comparison of ratings indicates that teachers felt that their management was in need of improvement, almost "satisfactory". Observers, on the other hand rated classroom management of teachers observed as "good". Relatively few comments were made by observers (42 comments in 23 different categories) but 14% indicate that pupils responses were well received; whilst 11% of comments focused on the effective use of handouts. Upwards of 9% of comments noted the good use of group work, whilst the same number generally commented on the good management of the lessons observed. In only 7.14% of comments was notice taken of the fact that charts had been used. Teacher guidance given was noted by 5.5% of comments. The same percentage (5.5%) of comments took note of the fact that an overhead projector was used or that laboratory equipment had been demonstrated or used. Thirty-three percent of comments made in this section were of a very diverse nature ranging from general comments, for example "excellent", "teaching aids should have been used", or "White board used".

Items 5, and 7 to 12 of LOF.01 were concerned with more specific aspects of teaching. No attempt to correlate observer ratings with those of teachers has been made in these items since they are not identical on the instruments used. Observer ratings of these categories are given in **Table 59** below.

Table 59 : Average Observer Readings

Items :	C5	C7	C8	C9	C10	C11	C12	AVE
Ave :	3.77	3.67	3.67	4.07	4.03	3.20	3.33	4.25

Observer comments in response to teaching methods aimed to establish whether the methods used

were "original", "typical" or "appropriate". Observation comments were disappointingly few for this item (54 comments in 19 categories). Thirty-three percent said the predominant method used was question and answer. Almost 19% of comments noted that lecturing was common, although almost 10% experienced group work in the observation session. Use of the communicative method was noted in language observation lessons in 5.5% of comments; as was the fact that some sort of demonstration had been given to pupils. A further 5.5% of comments lamented the fact that the lesson had no "visual" impact. Upwards of 3% (3.7) of comments noted that the discussion method had been effectively used. The same percentage of comments said the lesson was "life related" or that "more questions were needed". Other comments, totalling 11.1% of all comments for this item included that the lesson "needed more time", "drama presented", that the "rôle model" was adequate, "textbooks used" or that "more visual content needed" or "more practice" was necessary. Apparently observers felt that methods were not remarkably original, but that they were generally adequate. Observers did exhort teachers to try various approaches or techniques that could improve lesson presentation. Teaching Methods became a more explicit description of the teaching process evident at DSS in the light of **item 6 (Alternative Approach Suggested)**. Here 19 categories of comment were identified by the researcher after reading observer comments, and a total of 32 diverse comments had been made in these categories. Observers were not asked to rate this item on the scale 1-5 for obvious reasons. Almost 15% of comments stated that a unique method had in fact been used, in the opinion of observers. Observers did not state how these methods were unique, however. Over nine percent stated that more visual material was needed, or that discussion had been used. Six percent of comments stated that either "more practice", "more discussion" or "group work" was needed. A further 2% stated that handouts could have been used appropriately. More diverse comments, totalling 25% of comments, made suggestions such as having pupils "come up to the chalkboard", "read aloud", practice "silent reading" or doing "more homework preparation". Teachers were encouraged, in many of these remarks, to get "more pupil participation", use "more variety", make use of "oral work" or to present "more examples". There is no evidence of any consistent problems appearing, in terms of methodologies current at the school.

Relating to the important area of questioning skills, item 6 was a useful indicator of the teaching process at DSS. Observers were asked, in LOF.01 to note "Skill in delivery". "Cognitive memory, convergent, divergent and evaluative" were the question-descriptors used in the criteria rhetoric. Observers were to state what the dominant questioning patterns ("productive or reproductive") were. Further to this, they were asked to take note of teacher "reception and encouragement" of pupil responses. Twenty-seven percent of remarks noted that questions were "divergent", and 10% that questioning was generally "skilful". Almost 10% (9.8) said questioning was "reproductive" and a further 7.84% of comments concurred saying questions were "cognitive memory". Only in 5.88%

of comments in this item did observers note the use of "productive" questioning. The same percentage said questioning was "adequate" or that there had been a "variety of questions used". About 4% (3.92) of remarks noted that "convergent" questions were used; and the same percentage recorded "pupil initiated" questions, or that "spacing" between questions was adequate or appropriate. Other comments totalling 5.88% of all remarks relating to this item, stated that there was need of "more silence"; that questions were "interpretive" or simply that the question and answer method had been used. Observers rated the group concerning use of questioning in observation lessons at 3,67 (upwards of the "satisfactory" range).

The more complex task of evaluating the extent to which lessons built on previous lessons, together with the rôle of evaluation itself in lessons, was tackled in **item 8 (Functionalisation Testing and Consolidation.)** Observer rating, on the scale 1-5 averaged 3,67 (upwards of "satisfactory"). This item was concerned with "integration of previous knowledge and new content." It also explored "testing advancement as lesson progresses". Central to this was the concern to note "control of insights" and teacher attempts at "inculcation" or their expertise (or otherwise) in initiating pupil "practice". Only 41 distinct comments in 16 categories of comment were made in respect of item 8 on the observation form (LOF.01).

Observer comments noted in 9 cases (21.95%) that teachers had made good use of prior knowledge. Nineteen percent (19.,51) stated that "continual evaluation" was a feature of the lessons observed. Almost 10% (9.,75) of comments remarked on the "good teacher guidance" given to pupils. About 7% of remarks concerned the need for "more insight" deriving from the lessons, or that there was "good integration" of prior knowledge to new knowledge. About 5% (4,87) of observer remarks focused on the fact that practice was assisted by "good group exercises", or that teachers had "good control" over the evaluation process within the lesson. A further 5% noted the need, generally, for more consolidation of lessons in respect of prior and new knowledge. The remaining 19.44% of evaluation comments on item 8 felt that there was "good discussion", lesson functionalisation was "adequate" or "logical" or that this was "Well done" and teachers "received pupil responses well". Some stressed the need for "more pupil practice", or "more questioning". In one case the observer noted that the lesson was "teacher-centred".

Concerning lesson introductions and conclusions, almost 17% of recorded information noted the effective linking throughout lessons, and the same number of comments (10) or 16.66% said introductions and conclusions were of a "practical" nature. Thirteen percent further commented on the good use of prior knowledge, while 10% noted a "natural follow on from the previous lesson". Nearly 7% of comments reported that lessons were "well concluded"and a further 5% that

introductions and conclusions were "appropriate". Roughly 3.33% or 3 observation comments noted the use of "good introductions" or that these were "relevant", "interesting" or properly "integrated". Individual comments made in this section of the observation form noted that introductions and conclusions had "good tone", were "authentic", "excellent", or "stimulating". More helpful comments indicated the fact that a video had been used, or drama had been included, a summary was presented, or the introduction or conclusion included "testing done". That "good homework preparation" had been done was also noted.

In respect of lesson relevance, observers felt lessons were "good" (4.03). The criteria of concern here was the "extent to which (the) lesson equates with preparation for life or job-skills", and "correctness". Thirty four percent said lessons were "life related". Upwards of 20% (20.45) said they were "value related", while 18.18% noted that lessons were "relevant". Nine percent of comments said lessons had "spiritual" content, and the same amount noted that lessons were "syllabus related". Four percent (4,5) said lessons were "realistic" and two further comments (2.27% each) said lessons were "challenging", or that lessons made use of "parody" in relation to some aspect of living.

Concerning differentiation, observers noted that with regard to individual needs and differences of pupils being taken into consideration, this was done "satisfactorily" (rated 3.20). The observation form, however, notes that 24.13% of observers comments stated differentiation was "adequate"; 20% said it was not evident at all. Almost 14% (13.7) of comments indicate that more differentiation is needed, or note positively that weaker pupils were encouraged. Ten percent noted that differentiation was present in that higher and standard grade differentiation was catered for in the same class, whilst 6.89% of comments noted that individual attention was given in some observation lessons. In one case, the comment noted that group work was used for this purpose.

Finally, general comments and impressions made by observers was put at 3,33 ("satisfactory"). This rating is lower than that given for items 1-4 (4.25), but takes in all aspects of the lesson observation that could be rated in this arbitrary way. Observers offered 43 distinct comments in sixteen categories for this overall comment. Twelve different comments (27.9%) indicated the lesson was good; 16.27% noted it was enjoyable, whilst 6.97% said either it was "enjoyable", "successful" or was in need of "more discussion". Almost 5% (4.65) said lessons observed were "thorough", "well prepared", "enthusiastic" or presented by an "accommodating teacher". Individual comments, forming categories of their own, noted lessons were "clearly presented", "excellent" "interesting", "communicative". Other comments included the need for "group work", "practice", or "visual material".

4.5.2. Summary - Quality and Contribution of Teaching at DSS

Part Four of the study illuminating the contribution of teaching to DSS, and its quality, was essentially an evaluation of DSS teachers as revealed in the teaching process through classroom observations. Use of the Clinical Supervision model attempted to stimulate a collegial approach to evaluation, and this was enhanced by the use of a self-evaluative schedule, completed by teachers before discussion at the post-observation conference, which took place after the observation itself. A rather simplistic rating-scale was used, but items of the lesson observation corresponded to some items on the self-evaluation schedule. Results showed that in these items, teachers' ratings of their own lessons were below those of evaluators, except in one category. Overall ratings by observer evaluators indicated that lessons conducted at this school were slightly above the "satisfactory" range (3,33) in the minds of evaluators.

4.5.3. Conclusion

Generally observers assisting in classroom research at DSS felt that the teaching process at this school was assisted by the small classes, the obvious good rapport and positive climate enthusing both pupils and teachers, and generally sound management of information and lesson content. Preparation, lesson sequencing and variety was good. In a minority of cases there was need for greater variety, or greater practicality in approach. Research assistants reported that there was an open, happy, relaxed warm teaching atmosphere in the school for the duration of the assessment. While some teachers assessed their own management skills as being in need of improvement, observers felt these skills were good. A fairly high degree of the lecturing or telling method was noted, but effective use of group work was also reported. On occasion, evaluators felt lessons needed more visual impact or that more questioning was warranted. The quality of questioning noted by evaluators was that teachers needed to make use of more high-order questions. Generally lessons were well related to previous lessons or bore sound relation to the syllabus. Use of testing procedure throughout lessons was often in evidence, and lessons were relevant or life-related. The overall impression created was that teachers were enthusiastic, pupils receptive, but that teaching methods were not remarkable in any way at DSS.

4.6. Appraisal Variables

Evaluating the contribution and quality of teaching at DSS as an efficient organisation, requires information about how this school perceives the teaching process generally, and evaluates its own teachers specifically. This will illuminate those aspects of teacher-performance or quality that the school reinforces, promotes or tries to sustain in its teachers. Interviews conducted asked teachers,

board members and senior teachers about their opinions concerning the training of teachers. This, together with their views about the basic nature of education is how information was gathered about perceptions of teacher quality at DSS. Questions were answered by interviewees, about the process of teacher development within the school, and this gives insight into how teachers are assessed within the school. This information will contribute to an understanding of the type of organisation DSS represents and the social factors underlining the selection of pupils, teachers and curriculum.

4.6.1. Perceptions about "Education"

Teachers at DSS were asked to define "education". The majority of these teachers saw education from a Christocentric definition. Typical of definitions offered by teachers are those listed below:

> **Loretta:** I would say the first thing in education is the spiritual life of the child. The first aim must be to live a life that will please God...Education comes from the teachers' side. I think if the teacher lives that life, that spiritual life that pleases God (Interview 4:38).

> Dana: In its broadest concept...a holistic approach to the child, helping the child to develop spiritually, emotionally, in character, skills, academically. Not always practical, but where one can, one tries, even by saying "make sure your homework is always done"...its character, you're building something into the child (Interview 8:48).

The fact that teachers express a Christian view of education leads to rhetoric used by these teachers similar to that used in CNE and Fundamental Pedagogics. Some definitions of education however, showed a different perspective entirely, as in the case of Susan: "I would say education is someone expecting...hearing that...knowing that...and then making that his own, and using that for a purpose" (Interview 15:62).

4.6.2. Perceptions about Teacher Qualifications and Training

It is the general Christian basis of education that teachers at this school are concerned to stress, rather than denominational distinctives. Undoubtedly, teachers at this school are in sympathy with the teachings and practice of KwaSizabantu Mission, and are hired on the understanding that this needs to be evidenced in their practice. Perceptions of the teacher and the teaching rôle at DSS became apparent when views about teacher training were examined by interview.

> **Principal:** ...we feel the most important thing is that they feel they are led by God to be here. That is to us of primary value. Their qualifications vary to such an extent...that is not really something we can base anything on...Ultimately its the person being sure themselves that is what God wants them to do. And also to watch that person's life before and know that what they say is really reflected in their lives, because that is actually what the children are going to learn from (Interview 1:34).

One member of the school board indicated that the school does not have an anti-rationalistic view of teacher training. The ongoing qualification of teachers is considered an essential part of teacher development.

> **School board member (Trevor):** The training of our teachers is something that is very sorely lacking at the moment...they are trained while they teach, which is not ideal. I think a teacher should receive a basic training before they get into the classroom. Presently teachers make do. They study through UNISA; we encourage them to attend as many courses as they can and they are assisted by experienced teachers, and then naturally they ...have the opportunity of the practical experience which is not always that good because of the lack of knowledge. To apply something when you aren't knowledgeable is not ideal (Interview 2:35).

In the same interview this board member expressed the view that lack of formal training was something that had to be dealt with: "Today they may be qualified and not certified, but when the school began some teachers had to learn with the pupils, very literally" (Interview 2:35). When asked about the relative merits of pre-service and in-service training for teachers, the principal said:

> **Principal:** I see benefits from both sides. There are many things I have noticed about our situation, because it is a unique situation. People have to drop many things they have learnt, not because they weren't effective but because this school is a little different from those schools they've maybe taught in... Often those teachers who haven't been trained are far more versatile. There is great value in inservice training, but it must be guided (Interview 9:52).

A second board member, was asked to outline his views concerning teacher training:

> **Kjell:** We wish we could open a teachers' training college right here...We have found in-service training to be important. We have a few of our ex-matriculants who are busy with UNISA, teaching at the same time...it would be a waste of time to let them do the UNISA course and then to let them start teaching. (Through) in-service training they get advice and we often have the teacher sitting in on the class as well (Interview 10:57).

Presently undergoing her own "internship" training at UNISA, the vice principal was asked about her own training. She is among the 61% of "unqualified" teachers at the school:

> **Vice Principal:** I have learnt everything from experience - sometimes the hard way. The important thing for any teacher is to remember the goal - that is to educate the child. ..I'm glad I can teach while I'm studying because much of what I do study I can use in the classroom ... There are those who have all the knowledge, diplomas and degrees necessary, but they are not getting the subject matter through to the pupils, and to me that is a great pity. One wonders, wouldn't it have been better if they didn't have any of that and just realised the situation at hand? (Interview 9:52-53).

Another teacher busy studying through UNISA, without a teaching diploma said:

> **Marius:** I started teaching without having had any training. I received training in service. I can only say by God's grace he has helped me and I have made progress. But I don't know if I would advise that for every teacher. It could be helpful to get some training beforehand. But in fact the person only learns to know what it means to be a teacher when he is actually teaching...the actual learning I think takes place once a person is in a teaching situation (Interview 11:57).

Interviews indicated that two aspects of teacher-quality considered important at DSS are adaptability and versatility.

> **Vice Principal:** There are some teachers who when they came weren't as competent as they are now and some are now very versatile because we are put in many different situations. I started in the junior school but I never regret that I learnt (there). One remembers the problems those little ones faced to be able to get to the high school. To me that's something that's very-valuable because sometimes teachers are trained for teaching that is cut and dried. Maybe they should be exposed more to the junior school situation (Interview 9:52).

The principal mentioned her own preference for teacher training as revealed in her attitude to practice teaching candidates sent to DSS:

> **Principal:** When students come from colleges...for a few weeks I like to put them into the junior school first, because I feel it is an automatic thing that if you are busy with a little child you tend to explain more and its a danger in the high school that a person stands there and lectures. But (those pupils) need as much explanation as the little children in the junior school. If that teacher becomes accustomed to dealing with material for the little child, he'll find it much easier to do the same to a big child...The danger of training is that a person becomes satisfied with the fact that I've got my qualification, and they rest on their qualifications... (Interview 9:52).

Comments both about education and teacher training, were, therefore, largely confined to the spititual dimensions which are central to these teachers' perspective. There were no comments made that demonstrated a sensitivity to the social dimension that the influence of education has on communities.

4.6.3. Perceptions about Teacher Development

Asked what has helped to sharpen teaching skills at this school, the principal and vice principal mentioned the following:

> **Principal:** for each one of us on the staff this has been a new experience. I think first of all if one realises that one can learn and has something to learn it opens up one's mind...These teachers, whoever it might be, whether qualified or not, are put into these unique situations and have to think out ways. Or teachers discuss it with others with the same problem...and there are courses we try to encourage teachers to go to (Interview 9:50).

> **Vice Principal:** We develop..at subject meetings. We have our own subject meetings and we might discuss what will be a common problem. Because we share and pool our ideas we are able to develop something - either a method or an approach which one can't really pinpoint and say that's how that school has done it or how that school's done it or this is how I read it in this educational book. It might be a combination of a few because we discuss it as English, Maths or Biology teachers (Interview 9:50).

Asked about what the school was doing to encourage teacher development a school board member said:

> **Trevor:** We try on every level to develop a high standard of teaching. Some of them are living under difficult conditions if you think that they have to teach, prepare, mark, study so we have drawn up plans to offer them more convenient accommodation. Secondly we encourage teachers to get themselves qualified...and then thirdly you get teachers that are just naturally gifted...and if you get such a person, plus a person who has a good Christian foundation, you naturally have the ideal teacher. We spend time getting teachers to that standard. We attempt, at least once a week, to have a service for the teachers to give them some spiritual input, not only for them but to help them in turn to pass it on to the children (Interview 2:36).

Another member of staff, Delene, mentioned that "(those services) are of spiritual value and of practical value its not just spiritual teaching that you get, its general teaching and guidance you get" (Interview 5:41). The vice principal expressed her views on the rôle of teachers' services at this school when asked if these are a systematic attempt to assist teacher development:

> **Vice Principal:** If the teacher is strong spiritually they are able to pick up these things and help the child so that he can produce the work he should be producing. The services are vital to build up unity amongst the teachers and also to help them in their own spiritual lives as far as their work is concerned. I think most of our services are orientated to problems or whatever might arise at the school...or perhaps someone wants to visit the school - you thought you would finish the syllabus that week - now it won't happen, in other words the meetings equip us (Interview 9:51).

The principal added further insight into her perception of the uniqueness of the school:

> **Principal:** This is part of a revival situation. What one plans, and has in mind and what should be going like this or like that, doesn't go like that. And at school, to be able to evaluate a situation and to know that this is more important than that, and this must go. It may not be necessary just because it is a school rule or that it is normal that something carries on the the way it always has (Interview 9:51).

Concerning the rôle of direct observation of teachers as a means of stimulating teacher development, the principal said: "That is something I think we would like to (practice) very much. Some teachers sometimes ask, please come to my lesson. We would like also to hold demonstration lessons" (Interview 9:51). The vice principal added:

> **Vice Principal:** I think it is important, and the teachers know it, that there must be some sort of correlation between teaching and the results. If you are teaching, and the results aren't so good, or in a certain test pupils haven't performed well, there definitely must be some sort of evaluation to see where (things have gone wrong)...I don't think if there is some sort of observation a teacher will be threatened (Interview 9:52).

A second board member was asked to elaborate on the matter of teacher observation. He was specifically asked about who observes teachers, and how this was done:

> **Kjell:** We would firstly observe the results of the teaching by observing the marks, by watching the children's progress. And then we like to sit in on lessons as well. The headmistress, vice principal, and any of the school board are free to sit in on any class and the teachers know that we (...) expect them to do the best and to do it in a way that is observable. If there are poor results, that teacher

> would be approached. If an exam is very much below standard the reason would be asked why it is like that...Sometimes we try to compare the results of a certain teacher with the results of other teachers in the same class. Sometimes that class may be generally weak. If it is an all round weak class, then it is understandable. We still expect the best from our teachers. The best under the circumstances (Interview 10:55).

Clearly there is great emphasis on classroom output in the form of examination and test results. However this was clarified somewhat in a continuation of the above interview:

> **Kjell:** When I say results I don't necessary mean academic results. But a freedom, a relaxation among children: a happiness, a general atmosphere of teachability so to say , where children are relaxed, not tense or pressurised. One can tell when a class is feeling nervous and afraid. Not that that is really our problem (Interview 10:55).

The evaluation process and observation of teaching was clarified further after the researcher enquired about the sense in which this observation on the part of the school can claim to measure teacher efficiency, and in what sense the school has established overt criteria for assessing teacher efficiency:

> **Kjell:** I think normally there is a generally accepted standard academically. If the children are doing badly we would compare their results to previous years. And that would be our observable result. But because each class is unique, each child is unique, it is difficult to have a set written standard or observation practice that we expect the teacher to comply with...so far we have found it successful and not necessary to have some other academic observable practice. If there is a problem...it is discussed in an atmosphere of friendliness, it is not necessary to point them to some form that shows they have done badly (Interview 10:55).

Continuation of this interview indicated that according to this board member (and part-time teacher), observation takes place whenever people are available to observe, and teachers not having problems are as likely to have an observer as those experiencing problems. Mention was made of the mission leader sitting in on classes, academics from universities, people from model C schools wanting to observe interaction in a multi-cultural school etc. Asked about procedures or processes within the school that assist teachers to develop their own expertise, this teacher noted the link between the primary and high school in the matter of teacher development: "(we were asked) to come with ideas about maps...for the smaller children...we shared with them what we have learnt and even last year there were many teachers (from the junior school) who could even lead other teachers" Interview 4:38).

The principal noted the same point in a subsequent discussion: "The high school might say this problem is arising, and this thing needs to be rectified earlier...We try to have a sort of uniformity so that the children know what is expected" (Interview 9:50).

> **Esther:** I have read a lot when I have found that there are certain ways or methods that I lack. But I have received so much advice and help from other teachers and my principal and even people who are not teachers, but who have a deep knowledge of the child and maybe the subject as well...I have asked the principal and the senior teacher to assist me by listening and then giving advice (Interview 12:58).
>
> **Anneli:** I haven't been here very long, and it is my first experience in teaching, but to me its a special privilege that we have to be able to go to the principal and other teachers and they will always be there to help one (Interview: 14:61).

Asked about how they would go about solving problem cases or situations in the classroom, teachers invariably mentioned their sense of freedom in asking for help from the principal or more experienced teachers (Susan): "I will ask the Lord to help me go to the right person... I have never had a problem yet that the principal or vice principal or one of the school board members could not give some clarity on" (Interview 15:62). One teacher also made mention of assistance through subject meetings, and through meetings with other schools held in connection with the teaching of her subject (Afrikaans) in which she had a sense of support:

> **Dana:** I feel courses are terribly important...there is a lack of courses. Not enough opportunity, not enough (available) courses for the teachers to be taught and to start implement(ation)...Teachers must stay in touch. (Here) we are fortunate in that we've got more contact other than from eight to quarter past two...because we are in the same locality, most of us, and we hear this one talking about a lesson... We got another thing this year we are going to implement, where a teacher has a certain lesson, and she presents it to the staff. "M" is going to do one on group lessons...its her speciality. We've got a lot of meetings...where its so beneficial...that's the more formal side of it. We get down, we talk about things, new suggestions are brought forward. We decide all the pupils in the school are going to do it like this; we have set procedures...Its's tremendous (Interview 8:47).

4.6.4. Perceptions about Teacher Interaction and Colleagueship

Several teachers commented on the value of teacher interaction at the school: (Loretta) "that's what is lovely, we really work together, we share ideas, but we try to do the same thing for the classes" (Interview 4:39).

> **Delene:** ... there is a tremendous amount of interaction. What I've learnt, I've learnt from colleagues. I'm not a qualified teacher, I'm a nurse. Whenever I've got a question I just go to one of them...they just open up, there's nothing they keep from you. They're willing to share everything with you because we all know we have the same goal (Interview 5:41).
>
> **Marius:** We teachers help one another, we discuss things together and then the school has helped me in this that they have gone out of their way to make it possible for me to go to in-service courses which have been of invaluable help. I don't know how I would have coped without that.. Every time it came at the right moment (Interview 11:57).

This teacher added that he felt free to approach the principal to discuss problems, and that on occasion

she had come on her own to offer advice. Asked how the school's system of teacher development differed from what she experienced in state high schools, Dana linked teacher development and the quality of interaction between teachers on both a formal and informal basis:

> In quality its different...in the informal side it is far more intensive than in other schools...even though we are striving to be perfect, we are striving together- there's not this one against the other one...and that's the big thing...I don't mind if somebody does something. Maybe they take my idea, and they even do it better than I did it. And I don't mind,. You see I'm not trying to compete in a different way. We've got a common aim, and we've got a Christian basis, and love covers (a multitude of) differences (Interview 8:47).

This teacher indicated that in this "noncompetitive" environment teacher distinctiveness and individuality are still preserved. Asked whether her own situation at the school is restrictive or whether she is free to learn, develop and grow, she said "There is a working together and yet there is so much freedom to do what...you can come with your idea, you can do your idea, even if nobody else...you don't even have to ask. You can just do your idea" (Interview 8:48). The same teacher indicated that both the principal and outside subject advisors had sat in on her lessons and that other teachers have come into her Maths class to teach a lesson for her, and still others to re-teach lessons for her, so that she "could see another approach". She also mentioned teachers from the Cape who assisted her. These individuals sat in on all her lessons and assisted her with preparation. Albi also indicated that this development operated on two levels and identified a connection between teacher development and quality teacher interaction:

> **Albi:** There are two specific categories here. The first is discussing your experiences, or problems with other teachers, and then the other thing that we, not on a regular basis, a service as such and then the Word (of God) is used as the basis to guide teachers into the direction a Christian teachers should take...its been extremely valuable to me....(later) One is afforded an opportunity to reflect on again on your motivation for being a teacher at this school, and then for the teachers to be in unity and Christian love. These three aspects come out very strongly in these meetings (Interview 13:59).

Several important points emerge out of these interviews which indicate something about the teaching process generally at DSS:

(1) Teachers are highly motivated and see teaching as an extension of their spiritual life. A common ideal unites these teachers.

(2) There is a highly developed, although informal support network among teachers and other support persons and group, assisting teachers personally and professionally.

(3) There are open channels of communication both up and down the hierarchy of school board, Principal, Vice Principal, experienced and novice teachers and even pupils. Apparently adequate relationships have been established between the DET and the school (although there have been difficulties here).

(4) Lack of internecine competitiveness revolving around status or remuneration was not detected.

(5) Encouragement of teachers to qualify themselves further negates any idea that these teachers are out of contact with South African training requirements generally.

4.6.5. Summary - Appraisal Variables

Part six dealt with internal teacher-assessment structures at DSS. This was not intended to be an explicit self-evaluation exercise conducted by the actors at the school. The researcher interviewed several teachers, administrators and support participants, with the intention of understanding their perceptions of effective teaching, teachers and schooling. The study describes the perceptions of some of the stake-holders at DSS concerning education, teacher training and qualification, teacher development, and teachers - with respect to their training, qualifications, development, interaction and colleagueship. Generally speaking what was remarkable in this study was the teachers' perceived benefits that are obviously derived from teachers "living, working and praying" together. The informal support system appears highly efficient and effective. Teachers are happy, fulfilled and stretched to their capacity. Although poorly paid by DET standards, attempts to draw teachers into the inadequacies of this failed. Apparently rewards are more attractive in other aspects of this experience.

4.6.6. Conclusion

Teachers are highly motivated at DSS and are united by a common goal that is linked to an understanding of their individual spiritual mission in life. The fact that this school is situated in a vibrant community life means that a highly developed but informal support network exists for the support of teachers (personally), the teaching process, and the development of the school. Open channels of communication up and down the hierarchy of school board, Principal, Vice Principal, experienced and novice teachers and pupils means that this is a strong organisation that is effectively catering for both the needs of its individual members, and the community as a whole. Leadership qualities evident in those having responsibility indicate strong and decisive management of all participants. Apparently a genuine lack of internecine competitiveness between teachers has developed because of the strongly developed sense of unity, and because of the lack of status recognition based on qualification, remuneration or status. Spirituality or expertise defined in terms of ability to produce good results is more likely to represent highly esteemed values enshrined in the concept of what makes an effective teacher. Their goal as a teaching body is professionalism not professionality.

4.7. INTERACTION VARIABLES

A central point of interest in this illuminative evaluation of DSS relates to interaction. In what follows, interaction on three levels was examined: that between races and cultures, non-verbal interaction between pupils and teaching media (or teaching aids), and verbal interaction between teachers and pupils. The purpose of this study was to explore the nature of "the mix" at DSS. Does the school reflect multi-racialism or could one speak of a multi-cultural context? What are output implications of this style of curriculum? What is the effect of teaching media on the teaching processes at the school? What are the power relations operating between students and teachers, and between teachers and administrators?

4.7.1. Cultural Interaction at DSS.

Central to the uniqueness of DSS is the integrated approach in respect of class or year progression. Pupils preparing to enter Class 1 at the school i.e. predominantly Zulu children, first enter what is called the English Class. Lead by an English first language speaker, this class of pre-schoolers is exposed to a year of English before entering Class 1. The researcher visited this class during field trip 02. The difficulty of introducing the Zulu child specifically to an English medium school was alluded to by a school board member:

> **Trevor:** ...its difficult to teach a Zulu child simply because the medium of teaching is not the child's mother tongue...For that reason we are trying to accommodate, or make it easier by introducing an English year and teaching a child before it gets to class 1 the basics of English, or at least to be able to understand a little English and be able to communicate in English...Before Bantu Education was introduced the children were taught to speak English from Class 1 and that was a profound advantage on the present system where many children start receiving instruction ideally in standard 3, but eventually it ends up in Std 6, and then they are taught by teachers who aren't competent in the language (Interview 2:36).

Future study of this school could meaningfully examine the impact of this "English year" at pre-school level. The question of whether or not black languages are thereby being devalued in situations such as this, could be investigated. In some ways this is unique in that language transfer, mother-tongue to English is being introduced very early. Some form of intervention study could examine the consequences of this. Although the English Class was made up only of Zulu children, the researcher was aware of several Afrikaans and German families who, wishing to send their children to DSS, have had to make sure their children were ready for instruction in the medium of English. The entire mission context was found to be a rich milieu for language learning. Children are brought up in multi-lingual homes, attend services which are regularly translated into several African

and European languages, and where there is emphasis on cross-cultural communication. Asked about the cultural differences that influence the teaching of children in a multiracial environment, the board member mentioned above said: "A Zulu child is different from a white, English, German, Afrikaans or whatever nation...and we teach our teachers...I don't think its a problem to teach a Zulu child at all. If you're a Christian and you know what the different cultures are, it shouldn't be a problem at all". One of the Biology teachers also commented on the distinctiveness of culture and the impact this has on the school:

> **Carol:** Between black and white children, there are marked cultural differences. Just in the way they have been brought up, some things are totally opposite to the way a white child has been brought up...One learns to respect the differences. If a black child feels that that's respect (not looking at adults) (he'll) do it like that. Because we know their culture, we learn to understand them. The main thing is to understand each other; let each one do what and how they have been brought up - but there must be understanding between us...If you misinterpret something...it can cause a lot of conflict (Interview 6:42).

The vice principal clarified the rôle of the teacher and this school in the process of intercultural interaction. She was asked whether the "key" was "blending", or the acceptance of differences:

> **Vice principal:** ...it is something we ourselves have been learning throughout our time in the school. I feel God is the centre and if you bring each culture to the Lord and meet one another across that, the differences somehow fall away. There definitely are differences and nothing can ever change that. If you lean on the Lord, somehow you don't notice...because culture is no longer the burning issue. There's a lot of give and take (Interview 9:53).

The principal took this further:

> **Principal:** ...many of us who grew up at a time when there was a strong black/white situation notice it. To our children that doesn't even relate- they don't notice, it's non-existent, because with these children they'll be friends at school. Our children will sleep with them, they come in the holidays. In the holidays they may go home with them and sleep in their homes. To try to understand that there is a clash between black and white (cultures) is difficult for them to understand (Interview 9:54).

But clearly in no sense is the learning milieu a problem-free one. Teachers, pupils and mission workers strive to understand one another according to the context of their Christian beliefs. At least one school directive reflects the fact that the school is not immune from the typical problems of multi-racial schooling: "Prefects should discourage other pupils laughing at someone's attempt at speaking a second language and stop people saying "this 'black boy' or 'white boy'" (Prefect Aims: 1991). Apart from the complexities of inter-cultural exchange taking place within the classroom and general school context, nonverbal communication within the classroom is enhanced through the use of teaching aids. Insight into this area of teaching at DSS will provide the required background to the analysis of FIAC readings presented in the final section of this chapter.

4.7.2. The Use of Teaching Aids

In question 3.5 ("Tick the block that ...best describes teaching methods...") of Questionnaire 02, respondents were requested to identify "teaching methods" used by teachers. This should have read "teaching aids". Three subsections of this question examined the use of teaching aids in the three subject areas being considered in this research: Sciences, Languages and Social Sciences. In the area of Biology and Physical (General) Science, **Table 60:15** indicates that pupils commonly listed use of the chalkboard (1), and the textbook (7) as being frequently used, (83% and 78% respectively). The table indicates that a variety of other aids and apparatus were frequently used in this subject area: testubes 44%; gas 40%; litmus paper and wall charts 35%; videos 31% and the circuitboard 32%. Indications were that a fair amount of demonstration accompanied Science teaching at this school. The pupils' use of category 1 (frequently) is presented in **Figure 26:203.** Indications that the teachers of languages made use of a variety of teaching resources are evident from **Table 61:16**. Among the more commonly used aids according to pupils responding to Questionnaire 02, in the area of language teaching are the following: notes (81%); the chalkboard (77%); videos (50%) the Bible and speeches (44%); wallcharts (41%); pictures and the OHP (38%). games, drama and debate were also identified as having been used in these classes. In the area of Social Sciences, **Table 62:16** reflects the use of a variety of teaching aids. Pupils identified the following, in rank order, as frequently used in the teaching of the Social Sciences at DSS: textbook (68%); the chalkboard (67%); printed notes (61%); Maps (54%); wallcharts (43%); videos (40%). Examination of the three tables above indicates that there are certain teaching aids that are commonly used in each subject area examined. This is reflected in **Table 63** below.

Table 63 : Commonly used Teaching Aids at DSS

	Languages	S/Sciences	Sciences
Chalkboard	77	67	86
Textbooks	27	68	78
Printed Notes	81	61	*
Videos	50	40	32
Wallcharts	41	43	36
OHP	38	*	27

Apparently of the three subject groups, Sciences make more use of the conventional chalkboard and textbook approach. (Mathematics was not included with the Sciences in this questionnaire.) In general a good variety of teaching aids are used, although Biology and Physical Science seem to make less

use of teaching aids than the other subject areas.

4.7.3. Summary - Cultural and Teaching Media Interaction Variables

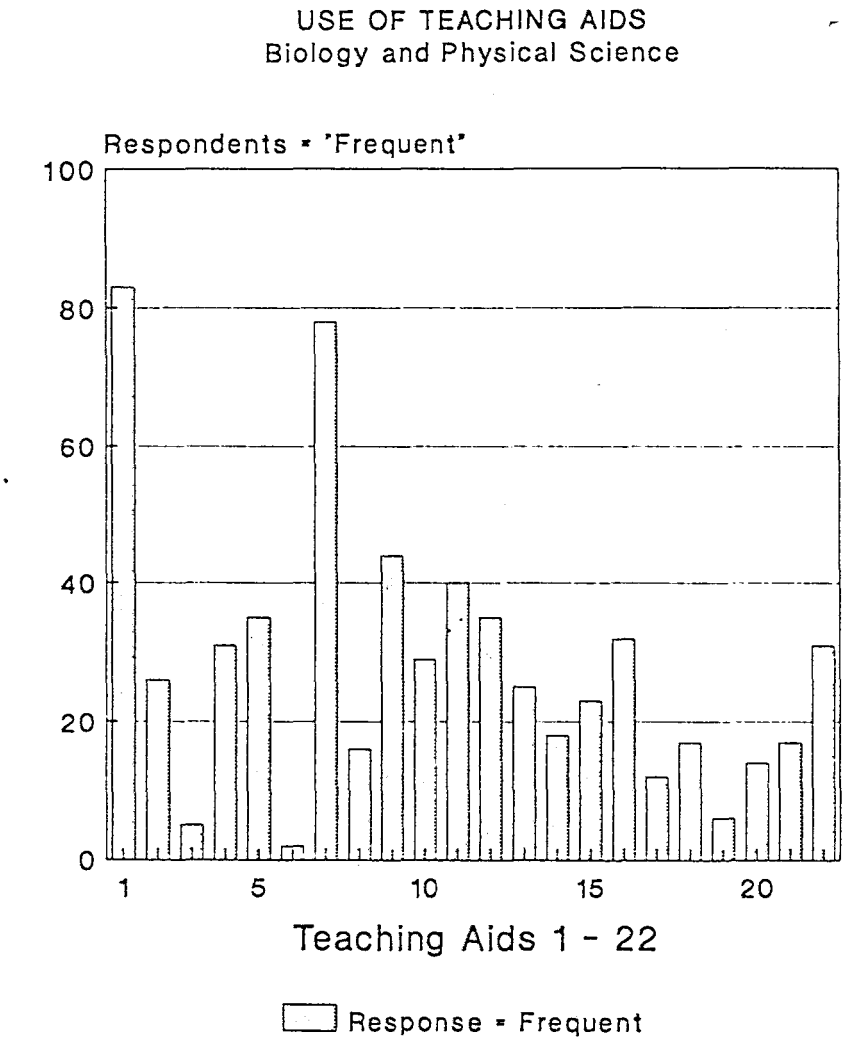
Section 7 of the study in the present chapter has focused on the quality and trends of non-verbal classroom interaction at DSS. Specifically aspects of inter-racial and intercultural interaction were brought into focus. The nature of inter-race and inter-cultural relations at the school became more identifiable. The question of the sense in which DSS can be considered to have a non-racial basis, can now be more easily assessed.

Use of teaching aids in DSS classrooms was examined by subject group, and findings ranked according to teaching aids use. Nothing particularly remarkable is evident in the fact that the chalkboard and textbooks are used extensively in all subject groups; although findings are that Sciences make more use of these than the other groups; and they make less use of other teaching aids.

4.7.4. Conclusion

The most basic interaction taking place at DSS is one between groups representing different backgrounds and cultures. The majority of teachers are Afrikaans speaking; English and Zulu speakers make up about 48% of the teaching body. Over 80% of the pupils enrolled at DSS in 1991 were Zulu speaking, the remainder being Afrikaans or English speaking. Within these last two groups are children from the Coloured and Indian communities. The racial unity evident at the mission has influenced the practical wisdom informing the school as it manages to balance the different needs represented by the dominant Zulu and minority White, Coloured and Indian pupils at the school. Evidence suggests that this unity is something that has to be maintained and nurtured; it is not a natural occurrence. On another level, interaction at DSS involves the use of teaching aids. Apparently the conventional chalkboard, textbook and printed notes are used extensively at this school, to varying extents in each of the three subject areas explored. The school is privileged in comparison with most black schools having use of video, OHP and other electronic aids.

Figure 26



Source : Question 3.5.1
Questionnaire 02 Sept 1991

4.7.5. Verbal Interaction Variables

An in depth analysis of research done inside the classrooms on verbal interaction, using FIAC at DSS is now presented. Before this is done a comparison of FIAC distribution between DSS, the Model B single sex school (at which Field Trip 01 was undertaken) and the tertiary level institution (where the training period was conducted) is given. This is done in **Table 64**, below.

Table 64 : Comparison of Categories 1-10

Tertiary Institution						Model B Institution				
Cat	Tot	%	%TT	%PT	%	TOT	%	%TT	%PT	%
1	25	.189	.273			43	.711	1.17		
2	157	1.19	1.72			124	2.05	3.36		
3	682	5.16	7.46			449	7.43	12.2		
4	2514	19.0	27.5			688	11.4	18.7		
5	5095	38.5	55.7			1353	22.4	36.7		
6	620	4.69	6.78			989	16.4	26.8		
7	51	.386	.558			41	.678	1.11		
8	1742	13.2		98.31		1678	27.7		86.63	
9	30	.227		1.693		257	4.28		13.37	
10	2306	17.4			17.4	423	7.00			7.00
	13222	100	69.2	13.4	17.4	6074	100	61.0	32.03	7.00

"TT" = Teacher Talk; "PT" = Pupil Talk.

Table 64 cont : Comparison of Categories 1-10 Domino Servite School

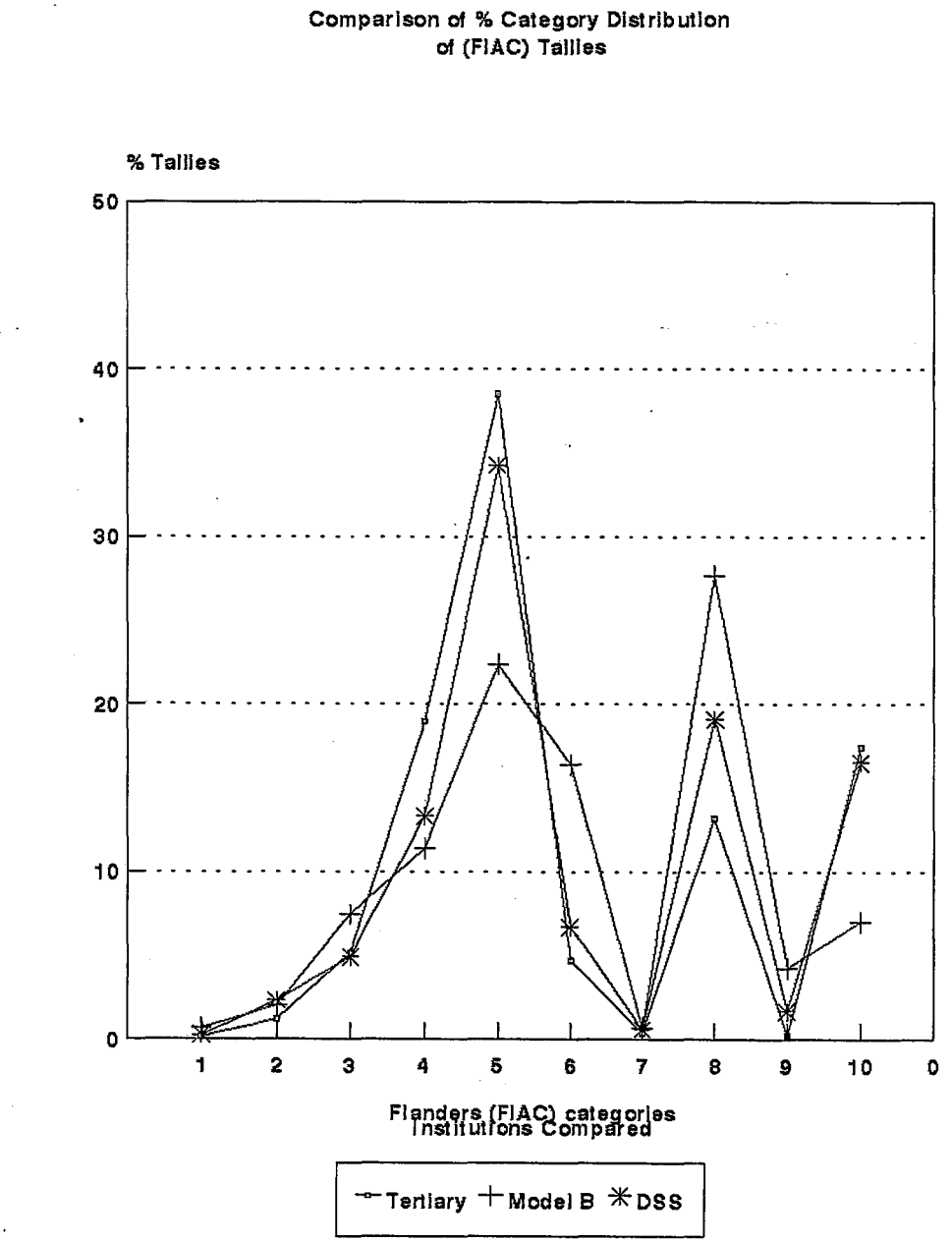
Cat	Tot	%	%TT	%PT	%
1	28	.293	.467		
2	223	2.33	3.72		
3	472	4.93	7.88		
4	1275	13.3	21.3		
5	3291	34.4	54.9		
6	642	6.71	10.7		
7	60	.627	1.00		

Table 64 cont : Comparison of Categories 1-10 Domino Servite School					
8	1830	19.1		91.68	
9	166	1.74		8.317	
10	1578	16.5			16.5
	9565	100	62.6	20.87	16.5

This study enabled the researcher to compare such broad areas as the use of teacher talk (categories 1 - 7) in proportion to pupil response (categories 8 and 9) and silence or confusion (category 10). It is important to bear in mind, however, that within this comparison a white (English medium) model B single sex school is being compared with a black (Zulu) private, co-educational, rural school. The incongruity of the comparison is increased by referring to the tertiary level institution. The point of the study is merely to make comparisons between observers' use of categories in three distinct experiences, and to examine the category distribution, and to establish whether or not differences were discovered between the three. The comparison reflects something of the teaching styles in the three situations. A comparison of categories 1-7 (p 209), shows that the highest use of teacher talk (categories 1-7) was, as could be expected, in the tertiary institution, (69.3%). The model B school used the least (60.8%) teacher talk, and DSS fell between the two with 62.6%. When comparing percentages of pupil talk, (categories 8 & 9), the study reveals that the model B school experienced the most pupil talk (32.2%), the tertiary institution the least (13.4%), and again DSS fell between the two (20.9%). Since the tertiary institution was a lecturing situation, this is not surprising.

The circumstances under which observers entered the model B school need to be borne in mind at this point. The model B school was entering a period of examinations, and the observation fell on a day in which teachers were preparing pupils for examinations. Pupils may have been more motivated than usual to ask questions and participate in the lesson. The situation could conceivably have been charged with an unusual willingness, on the part of pupils, to participate in lessons. The high degree of pupil response at this school could reflect the fact that an English first language institution is being compared with an English second language situation. The results of **Table 64** giving a summary of the category distribution in the three institutions is illustrated by **Figure 27:206. Appendix 3.8.3:77 to 3.8.5:79** contains the tally scores of all lessons during the training period, reliability test period and observation period at DSS. These tables form the basis of the study in the present section of this chapter.

Figure 27


Comparison of % Category Distribution
of (FIAC) Tallies
% Tallies
50
40
30
20
10
0
1
2
3
4
5
6
7
8
9
10
0
Flanders (FIAC) categories
Institutions Compared
Tertiary
Model B
DSS
Tertiary Institution, Model B
Same-sex school and Domino Servite

4.7.6. Interaction Analysis by Subject.

In attempting to illuminate and understand the trends of spoken interaction at DSS, there is some value in examining FIAC distribution according to subject within the school. **Table 65** below presents percentage proportions of teacher talk (TT), pupil talk (PT) and silence or confusion (SC) for each of the three subject areas under consideration. The indirect/direct ratio (ID) and revised indirect/direct ratio (RID) is also given according to subject. The relative number of indirect and direct teacher statements is found by dividing the sum of columns 1,2,3 and 4 (**Appendix 3.8.3:77 to 3.8.5:79**) by the sum of tallies in columns 5,6, and 7. This gives the ratio of indirect to direct teacher statements. An ID of 1.0 means that for every indirect statement made, there was one direct statement. A Revised Ratio (RID) is used to find the kind of emphasis given to motivation and control in a specific classroom. Total tallies in column 1,2 and 3 are divided by the number of tallies in 6 and 7 to find the revised ratio. Since categories 1,2,3,6 and 7 are concerned with motivation and control and less with presentation of subject matter, the ratio eliminates the effects of categories 4 and 5 (questioning and lecturing) and indicates whether a teacher is "direct" or "indirect" in his approach to motivation and control.

The readings in **Table 65** represent averages for the three subject areas observed, in all three institutions. The mean according to the subject group is given so that the three institutions can be compared against this group average.

Table 65 : Interaction Analysis by Subject

Field	%TT	%PT	%SC	%ID	%IRD
1. LANGUAGES					
DSS	52.9	25.4	21.8	0.43	1.03
Model B	34.0	53.6	12.3	1.95	2.31
Tertiary	61.2	15.8	23	1.27	1.64
Mean	49.3	31.6	19.0	1.22	1.66
2. SOCIAL SCIENCES					
DSS	69.6	19.8	10.6	0.41	1.43
Model B	74.9	20.3	4.72	0.34	0.35
Tertiary	77.0	21.1	10.9	0.57	3.57
Mean	73.8	17.4	8.74	1.78	1.78
3. SCIENCES					
DSS	60.0	14.8	14.0	1.0	1.79

Table 65 : Interaction Analysis by Subject					
Model B	85.9	13.1	0.97	0.44	1.94
Tertiary	72.8	10.3	16.8	0.80	3.26
Mean	72.9	12.7	10.59	0.74	2.33

4.7.6.1. Languages

As would be expected language lessons in all three institutions reflect both the institution type and the difference expected between first and second language speakers. Model B, and English first language (single sex : female) school, in a middle class (predominantly white) suburb, reflects the least amount of teacher talk, (34.0%) the highest level of pupil talk (53.6%) and the least amount of silence or confusion (12.3%). This reflects something of an ideal language teaching situation where pupils are doing much of the talking, and are talking more than the teacher is. The ID ratio (1.95:1) indicates that as a group, teachers at the model B school made more indirect statements than direct. The RID ratio (2.31:1) indicates that this group is more indirect in their approach to motivation and control.

Domino Servite School reflects, in the area of language teaching, that roughly half the lesson is teacher talk (52.9%); a quarter pupil talk (25.4%) and almost a quarter (21.8%) silence or confusion. The ID ratio (0.43:1) indicates that as a group language teachers at DSS made more direct statements than indirect statements in their classrooms. The RID ratio for language teaching at DSS (1.03:1) indicates that as a group, these teachers are almost equally presented as being direct as indirect in their approach to motivation and control in the classroom.

The percentage proportions for the tertiary institution reflect a typical lecture situation with considerably more teacher talk (61.2%), less pupil talk (12.8%) and more silence or confusion (23.0%). Pupil talk would be expected to be less in ESL situations (DSS and Tertiary) than in a first language institution. The ID ratio at the tertiary institution (1.27:1) indicates that more indirect statements than direct were made. The RID ratio (1.64:1) indicates that as a group, language teachers at this institution tended to be more indirect in their approach to motivation and control in the classroom. Domino Servite teachers, in the language teaching area, fall below the (1.66) mean and are more "direct" in teaching style. Closer attention given to analysis of percentage category distribution of teacher talk warrants attention to **Table 66** below:

Table 66 : % Teacher Talk (TT) in Each Category							
Field	**%TT1**	**%TT2**	**%TT3**	**%TT4**	**%TT5**	**%TT6**	**%TT7**
1. LANGUAGES							
1	0.10	4.86	0	23.4	63.9	6.52	1.18
2	1.45	9.29	18.8	27.4	8.91	32.5	1.66
3	0.52	3.09	8.33	34.4	41.4	11.7	0.65
Mean	0.69	5.74	9.04	28.4	38.1	16.9	1.16
2. SOCIAL SCIENCES							
1	0.13	3.94	1.88	21.1	62.7	9.26	0.99
2	1.08	1.09	8.72	12.8	33.0	42.7	0.56
3	0.07	0.72	6.43	24.2	64.5	3.6	0.46
Mean	0.42	1.92	5.67	19.4	53.4	18.5	0.67
3. SCIENCES							
1	1.08	2.65	18.4	18.2	31.0	16.8	0.77
2	1.29	1.41	10.1	17.8	61.7	6.34	1.41
3	0.37	2.16	9.37	28.2	54.7	4.46	0.67
Mean	0.91	1.74	12.6	21.4	49.1	9.20	0.95
1 = DSS; 2 = Model B; 3 = Tertiary.							

It will be remembered that the categories under examination represent the following:

Cat	Explanation
1	Accepts feeling
2	Makes use of praise or encouragement
3	Accepts or uses pupil ideas
4	Asks questions
5	Lectures
6	Gives directions or instructions
7	Criticises or justifies authority

This table examines the proportional percent of teacher talk (TT) within each category (1-7), the sum of which represents the total percentage proportion of teacher talk of subject groups, in three

institutions. According to **Table 66** above, DSS language teachers lectured far more than did their counterparts, since 63.9% of all recorded teacher talk was to be found in category 5. The Model B school reflects that only 8.91% is in category 5, considerably below the group mean for all three institutions of 38.1%. Categories 1 and 3 in respect of DSS are considerably less than the group mean, confirming that of the three institutions, teachers at DSS were more direct than their counterparts. This is also reflected in a comparison of the ID and RID ratios, in **Table 65** (above). Model B teachers seem to offer more praise than both ESL institutions.

4.7.6.2. Social Sciences

In the area of the Social Sciences, **Table 65** indicates that DSS teachers in this subject area spoke less (69.6%) than their peers at both the model B and the tertiary institutions, who were above the mean (73.8%) for the group. Pupils in both Model B and DSS spoke for about 20% of the lesson, although DSS classrooms experienced more silence or confusion (10.6%). In the area of Social Science teaching, those teachers at the tertiary level institution made use of more indirect control and motivation in their classrooms (RID 3.57:1). Reference to **Table 65** above, shows that in the subject areas included in Social Sciences, teachers used category 5 for over 60% of teacher talk in both ESL institutions. The Model B school teachers were well below the group mean of 53.14% for this group of subjects, but well above the mean (18.5%) for category 6, giving directions. More questions (category 4) were asked at the ESL institutions than at the model B school, in this subject area.

4.7.6.3. Science Teaching

In the area of Science teaching, including Mathematics, DSS teachers spoke significantly less (60.0) than their counterparts in the other institutions, whose contribution to the spoken proportion of lessons were greater. Interestingly, the model B Science teachers spoke to the extent of 85% of the lesson. DSS pupils also spoke more (14.8%) than their counterparts, and the level of silence or confusion was 14.0%; some 2.8% lower than at the tertiary institution. Indications from **Table 65** above, are that DSS Science teachers used significantly less (31.0%) category 5 than did their counterparts (61.7% and 54.7%). Similarly DSS used more category 6 (16.8%) and is above the mean of 9.20% in this subject area. More teacher talk was found in category 2 (encouragement and praise) than in the other institutions; and teachers at DSS also tended to include more pupil ideas than in the other two comparisons.

4.7.6.4. Subject Averages and Group Averages Compared

An interesting study is made by comparing the group averages in the areas examined in subject teaching in the three institutions examined above, with the overall group averages for all three subject areas in all three institutions. Group averages for all three subjects and institutions, is given in **Table 67** below.

Table 67 : Group Averages by Institution					
Field	TT	PT	SC	ID	RID
DSS	62.6	20.9	16.5	0.67	1.47
Model B	60.8	32.2	7.02	1.01	1.46
Tertiary	69.3	13.4	17.3	0.92	2.66
Mean	65.3	20.5	12.8	0.80	1.92

Indications are that taken as a whole teachers in the Model B school speak less (60.8) than their counterparts, although DSS teacher talk averaged at 62.6% of all interaction. DSS pupils contribute less (20.9%) than their first language counterparts in the Model B school (32.2%), but considerably more than their ESL peers at the tertiary institution (13.4%). They are, however, exposed to almost as much silence (or confusion) (16,5%) as their peers at the tertiary institution (17,3%). The relative proportions of tallies recorded in categories 8,9 and 10, for the three institutions, are displayed in **Figure 28:212.**

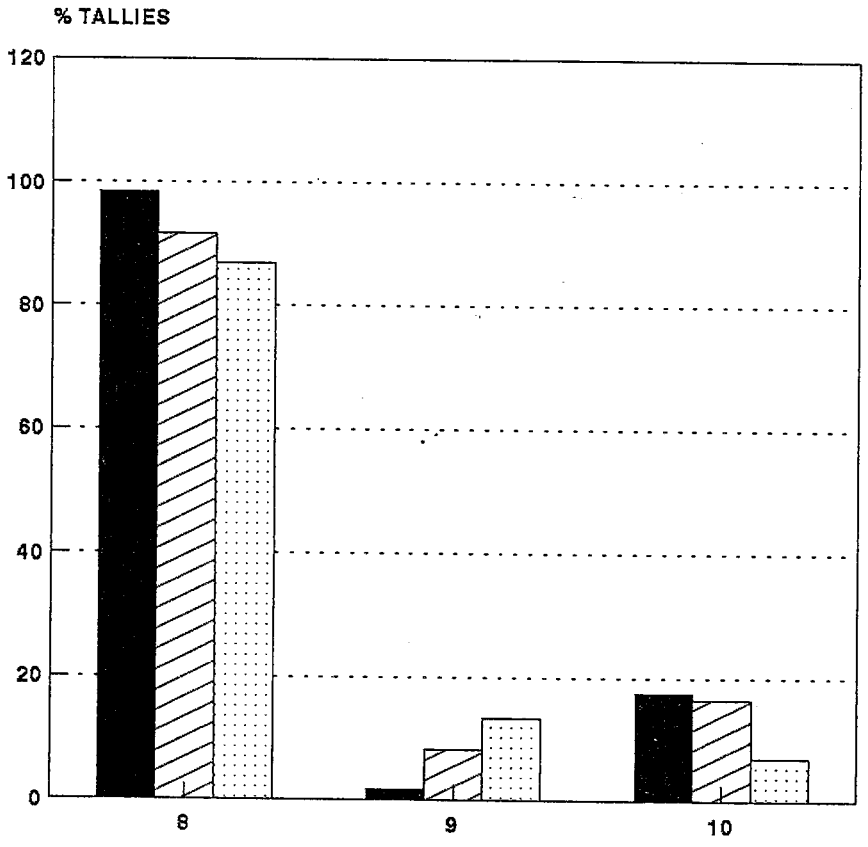
Teachers in all three institution make more indirect statements than direct, and all three of them, as indicated by the RID ratio, are more inclined towards indirect motivation and control. In the case of the tertiary institution, as can be expected, teachers were considerably more "indirect". Model B and DSS teachers have roughly the same IRD ratio indicating similar inclinations to motivation and control. It is important to bear in mind, however, the wide spectrum, within the various subjects, this study has indicated.

4.7.7. Comparison of Category Distribution DSS (by subject)

Table 68 below indicates the proportional percent distribution of FIAC according to subject, within DSS. In this table specific subject trends within the school become apparent.

Figure 28

COMPARATIVE ANALYSIS OF % PUPIL TALK IN CATEGORIES 8 & 9 AND % OF SILENCE OR CONFUSION



TERTIARY	98.31	1.693	17.44
DSS	91.68	8.317	16.5
MODEL B	86.93	13.37	7.02

CATEGORIES 8,9 & 10

TERTIARY DSS MODEL B

TERTIARY INSTITUTION, MODEL B SCHOOL AND DOMINO SERVITE SCHOOL

Table 68 : Subject Comparison FIAC : DSS				
Cat	% Lang	% Soc Sc	% Sc	Tot Cat
1	0.057	0.71	0.753	28
2	2.36	2.57	2.07	223
3	0	1.39	13.6	472
4	12	14.5	13.8	1275
5	34.8	44.7	24.7	3291
6	3.03	5.32	12	642
7	0.667	0.607	0.596	60
8	25	19.3	12.2	1830
9	0.334	0.357	4.42	166
10	21.8	10.5	15.2	1578
	100	110	100	
	3597	2780	3188	9565

Of importance is the fact that Science and Mathematics teaching reflects a remarkably different pattern when compared with language and Social Science teaching at DSS. Use of category 3 teacher talk (acceptance and or use of pupil ideas) is higher than the other two subject areas (13.6%). **Table 66:209** indicates that category 3 represents 18.4% of teacher talk for the Mathematics group at DSS. Mathematics and Science teachers were reflected in the FIAC analysis as having only 31% of tallies in category 5 (lecturing). They therefore lecture considerably less than their counterparts in the same subject areas. **Table 66:209** indicates that this represents 31% of all teacher talk, again considerably less than the mean (49.1%) for the three institutions compared. Tallies in category 6 (directions of instructions) were significantly higher in this subject area at DSS; 12% of this total numer of tallies being in this category. **Table 65:207-8** indicates this is 16.8% of all teacher talk, and more than double the number used by the Model B school, and treble the amount used at the tertiary institution (4.46%). Category 8 (pupil talk- response) is lower in the case of Science teaching at DSS, although almost the same proportion of tallies were recorded in category 4 (questioning) as the other subjects. Category 9 (pupil talk - initiated) was higher in Mathematics teaching at DSS, reflecting 4.52% of FAC scores. **Appendix 3.6:73** displays the proportional percentage distribution of FIAC scores within DSS.

4.7.8. Summary - Verbal Interaction Variables

Section seven dealt with the quality and trends of verbal interaction in DSS classrooms. This study examined FIAC proportional distribution in subject group areas, within the DSS classroom. An added dimension to this study was provided by subject comparisons in each of the three institutions. In language teaching Model B reflects a high proportion of pupil talk (53.6%) and the least amount of silence or confusion (12.3%) portraying something of the ideal (first) language teaching scenario. Domino Servite School indicated that as a group roughly half of lessons were teacher talk, a quarter pupil talk and the final quarter silence or confusion. This distribution probably represents a reasonably high proportion of pupil talk for a predominantly second language situation. The tertiary institution was beneath this, indicating that lessons (lectures) were comparatively far more teacher talk, and less pupil talk than the other situations. Final comparisons of FIAC proportions per category indicated that Sciences and Mathematics used category 5 (lecture) the least (24.7%), gave more directions (category 6) but experienced less pupil talk (in both categories 8 and 9) than the other subject groups. As indicated above, DSS's 25% pupil talk in languages probably represents a reasonably high proportion for an ESL situation.

4.7.9. Conclusion

The fact that in the area of languages, DSS teachers speak for approximately half of the lesson time, and that pupils talk for roughly one half of the remaining time, probably indicates a high proportion of pupil talk for a second language situation. This may be because of the generally relaxed atmosphere cultivated by this school and language teachers in particular. The fact that DSS has fewer pupils in classes may also contribute to this. Verbal interaction in the DSS classroom reveals that in the area of Mathematics, DSS teachers are less inclined to lecture. They give more instructions than their counterparts either at DSS or at the other institutions to which this school was compared. Apart from these two aspects, spoken interaction at DSS does not reveal any pattern differing from those in the other institutions.

4.8. CHAPTER SUMMARY AND CONCLUSION

Chapter Four has attempted to illuminate five domains that serve as indicators capable of giving a fair degree of illumination as to the nature and functioning of DSS. The intention was to examine internal factors which contribute to the school's organisational efficiency or otherwise. These five domains

were: (1) institutional variables, (2) organisational variables; (3) teaching variables; (4) appraisal variables, and (5) interaction variables. Institutional variables considered the provision, activity and influence of schooling at DSS, with the intention of defining the specific institution-type operating in this instance. Organisational variables were examined with reference to the principles of preservation, maintenance and propagation evident in the organisation's efficiency strategies. Four areas were examined in attempting to illuminate the way in which this institution organises itself: (1) cost efficiency; (2) academic efficiency; (3) beneficiary efficiency; and (4) participatory efficiency. Teaching variables, examined through classroom research and Clinical Supervision procedures, attempted to illuminate the quality of teaching at DSS, and the ways in which this contributed to organisational efficiency at the school. Appraisal variables sought to expose perceptions about teaching, teacher-training and appraisal from the perspective of several rôle players in the institution. Interaction variables took note of interaction on three levels: inter-racial or cultural interaction, interaction between pupils and teaching media (aids) and verbal interaction between teachers and pupils.

This chapter has concentrated on the internal workings of DSS. Given that the institution declares itself private, the school has located itself, largely through forces beyond its control during the apartheid era, within a questionable curriculum tradition: that of the former Department of Education and Training. The school follows a traditional formal curriculum which is supported by a well resourced informal curriculum with direct connections to missionary ideology. Several important characteristics or emphases are evident from this analysis. The school places considerable emphasis on achievement, evidenced in its commitment to a highly competitive sporting, academic and cultural activities. This in turn perhaps translates into an emphasis on the education of the individual. Beyond their own perspective of education in a 'spiritual' context, teachers at DSS seem to give little thought to the impact of their practice in terms of the immediate, local community which has no affiliation to the denomination. Whether or not these factors restrict the effectiveness of the school will be examined in Chapters Five, Six and Seven.

Any sense in which the school can be described as having a "hidden" curriculum, should become apparent as the next chapter offers a critique of some of the aspects of DSS curriculum evident in the present chapter.

CHAPTER FIVE
EXTERNAL REFERENTS : (1) THE SPATIAL CONTEXT

5.1. Introduction

In Chapter Five external referents will be examined in an attempt to understand and evaluate the formal curriculum evident at DSS. This Chapter is the first of three examining DSS in various contexts, viz: (1) the spatial context (2) the intra-relational context and (3) the inter-relational context. The intention in Chapters Five, Six and Seven, is to explore factors external to the school which impinge on effectiveness variables operating in relation to this institution. This is attempted by placing DSS in the broader South African and global perspective, which in turn requires a review and critique of relevant literature representative of both the local and international domains. In essence, the issue being dealt with in the following three sections is, "to what extent is DSS doing the right things?".

The important evaluative questions about to be raised relate to the formal, informal and hidden curriculum of the school. Each of the following Chapters tries to uncover the ideological issues relevant to a study of the school's curriculum. In Chapter Five, the emphasis is on the implications of the formal curriculum mode the school has adopted. Specifically, the Chapter concerns itself with whether DSS is a rural school or not. Chapter Six examines the informal curriculum by examining the nature of the school's intra-relations. Chapter Seven, tries to define the hidden curriculum evident in the school's self-declared private status. Three 'generic' questions form the basis of Chapters Five, Six and Seven.

5.1.1. Is DSS a 'rural' school?

The first, and central question that needs to be raised in the external evaluation of DSS, has to do with situation and location. In what sense is DSS a rural school? Does its rurality focus on spatial location, socio-economic catchment, curriculum orientation, or a combination of each? Whilst the school may be located in a rural area, is it in fact a rural school in terms of its clientele? Does the curriculum at DSS value, devalue or is it irrelevant to the spatial context of its physical location? What implications does funding have on the power relations and differentials evident both within the school and between the school and the broader community?

5.1.2. What are the ideological implications of the DSS curriculum?

Evaluation of DSS in respect of its intra-relational dynamics concerns itself with the issue of commonality and diversity. How has DSS curriculum responded to the diverse needs of the school's multi-racial clientele in respect of commonality and diversity? Is the curriculum striving for assimilation, amalgamation or 'openness' between stake-holders participating in the DSS experience? What is the rôle of language and ethnicity in the school? Where does the school fit in the multi-racial/multi-cultural/open society spectrum? What impact is the curriculum offered at DSS likely to have on the process of nation-building - surely a central tenet of the current South African educative process?

5.1.3. To what extent can DSS justify its 'private' existence?

How far does the DSS curriculum either entrench or dilute ethnic, cultural or ideological value systems incapable of enshrining equity in democratic South Africa? What implications does the school's funding have for curriculum design, evaluation and development? What contribution, if any, can a denominational religious school play in nation-building. Or more fundamentally, does private education have any place in the new dispensation? Whilst all of these questions have relevance in each of the following Chapters, each of the 'generical' questions forms the basis, in turn, of the following chapters.

5.2. SPATIAL CONTEXT

On a micro level, the study of DSS in its spatial context involves understanding the essential power relations that manifest themselves between the school (with its missionary context and heritage), its immediate surrounds, and the state - past and present. The study of DSS in spatial context will assist the macro issue of arriving at an understanding of the educational and developmental presuppositions evident in the school's organisation and *raison d'être.* This aspect of the external evaluation of DSS pays attention to national and international studies of development, rural education, alternative education and educational policy. The purpose of the study is also to indicate how far the particular formal curriculum construction available at this school, has relevance both for its immediate and national spatial context. This is determined by reviewing the curriculum alternatives outlined in available South African and international literature.

5.2.1. Rural for What and for Whom?

In his analysis of 'rural', Graaff (1992:1) distinguished between two applications of the word in the education context during the former dispensation. By 'rural' schools, was meant both farm schools located in white-owned commercial farming areas, and schools in homeland rural areas. In making this distinction, Graaff gives emphasis to the different histories, administration-policies and social dynamics attending each. The most profound distinction between these manifestations of educational rurality lay in the power-relations context with which each grappled. Farm schools and white farmers; bantustan schools and ruling tribal chiefs, led to these institutions operating and being defined differently. Graaff (1992:5) concludes that in the South African context 'rural' has to do with the way school buildings are financed as a shared responsibility of the community and the state. Poor communities are therefore further discriminated against. Beyond this, 'rural' refers to people's socio-economic background in agriculture, the fact that they are isolated, and their association with tribal authorities. Apart from the definitive aspects of Graaff's discussion, the need to avoid collapsing the terms 'rural', 'homeland' and 'self-governing states' in regard to education, becomes clear.

The study of rural education in the South African context requires careful analysis of the evolutionary path followed by the country's educational system. The following outline of indigenous/pre-colonial, colonial/missionary education is merely for orientation. It does not provide a detailed critique, for example, of the rôle of missionary education in colonial or apartheid South Africa. It does, however, offer a perspective that should orientate the reader wishing to contextualise Domino Servite School, itself a missionary institution.

5.2.2. Pre-Colonial/Indigenous and Colonial/Missionary Education

Hobsbawm (in Hobsbawm and Ranger 1983:13) clearly indicates the difficulty of distinguishing ancient tradition from 'invented tradition', but doing so, he says is relevant to "that comparatively recent historical innovation, the 'nation', with its associated phenomena: nationalism, the nation-state, national symbols, histories and the rest". It is from this point of view that the study of pre-colonial, colonial and missionary education is of interest. Just how much does South African education reflect indigenous African culture, and how far has it gone to impose a foreign, Euro-centric conception of education and practice of schooling?

Early missionaries to Africa would have been correct in their assumption that they were bringing education to the uneducated if education is to be equated with literacy and formal schooling only. But

Datta (1984:2) for example, cites evidence for the existence of customary education in pre-colonial Africa, and stresses that this system in fact survives today. Bray, Clarke and Stephens (1986:101) caution that generalisations cannot be made about indigenous education except about the philosophical and sociological foundations of these indigenous systems. Datta (1984: 2) lists the main aims of African customary education as first, the preservation of the cultural heritage of the extended family, clan and tribe; second, the adaptation of new members of the new generation to their physical environment; and third, explanation to the initiates of their own future and of that of their community.

The indigenous curriculum grew out of the physical and social environment, and both formal and informal methods of transmission were used. Legends, riddles and myths were used to explain culture, test judgement and explain the origin of man. Imaginative play formed part of informal education: boys staged mock battles and girls made dolls and cooked imaginary meals. In most traditional African societies formal education usually took the form of initiation ceremonies. Analysis of these according to Datta (1984:10) indicates that both the initiation ceremonies themselves, and pre- and post-initiation camps reveal a highly structured and formalised organisation. African Islamic education was also formalised. Apart from adolescent training, formal education existed for a number of other social categories: priests, blacksmiths, herbalists and drummers, in the form of a type of apprenticeship. Formal training in warfare was provided for warriors. Mzilikazi's (c1790-1868) military training system for warriors required their dedication for up to four years. Datta's (1984) study concludes that in traditional societies in Africa (apart from Islamic education) much stress was laid on informal education. Formal education for adolescents was highly structured, as was education for the social categories mentioned above. In comparison with modern education, traditional education was marked by limited specialised training. No distinct category of 'professional' teacher was established, and instruction was imparted through oral tradition. Instruction included little abstraction or theorisation, and religion, ethics and education were often superimposed. Because there was little cross-fertilization with other influences, traditional education was conservative in nature. Bray et al., (1986:101) make the point that while in fact the impression is that African societies in pre-colonial Africa were isolated and static, there was very fluid cultural and economic interaction between groups.

One important finding in this literature indicates that, in comparison with its Western counterpart, indigenous African education has been more community orientated. Bray (et al., 1986:110) comments that in indigenous education, competition between individuals is encouraged, "but not to the extent that individualism and introverted elitism are held in higher esteem than education for life in the community". This fact has important implications for the rôle African concepts of education can have

in developing modern Africa. It is these concepts that need to be considered in evaluating the curriculum offered at an institution such as DSS. Chapter Four has indicated that there is no place in the existing formal curriculum offered there for education likely to maintain or enhance traditional African culture, usually associated with a rural environment. Education at this school, rather than being orientated to the rural Afro-centric community, is geared towards the community of the church, the metropole and the formal education sector. But even so, the question arises of whether African people - inextricably involved in the modernisation process as they are - are any less 'African' because of that fact.

European education was introduced to Africa by Portuguese missionaries in the fifteenth century, but it was eighteenth century missionaries who really established Western education on the continent. From the time of the Portuguese, Christianity and education went together because the 3 R's were considered necessary for conversion to Christianity. Not only was education the corollary of Christianity however. Expansionist imperialism, with the defining of the world into developed and underdeveloped regions, was enmeshed in colonising and Christianising motives (Molteno in Kallaway 1986:46). Kallaway (1986:9), speaking of the South African context, comments that this process entailed cultural and ideological transformation in which schools were important agents.

Understanding the rôle of missionary education in the development of Africa is important from the point of view of understanding tribalism in the colonising process. Vail (1989:11) distinguishes three ways in which missionaries influenced the development of African history. First, missionaries were instrumental in providing cultural symbols - the building-blocks of cultural identity. Herein lies the importance of a written (and researched) history. It was the missionaries who brought the writing systems transforming the oral traditions. Second, the practical leaning of missionaries assumed that Africans belong to tribes and included in their curriculum lessons reinforcing clear ethnic identity. Missions socialised individuals into tribes. Third, missionaries educated Africans who themselves became 'missionaries' - assistants who facilitated the shaping of new ethnic identities. They helped to craft local movements which parodied nationalistic symbols imported by the missionaries. Vail says their "cultural strongbox was the 'customs' and 'traditions' of the people, identification with which they saw as giving an automatic, ascriptive cultural unity to 'their' people as they confronted the challenge of colonialism and the impact of industrialisation". According to Vail, where missionaries worked, strong ethnic identity followed.

De Clercq (1986:12) acknowledges diversity of opinion as to the nature and extent of the link between missionaries and colonial forces, but that both groups came from Western Europe and had similar Western values is beyond dispute. Liberal scholars such as Rose and Tunmer (1975), for example,

rejected the notion of a conspiratorial link between missionaries and colonialist forces. They believed that missionaries acted independently of the imperialists, and that they acted generally in good faith. According to this view, the socialising approach of missionaries was assimilative, and subjugation or subordination was not their intention. Their Euro-centricity is candidly acknowledged. The radical scholars conversely, argue that there is no difference between missionary and colonial attitudes and that missionaries did not act in good faith. Their work paved the way for subordination and conquest. As individuals, missionaries are seen by these scholars as racists. In her own view, De Clercq (1986:22) argues that missionaries did facilitate the colonizing process albeit in some cases, unwittingly. Perhaps the essential contribution of missionaries was in creating a new educated elite which challenged the authority and power structures of tribal communities. Elphick (quoted in Cuthbertson 1987:27) argued that "missionaries, like revolutionaries, were a self-conscious elite...". Cuthbertson (1987:27) rejected the extent of 'autonomy' which Elphick ascribes to missionaries, but he submits that missionaries were not separate from the ruling class in South Africa. Whatever the case, by the middle of the 19th century, the state began to take considerable interest in 'native education' and with the institution of 'Representative Government' in the Cape in 1854, money was allocated for subsidising missionary schooling. By the end of the 19th century political and economic conditions of Africa's communities had been revolutionised. Industrial capitalism was now ensured through agriculture and mining (Molteno in Kallaway 1986:59). Cuthbertson's (1987:28) comment is important:

> Having preached imperialist religion so faithfully in the various phases of colonisation, it became functional for missionary Christianity to continue bolstering the political status quo. This inherent conservatism of the English-speaking denominations in South Africa has meant that they have been able to resist the dictates of capitalist ideology and have therefore remained consistently submissive even to the strictures of apartheid policy in more recent times.

Datta (1984:17) identifies several characteristics that can be generalised about colonial education in Africa. Primarily, colonial education was operated by both church and state and was meagre both quantitatively and qualitatively. Its content stressed the liberal arts and its orientation was Euro-centric. Under colonial society, African education comprised a collection of autonomous and semi-autonomous tribal societies. These were held together by the arbitrary rule of a European/Christian power-elite aiming to develop certain economic activities in the colony. There were also those individuals whose actions contributed to a new non-traditional sector emerging in the colony. With these three groups of colonial society were three categories of people with specific influence in the society. The first category then, was composed of isolated tribes, unexposed to the modernisation process, and having little influence on the administration. The third category, also basically African, were closely integrated with the power system and economy of the colony. To some small extent they

could exert influence on the administration. Initially they held little sway, but in the later colonial period their influence succeeded in precipitating several modifications in the colonial system (in terms of educational provisions and colonial territories). The second category, which alone had decisive influence on colonial education, was that of the Christian/European elite. This group comprised the colonial elite, officials and non-officials (farmers, traders, missionaries and settlers). Datta (1984:21) explains:

> The dominance of this group in the colonial situation and their association with the metropolitan country (the metropolitan axis) largely explains why African colonial education was dualistic in structure, with missionaries as one of the two main operating agencies, and why it was so Europe-orientated. The metropolitan axis partly clarifies the background factors that kept colonial education restricted both in quantitative and qualitative terms since for qualitatively higher offices, colonial administrators and trading companies generally relied on the supply from 'home'.

Where there is no formal schooling the influence of the society moulds the education system over a long period of time, and there is a marked correspondence between the characteristics of the system and the structure of society. In traditional African society, there was marked social homogeneity: little difference between members of the same ethnic group in terms of wealth and power. As a whole, therefore, there was less room for social tension and conflict. The education system was relatively free of pressure from contending groups as the modern system has come to be. This changed in the colonial era when diverse social strata representing different power needs came to co-exist. In the early colonial period, the European elite dominated the moulding process. In the later period, the modern African elite exerted its influence. This was the group, after the decline of European rule, who eventually took over. According to the World Bank (1988:12):

> the economic changes that the colonial powers set in motion in Africa helped create a demand for Western-style education that, in many areas seemed nearly insatiable. Education became a vehicle for moving, within one generation, from peasantry and poverty to the topmost ranks of society. This fact of modern-day life escaped few African parents looking for ways to promote a better future for their children.

De Clercq (1986:18) concurs with this saying that formal education was one of the main institutions and practices which colonising forces used to establish their ideological and cultural agenda. Certainly their influence up to 1949, when a new form of colonisation took over from the earlier European imperialism, had been significant. Gordon (1987:3) clarifies the quantitative influence Christian missions have had on South African education. By 1949, 13% (1 119) of all schools for black pupils, were farm schools and the majority of these (83%), were mission-aided. Behr (1988:79-80) says that up to 1925 there were 2 702 mission schools (enrolment 215 956 pupils) and only 68 state schools (7 710 pupils).

5.2.2.1. Colonial/Mission Education in Natal : 1843-1910

In his analysis of African education in Colonial Natal, Harley (1992) distinguished three phases in the process of ideological imperialism that induced individuals to conform to the expectations of colonialism. Whilst acknowledging the danger of implying passivity of human agency and a mechanistic element into the historical perspective of social control, he draws on Bernstein's (1971 quoted in Harley 1992:28) concept of social control: "How a society selects, classifies, distributes, transmits and evaluates the educational knowledge it considers to be public, reflects both the distribution of power and the principles of social control".

Harley's three phases are, first, modernisation imperialism which called for assimilation of indigenous peoples into the values of the dominant (Western) culture. Open schools and an open curriculum prevailed at this stage. Second, when colonists gained political power, social control developed into uneven segregation. This was a period of contradictions and ambiguities. The third phase revolved around the notion of 'Responsible Government', and brought about a consolidation of segregationalism as the dominant form of social control. A racially differentiated curriculum became entrenched during this phase. Missionaries arrived in the Colony of Natalia between 1832 and 1835. On discovering the need to link education and evangelism, they proceeded to enculturate Western values into the indigenous culture. Both Harley (1992) and Molteno (in Kallaway 1986) provide accounts of the intense interest colonial government had in African education as a means of promoting order. The two major schooling policies evident at this time were 'open' schools and a common curriculum parodied on an 'English' education. Africans, white and black, had to be initiated into civilisation by assimilation. With civilisation went religion, with religion missionaries, and missionaries (the argument ran) deserved government support - in the form of grants given on condition that industrial training and instruction in the English language were given.

When the colonists gained the majority in the Legislative Council after 1856, Shepstone's policy of segregation was adhered to. Blacks at this time retained a significant hold on the means of production - land and cattle. As the African middle class elite proved itself, both imperialists and Cape liberalists retreated from "faith in the mid-Victorian prescriptive power of 'civilization'"(Marks 1986:25). Informed by the doctrines of Social Darwinism, separatism was the ideological companion of evolving white nationalism. Educationists were influenced by the power group to which they belonged, and education policy now reflected the need to socialise young Africans for their 'appropriate' station in life instead of enhancing their chance of rising on the social scale. "Civilizing" underwent a qualitative change according to Harley (1992:37). "No longer did it imply participation in a common society: now acceptance of a subordinate position in society together with the norms associated with

'civilised' conduct became desirable." By 1893 race was the decisive category around which social construction proceeded. Social status had thus moved from a position of possibility to one of ascription. Blacks, in other words, could never become 'white' (in terms of economic potential). One evident spoke in the (by now well oiled) segregationist wheel, was industrial education for blacks. As the economy expanded due to the opening up of the diamond fields, expansion by rail and the need for plantation agriculture, the need for artisans and semi-skilled labour increased. Schools providing this industrial training had consistently developed. Kallaway (1989) provides the history of one such school at Zwartkop (1886-1892). He shows how industrial education for blacks was resisted, not only by whites, who thought that it did too much in providing marketable crafts and skills, but also by blacks who thought it did too little.

Deterioration of the economic position of blacks was not only due to the fact that they were forced onto the labour market, but because of environmental calamities at the time of the institution of 'Responsible Government' in 1893. By 1910, black peasants were reduced to the position of labourers. In 1894, to protect the white elite against unfair competition from 'Kaffirs' and 'Coolies', (blacks and Indians) it was ruled that European schools could not admit coloureds in areas where schooling was provided for these groups. Although this was modified somewhat, aid for non-white schools was biased in favour of primary education - which had implications for the levels to which the majority of blacks could be educated (and their labour thereby appropriated). In time, more sophisticated reasons for an 'African' curriculum (other than protection of unfair competition for whites), emerged in the form of eduction for service within ethnic groups. The development of whites solidified into racial superiority, again assisted by social Darwinism. The spirit of this new nationalism is reflected in early publications such as The Native Affairs Commission (1906-1907) quoted in Harley (1992:46):

> It has been demonstrated that black and white races are opposites in many cardinal points. The one has a large frontal region of the brain, the other a large posterior region; the one a great reasoner, the other eminently emotional; the one domineering but having great self-control, the other meek and submissive, but violent and lacking self-control when the passions are roused.

Given this background of the links between social control and education, it is not difficult to understand the rôle farm schools and schooling in homeland and self-governing states, have played as instruments of apartheid ideology. The rôle of missionary education in the construction of a formal, Euro-centric education system, with a bias towards the Western metropole is undeniable. Missionaries characteristically have had, and often continue to have Westernised ideas about schooling and identified indigenous people being in need of the modernising benefits of schooling - that is until it was realised that too much of the civilizing influence could spoil the black man and threaten colonial

(white) supremacy. It is for this reason that mission education would eventually pass into the hands of the apartheid state, which would then control the purpose of the education initiative afforded the indigenous African people.

Attention is now given to the distinction between rural, farm, homeland and self-governing state schools. This analysis concentrates on the specific power relations that existed between these various types of schooling, their curriculum and the macro-economic design of apartheid ideology. The study should further assist the reader in locating DSS in the nexus of education for apartheid schooling. Domino Servite school, although an *independent* missionary institution, could, being located in a farming community, be exposed to some of the same control dynamics evident in farm schools. Although perhaps it is a benevolent institution, providing accessible education to a limited number of mainly disadvantaged pupils grateful for the opportunity of competing for formal sector employment, the question remains as to whether this is a benign initiative. Given the depressed state of the rural society of which it is part, the adoption by DSS of a formal Euro-centric curriculum is problematic.

5.2.3. South African Farm Schools

With the Bantu Education Act of 1953, schooling of African children living in "white" areas became the state's concern. In effect this act entrenched the farmers' control of the schooling of their workers and reduced the influence of Christian missions in black education. Gaganakis and Crewe (1987:1) comment: "it would appear that the state felt that the interests of the farmers and itself coincided sufficiently for it to support farm school education (whereas clearly it did not have the same confidence with regard to mission education)". Dr H F Verwoerd, Minister of Native Affairs at the time, implied his perception of the link between education and labour relations (quoted in Gaganakis and Crewe 1987:32):

> If fundamental education can also be obtained on the farms the trek from the farms will be combated, more especially if the training contributes towards more remunerative employment in farm work owing to the greater skill and usefulness of the workers.

Christie and Gaganakis (1989:81) believe a partnership existed between the state and the agricultural sector in a kind of broederbond conspiracy which created the desired racist "cultural capital" enabling the entrenching of apartheid inequalities. De Villiers Graaff and van der Merwe (1990:4) challenged this radical analysis, insisting that it over-emphasized the helplessness of farm workers and teachers in the farm labour situation.

The Education and Training Act no. 90 of 1979 required all farm schools to be registered with the DET. In 1990 there were 5 682 primary schools in rural areas which reflected a 1,9% increase over the 5 576 schools in 1987. Enrolment declined by 5,8%, however, between 1987 and 1990 (SARRS 1992:202). By 1991, 486 120 pupils were enrolled in 5 728 farm schools. The proportion of DET teachers employed at farm schools declined from 23% to 21% between 1981 and 1991 (SARRS,1993:601). Department of Education and Training regulations for the registration and running of farm schools have been well defined. Act 90 of 1979 was specific about minimum building requirements, and classrooms had to be of standard size. Schools could only be attended by children of bona fide workers. In 1986 the DET indicated that it improved the subsidy formula up to 75% for buildings (DET Circular no. 30 of 1988, cited in Leeb and Aitcheson 1990:12). By 1990, indications were that some farm owners received between 75-80% of capital cost for providing farm schools (SARRS,1992:202). Before 1992, farmers had the legal right to close schools on their farms if they so willed. Between 1981 and 1984 one hundred and seventy farm schools were closed by farmers. This legal right was made very clear by the DET Minister at the time, Barend du Plessis:

> ...The owner or manager is entitled to close the school... subject to ministerial approval.....the department cannot enforce the continued functioning of a farm school as this would be tantamount to an infringement of his common-law rights. (Rand Daily Mail 07-06-1984.)

Farm schools are particularly vulnerable when a farm changes ownership. Harvey (1980 quoted in Gaganakis and Crewe 1987:17) illustrates this "discretionary power of the farmer": "West of Pretoria is a farm school that was established in the thirties and that has changed its location five times within a radius of a few miles, being closed down on one farm and re-opened on another". Forsythe (1983:48) looked at the social impact of school closure and reorganisation on rural communities in Scotland. He warned that social arguments against closure must take cognizance of the fact that the benefits of retaining a school relate to processes external to the classroom. These social benefits must be weighed against the quality of their classroom experience. In the South African context, classroom experience can be counter-productive and therefore argue against continuation of a poor rural school. Lubbe (1986 cited in Gordon 1987:5) argues that, particularly, the lack of hostels and the decentralised basis of farm schooling, has contributed to the different standards between black and white in this country.

The farm-school system should be viewed within the context of the white farming enterprise, with farmers' motives for opening schools unclear. Levey (1976 cited in Gaganakis and Crewe 1987:9) highlights an entrenched perception among farmers that educational provision for black labourers' children contributes directly to the depletion of their own workforce. However, evidence of this link between farm-school education and upward mobility of its recipients is unsubstantiated. Nasson

(1984b:15) claims that most farmers had a philanthropic interpretation of their motives for opening a school, or supporting the school on their farm. He sees this paternalism as a symptom of a "hungry institution" in which the individual farmer reinforces his hold on the worker by his benevolence. This leads to a subservience against which workers and their children have little resistance. Of concern to Gaganakis and Crewe (1987:10) was that such paternalism gives rise to the notion that education is a privilege and not a right and often results in very erratic provision being made. De Villiers Graaff and van der Merwe (1990:5-6) agreed with Gaganakis and Crewe that the central problem with these rural schools is the private spending they require.

In April 1992 the DET shifted the control of farm schools to elected governing bodies which include farm workers, parents, pupils and farm owners (SARRS 1993:601). However there is great need for the state to be far more heavily committed to rural education and to farm schools in particular. This was recognised as far back as 1978 in government circles, when the provision for education of blacks in "white" areas was recognised as putting an unfair financial burden on both farmers and black states for pupils properly the responsibility of the DET (DET 1986:17). The main issue is the matter of state responsibility. ELTIC (1991:4) says that whilst "the worst and the best primary schools in the country are farm schools", the fact is, however commendable farmers' efforts have been, problems in rural schooling and literacy will not be solved on this *ad hoc* basis.

The necessity, for the sake of accountability and community development, of individuals paying more for school buildings is a related concern raised by de Villiers Graaff and van der Merwe (1990:5). These writers add that schools can feed back into their situations by providing pre-school education through crèsches - pre-school education raises family income by freeing mothers to work. But as Oosthuysen (1989), in a study of pre-school work in a rural area (Keiskammahoek) found, however, this contribution is likely to be negligible unless of a high standard.

With regard to Natal, the province in which the present study of DSS is located, indications are that in 1989 there were 619 farm schools, each averaging about 100 pupils and two teachers. Indications are that there are now 5 728 farm schools in South Africa (SARRS 1993:601). Most offered schooling only up to standard 4, since there are no secondary schools on farms, and only five in the whole of rural Natal (Ardington 1989). Because enrolment is low, multi-standard classes are the norm. Teachers are unqualified and poorly trained, with a consequent high pupil drop-out rate. The Evangelical Lutheran Church Property Management Company manages 50 farm schools in mid- and northern Natal. In 1991 it commissioned a study of these schools, which is of interest. The history of the ELCSA farm schools is linked in various ways to Hermannsburg Missionary endeavours in the Natal midlands considered briefly in the introductory chapter to this thesis. After using documentary

research, interviews and an extensive field trip study after a pilot study in Lidgetton, the findings have been succinctly summed up by Leeb and Aitcheson (1990:42):

> ...we were aware that simplistic theories and material improvements were simply not adequate to meet the needs of the schools. Our impression was that the teachers in these schools were the unsung heroes and heroines of our present turbulent times, and we were amazed and moved at the dedication and commitment we found in many of the schools. The innovation and ability to make do with very little was exceptional. As we meditated on findings and conclusions we realise that it can be summed up in seven words from a person who himself was a product of rural schooling and became a teacher to poor and rural people: "Man does not live by bread alone".

No matter how committed institutions and teachers are to the task their immediate circumstances present to them, the question remains whether schooling provided on such an *ad hoc* basis is appropriate or desirable for South Africa's rural areas. This must be a concern when evaluating missionary initiatives such as DSS. How far does this institution's benevolence create the 'hungry institution' dynamic whereby the 'ideological imperialism' of the missionary agenda is only tolerated by indigenous people in need of schooling, and having no other alternative?

5.2.4. Homeland and Rural Schooling

According to Graaff (1992:9) the terms 'homeland' and 'rural' interweave when consideration is given to the way in which they have been financed. Homeland rural schools depend on government subsidy meaning that communities must organise the financing and building of their schools - then apply for government aid. Graaff and Lawrence (1986:30-37) found that a major factor in communities actually having access to educational funds depends on the effectiveness, efficiency and initiative of individual chiefs and headmen. (Some homelands directed funding through magistrates rather than chiefs to overcome the corruption problem.) This is quite apart from that fact that during the homeland system, central government budgeted inadequately for the needs of homeland schools in rural areas.

Generally financing of education in the former homelands needs to be understood in the context of the function of these regions relative to the general influx control measures introduced by the government after the Eiselen Commission Report of 1953. Influx control, the control function of traditional authorities, the subsistence function of agriculture, and the economic function of rural schools have all been reported on as a means of legitimating homeland independence and ethnic identity. Graaff and Lawrence (1986:21), in pointing out the lack of consensus among neo-Marxist scholars as to the function of the former homelands, influx control and separate development, argue that homeland rural schools were relatively unimportant to South African capital. Their argument is

sophisticated :

> although rural schools impart no significant attitudes, skills or knowledge and fill no perceptible gap in the labour market but rather exacerbate an already existing labour surplus, this does not mean that they are non-functional to capital. If the major present function of homelands is to absorb surplus unskilled labour for the South African core-area, it is in fact to capital's advantage that schools do nothing. Schools which operate at a higher level of efficiency might raise false aspirations and critical consciousness leading to a degree of relative deprivation.

Granted the limited scope and sphere of influence an institution like DSS has, it is reasonable to suggest that this school's attempts to initiate pupils into the formal sector have been beneficial, given the state of modernisation presently countenanced by blacks in South Africa. Education at DSS is not 'education for nothing'. It has given some people an opportunity for competing for modern sector employment. Whether this has been done at the expense of traditional culture, or of the development of the rural context of which the school is a part, is another consideration. On a more general level, whether rural homeland schooling served a functional or dysfunctional purpose however, does not alter the fact that the purposes engineering such schools form a continuum from the colonial to the apartheid eras. These functions become more explicit when the history of Bantu education is reviewed.

That rural-based mission education for blacks was largely Euro-centric, has already been established. What is now necessary is to trace the historical process which guaranteed the passing of black education from missionary to Nationalist control. After 1867, territorial separation and practical apartheid had arisen out of the migrant labour system, and the creation of reserves for labourers. Particularly during the Witwatersrand Gold Rush and when diamonds were discovered at Kimberly, political significance became vested in segregation on racial lines (Hartshorne 1992:125). Not until 1839 had there been much state assistance in missionary education of blacks in the Cape province. By 1841 state aid was made available to these schools, and state-aided mission schools remained until the 1950's. By 1856 state aid was made available to mission schools in Natal. In the Transvaal education for blacks was a missionary concern, without state assistance, until 1902. In the Orange River Colony and Orange Free State, black education was mission controlled until 1910 (Behr 1984:173-175). The **1905 Lagden Commission** and the **Native Land Act of 1913** entrenched territorial segregation. By establishing native reserves and prohibiting blacks from purchasing land outside these areas, the "Bantu" were reduced to a "status of permanent labourers or subordinates...with little or no freedom to sell their labour by bargaining on even terms" (Alberts 1983, quoted in Hartshorne 1992:125). This act was followed by the **1936 Native Trust and Land Act**, and by 1945 only 3m morgan had been added to the 10,7m morgan originally assigned to blacks. Eventually land reserves for blacks would constitute only 13,7% of South Africa's total land area.

The significance of the infamous homelands idea in educational terms, found expression in the **1949-1951 Eiselen Commission** on Native Education, and the resultant **Bantu Education Act of 1953**. The Eiselen Commission began with the premise that there should be a distinction made between black and white education (Rose and Tunmer 1975:244). It was intensely critical of mission education, and noted the following in respect of black perceptions of education generally (Behr 1988:179):

> ...two phenomena are noteworthy: firstly, the tremendous drive for certificates; and, secondly, the extreme aversion to any education specifically adapted for the Bantu. The Bantu feel that if they do not follow the same curricula and pass the same examinations they cannot obtain certificates of the same value. Consequently they would not have a claim to equal pay...

The Eiselen Commission is to be viewed in the shadow of the **1951 Bantu Authorities Act** which had set up a hierarchy of authorities with limited powers of leadership, to run schools in native reserves. It recommended control of black education be taken from provincial administration, which had made no distinction between rural and urban schooling, and given to a new centralised department. To this end the **Bantu Education Act of 1953** was enacted. The **Bantu Self-Government Act (46)** of 1959 reinforced the Bantu Education Act of 1953. Butler (1977, quoted in Hartshorne 1992:125) describes this as "the legal cornerstone of subsequent homeland developments". The separation of black reserves from white towns became a fundamental characteristic of Nationalist rule, after 1948.

The formation of four "independent" and six "self-governing" homelands began with the **Transkei Constitution Act** in 1963. Education was one of the first functions assigned to the new authorities. Between 1963 and 1978, ten homeland education departments were created. Until the formulation of separate education acts, each homeland was subject to the Bantu Education Act (1953) and from 1979, the **Education and Training Act (90 of 1979)**. Hartshorne (1992:128) says these areas "were starved of resources". The disparities existing between homeland departments started to be addressed by the government's Ten Year Plan, but has lost impetus because of 1988-9 and 1989-90 budget restrictions. Hartshorne (1992:129-130) says:

> the overwhelming weight of numbers and the inequalities in facilities and resources, spell out clearly that those children who form the great majority of those at school in South Africa have been the most neglected and are still educated under the worst conditions. The usual problems and constraints experienced in the education of children in rural areas have been compounded by government policies which have sought to move direct responsibility for these children from the shoulders of central government.

Sadly rural education was ignored further when pressure from the private sector and the tragic events

between 1976 and 1980, forced the government to re-think and concentrate on urban schooling, because of pressure for economic growth. Not until the de Lange Commission's report (1981) was there much attention given to education for blacks in rural areas. One of the most significant outcomes of the de Lange (HSRC 1981) deliberations was the first of eleven principles it produced dealing with equal opportunities and standards:

> Equal opportunities for education, including equal standards in education, for every inhabitant, irrespective of race, colour, creed or sex, shall be the purposeful endeavour of the state.

Because the report reflected the interests of white urban society, however, further work was needed in the areas of informal and rural education. In 1984 another HSRC commissioned work group met at the (former) University of Bophuthatswana (UNIBO). This was de Lange II, under the chairmanship of K.B. Hartshorne. In concluding his report on the proceedings of this meeting, Smith (1984) emphasised the tendency for labels such as "urban" and "rural" to act as false dichotomies which compound discrimination and further inequalities. He cited Buckland's (1983) summary of local education reports (Popagano, Kagiso, Buthelezi and Venda) which was prefaced with warnings about the use of adjectives such as 'rural' and 'urban'. He was concerned that use of more "refined categories which focus on the particular dimension of 'rural' that is cogent to...(policy) decision(s)" would ensure greater clarity in dealing with rural education. The summary report (Smith 1984) of the initiation of de Lange II records Harshorne's concern that the purpose of this thrust was to try and identify the main problem areas and the priority research areas that needed to be given attention. Smith's document did not give much attention to the link between education and rural development, or to the fact that the content of education directly impacts on this education-development link. This report did, however, mark the beginning of a significant research effort by the School of Education at UNIBO, out of which has come several seminal papers on rural education (Lawrence and Roodt 1984; de Clercq 1984, 1986; Lawrence and Graaff 1986). The Matlhasedi publications, dedicated entirely to rural education and development, also emanate from this source.

In retrospect, Hartshorne (1992:141) comments that de Lange II spurred the DET into action. Under the chairmanship of Dr D.H. Meiring, a task group was set up. The report of this group, The Provision of Education for Black Pupils (1986), presented practical policy recommendations for the management of rural education, and farm schools in particular. Whilst it did not challenge the apartheid basis of farm schools, it did grasp the issue of ownership of these schools. Hartshorne (1992:141) comments that this body "took the issue of parity seriously, (and this) represented a significant shift in attitudes among senior officials of the DET".

F.W. de Klerk's February 1990 speech signalled the National Party's acknowledgement of the demise of apartheid. According to Thurlow (1990:1) the removal of this system would refocus the country's educational dilemmas so that educational problems would then be viewed in regional perspective, and in common with concerns inherent in sub-Saharan Africa and the Third World[1] generally. These problems are popularly thought to revolve around rural/urban imbalances in terms of provision. This chapter argues however, that the inefficiency of South Africa's schooling system is not merely a problem of inequitable resource distribution. Qualitative questions concerning the nature and curriculum opportunities of schooling also enter the equation.

Initially the anticipated ending of apartheid inequalities, focused attention on two factors which seemed to capture the imagination of the popular majority concerned with education: matriculation results and equitable resource spending. (Information about matriculation results and proportional spending on education is presented in **Table 69 (Appendix 4.1:2)**. However, the work of curriculum research reflected in the Education Renewal Strategy (ERS:1991) and especially the National Education Policy Investigation (NEPI:1993) soon showed that meeting educational challenges would require radical and comprehensive reformulation. Analysis of input and output in South African education at this time is enlightening. The DET matriculation pass rate for 1990 was 36,4% (Keyter 1992:181). Expenditure on black education was 48% of the total education budget for the 1991/2 period - a substantial improvement from the 16% in 1969/70 period. Expenditure on the white sector decreased from 70% to 33% in the same period (SARRS 1992:193). Unterhalter et al., (1991:54) comments that because government spending on segregated education departments has declined since the 1960's, the proportional increase on African education spending in the 1980's is especially significant. Improvements in provision for black South African education however, is not an indication of correctly proportioned rural/urban spending.

Three primary challenges faced the country at the beginning of the transitional phase following de Klerk's speech (Bernstein 1991 in van Vuuren, Wiehahn and Rhoodie 1991:358). The consequences of vigorous population growth require an equally vigorous economy. Massive influx into cities requires a restructuring of urban/rural policy. Fundamental to both is the birth of a democratic, politically tolerant culture. Bernstein makes the point that these complex demands come together in the cities of the nation:

> South Africa's cities are leading the country towards the future. It is in the urban areas that the challenge of urbanisation is increasingly obvious and that the failure of

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[1] Sharp (in Boonzaier 1988:121) has pointed out how in South Africa use of the 'first-world third-world' distinction serves to "glorify the 'first-world' segment...as the dynamo which keeps the country going".

> racial policies and approaches is so evident; it is here that the consequences of that failure manifest themselves so harshly, visibly and violently; and it is here that a new society encompassing 35 million South Africans is being forged.

Notwithstanding Bernstein's obvious urban bias, it is now clear that a balanced urban/rural development policy is vital for reconstruction and development of South African society. This raises questions as to the rôle of institutions such as DSS which are situated spatially in rural areas, but which offer an urban-biased, formal curriculum, and have little if any impact on the specific communities which surround them.

5.2.5. Emerging Rural Policy

The main problem concerning rural education generally, and especially in South Africa, (identified as far back as deLange II) is the perception that the reconstruction of rural education will prove deterministic and inferior: reminiscent of Bantu Education (Smith 1984:12). Hartshorne (1992:143) acknowledged the need for fundamental political change when he said:

> ...it is impossible to understand or analyze rural education except in its social, economic and political context; and ...: it will be impossible to bring about fundamental change in rural education except in the context of fundamental changes aimed at bringing about a different kind of society and a different kind of political system in South Africa.

The success of the April elections in 1993 has begun the process of political transformation in South Africa. The most obvious goal for a new education system must be the production of school leavers able to contribute to and benefit from the wider workplace of a united, non-racist South Africa. Several related documents, the ERS (1991), A Curriculum Model for Education in South Africa: Discussion Document (1991) (CM), the NEPI framework report (1993), and the Discussion Paper for the ANC on Education, to varying degrees thrash out the complex issue of how far education should be streamlined to meet the needs of the world of work. Bennell, Dhianaraj, Chisholm, Monoyokolo and Taylor (1992:14-16) draw attention to the dangers of the proposed new vocationalism in the ERS document, saying: "occupational structure should not become the *raison d'être* of public education".

It is probably rural schooling that must receive the greatest attention in the reconstruction of South African education. Issues affecting rural societies are in turn related to trends in the urban sector. As Finance Week (1991:37) has put it: "the most difficult task in a post-apartheid education system is not to create non-racial schools but to see the black rural pupils get a much better deal than they did in the past". It is in the rapid urbanisation of South African cities that multiculturalism is being forged, and it is what happens in these centres, ironically, that will largely influence the character of

future rural policy. According to Finance Week (1991:38), the "parochial concerns of the urbanites are as vicious as the racist concerns of whites". The immediate task is for planning that will eliminate inequalities between black urban and rural schools which are greater than those between the black and white urban education systems. Lawrence and Paterson (1993:17), raising the question of whether or not NEPI had an urban bias, warned that even this report framework fails to adequately define the link between rural education and envisaged ideas about development:

> By default this leaves the reader wondering if rural schools will continue to be relegated to function as labour sources for urban economies as in the apartheid past. After all, it is modern academic conceptions of education that are, in part, responsible for driving children and adults away from rural areas to seek urban employment.

Other factors that have inhibited healthy growth in South African education sectors relate to the over-academic emphasis of its curriculum. The fact that there is little articulation between institutions, that education credits are rarely portable, and that there is little skills-based education has created an elitist based system. Such a system has acted as a sifting and sorting mechanism. These apartheid-conditioned perceptions that vocational and technical education is per se deterministic and subservient, and that academic qualifications are superior, have been damaging (Rosholt 1989:2 cited in Thurlow 1991:23). The newly formulated **National Qualifications Framework (NQF)** which brings together the Ministries of Education and Labour in an interministerial committee is an attempt to deal with this problem. The new **South African Qualifications Authority (SAQA)** has been set up to examine qualifications implications for life long, articulated, portable and skills-based education. Of particular interest concerning this body is its intention to develop a means of accrediting prior learning (API).

Entwistle (1990:230) pointed out another hurdle, which in his opinion needs to be overcome. This is that educational practice in South Africa has long been formulated in isolation to such organisations as the United Nations Development Programme (UNDP), United Nations Economic, Scientific and Cultural Organisation (UNESCO), the Organisation for Economic Cooperation and Development (OECD) and the World Bank. Whilst this may be true in part, encouraging signs indicate a well thought out rural education policy emerging. Recently, the African National Congress (ANC) and various organisations associated with it, has begun to address the issue of rural education. Both the ERS and NEPI documents had been silent on matters of policy for rural education. Kgobe (Mathlasedi 1993:11) captures the essential difference between these documents when he highlights NEPI's concern that curriculum policies take into account social and economic context by linking educational change with rural and community development. This is similar to the Education with Production

model outlined later. Lawrence and Patterson (1993:16) established a major weakness of the NEPI research process as the dearth of researchers from historically black universities (HBU's) and rural based researchers. There is no definition of the term rural education in the document, and where it is mentioned it is "premised on evolutionist assumptions" and "reduced to catch-all phrases such as 'equality of access' and 'opportunity'". Neither is the political base from which the document launches, made explicit - even though it defines itself within the 'people's education' framework. The nature of rural economies was ignored as was the impact rural migration would have on education in the future. Neither is there evidence that NEPI has explored the interaction between rurality and curriculum or teaching methodology, or the qualitative differences between urban and rural schooling generally. Obviously the ANC's commitment to meeting the needs of the rural population is expressed in the Reconstruction and Development (RDP:1993) document. It has a holistic vision of active participation of the citizenry through involvement and growing empowerment in the country's reconstruction and development. The document outlines the principles of a lifelong learning system and stresses that historically based educational inequalities (youth, the disabled, adults, women, the unemployed and rural communities) will be redressed.

Parker and Deacon (1994:3) report on a document recently submitted to the national government. The Rural Education Task Team Report (RETTR) for the Centre for Education Policy Development (CEPD) is, according to them, a preview of what could come to pass. Whilst the RDP called for integration of general, further and adult basic education, RETTR recommends that this is done through central co-ordination of Community Learning Centres (CLC's). These would be linked to local or district government and embrace both community based organisations (CBO's) and non-governmental organisations (NGO's). The body would be controlled by the local or district council and managed in cooperation with provincial and national ministries of education. Their essential task would be to take responsibility for grassroots community structures and service organisations with the intention of reducing isolation and enhancing service delivery of education programmes and services. Basically this would impact on the quality of classroom teaching. Pedagogically emphasis would be placed on open learning and distance education.

The RETTR document includes perspectives from a broad range of policy researchers. According to the view of RETTR, success of the lifelong learning strategy depends on making rural education a public service "with education planning a part of an holistic approach to developmental planning integrating all public services (health, social welfare, agriculture, land environment etc.)". This would be achieved by articulating local institutions and national and provincial ministries. The CEPD's Implementation Plan for Education and Training calls for rural redress councils as bodies representing rural people and comprising membership of relevant ministries, councils, institutes and boards,

representatives from the CBO's and NGO's. The Rural Redress Council would itself have membership on other relevant bodies. Implementation of policy decisions is required, by the interim constitution, to take place after adequate notice of implementation and negotiation with stakeholders. The state could then negotiate the transfer of control of community and farm schools with the understanding that interested parties have the right to challenge the proposal. Traditional tribal authorities would continue to exist and exercise power as ex officio members of the local government. Democratic structures at local and district level are proposed for rural areas which recognise existing social and economic linkages between rural and urban areas. The new system would take into account the complexities of formal education. Governance structures of all schools, and CLC's will include a school board of elected members and representatives of the wider community served by the school. Farm schools would be controlled by the learning community and the board comprise members of those resident in the farming community. The major pitfalls of this type of initiative, according to Parker and Deacon (1994:6) are in developing people's interest in democratic participation and integrating local, district and tribal authorities. Integration of general schooling, and further education initiatives with adult education, will also be difficult.

In his attempt to isolate the essential ingredients of education as community development in itself, Mphahlele (1990:6) describes rural education as it occurs in most of the world using Carr's (quoted in Mphahlele 1990:6) poignant expression. An American educationist, Carr (1942) wrote:

> Many schools are like islands set apart from the mainland of life by a deep moat of convention and tradition. Across this moat there is a drawbridge which is lowered at certain periods during the day in order that the part-time inhabitants may cross over to the island in the morning and back to the mainland at night. Why do these young people go out to the island? They go there in order to learn how to live on the mainland.

Behind Mphahlele's (1990:17) approach is a hard-hitting attack on the "illegitimate deformed creature called Bantu Education" brought forth by the Nationalist party's Christian National Education (CNE). Mphahlele (1990:11) called for education that will transform our rural South African environment and its "soul-battering poverty", instead of adapting people to it. This is the challenge which remains. The need in South Africa is not only for an approach to education that is itself rural development, however, but for assistance that will directly fight poverty. Nasson (1983 in Nasson and Samuel 1986:106) writes:

> ... if we are to conceive of rural education as an ingredient in the struggle against poverty, not as a means to escape from it, ways will have to be found of ridding rural schooling of its Cinderella status. Given the need to combat illiteracy and cultural deprivation, access to schooling of good quality in rural areas is a national priority.

The significant question that arises at this point of the study, is whether schooling at institutions like DSS are in fact 'bridges of escape', or do they provide a legitimate (although limited) means of assisting to meet developmental needs of rural communities. This question is important when it is remembered that DSS has a self-declared private agenda. To what extent should such private institutions be required to come into the democratic structures that will hopefully govern rural communities? Should 'private' be synonymous with a separatist view and its non-participation in broader structures? Before these questions can be answered, it is necessary to pay attention to the question of whether rural areas in South Africa are likely to continue to exist as important communities in their own right, or whether they will gradually diminish as the urbanisation process continues.

5.2.6. Rural/Urban Migration : Demographic Trends

Lawrence and Paterson (1991:2) highlighted the impending crisis of the South African rural education sector on the eve of the 'prodigal' rural periphery's return to the fold after the elections for a multi-party government. This is happening with the reincorporation of the former homeland areas. Their point was that the return would 'bring home' those educational problems swept under the carpet by apartheid policy and Bantustan bureaucracies. Three issues enunciated by these writers impact on a clear perspective on the challenge of rural education in South Africa. First, the simplistic dichotomisation of the rural-urban relationship. Clearly definitions of 'rural' and 'urban' are not clear-cut. Urban-rural interaction is an increasing phenomenon, so that the separateness of rural areas is often exaggerated. High levels of temporary migration juxtapose urban and rural lifestyles, especially in South Africa, so that no clear distinction can be made between rural and urban. Second, conflation of the notions 'rural' and 'peripheral'. Lawrence and Paterson (1993:3) refer to what amounts to 'Metropolitan arrogance' as a "blunt variant of the 'trickle down' theory which assumes a flow of benefits from the modern to the traditional rural sector". There is need to understand 'peripheral' in terms of the power relations that flow in symbiotic interactions between social contexts. Third, the assumption that formal education is the panacea to problems in rural education. This 'urban vanguardist' attitude assumes that improving rural education involves transplanting modern formal schooling in the rural context. Graaff (1992:5) identifies an important demographic component of the concept 'rural'. He argues that the rural sector has been, and will continue to be, a significant category for the purposes of educational planning. In calculating the proportion of homeland populations that are rural, he follows the Urban Foundation Figures. These concur with tabulations offered in the SARRS (1992:330). Graaff's concern is important when considered in the light of the urbanisation process throughout the world generally.

In South Africa, low expectations among government planners have led to poor provision of rural education resources, consequent unsatisfactory results; and inevitably, lower expectations. Whilst Graaff and Lawrence (1986) argue that this probably represents an intentional functionalistion of schooling inefficiency, Sher (1981:4) comments of OECD countries, "over many years, a powerful cycle of negative self-fulfilling prophecies about rural education became entrenched..." This trend has been recognised in most OECD countries (Sher 1981:6), with accompanying shifts sensitive to demographic changes, decentralisation and pressure for educational equality. Most OECD countries experienced rural-to-urban migratory patterns at the beginning of the century. Sher (1981:6-7) has listed post-war percentages both of urbanised populations and of agricultural sector populations in West and East Europe, North America, and Australasia **(Table 70 Appendix 4.2:2)**. The massive influx in urban regions encouraged these countries to give priority to urban problems leading to the misguided notion that rural populations were declining. This arose because of confusion between the relative decline in rural population (which did occur), and an absolute decline in rural population, which happened only rarely. A reduction in the rural population proportion does not imply a reduction in the actual number of persons living in these areas (Sher 1981:8).

This is obvious in South Africa. A comparison between urban and rural distribution of the African population for 1985, and 1991/92 in **(Table 71 Appendix 4.3:3)** shows a decline in the percentage distribution of homeland rural population (33% to 30%) but an increase in the actual population (8,0m to 8,8m) (SARRS 1992:330). According to the Urban Foundation, rural areas in white designated areas retained a constant population, whilst reflecting a decline in the proportion of the whole population in the period 1985 to 1991 **(Table 71 Appendix 4.3:3)**. Population in the rural homelands shows growth in the absolute population figure whilst reflecting a decline in the proportion of the national population living in rural areas, during the same period. De Loor's (1992, cited in SARRS 1992:206) task group placed the level of urbanisation of the combined South African population in 1990 at 63%. This is expected to increase to 75% or 33m, by the year 2000. According to Sher (1981:9) the flow of people from the country to the conurbations slowed down, largely because of incentives for population redistribution offered by some governments. In the case of South Africa the Urban Foundation does not predict a slow-down of migration into the urban regions. Rural populations in white designated areas will remain constant; rural populations in the homelands will rise by 20% between 1991 and 2010 **(Table 72 Appendix 4.4:3-4)**. In the same period the African population in urban areas will increase by 99%, when a total of 14m Africans will be added to metropolitan and urban or dense settlement areas (SARRS 1992:6).

Swift urbanisation, however, does not indicate prosperity. Nash (1980:124) refers to this trend as the "rural push" rather than the "urban pull" and as indicative of a resource-depleted community, unable

to support its population. In Zaire, for example, 40% of the national population in 1980 lived in one city, Brazzaville (Nash 1980:124). Bernstein (1991, in van Vuuren et al., 1991:383) warns against a *laissez-faire* and/or negative response to the process of this country's urbanisation: "Inefficient cities, declining urban investment, environmental deterioration, mass unemployment and continual instability and conflict are the inevitable results of attempts to avoid, prevent or ignore urbanisation". With the growth of the South African economy in the 1960's, African urbanisation became a sizable challenge to the apartheid government. While urbanisation became inevitable and necessary, the government attempted to channel the direction of the influx away from the 'white' metropolitan areas. On occasion this involved a change in the legal status of municipal townships (eg Kwamashu) and in its most heinous expression, took the form of forced removals. New townships were developed in homeland areas for workers employed in 'white' areas. De Clercq (1984:8) comments that:

> these Africans combined the best of two worlds as far as the South African government was concerned: they constituted a stable and permanently urbanised labour force in the homelands with no residential rights nor any legal claim to political rights in 'white' South Africa.

Rapid urbanisation creates pressure in two directions. First by depleting rural populations of their potential for assisting their own development. Secondly the enormous pressure put on urban and metropolitan areas means little money is made available for rural development. The magnitude of the South African challenge is indicated by Frankel (Business Day 1991 cited in SARRS 1992:333) who claims that by the year 2000 more than 25% of this country's total population (12m) will be living in the PWV area with 2% of South Africa's land producing 50% of the gross domestic product. The impact of this fact in terms of energy consumption and environmental impact alone is significant, as Basson (1987:294-298) noted as far back as 1987. The way in which urbanisation will influence rural development in South Africa is a consideration in need of attention. There are some international urbanisation success stories by which South Africa can be encouraged however. Singapore now has 80% of its population living in new suburbs and housing estates. Malaysia used "accelerated urbanisation" to redress ethnic inequalities with success. Latin American countries between 1959-1979 made great strides in basic services provision. Brazil increased housing in informal settlements from 1,5% to 75,6% in a sixteen year period. In Africa such dramatic examples cannot be cited. Abidjan in Ivory Coast, one ray of hope, indicates that city life in Africa may yet be economically and socially viable (Bernstein 1991:372). In the South African situation a synchronised urban, rural and regional developmental policy is what Bernstein (1991:385) sees as necessary to meet future needs.

5.2.6.1. Demographic Considerations : Natal

A balanced assessment of the ability of DSS to efficiently provide effective education to a clientele

drawn from numerous depressed communities in Natal, will be assisted by examination of population and economic trends within the Natal/KwaZulu region specifically. The Durban Functional Region (DFR) has an obvious "pull" on manpower resources from rural areas. Durban is the fastest growing city in the southern hemisphere (Sash 1991 cited in SARRS 1992:336). The DFR's population doubled between 1970 and 1980, and had increased by a further 75% by 1985. McCarthy (1990 cited in SARRS 1992:336) of the University of Natal estimated that by the year 2010 there would be between 8 and 10 m people in the Durban metropolitan area. The Urban Foundation puts the figure at 6 m (SARRS 1992:336). The Diakonia Report (1990:13-15) predicted that 5,7 m would inhabit Durban by the year 2000. It estimates that 54% of Natal/KwaZulu will then be living in Durban - many migrating to the city at about 100 000 per year. KwaZulu is made up of 44 separate pieces of land. The most fragmented of the bantustans, it comprises 38% of Natal's land while supporting 55% of its population. The African population of Natal is 1,09 m in non-homeland areas, and 5,37 m in KwaZulu itself (SARRS 1993:254). Leeb and Aitcheson (1990:9) say rural Natal has seen a decline in the number of black people. There is an obvious need to provide some sort of development incentive for those that do remain.

In 1981 the economically active population of KwaZulu was mainly made up of migrant workers - commuters employed outside KwaZulu. Gultig and Hart (1990:3) claim that in 1986 the KwaZulu labour force was 1,9 m people, representing about 41% of the de facto population of KwaZulu. Efforts have been made to stimulate the economy and employment in KwaZulu (Muthien 1991:41). Indications are that in the rural areas, Zulu homes that benefit from schooling at DSS are likely to be economically underprivileged and subject to the usual strains the migrant labour system has created because of the "urban pull/rural push" effect from the DFR and metropolitan areas further afield. A closer study of poverty in Natal will assist in the evaluation of DSS by reflecting on the prevailing economic and social conditions likely to influence the homes of its pupils.

5.2.6.2. Poverty in Natal

Until 1993 little progress had been made to achieve a new political dispensation likely to impact on the economic conditions of the ordinary rural poor. Some form of redistribution will no doubt be necessary to break the poverty cycle in rural areas of the country. In the meantime numerous efforts to make ends meet have been attempted. Dewar and Watson (1991:181) believe that the informal sector has an important rôle to play in the generation of income for South Africans, especially those needing to supplement earnings from the formal sector. They are sceptical, however, of ideas that economies within the black rural areas will stimulate economic revival in these regions. Distribution of poverty in the Durban metropolitan area is well described by the Carnegie Inquiry for the period

1983-4. Three communities were examined: two Indian (Chatsworth and Orient Hills) and one black (Hambanati). Of interest to this study (Wilson and Ramphele 1989:69), is Hambanati's average monthly household income (R270). This revealed that in the period examined, 68% of these households were below the household subsistence level (HSL) and 89% were below the household effective level (HEL). More recent research (Muthien 1991:42) has shown that average income in KwaZulu was R7 237 per annum in urban areas and R3 018 in the rural areas.

In the Mahlabatini district subsistence farming contributed about 31,6% to the average household income. This was considered less important, by participating interviewees, than cash coming from remittances (44%) and pensions (16%). Studies (Wilson and Ramphele 1989:71) indicate that the income level of rural households here is still affected by wage remittances from absent family members, despite dependence on agriculture. McIntosh (1988 cited in Preston-Whyte and Rogerson 1991:251) showed that in areas of Northern Natal, 79% of households purchased groceries from white market towns. A study of 819 households in the mid 1980's in the upper Tugela catchment area, showed that income derived from informal sources was minimal. The work of Stewart and Lyne (1988), however, illustrated that in the Gcumisa ward of KwaZulu, a significant number of people engage in off-farm employment and arable land remains under utilized. This indicates that people in this area are rewarded better by off-farm employment than by crop farming. Table 5 below, indicates the sources of household income in KwaZulu for 1986 (Muthien 1991):

Table 5 : Sources of Household Income 1986

	Urban % source	Rural % source
Wages or remittances	90	72
Pensions	4	14
Informal sector	1	1,5
Agriculture	0,2	3,6
Subsistence	0,3	5
Other	4,5	3,9
TOTAL	100	100

Source: Muthien 1991:43

After examining surveys carried out in rural KwaZulu (Ezingolweni, Biyela, and Hlanganani districts), McIntosh (in Preston-Whyte and Rogerson 1991:251) concludes that the idea of the informal sector being promoted in rural Natal to revitalise black economy is unrealistic. Findings

generally clarify why migration to the DFR and other centres is the only hope for thousands of ordinary people in the region. A more fundamental solution to the negative consequences of this mass urbanisation and its effects on development in Natal's rural areas, is a crying need. Such a solution is as much linked to a new national political psyche as to any educational initiative committed to stimulating rural development.

In summary, the rapid urbanisation in South Africa with its accompanying burden on metropolitan resources, cannot be allowed to overshadow the needs of rural development. A cursory glance at the population projection figures **(Table 72 Appendix 4.4:3-4)** shows that growth in the rural regions is significant. Implications for education policy in South Africa should be clear from what can be learnt from OECD countries. Rural schooling is a significant educational constituency, and cannot be perceived as a declining sector. Whether or not it should be perceived, and planned for, as a separate educational entity, will be taken up later in this chapter. Clearly it should be given a political basis for receiving assistance from the transitional and future governments. When considering the effectiveness or otherwise of any one school located in rural South Africa, it is necessary to consider what the school is doing for its pupils; where it has taken them from, and what the likely destination of its educational process will be. Chapter Four showed that Domino Servite School reflects, in its pupil clientele, the economic deprivation common to the region in general. Their homes will have been exposed to the social problems concomitant with labour migration and father absenteeism. Because DSS has a missionary agenda, is a benevolent institution benefitting a select number of pupils, the likelihood is that the educational experience it provides is elitist. A few individuals will escape rural poverty and find a place in the formal sector. In order for this to happen, individual concerns instead of community concerns are likely to be addressed, and schooling as found at DSS has relevance for only those individuals it serves and not the broad under-privileged community. As South Africa breaks with its racist past, schooling that reinforces social and economic inequalities must be judged as ineffective. The obvious need for schooling in the new South Africa is to correct past imbalances by providing potential equality of output for all pupils. This fact clearly challenges the idea that formal education is the only means of delivering education to the rural masses. Informal and adult education, in addition, will have to be considered as alternative and additional means of meeting these needs.

5.2.7. Rural Education and Development

Education on its own is incapable of solving the vexed problems of rural development needs, but it is a factor in the process of development. This is exactly the contribution the NEPI research has made to the education and development debate. The NEPI document has been compared (Kgobe 1993:12)

with its less enlightened perspective which came from the white government in the form of the ERS. The ERS was concerned for "making up backlogs" through privatisation, voluntarism and decentralisation. The NEPI document was concerned with redress. It took up, quite independently, the challenge sounded in early documentation emanating from organisations like UNESCO for example.

The UNESCO "Report of the Kenya Operational Seminar" (UNESCO 1978:42) warns that formal education fails to touch the lives of millions of adults involved in the developmental process. This report highlights, among other things, "the incompatibility between what schools are teaching and what people need to learn". Coombs and Ahmed (1974) go as far as to say: "In these circumstances, an education system only too easily becomes an instigator of maladjustment and structural unemployment rather than an essential source of growth and development". The same report encouraged the Kenyans to adopt an interdisciplinary approach aiming for agricultural and economic growth with a balanced social and economic development. Green (1977 cited in UNESCO 1981:45) says the first task of education is to create both understanding that change is possible, and to provide the knowledge of how change is possible. The report concludes that the rôle of education is the improvement of man in an already improving social milieu. Before this link between development and education can be examined more closely, the plight of the rural poor and issues relating to the "rural" sector in the world generally, need to be outlined.

It has already been noted that common definitions of the terms "rural" and "urban" often exacerbate an understanding of the interdependence of geographical and economic regions. Muller (1985:56) and de Villiers Graaff (1986:10), both cited in Hartshorne (1992:121) have indicated the significant rate of internal urbanisation within the homelands themselves. The proportion of total populations living in rural areas is usually greater in less developed countries, and generally there is an inverse relationship between the proportion of people living in rural areas and per capita gross domestic product, according to Dixon (1990:5). The reduction in the proportion of population living in rural areas despite the increase in absolute rural population as a general world trend, has assumed that the poor would benefit from "growth maximisation". In the late 1960's it was realised that the poor were not benefiting from overall rapid growth strategies. Rather, the gap between the "haves" and "have-nots" increased. This was corrected in the 1970's by the "redistribution with growth" or "growth with justice" approach, recognising the need to reduce poverty and inequalities. This change, however, did not alter the power structures that perpetuated inequitable distribution of resources. The 1980's have seen a more "integrated rural development" approach. This change was a move away from programmes focused on agriculture, education or any other single aspect of rural life, in recognition of the complexities of rural poverty (Dixon 1990:58).

5.2.7.1. Rural Education as Development

Historically three basic trends have developed in formulating explanations for the education-development link. These trends rest heavily on theories of development that have influenced thinking about social and economic development and change. Webster (1990) provides descriptions of Modernisation Theory, Underdevelopment Theory and Appropriate or Alternative Development Theory[2]. A brief outline and critique of each is offered with the intention of clarifying the link between education and development. Attempts by Christian Reformed scholars at directing the Christian world view to issues of development are also touched on. This presentation is important in attempting to identify the conception of education and development informing practice at DSS.

5.2.7.1.1. Modernisation Theory

Modernisation theory draws on the social analyses of two important theorists : Durkheim and Weber. Durkheim (1893 cited in Webster 1990:44) proposed there were two types of society, the 'traditional' and the 'modern'. He referred to the social cohesion operating between the members of the traditional society as 'mechanical solidarity' since separate groups in traditional society are held together through adherence to traditional norms and beliefs. This similarity does not imply dependence, however. Each group is self-contained and forms a kind of segment. Durkeim referred to this as a segmented society. Development in this model took place as groups competed for increasingly scarce resources which resulted in division of labour and interdependency. Social differentiation occurred and specialised institutions were formed. Modern society then, was created in this evolutionary perspective, on the basis of organic solidarity - each part having a specialised function like an organism. As a conservative moralist, Durkheim believed that individuals and groups wondering away from the established moral order were endangering social cohesion and should be encouraged to conform.

This theory is criticised as being limited in two ways: (1) Durkheim offers little by way of *explanation* of modernity opting rather for *description* of the modernising process, and (2) a system of morality is fundamental to the notion of social integration. Weber (1971:7) on the other hand, concentrated his explanation of modernity or industrialisation, on why the economies of Western Europe became the centre of capitalist manufacturing. He argued that this arose because of the existence of a culture of rationalism peculiar to Western society. This phenomena, he argued, ensured the organisation of business enterprise to effect profitability and capital accumulation. The 'spirit of

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2 Corbridge (1995) adds - between Dependency and Alternative theorists - the Classical Marxist and Counter-revolution researchers.

capitalism', as he referred to the driving force behind the transition from money-making to capitalism, owed much of its impetus to the Biblical injunction and Protestant work-ethic - "if a man shall not work, neither shall he eat", as promoted by the Reformer John Calvin (1509-1564). According to Weber the basis of this religious motive was "salvation panic". Calvin's predestinarianism denied any man knowledge of whether his election was certain or not. Hard work, folk theology argued, reflected a blessed relationship with the Creator, which in turn indicated his favour and assurance of salvation. Protestantism, the work ethic and development were then seen as the common denominator in this system. Weber, like Durkheim before him, distinguished between traditional and modern society in terms or contrasting norms and values. According to Webster (1990:48) both see the coming of the 'modern era' as the birth of the individual as a relatively free agent not bound by rigid and unquestioning conformity to past tradition.

Modernisation theorists today, drawing from both Durkheim and Weber, believe they can identify the basic features of development and construct a model useful in identifying the particular stage of development any society today had achieved. Lack of development in this model, is equated to the level of traditionalism still adhering to the society. This is evident in the title of Hoselitz's (1952 in Corbridge 1995:17) classic book Economic Development and Cultural Change. Talcott Parsons (1951 cited in Webster 1990:48) developed Modernisation theory further in the 1950-1960 era. Much of the interest of scholars like himself in modernisation was spurred on by the decline of old colonial empires. Academics defined the modernisation process in terms of socio-economic conditions likely to precipitate modernisation. The result of this was that development was conceived as depending on the replacing of 'traditional' values (orientation towards the past, kinship system, emotional superstitious fatalistic world-view), with modern values (unobtrusive rationalism, less dependence on kinship, future-looking). Entrepreneurial ambition and sustained capital accumulation and investment have become the key concerns of the modernisation theorist's view of the root forces at work in development.

5.2.7.1.2. Underdevelopment Theories

According to modernisation theory, undeveloped countries lack entrepreneurial skills and earn capital for investment in progressive development. The basic criticism levelled against this model is its apparent ignorance of inequalities in power-relations evident in class conflict. For theorists influenced by Karl Marx, these are the most important factors influencing development or lack of it. Marx argued that profit accumulated by capitalists was used to own and control the means of production and thereby to exploit the working class. An individual (or group's) material security is therefore dependent on class membership, which in turn creates the inequality in society. According to Marx,

this situation cannot be changed without removing the class structure itself, which in turn means challenging the dominant capitalist class itself. Class conflict is essential, and development the inevitable result of dialectical interaction between opposing forces. For Marx, the development of the Western capital giants was dependent on the exploitation of their countries' colonies in Africa, Asia and Latin America. In short, the West grew through plundering their 'dependent' colonies. This was achieved in three phases: merchant capitalism, colonialism and neo-colonialism. Largely through the slave trade, merchant capitalism was able to sow the seeds of economic weakness and dependency on Europe. Population growth in Africa would have been seriously affected, and political and economic patterns of African society were upset. Western currency systems were introduced undermining and displacing local systems. These countries then became dependent on the exportation of their resources.

Colonialism helped to establish and entrench basic patterns of production in the Third World which enhanced the colonial powers' ability to plunder the land. The colonies became a source of cheap raw materials. Webster (1990:77) outlined the consequences of colonialism as follows: as land crops and labour became subject to a cash economy, local peoples lost their ability to sustain their own farming efforts. Many lost land and were forced to sell their labour. Large scale labour migration and displacement was initiated because so much labour was needed at the same time, and finally, colonialism imposed a system of law that suited colonial administration and interests. Neo-colonialism, a form of socio-economic domination that does not rely on direct political control, is the third means whereby dependent nations have been, and are being, plundered. According to many dependency theorists, the growth of U.S. and European multi-national coorporations (MNC's), is the essential feature of neo-colonialism. Through MNC's the economic grip on raw materials and labour in the Third World increases. European based MNC's are controlled by the European Economic Community (EEC) which co-ordinates trade, production and political links between Europe and its former colonies.

According to the underdevelopment theory then, merchant capitalism, colonialism and neo-colonialism were three stages which can be identified historically as the means whereby the Third World was penetrated for capitalist gain by the West. The most basic criticism of this theory has been levelled by persons equally critical of modernisation theory. Dependency theory, according to such critics, appears to proclaim universal applicability without taking care to accommodate exceptions and variations. It assumes, in other words, that the path to underdevelopment was uni-directional, in the same way that modernisation theorists assumed "one inevitable trajectory for development" (McLenan in de Clercq:1986:11).

5.2.7.1.3. Alternative or Appropriate Development Theory

If 'development' is defined as the expansion of industry, capitalism and urban growth then those theorists advocating ideas broadly defined as 'alternative' development theories are anti-development in terms of conventional thinking. Alternative development theories offer a critique of industrialisation. Webster (1990:173) offers an analysis of this approach from three perspectives: popular and rural socialism, the ecological movement, and alternative technology. These have had relatively marginal impact as either economic theory, social movement or political philosophy. According to Webster (1990:190) this is because they fail to give adequate attention to the social relations behind the process of industrialisation.

Under the leadership of President Julius Nyerere (1961-1986) Tanzania attempted an anti-capitalist non-urban route to development. The initiative in Tanzania was essentially a popularist movement. Education for Self-Reliance (ESR) as it was called, was reflected on twenty years after it was launched by Mwalimu Nyerere (1989 quoted in Kuhanga 1990:262) when he quoted Komba (1985):

> Education for Self-reliance is not only the best, it is also the only strategy by which this country can provide a good education for its young people; yet we have not been implementing it in its fullness. Educationalists seem a little afraid of its implications, and many members of the society - including some leaders - have been unable to free themselves from the mental attitudes to education inherited from colonialism..."It is based on the realism that man is born almost completely dependent on others for all his basic needs, and yet with a seed of self-reliance which is clearly noticeable almost from birth. Education should thus help him to grow less dependent on others and more and more dependent on his own abilities."

After independence in 1961, Nyerere and his TANU party called for a rural-based populist socialism built through village co-operatives - the *'ujamaa'* scheme. The principles he envisaged are outlined in his text Socialism and Rural Development (Nyerere 1967 cited In Kuhanga 1990:268). These called for centralised control over industry to avoid the emergence of an exploitive industrial class; the placing of agriculture in the hands of the peasantry and the shunning of 'development' agencies and their offers of foreign capital. In other words, the basis for this initiative was the people and their hard work. The principles seemed to embrace much that was traditional to African socialism. Through the *ujamaa* system it was hoped that the class-free African social bond could be rediscovered. Nyerere thus moved away from Marxist Leninism which said that the basis of social transformation of capitalism was class conflict. The scheme created thousands of *ujamaa* villages, and by 1976 about thirteen million people had been organised into the project.

Tragically the falling coffee prices in the early 1970's, and increasing oil prices of 1973, wreaked

havoc in the Tanzanian economy. Other factors have been listed as contributing to the undermining of this project. Nyerere's naivety in believing African socialism can be resuscitated (indeed some critics doubted it ever existed), together with the speed with which the project was implemented, along with poor organisation were all factors militating against its success. Another debilitating factor was that Nyerere's scheme necessitated distribution of basic resources such as ploughs, hoes, spades, seed, fertilizer and even oxen to a vast number of villages in infertile regions particularly. Many did not receive this aid. Added to this was the more fundamental problem of the dearth of adequate farming knowledge. Samoff (in Nasson and Samuel 1990) says critics of this project should be sensitive to time horizons - social change is likely to take a long time. This is especially true when Tanzanians were under the impression that rewards in neighbouring Kenya had been quicker in coming, and grew impatient with the project. Regrettably, in the 1980's Tanzania again sought the aid of financial assistance so that the country, as in the 1960's is dependent on foreign capital.

Some commentators might argue that without strong state intervention and the establishment of an industrial sector, populist socialism in the Third World cannot overcome the deprivations of capitalism. Kuhanga (1990:273) believes that implementation of ESR was beset by inadequate formulation of the policy and the way in which it was communicated to the people. At the Seminar on Education and Training for Employment (1989), he called for reform of ESR curriculum, better planning co-ordination between ministries and institutions, (including private institutions that have resisted ESR), the overhauling of project management practices, and a re-look at financing implications for new schools.

The demand that countries, groups and individuals become ecologically aware has become an important political issue. In the 1990's the link between political and social transformation and sustainable development has become entrenched in much environmentalist literature. Porritt (1990:1 cited in Fien 1993:6) for example, referring to the new found awareness of the limited extent of earth's resources, said this knowledge "has at last provided a cornerstone for a fundamental transformation in the way that we manage the Earth's resources ... The nineties will be more about finding answers to our problem than continuing to highlight those problems". Fien (1993:7) is more direct in asking: "How can we...help effect the transition from present day patterns of unsustainable development to ones which are based upon principles of social justice and democracy and which respect ecological laws and limits?".

Schmidheiny (1992 in Fien 1993:7) registers the awareness of business leaders in their manifesto Changing Course: A Global Business Perspective on Development and the Environment in which they say:

> Sustainable development is also about redefining the rôles of the economic game in order to move from a situation of wasteful consumption and pollution to one of conservation, and from one of privilege and protectionism to one of fair and equitable chances for all.

Schumacher (1973:143 quoted in Webster 1990:186) embodies much of the concern to develop appropriate technologies useful in the transformation of the Third World rural underdevelopment in proposing a technology of production by the masses instead of mass production which is ecologically destructive. He defines this as:

> conducive to decentralisation, compatible with the laws of ecology, gentle in is use of scarce resources and designed to serve the human person instead of making him the servant of machines. I have named it intermediate technology, to signify that it is vastly superior to the primitive technology of bygone ages but at the same time much simpler, cheaper and freer than the super-technology of the rich.

Schumacher's ideas are similar to those embodied by the popularist notions except that he advocated that 50% of the capital of large scale concerns should be held publicly (trade unionists, employers and other community members) who would share the dividends and reinvest it in relevant social needs.

In developed countries, similar notions of socially useful technologies have been introduced. In Britain the Centre for Alternative Industrial and Technological Systems (CAITS) sought to develop technologies combining skills and knowledge of industrial workers and academics. This was introduced because of the Lucas management's rejection of workers proposals and their desire to have greater say in the company's direction. In the Third World many alternative technologies have been introduced, but nevertheless the context into which they are introduced is never simple, given the international context of dependency and influence of the multi-national corporation influence.

In summary, according to modernisation theory, world development occurs when there is adequate diffusion of Western values and ideals which replaces culturally obsolete traditionalism with ideas conducive to 'modern' development. Dependency theorists, on the other hand, argue that the Third World is in a state of 'dependent' underdevelopment because surplus capital is continually plundered by metropolitan states in the First World. The only way this can be stopped is through revolution and the installation of a self-reliant socialist state. The Alternative Development approach spends little time accounting for development as it has taken place historically, and more on what 'development' should ideally be like. This collection of ideas offered a critique of industrialisation, and indeed offered an alternative to industrialisation involving de-industrialisation of mass economies in favour of self-reliant appropriate technologies. Understanding the differences between these explanations of development helps to define the rôle each would assign to education in their policies. Missionary education,

superficially reviewed in this chapter, has had close links with modernisation theory, and has often adopted a structuralist-functionalist approach to understanding society. A school like DSS, which has seemingly accepted uncritically the formal, Euro-centric curriculum, influenced by Judeo-Christian values, has a natural affinity with the modernisation agenda. It is not impossible, however, that a re-evaluation of the modernisation perspective with which missionary activity has traditionally been identified, could lead the mission school to adopt a more Afro-centric curriculum option that would more effectively preserve the Christian emphasis it espouses.

5.2.8. The Link between Development and Education

Influenced by the structuralist-functionalist school, modernisation theory advocated the diffusion of industrialisation and its concomitant entrepreneurial ethic. As international trade and foreign investment grew, it was argued, aid programmes could be reduced. 'Modern' attitudes, including entrepreneurial ambition, could be encouraged through appropriate educational programmes. Economic institutions would then develop and a modern economy become entrenched. Modernisation theory also advocated the development of markets in the South so that the North would exploit these markets. It is not difficult to see that the kind of educational values modernisation theorists would support assume that education operates as a neutral system and as having a straightforward impact on society and individuals. Clearly the truth is, (as dependency theorists were quick to point out) that education operates as one of many variables that impact on people and society. De Clercq (1986:7) expresses the complexity well:

> the relationship between education and individual modernity is a difficult one to assess exactly because, although there is a definite correlation between the two, that relationship is also mediated through a series of other factors such as the socio-economic background of individuals, the situational context, the cultural and political valuation of educational status in society etc. which can either reinforce, distort or contradict the impact of education on individual modernity. In other words, education is difficult to disentangle from other socio-political factors.

The major criticism against educational views of modernisation theorists have been that education cannot be isolated from its wider context, and that educational intervention must be accompanied by accommodation in the broader socio-economic structure. Further, education cannot be treated as an ideologically free process which will lead necessarily to solving vital questions of equity. In questioning the optimism of modernisation theorists, critics were reacting to the assumption that developing economies recapitulated the developmental stages of developed economies irrespective of particular social, political and economic histories. Third World countries, they argue cannot be treated as infantile nor 'developed' countries as models. In all, critics reacted to the notion that only developed countries could assist the undeveloped. De Clercq (1986:8) points out the dubious

corollary of this approach of Third World education systems being modelled on those of the First World, and secondary and tertiary education systems having "the content, nature and structure directly borrowed from more developed countries". The tragedy has been that many Third World countries over-developed their educational sector producing a metropolitan-centred graduate completely incapable of being absorbed into the small local economies, and much less rural economies.

Dependency theorists rejected North/South economic participation fundamental to modernisation theory on the grounds that such trade participation would further entrench the capitalist stranglehold on the Third World and encourage further transfer of surplus capital to the North. This group of theorists would therefore like to see the destruction of links with capitalist metropoles, largely through a working class revolt aimed at uniting workers of the Third World in order to establish an independent industrial base. Clearly the dependency theorists are structuralist in their approach.

De Clercq (1986:9) distinguished two educational perspectives, one more political and the other more theoretical, emerging out of dependency theory. The first called for policies to compensate for educational inequalities by redistribution of educational resources in the direction of the poor. The second raised the problems of educational characteristics of dependency. By this it saw the social inequalities between metropole and periphery, urban and rural, and used terms such as educational colonialism, cultural imperialism, hegemony and legitimation, to demonstrate how education imported from the metropoles had contributed to Third World dependency. Thus, for dependency theorists, education was used by colonialists to create continuity by ensuring a post-independence elite would have been suitably trained to remain loyal to the metropolitan powers and leave the power relations untampered after the withdrawal of the mother country. De Clercq (1986:10) says "colonial education was said to promote social and cultural divisions in the periphery which could serve the interests of the metropole and reinforce the periphery's dependency on itself". Although this perspective was a breakthrough, functionalism still lay beneath this analysis, and in essence educational reproductionists (Althusser, Bowles and Gintis) did not differ greatly from structionalist-functionalist theorists in their understanding of society and education. The modernisation theorists believed education contributed to the smooth running of society, the dependency theorists that it contributed to the reproduction of an unequal society.

Alternative (or appropriate) theorists seek to check industrial growth believing the demise of Third World countries has been the introduction of inappropriate technologies from the North. They advocate a revamping of production to ensure a more community or human compatible mechanism that is environmentally friendly. In practice this would translate into a reduction in the (material) standard of living in the North in order to ensure re-distribution of world resources. They would

advocate a slowdown of the world economy for the same reason. Whilst modernisation theory maintains the world can continue to tolerate the expansion of capitalistic industrialisation, alternative theorists maintain the world is unable to sustain such expansion. Webster (1990:181) illuminates three considerations that would inform any educational endeavour of appropriate theorists concerned with ecological conservation: viz. resource depletion; pollution warning; and dehumanising technology. These warning lights reinforce, for alternative theorists, the need for appropriate technologies which are cheaper and both environmentally and socially 'non-violent'. Environmental education falls into this category.

There is one further reflection that could be made about the link between education and development, which is relevant to this thesis. Christian theology and development theory intersect for the Christian mind. Evangelical Christian writers (such as Stott 1984 cited in Brand 1991:75) and influential bodies such as the Lausanne Committee (1984) have restored the lost conscience of evangelicals by pointing out the biblical basis and necessity of social involvement for believers. Whilst doing so, Brand (1991:74) has commented that both modernisation and dependency theories are recognisably, if different, descendants of social evolutionism. He raises a point that has bearing on the implicit optimism of secular humanist views of development.

In the past, problems confronting government leaders concerned with development, were understood and formulated in primarily economic terms. This gave rise to an economic focus of development, and the development initiatives were evaluated in economic (material) terms - normally expressed in the size of a growth rate of the Gross National Product. Van Niekerk (1994:20) makes the point that Protestantism has often been blamed for this perspective. Seen as the religious equivalent of free enterprise, liberal capitalist democracy, Protestantism represents for many (Bonino 1975:12 quoted in van Niekerk 1994:21) the entire North American ideological nexus. According to this view, development came about:

> when heaven was replaced by earth as the centre of human existence, during the Renaissance and Reformation. The basic motif of the Renaissance was that the human race is the master of his (sic) own destiny, the creator of his (sic) own happiness - and the lost paradise will be regained through man's control of nature - including human nature.

Beukes (1994:3) comments that the conventional developmental approach in Africa, evaluated in terms of GNP, has failed[3]. This has lead to the need to re-evaluate development as being essentially

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[3] The World Bank (1989) compares the GNP of Sub-Saharan Africa at the end of the 1980's at $ 135 billion for 450 million people, with that of Belgium with 10 million people who achieved the same level of production in 1989.

concerned with the development of people, rather than with how much a nation is producing. Brand (1991:78) quotes Grant (in Mattis 1983:9), executive director of UNICEF, as saying "we are ... in a crisis of civilisation" - in other words the failure of development projects to deliver development goals promised in the past decades, cause us, in the 90's, to question our "vision of the good society". Brand says:

> For those who accept the biblical view of the fallen nature of persons, the perversity of how valid development goals are undermined, distorted or neglected and their very values perverted, should not come as a surprise. At the same time it should not offer grounds for either cynicism or a gloating over others' failures.

His point is that society or structures as such are not redeemable - but redeemed people can influence structures and use God's creation to glorify Him and reflect "the compassion, the righteousness and the glory of God". It is here, perhaps, that the curriculum choice of DSS can be placed in perspective. As a missionary institution rejecting secular humanism, DSS rejects the total efficacy of education (formal or informal) in the development of individuals and communities. Rather, it advocates the need for evangelisation before (or through) education. But in its close association with the modernisation process, identified in its particular choice of a formal curriculum, and in its general approach to education, it aligns itself too closely with the assumptions of the process itself. These are that traditional African culture represents underdevelopment, and Western culture and education represents development and progress. Perhaps embarking on a strongly Afro-centric curriculum, which aims to meet the European influence in Africa, would be a more appropriate curriculum orientation, and one which would more readily bring native and foreign convert together on the African continent.

5.2.9. Education, Development and Africa

Educational systems both reflect and reproduce instead of altering economic and social structure in society. According to Todaro (1989:354), educational programmes designed to contribute to development, must function on two levels. First, by modifying social and economic signals and incentives operating *outside* the educational system. These determine the structure and orientation of the private demand for education and therefore the political response in respect of school-place supply. Second by modifying the effectiveness and fairness of the *internal* system. Structures effecting content, funding, selection, promotion and professional training, have to be given attention (rural-urban imbalance for example). Of crucial concern in the Africa development debate is whether or not bodies such as the International Monetary Fund (IMF) and the World Bank (WB) are likely to assist or damage these two levels of operation. Examination of a major World Bank Report, Education in

Sub-Saharan Africa: Policies for Adjustment, Revitalisation and Expansion (1988), provides scrutiny of the rôle of an international funding agency purporting to assist development of the African continent. Turok (1993:3) argues that the World Bank's educational policy is directed by questionable macro-economic policies of the Bank. Principles requiring reduced government expenditure, on social provision, cost recovery, privatisation and reliance on market forces, seriously impact on Africa's continuing state of underdevelopment. Structural adjustment policies (SAP), according to McKenna (1993:7), of both the IMF and World Bank, serve to increase the likelihood of debt-collection by Northern concerns, thereby 'strip(ping) the debtor of any autonomy'. Not only are these biased towards their innovators, but SAP is encouraging 'rapid polarization of society into those who can afford education and those who cannot' (Turok 1993:5). Behind this criticism is the view that in the last decade of the 20th century there can no longer be two futures - one for the (few) rich, and another for the (many) poor. As Todaro (1989:25) muses "there will be one future, or none at all".

Acknowledging the progress of post-independence education progress of sub-saharan Africa (excluding South Africa), the report set out four main objectives: to improve quality, increase efficiency, reduce enrolments where necessary, and relieve educational burden of public costs. Particularly obnoxious to Turok is that the report stipulates that future funding will be biased towards administrations in Africa 'susceptible' to Bank policy preferences. "This is a polite way of saying that the piper calls the tune and Africa's educational priorities must be determined by the Bank" (Turok 1993:4). The basis of his objection is two-fold. First, the report indicates that Africa could be taken over by a foreign dominated enterprise, and second to be sustainable, development must be 'indigenous and organic' and cannot be imposed. Helleiner (1992) was similarly concerned that the 'relative influence' of the IMF and World Bank programmes in Africa are too large. His paper argues that the IMF should retain only a technical advisory rôle (having transferred so much out of the region). The World Bank, on the other hand, should develop its rôle as an advisory or funding body with other bodies, similarly concerned and involved with Africa's development.

Part of the criticism levelled against both the WB and IMF relates to a technicist view of education and its nearest relative - literacy. Both UNESCO and the WB direct their efforts towards the basics of first-level education, the establishment of equity and also the democratic approach to education and its management. The WB has seen illiteracy as a major factor hindering people from participating in society. The sense in which education in its effort to combat illiteracy is used by this organisation can be seen as fundamental to development, becomes apparent from an analysis of the term "illiteracy".

Illiteracy, like the concepts of rurality and poverty, is problematic in definition. A technicist understanding of the terms will strip them of their social, political and economic interaction.

Structuralist understanding will view them within the context of, and inseparable from, these interactions. UNESCO, for example, has indicated its rejection of so called "functional literacy" (UNESCO 1987:3). Functional literacy is usually interpreted as adapting individuals to their poverty rather than helping them to react to it. According to the International Symposium for Literacy, 1975 (UNESCO 1987):

> ...literacy creates the conditions for the acquisition of a critical consciousness of society in which man lives and of its aims; it also stimulates initiatives and his participation in the creation of projects capable of acting upon the world, of transforming it, and of defining the aims of an authentic human development. It should open the way to a mastery of techniques, and human actions. Literacy is not an end in itself. It is a fundamental human right.

One ELTIC (1991:4) document warns that even in this non-technicist definition it is possible to perceive functionality, thus creating a false dichotomy between "literacy for human rights" and "literacy for productivity". This could evidence itself in the creation of a so-called "rural curriculum" and job-specific training for the urban workforce.

Developing an education model in rural communities that breaks out of the "adaptation" or "alienation" cycle is the challenge that faces South African planners. This becomes apparent when such recent reports as the IMF report - Economic Policies for a New South Africa (IMF 1992) is examined. It concluded that the move towards equitable spending per capita, across the race groups in the health, education and welfare sector would mean marginal increases in expenditure on blacks, and substantial decline on expenditure on whites (SARRS 1993:550). Such a scenario means that economic benefits reaped from redistribution, if not carefully managed, could be disappointing for all groups. A central concern both for the success of resource distribution, and the development of education in the rural areas, is the rôle of formal and informal education. It is to these distinctly orientated models of education and their relationship to development, that attention is now given.

5.2.9.1. Formal Education as a Panacea for Development

In his study, Dore (1976) explores the consequences of the twentieth century phenomena that has served to distinguish between the processes of education and certification largely evident in the scramble for modern sector employment. After the 'discovery of education' by the economists, it was assumed that all that was needed to induce sustainable development was massive infusion of capital from aid donors. Inevitably, human resources and physical capital became linked - and with this education was seen as producing a high social rate of return. Developing countries, not far behind their Western mentors, saw development primarily in terms of building and expanding a 'modern

sector'. For them, Dore (1976:3) maintains: "Development consisted of expanding...until the invading forces of modernity had dominated and permeated the whole of the once traditional society".

There were two consequences of the expansion of education which contributed to disillusionment. First was the escalation of costs compounded by huge population expansion. Second was concern over the 'educated unemployed', and continuous educational qualification inflation (Dore 1976; Coombs 1984; Simmons 1980). This process defines Dore's (1976) thesis, namely that the more educational certificates are used for employment selection, the faster educational qualification inflation escalates. This leads, in turn, to an educational system that operates as a certification ritual rather than as something concerned with genuine education. Not long after Dore's work, Simmons (1980) ventured an analysis of the major problems of the world's formal educational system. In the first place, he identified the central issues into which he grouped these systems as schooling inefficiency, measured by attrition rates, illiterate graduates and resource inadequacy. He then identified the mismatch between schooling output and the expectations of the employer (or parent). Finally he spoke of schooling inequality, evident in the disproportionate opportunity afforded the rural and urban poor. The work of both Dore (1976) and Simmons (1980) was cognisant of the seminal themes in an earlier book, (1968) The World Educational Crisis: A Systems Analysis. This work highlighted, inter alia, the disparity between educational systems and their environments. These 'disparities' included the obsolescence of the curriculum in relation to the advancing state of knowledge. Also mentioned was the disparity between education and developmental needs of various communities. Imbalances between education and employment was also of concern, as were the growing cost of education and the inability of many able and willing countries to fund formal schooling (Coombs 1984:5). The report shocked the international educational community.

The educational community was not, however, totally consistent in its criticism of formal education per se. Some saw the problem in quantitative terms. Solmon (in Heyneman and White 1986:7), for example, claimed that the assessment of the contribution that educational quality can make towards a nation's economic growth is related to how schooling in general affects growth. He cited Colclough's (1980:19) review which indicated "that the economic and social returns on investment in primary schooling in most developing countries are higher ... than other forms of investment". He believed, correctly, that provision of education that will influence development must be of high quality - but his view seemed limited to formal educational provision.

Solmon (in Heyneman and White 1986:9) claimed two aspects of input as being necessary for developing countries. First the more depressed the situation, the more quality of schooling matters. According to him, class size has not been a crucial factor in either developed or developing

countries. Secondly, teacher quality is of great importance, especially in developing countries. He said the poorer the country, the greater the influence of school and teacher quality on pupil achievement. In other words, pupils from illiterate homes are more sensitive to school quality than those from more advantaged households. Heyneman and Loxley (1983 cited by Solmon in Heyneman and White 1986:10) further claimed that the lower the per capita GNP of a country, the greater the effect school quality seems to have on pupil learning. Similarly, the lower the per capita GNP's of countries, the less significant the effect other socio-economic factors have on learning. In other words, school quality in developing countries is vital for development. This is essentially a functionalist view of the rôle of formal education or schooling. The fact is, whatever the merits and achievements of formal education systems, these are unlikely to meet all or most of the educational needs of a needy country.

Coombs (1984:13-15) outlined the environmental changes that have surrounded education since the 1970's - which have radically altered the context of education. Accompanying these were changes in development policy. Economic changes - transition from educated manpower to manpower surpluses, the accompanied phenomenon of the 'brain drain' from developing to developed countries and the oil price crisis well into the 1980's were significant. Of greater concern was the advancing of technologies and changing economic structures in both the developed and developing countries. Political instability aggravated by the baby boom was another environmental dimension to effect the environment of education. Initial modernization theories of development gave way to concern for growth with equity - the antithesis of human exploitation. New ideas about development rejected the dichotomisation of theories about economic and social development as distinct processes. Emphasis on rural development particularly called for 'grass roots' community-based initiatives that were integrated rather than a top-down fragmented approach. Rural people were seen as the most important agents for change.

Corresponding to changed notions about the economy, and development, there were changes in educational thought. Age- and institution-bound notions of education, and indeed the linking of education with schooling was shown to be redundant. Schools could not meet all educational needs. Similarly, schooling could not accomplish all educative needs of individuals in an individual's school-going years. The idea that persons not having attended schools were therefore uneducated was clearly incorrect. Education then became linked with learning, and thought of as a lifelong process. Criticism levelled against formal education simply stressed the need to develop other forms of the educational process, namely non-formal and informal education. The limitations of formal education were emphasized in UNESCO's (1972 cited in Coombs 1974:14) International Commission on the Development of Education (the Faure Commission). Essentially the report highlighted the formal education system's increasing maladjustment to changing social conditions. The need for schools, such

as DSS, to look beyond formal curriculum, to the possibility of options that ensure communal as well as individual development is therefore highlighted.

5.2.9.2. Informal, Formal and Non-formal Education

Van der Stoep and Louw (1984 in Millar, Raynham and Schaffer 1991:19) offer the following definitions:

> **Informal education** is education that is given in situations in life that come about spontaneously, for example within the family circle, the neighbourhood and so on.
>
> **Formal education** is education that takes place in a planned way at recognised institutions such as schools, colleges and universities.
>
> **Non-formal education** is education that proceeds in a planned but highly adaptable way in institutions, organisations and situations outside the spheres of formal and informal education, for example in-service training in the work situation.

Understanding the distinction that has arisen between informal, formal and non-formal education is assisted by clarification of the reasons why formal education cannot be considered the only means of educational provision for a country. Simmons (1980:25) explored reasons why the formal system of education became important to both rich and poor countries. He made use of two basic theories of schooling in his analysis. The first, the human capital or incrementalist theory, and the second, structural theories of schooling.

The **human capital theory** suggests that investment in education increases the productivity of labour by enhancing the labour through skills and knowledge impartation. Education's contribution to this process is measured on the cognitive level through tests and examinations. The theory argues that educational outcomes are not the product of social institutions but personal preferences. The more schooling provided, the better wages are paid and the less social inequality prevails. The **structural theory** maintains that educational systems are best understood as maintaining the status quo by reproducing the social order. Education thus assists in obscuring potentially conflicting class conflicts. It argues that schooling inadequacies stem from the school's proficiency (or otherwise) in reproducing the society by integrating school graduates into the labour force.

Structural theory in particular has important implications for continued investment in formal schooling as the single means of educational delivery. Clearly assumptions that presume that investment in formal education is likely to directly impact poverty and inequality have been seriously challenged (Simmons 1980; Coombs 1984). Specific deficiencies in the formal educational system are easily

identifiable. Gaps between levels of education (pre-school to school, primary to secondary, secondary to tertiary) mean that there is little support for unsuccessful candidates and high levels of wastage. Inability to cope with drop outs and non-portability of courses (between institutions); discrepancies in standardisation of certificates and early canalization of pupils is indicative of the need to synchronise formal and informal education. On a broader level, some argue that formal schooling in developing countries is irrelevant, others argue that formal schooling is elitist serving only the interest of these groups, and thereby maintaining their position of power.

In reviewing models exploring the link between formal and non-formal education, V2an der Stoep and Louw (1984 in Millar, Raynham and Schaffer 1991: 103) clarify the relationship between the two. First, non-formal education may be seen as complementary education, completing and rounding-off formal education. Second non-formal education could rather be seen as supplementary, and as an application of formal education occurring at a different time and place to formal education. Third, non-formal education could be considered as substitutionary, replacing formal education. The point of these writers is that there is a desirable relationship between the two as long as equal status is afforded both and each is owned by communities. Fundamental to a successful link between the two, they say, is that harmony is established between educational provision (for both formal and non-formal education), and national political strategy. Van Rensburg (1991:21) makes the point, however, that what is referred to today as the 'informal' sector comprises, in reality, those people not needed by the 'formal' sector. In other words, he argues, "the use of the term 'informal' can, perhaps, be construed as a way of authenticating the 'formal' sector ideologically, politically and socially".

Attention is now given to alternative non-formal educational structures that have attempted to address the inadequacies of formal education to meet the needs of communities. The Tanzanian experience has already been briefly alluded to. Another notable scheme, to which attention is now given, concerned with education for employment, is Botswana's Brigades Movement.

5.2.9.2.1. Botswana : The Brigades Movement

The point has already been made that the formal or modern sector was created during the colonial era. As the dominating sector of economies, the formal sector requires the use of professional, technical, artisan, skilled, semi-skilled and even unskilled labour. Remuneration is usually directly related to the hierarchy implied above. The formal sector is also predominantly, but not exclusively, urban. The problem with this, as already has been noted, is that there are insufficient jobs in the modern sector, and formal education systems have become sifting and sorting mechanisms instead of levelling agencies.

Obviously the formal sector is not going to disappear, and neither should it. Van Rensburg argues for the harmonising of modern development (within the 'formal' sector) with what he prefers to term 'popularly-based development'. The semi-formal model he advocates, based on his own experience in Botswana, juxtaposes work and study. "The combination of education with productive work...is the key to self-reliance, it can generate resources and it can dynamically assist the process of job creation" (Van Rensburg 1991:31).

The Brigades Movement in Botswana was founded in 1965 by Patric van Rensberg in the rural town of Serowe. Parsons (1990:247-254) provides a clear review of the movement in three phases - 1965-71; 1971-80 and 1980-89. Van Rensburg founded a secondary school here in 1962-3, called Swaneng Hill (1974,1978,1984). This first Brigade endeavoured to equip young men, rejected by academic institutions, with general building skills. The system provided employment for unemployed males in the area and was consistent with the local tradition of community service and education under the leadership of traditional authorities. By 1979 the Serowe Brigade, which extended from builders to farmers, weavers, dressmakers and mechanics, had 510 trainees, 125 salaried staff, 226 additional employees and had an annual turnover beyond US $1 000 000 (Parsons 1991:24). After training employment needs were realised in these semi-skilled Brigaders being used in the building boom of the late sixties and early seventies. Essentially, the Brigades managed to penetrate the political economy of Botswana and eventually succeeded in winning the interest of the political elite.

By 1968 the Ministry of Education was sold on the system, and by 1970-71 the movement was, to its consternation, brought under the wing of this ministry in the form of the National Brigades Co-ordinating Committee (NBCC). For the government, Parsons reports, the Brigade centre was Molepolole, with its emphasis on commercial viability, rather than Serowe with its concern for building an alternative socialist society. The government objected to Serowe being run by an internal democracy, advocating the Molepolole model, which used trustees elected at an open meeting. Serowe's managers opted for higher pay, and the ensuing salary hikes led to bankruptcy and Van Rensburg's resignation. The Serowe Brigades closed between 1983-4.

Without recounting the delicate process that eventually ensured a compromise between the Brigades Movement's concern for autonomy and government subsidy, Parsons (1990:28) comments that Brigade centres engaged in training suffered, while those concerned with production and community service did not. The lesson is simple. For the movement to be successful in assisting in the improvement of the quality of life for the rural people of Botswana, it was important that it did not become what Paterson describes as a 'surrogate' of the ministry of education, concerned to develop vocation and technical education while neglecting its more fundamental mission of production

development. Something of the same lesson is apparent in Kishindo's (1993) article, which argues that the failure of the Malawian government's functional literacy campaign is rooted in the fact that it was not rooted in apprenticeship training which would have assisted in alleviating the country's poverty. From the Brigades movement Van Rensburg founded the Foundation for Education with Production, from which the Zimbabwian (ZIMFEP) and Botswanan (BOTFEP) equivalents have emerged. Parsons (1990:28) comments that the long-term future of Botswana's Brigades in its fight against 'unemployment' lies in the movement's development trust wing rather than the trade schools. Some of the production development units of the Brigades have joined CORDE (Cooperation for Research Development and Education) which supports, through advice, a number of self-managed enterprises in the country.

5.2.10. SUMMARY

Chapter Five set out to answer a basic question - Is DSS a 'rural' school? If so, is the school's rurality merely a reflection of its geophysical context, or do socio-economic factors surrounding the school impinge on its formal, informal and hidden curriculum? Attempting to answer such a question required an examination of the broad spatial context of DSS. This in turn required an attempt to define the social, economic and political context which has shaped, or from which the school has designed its *raison d'être.* After distinguishing between terms such as 'rural', 'homeland' and the 'self-governing states', in respect of education, the historical process which has given rise to the modern formal education sector, was reviewed. Pre-colonial, Colonial and Missionary education was discussed with special reference to the province of Natal. The rise of the modern formal sector of the economy, and its counterpart the formal education sector, was therefore highlighted. The rôle of South African farm and rural schools in the former self-governing and homeland states during the apartheid era was examined. This gave dimension to the emerging trends informing the debate around rural and life-long education being discussed in ongoing RDP strategy. The chapter took note of rapid urbanisation trends, with special reference to Natal and the DFR. It was established that despite the urbanisation process, a significant rural population, likely to remain marginalised, will continue to be a part of the South African demographic profile. This, together with a study of rural poverty - again with special reference to Natal - served to underscore the inadequacy of both the formal economic and formal schooling sector as agents likely to facilitate rural development. Macro-economic theories were examined with the intention of clarifying the link between education and development. This study highlighted the controversial rôle of 'aid' agencies - with reference to the formal education sector and the African continent in particular. The need to harmonise formal and informal education became apparent through an examination of the FEP movement that has emerged out of the Botswana Brigades experience.

5.2.11. CONCLUSION

South Africa faces a unique challenge now that a government of national unity is in place. The opportunity exists for the country to dismantle apartheid structures and policies that have kept rural communities bound to a hopeless cycle of poverty. A major test for the new democracy will be whether or not provision for appropriate rural education is brought into line with the local and national political aspirations of the new dispensation. The formal education sector on its own has failed to meet the needs of the masses, and of the country generally. The study has indicated the need for rural education development policies which will tread between the extreme of either adapting people to poverty, or of alienating them from the possibility of escape. On the macro level, the study has also indicated that development of rural people, more than requiring their support, necessitates transformation of the social, political and economic vestiges of apartheid colonialism. On the micro level, the study implies that part of the transformation process requires that a critical view of the plight of the rural poor is developed. But that the responsibility of transformation can never be left to communities themselves, is clear. Structural transformation alone will assist in appropriate national transformation of apartheid vestiges.

Domino Servite School has opted for a formal curriculum that has little relevance to, nor potential for, the transformational needs of either rural Natal or South Africa in general. It shares, in other words, a curriculum orientation in common with the majority of schools in the formal sector in South Africa, likely to exacerbate the problems of unemployment, qualification inflation and limited access to employment in the formal sector. Even if, as tracer studies may indicate, the school has made moderate progress in ensuring graduates a place in the formal sector, the institution cannot be exonerated from its wider responsibility to the immediate community of which it is a part. No matter how efficiently the school teaches its formal curriculum, the question of whether the school offers an effective curriculum given the state of the region and country as a whole, remains. Apart from the question of the quality of provision and delivery of schooling at DSS, is the appropriateness of its formal curriculum. This does not mean, however, that the school has not, nor cannot potentially play a qualitatively contributory rôle in education for development in South Africa. It cannot, however, expect to escape the charge of elitism, or irrelevance, without developing a non-formal curriculum dimension that addresses and complements simultaneously, the issues of the development of the rural (spatial) context of which it is a part. There is need on the part of the school, to equip non-academic pupils for participation in the world of work to be found in the rural context itself. In doing so, the links between education, development, employment, empowerment and production will inform the school's construction of a more relevant formal curriculum.

Chapter Six gives attention to the informal curriculum evident at the school, and so highlights the fact that curriculum realities cannot be divorced from the broader social context within which the school is situated.

CHAPTER SIX

EXTERNAL REFERENTS : (2) THE INTRA-RELATIONAL CONTEXT

6.1. Introduction

Historically, South African education has been organised on racial criteria that have been rationalised as culturally based. Apartheid education succeeded in entrenching 'ethnic' difference for the purpose of perpetuating white-dominated, hegemonical control. Coutts (1992:3) has pointed out that the 'mono-culturality' of South African schools has led to the safe transmission of cherished cultural knowledge. This has meant that:

> pupils have sometimes become insulated in cultural cocoons, and often enter the adult world, with its shared economy, as strangers to others who have in turn been educated in their own discrete and private worlds. The emphasis has perhaps been too strongly placed on the principle of recognising ethnic diversity.

Apartheid education also perpetuated a fragmented society. The result of this has been the reinforcement of cultural polarity of numerous types - racial, ethnic, political and religious. The task of nation-building requires that the divisive function of education is now reversed, so that cohesiveness, of a unitary nature, is encouraged. The challenge facing educational practice and theory in South Africa, is to plan a policy trajectory cognisant of the society's right to diversity without jeopardising the nation's need for commonality.

Evaluation of a system or institution in terms of its relevance to that process, must pay attention to any curriculum commitment which claims to route itself away from apartheid education for domination. Evaluation of DSS therefore, demands scrutiny of the institution's formal and informal curriculum processes, likely either to entrench or dilute ethnic, cultural or ideological value systems incapable of enshrining equity in a democratic South Africa. The previous chapter sought to clarify issues related to the school's spacial context. The present and following chapter concentrates on the intra-relational and inter-relational contexts of DSS, respectively. Chapter Six explores the issue of diversity/commonality as it impacts on theories of schooling practice. Specifically, the chapter aims, by reviewing local and international literature on the subject, to provide adequate theoretical insight from which the particular social view projected by DSS, can be identified. Chapter Seven attempts to provide the theoretical basis from which to identify the hidden curriculum evident in this institution's private status, relative to the broader issue of nation-building. Fundamental to both chapters is a simple question: how can we be sure that DSS does not (wittingly or unwittingly), perpetuate cultural dominance thereby preserving differential educational achievement along race lines, as apartheid education has succeeded in doing? Chapter Eight, the concluding chapter to the study,

focuses the internal and external referents used to illuminate DSS, in such a way that a valid, whole-school evaluation of this institution is possible.

6.2. EDUCATION FOR PLURAL SOCIETY

What is necessary in discussion about the role of any social, political or economic 'particular' when considering education for a plural society, is recognition of the tendency among social theorists generally to move away from "the universalising aspirations" of "Enlightenment certainties" to cultural particularism (Muller 1991:1). Muller makes the point that:

> ...our present century has seen the growth of regional nationalisms and the re-assertion of the rights of a great number of minorities all over the world, a phenomenon which has not so much negated as set distinct limits to the 19th century humanist dream of a unitary social and political world citizenry.

Muller continues that for the curriculum planner, this means that "The framing axes of particularism and universalism, specific cultural identities and a core national identity, commonness and difference, structure the way in which all curriculum questions are asked and answered".

Possibly one of the central questions facing governments of nation-states composed of diverse cultural groups is, whether or not its policy should eliminate, modify or encourage cultural diversity? (Goodey 1989:478). In line with this, Gundara (1982:108) isolates six criteria of diversity in societies, recognition of which is necessary in formulating education policy for open schooling: language, religion, social class, territory, race and gender. Watson (1982 cited in Goodey 1989:478) points out the variety of approaches historically used to deal with cultural diversity in nation-building. The Jews faced extermination by the Third Reich; the Asians expulsion from Uganda; Western democracies practised assimilation of minority cultures into their dominant one and South Africa entrenched in law, separate development. Goodey (1989:478) says: "The dilemma faced by all multi-cultural societies is to find the mythical equilibrium between maintenance of reasonable social and political stability (social cohesion) and the tolerance and encouragement of the diversity of cultures (cultural diversity)".

An educational policy which strives for this equilibrium is either assimilationist or pluralistic in perspective. Assimilation, Amalgamation and Open Society policies emphasize social cohesion in a culturally diverse society. Historically, the failure of these policies led to the ethnic revitalisation movements, which in turn gave rise to pluralistic approaches. Goodey (1989:479) outlines three approaches in this category: cultural or insular pluralism, modified cultural pluralism, and dynamic pluralism, each allowing for more cultural diversity. Cross (in Freer 1992) identifies four main policy

options useful in developing educational policy strategies with which to deal with diversity. These are the cultural assimilation and integration approach, cultural amalgamation, insular cultural pluralism and modified cultural amalgamation.

6.2.1. Clarification of Concepts

The concept of **assimilation**, or Anglo-conformity, developed with mass immigration in the 1950's into liberal Western democracies: America, Britain, Canada and Australia. Immigrants brought with them their cultures and conservative attitudes regarding their survival. Assimilationism required immigrants to be absorbed into the host society. Because minority cultures were overlooked in the process, assimilation was rejected by immigrants, except where the skills learned "main-streamed" them and assured entrance to and security in the economy. The educational consequences for this model are that the curriculum and syllabuses base themselves on the values and ideas of the dominant group, and the dominant group enjoys 'cultural advantage'. **Amalgamation** worked for a new cultural group synthesized from existing cultural and ethnic groups coming together. This "melting pot" approach rejects the idea of assimilation into the dominant culture. Its aim is elimination of cultural diversity, through value-free "non-manipulative, and non-divisive resolution to the problems of cultural diversity" (Goodey 1989:478). Pratte (1979 quoted in Goodey 1989:478) defined it in terms of "the search for common interest". Educationally, amalgamation presents more complex consequences. A new culture is promoted, after teachers have gone though a process of re-education and socialisation. Cross (in Freer 1992:176) says "the educational, ideological and political frame precedes the creation and development of the socio-economic base". The curriculum is based partly on the old, but mostly on new values. Tanzania, Chad, Ghana, and the Sudan have made use of this model. The failure of assimilationist approaches, and the rise of the ethnic revitalisation process, led to a shift towards a new policy, **integration**, where greater respect was accorded to minority cultures. The move away from "crude assimilationist thinking" (Craft in Banks and Lynch 1986:80), is characterised by Jenkins'(1966 quoted in Craft 1986:80) now classic definition of integration: "Not a flattening process of assimilation but ...equal opportunity, accompanied by cultural diversity, in an atmosphere of mutual tolerance". However, absorption, acculturation and assimilation were still high on the agenda.

The **Open Society** totally rejects ethnicity, religious diversity and whatever creates group association. This approach postulates values-participatory democracy, freedom of choice and equal opportunities. Group association based on race, religion, ethnicity or language is rejected in favour of secularism. Goodey (1989:479) says the goal of this approach is "an egalitarian globalism, without national and social bonds..." For many, this is the route for post-apartheid South Africa.

Whereas assimilation and amalgamation were anti-pluralistic, the policy of open society is non-pluralistic. **Pluralism** is more than cultural diversity and multi-culturalism, both of which are descriptive terms. Pluralism, an evaluative term, implies not only cultural diversity but membership within a common polity and relative parity and equality between groups (Goodey 1989:474). Gordon (1975 cited in Lynch 1989:123) identifies two types of pluralism: liberal and corporate. In the first, diversity is tolerated but not officially recognised; in the second, this recognition of ethnic groups is extended "as a basis for the allocation of social and political power, and access to economic rewards and resources". **Classical cultural pluralism**, or insular cultural pluralism is a "salad bowl" approach, based on the views of Horace Kallen who had argued that social democracy implied cultural democracy and that ethnic and cultural distinctiveness within American society was rightfully an expression of this. There is a danger that pluralism can over-emphasize cultural diversity (Goodey 1989:480). This model requires a heavy bureaucratic apparatus within the educational system, whereby each school system has its own teachers, methods, curriculum and medium. In this way diversity is maintained. This system has operated in the former USSR, China, India, Belgium and the Netherlands (Cross in Freer 1993:176). **Modified cultural pluralism** allows for a greater degree of interaction between social groups. Its central tenant is that cultural democracy and the right to maintain group association distinctiveness is acceptable only as far as this does not conflict with the values of the whole nation. Its main aim is the creation of equal opportunities for all members of the society. Multi-cultural education is the educational policy adopted in this model, and curriculum, school syllabuses and methods reflect the diversity of cultural practices and identities. **Dynamic pluralism** is explained by Goodey (1989:480) with reference to several writers. Pratte (1979:147-155) postulates that society is ideal when defined by common community interest. Appleton (1983:87) says: "On the basis of some common concern, ...individuals form a social collective to pursue their mutual interests. When the 'community of interest' fulfils its functions, it dissolves". Because this dynamic process occurs in specific conditions, Appleton (1983:147) says that in reality only a "modest approximation" will be attained.

This chapter will show how DSS follows the path of assimilation more than pluralism, whilst at the same time defending the position of pluralism in respect to its particular values position in relation to the broader society. Yet, generally speaking, assimilationism, amalgamationism, and integrationism floundered as strategies addressing educational inequality, because of their overt ethno-cencentricism - which was covert in the case of integrationism. Assimilation has usually meant equal opportunity for those whose ideas and values conformed to dominant (Anglo-Saxon Western middle-class) values. The chapter also shows, however, how the promotion of cultural pluralism has been more resistant. Multi-culturalism, one of the strategic expressions of a plural concept of society, will be examined in detail later in this chapter. Issues surrounding the multi-cultural debate will be used to establish an

appropriate theoretical background, from which to reflect on the particular social perspective manifested at DSS, and evident in the informal curriculum at the school.

6.2.2. The Rise of Ethnic Revitalisation In Western Societies

It was liberal assimiliationist ideology which dominated the West when ethnic revitalisation trends began to stir in the 1960's. Banks (1986:3-4) says these movements were triggered by the civil rights movements led by blacks in the U.S.A. and that they spilled over to the French and Indians in Canada, Britain's West Indians and Asians, the Indonesians and Surinamese in the Netherlands and the Australian Aborigines. Apart from the Welsh, Canadian French, and the Garvey Movement in the U.S.A., most ethnic groups in Western nations worked towards, and accepted cultural assimilation and structural integration. The extent of the ethnic protest movements during the 1960's and 1970's, however, indicated that the liberal ideology that had dominated Western social science and national policies was seriously inadequate both in explaining and predicting the course of ethnic struggles and the status of these groups in the liberal democracies. Park (1950 cited in Banks 1986) had been influential in the theorisation of assimilationist policy, advocating four processes involved in social interaction: contact, conflict, accommodation and assimilation.

Banks (1986:4) raises the question about why Western nations today are faced with problems related to ethnic and cultural pluralism, given the apparent success of assimilationist liberal ideology which has dominated the traditionally liberal, democratic nations (U.S.A., U.K., Canada and Australia). In his view, the ethnic and racial problems in these Western nations arose "because some ethnic groups were denied the opportunity to attain the attributes and behaviours that were needed to assimilate in the mainstream of society". Ironically these protest movements also arose because ethnic groups had come to internalize egalitarian and democratic ideologies preached by their host countries for so long, and actually came to believe that the ideals imbedded in these notions would be realised in their own experiences. Expectations exceeded social, economic and political improvements and political mobilisation was inevitable as racism, segregation and discrimination continued. Banks (in Banks and Lynch 1986:5) believes that these factors alone are not sufficient in accounting for the rise of the ethnic revitalisation movements. In his view, the strong cultural and symbolic components of such movements indicate that they arose to assist members of the ethnic groups gain a sense of community and spiritual identity which the modernisation process had left unfulfilled. He quotes Apter (1977 in Banks 1986:5) who commented that "the push toward assimilation in modern Western societies is counterbalanced by the trenchant pull of primordialism, traditionalism and the quest for community". Banks' (1986:6) phase typology of ethnic revitalisation is interesting. In this account, nations are in different phases of ethnic revitalisation. The typology makes use of four phases: the Precondition

Phase; the First Phase; the Later Phase, and the Final Phase. These are to be seen as dynamic and multi-dimensional, rather than strict and unilinear. The Precondition Phase describes the consciousness created when nation-states try to improve the lot of their minorities according to the existing democratic ideals of the nation-state. In the First Phase the goal is for the state to capitulate, admitting that racism is institutionalised. A new identity is shaped; the past is romanticised and outside groups are rejected. The Later Phase is characterised by these ethnic groups looking for multiple reasons for their predicament, racism being seen as only one factor. The nation-state facilitates the transition from the First to Later Phases by making symbolic concessions. The Final Phase sees the institutionalisation within schools of some of the reforms which characterised either of the two previous phases. Lynch (1989:125) says the importance of Banks' conceptualisation lies in its developmental understanding of the relationship between communal, national and global aspects of multi-cultural education.

Specific responses of schooling to these phases in the ethnic revitalisation process, relate in a general way to phases of ethnic revitalisation explained above. Banks (1986:22-23) lists ten major paradigms which dominate the field of multi-cultural education, used to explain why cultural and ethnic minority students achieve poorly in school. The development of multi-cultural concepts of education, and institutional responses to the revitalisation movement are necessarily understood in the context of broad theoretical responses to the movement.

6.2.3. Educational Responses to Cultural and Achievement Diversity

Response to the question of differential education achievement has manifested itself on both macro-explanatory theories, and micro-theories of schooling practice. It is important when considering these, to be aware of the limitations of formal schooling without losing confidence in the belief that schools can play an important role in addressing issues of equity. Banks (1986:20) calls for a holistic paradigm which sees the school as an interrelated whole (a social system) when designing school reform. The question, however, is whether seeing the school as a (unitary) social system is enough. Schooling is essentially a part of a wider total social arena, and that context has major implications for differential performance in schools. Banks' assertion that schools should be places of 'acculturation' (rather than assimilation) seems to be based on the assumption that Western society generally is already plural - when in fact it may quite well be multi-racial, and yet a long way away from being multi-cultural in the sense of plurality. South Africa, for example is a multi-racial society but it could be argued that it is far from being a plural or multi-cultural society. The matter of cultural and social democracy beyond political democracy is at stake here. Banks argues for schooling to be acculturating rather than assimilating. In this view a culture is modified through contact with other cultures, but maintains its essence. This process of accommodation ensures that both co-

existence and separate identity is ensured. Banks (1986:24) continues:

> It is essential that schools in Western democracies acculturate students rather than foster tight ethnic boundaries, because all students, including ethnic minority students, must develop knowledge, attitudes and skills needed to become successful citizens of their cultural communities, their nation-state and the global community.

It could be argued that this is essentially a functionalist view, which maintains the middle-class, Euro-centric status quo. There is another problem here. Although such an approach to schooling argues for interactive cultural participation resulting in cultural modification, the assumption is that 'mainstream' culture is somehow validated only because it is the culture of the majority. The point that pupils should not be required to become alienated from their families and communities in order to acquire knowledge suitable for effective participation in the national civic culture, is important, however.

Clarification of schooling responses to ethnic revitalisation, and the issue of cultural democracy, is assisted by reference to broad theories underpinning education, and to specific schooling responses. In what follows, attention is given to the broad perspectives resulting from the work of educational sociologists. Bearing in mind the rise of the New Sociology of Education (NSE) perspective, the consensus, conflict and resistance theories of education are examined. From this study, the nature of schooling practices responding to the ethnic revitalisation process, is clarified. Single and multiple paradigm explanations of educational differential achievement are then reviewed. The trend of this study indicates the discrediting of assimilationist, integrationist, anti-pluralist strategies to enhance the schooling performance of ethnic minorities. The dominant culture of Western schooling, into which assimilation or integration was to take place, is seen to revolve around Euro-centric, middle-class ethnocentric values.

The rise of multi-culturalism as a panacea for theorising about and understanding equity issues in schooling, is then examined. The danger of the inherent conservatism of multi-cultural education is exposed, together with the call by several writers for anti-racist multi-cultural education. Embedded within the critique of multi-cultural education is the issue of the nature of knowledge, which is then briefly examined. Generally, critique works towards establishing the need for multi-cultural education that is both critical and emancipatory. After briefly mentioning South Africa in the context of multi-cultural education, the study proceeds to an examination of multi-cultural education in the U.K., from the Swann Report (DES:1985) to the Educational Reform Act (1988). The centrality of the Swann Report is examined with respect to religious schooling. The point is made there that religious schooling is not necessarily contrary to the ideas of either education for or in a plural society. Chapter Seven will clarify the link between religious, or denominational schooling and ethnicity.

Finally, multi-cultural education in the South African context is examined. Christian National Education (CNE) and People's Education (PE), form the framing axes of notions of education for plurality that have emerged as the major historical approaches to schooling in South Africa. The De Lange Commission (1981) and the emergence of the New Right perspective, is also touched on. The position of alternative education, and in particular the controversial Clase Models of schooling, are also examined in the light of current South African debate. The chapter concludes by mentioning Christian schooling, which is the 'particular' around which DSS has built its curriculum and social perspective. In preparation for the third component of the external evaluative referencing point used to examine this school, the present chapter briefly identifies the central issue in private schooling - the relationship between the state and self-proclaimed private institutions. Chapter Seven takes up this issue in detail, with the intention of examining the hidden curriculum operating at DSS. In the concluding chapter, Chapter Eight, the theoretical insights gained from Chapters Five, Six and Seven, are brought to bear specifically on the formal, informal, and hidden curriculum processes at this school. The immediate goal, in the remainder of this chapter, is to review theoretical responses to the ethnic revitalisation process, to which task attention is now given. More specifically, the way in which the informal curriculum at DSS has adapted itself to the cultural particularisms of its clientele, in respect to the assimilation agenda it is committed to, is examined. The question of whether or not DSS makes use of multi-cultural education practice, is also raised. After a brief general overview of the perspectives of sociology of education which will assist in answering this question, the rise of the New Sociology of Education (NSE) is examined.

6.2.3.1. Theoretical Responses to Cultural and Achievement Diversity

The discipline of sociology of education is helpful in identifying presuppositions of explanations for performance variance, and educational models designed to correct these imbalances, on a theoretical level. Keddie (1973:25) has stated the position clearly:

> ...the main thrust of the research on educational achievement since the 1950's has been to attempt to explain why children from the poorer groups in our society fail to do as well at school as measures of their intelligence suggest they should. The way the problem is conceptualized determines of course the kind of hypotheses, research methodology and findings that feature as explanations of educational failure and success.

Important theoretical perspectives influencing explanations of differential educational attainment are structural and conflict functionalism. Between these is the related concept of liberalism. Since the 1980's, resistance theory has added a further dimension to the debate. Each focuses on the contribution education makes to maintenance of the social system, with resistence theorists highlighting the role of the individual. Conflict theory sees in education a negative function in

maintaining an unjust social order. Phenomenological theories, such as interactionism reject the positivism of functionalist research. Functionalists focus on 'deficits'; interactionists on 'deviance' in their explanations of differential educational attainment (Haralambos 1980:173).

Flude (undated:20) distinguishes between four "relatively distinct accounts" of the discrepancies of attainment. **The Cultural Deficits theory** highlights cognitive and linguistic abnormalities, as well as wrong value orientations or self-image problems. The equity issue could be addressed by intervention projects such as "compensatory education," or "positive discrimination", according to this model. **The Cultural Difference Theory** focused on school failure to accommodate cultural diversity, or diversity of background. According to this model disadvantages would be corrected by integrating pupils from diverse backgrounds into the academic culture of the school. **The Social Inequality Theory** argues that discrimination and unequal distribution of economic and political resources in society generally, and within the education system specifically, has directly impacted on educational achievement. Correction of imbalances would therefore come through elimination of these structures. Finally the **Educational Deviance Theory** model emphasised the ways in which some forms of educational deviance come to be so labelled. Conventional definitions and categories of knowledge are called into question because they may unwittingly "facilitate the careers of some pupils, and impede those of others". Flude's models of explanation-types of differential educational attainment, fall into two broad sociological camps. The Cultural Deficits Theory and Social Inequality Theory are functionalist in perspective. The Cultural Difference Theory and the Educational Deviance Theory are interpretive, or phenomenological in perspective. Single paradigm explanations are viewed as inadequate, and as occurring early in the revitalisation process, according to Banks and Lynch (1986:10).

Since the rise of the New Sociology of Education (NSE) in the 1970's (Apple 1987; Wexler 1987; Young 1988), the reproductive nature of education has been the main issue of focus (Young 1971). Some theorists have emphasised the structural processes impacting on inequality, others have been more concerned with human agency, and the impact this has on performance. In outlining the direction of debate about educational inequality since the advent of NSE, May (1994:10) indicates the need to explore this type of tension through sociological theory in education. The question of understanding the role of *structure* and *agency* in the perpetuation of educational inequality, is also relevant when investigating the relevance of an institution such as DSS, in its broader sociological context. This school has been directly associated with the DET - bastion of 'Bantu' education policy for separation. But what other option did it have given that at the time of its inauguration it was not possible to register a predominantly black school under the then provincial department of education?

6.2.3.1.1. Consensus Theory of Education

Otherwise known as the 'liberal-democratic' view of education, this functionalist theory saw education as a politically neutral, liberating force. It called for equality of opportunity, and blamed the victim and his social, ethnic, racial or class background if achievement in the system did not materialise. This model led to the development of compensatory programmes for underachieving, culturally 'deficient' pupils. Evaluation was based on middle-class standards, and failure to equate on this value system resulted in being labelled 'deprived'. Individualism was the basic unit of reform for this model, which has its roots in the work of Durkheim (1956) and Parsons (1961). Placing too much emphasis on consensus and equilibrium in society, functionalism fails to interrogate the relationship between schooling and the wider context (Giroux 1983). Functionalists failed further, to investigate both the class links between the consensus values communicated through the socialisation process of education, and the intersecting ethnic and gender variables operative in educational achievement. Writers such as Karabel and Halsey (1977) and Young (1971) showed how functionalism offers a view of education which is actually structured social inequality, paying little attention to conflict and ideology in the process.

6.2.3.1.2. Conflict Theories of Education

Critical theorists in the NSE tradition argued that schooling is not neutral, and that emphasis on the individual and personal constraints leaves the issue of power relations unproblematic. Giroux (1983a) for example, rejects the idea that schools are democratic institutions promoting academic excellence and value free knowledge. Instead of schools socialising into the conscience collective, as taught by the liberal and structural-functionalist accounts, theorists with this perspective relate more to uneven distribution of resources and opportunities in society. In short, schooling has to do with reproducing the dominant ideology of a society. Giroux (1983b:258) identified two schools of conflict theory: those concerned with the economic and political, or *social* process of reproduction, and those concerned more with the process of *cultural* reproduction. Theories of social reproduction build on the Marxian idea that the demands of a capitalist economy influence and shape social structure and its institutions. Webber (1978), Althusser (1971) and Bowles and Gintis (1976) were seminal influences in this theory. Althusser (1971:156) argued that the "ideological state apparatuses" such as schools, churches, trade unions etc., are indivisible from class struggle and working-class subjugation. He further argued that schools in particular reproduce the skills and rules of labour power and also the relations of production. This theory has been criticised (Giddens 1979:52) because it seems to deny persons the power of human agency, and it has a deterministic view of humanity. Althusser's main contribution was clarification of the role of ideology, broadly defined as day-to-day 'lived experience', in education.

Following much of Althusser's theory, Bowles and Gintis (1976) attempted to demonstrate how the social relations of the work place are reproduced in the social relations of the classroom. They argued that the highly stratified needs of the workplace are replicated in the classroom and school environment. This correspondence theory was also criticised as being deterministic and unrealistic in the matter of human agency (Giroux 1983a:85). Correspondence between the social relations of the classroom and the work place are just not as constant as the theory implies. Giroux (1983a:85) pointed out that linking schooling with the economy failed because it omitted an explication of how knowledge is constructed - and resisted, in the classroom. Gramsci (cited in May 1994:20) argued, in redressing this, that control by the dominant class is never absolute. Using his concept of hegemony[1], May (1994:21) describes Gramsci's idea of hegemony as saturating the consciousness of society so that the adopted world-view becomes the natural or common sense world view in line with the ruling world-view. This theory allowed conflict theorists to move from the charge that their schooling theory is one of rough economic determinism, by focusing on the idea that knowledge is a construction of our 'common sense' experience. In this view, curriculum is a particular ordering of school knowledge (Giroux 1984 cited in May 1994:21). By this means, schools become sites of cultural economic struggle.

The work of exploring the construction of knowledge in schools was taken to important heights by Bernstein (1990) in his attempt to understand the nature of symbolic control. Bernstein examined the construction of knowledge in schools using the idea that the messages of the curriculum are relayed through codes (embedded in language). The importance of this is that this 'code theory' links micro-practices in institutions and classrooms with macro-power, by allowing examination of transmission, acquisition and evaluation of content. Bernstein's code theory was parallelled in that of Bourdieu with his notion of *habitus*[2]. In simple terms, he argued that children not having the same *habitus* as that of the school, are at a disadvantage. Possession of the appropriate *habitus* and attempts to legitimate it as natural rather than acquired leads to 'symbolic violence'. Both Giroux (1983a) and Apple (1986) - radical theorists, have criticised his failure to centralise the concept of agency - the disposition to resist - in his analysis of cultural reproduction.

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1 'Hegemony' involves the ideas of political and ideological leadership by a particular group in society through the diffusion and popularisation of their world-view. Clearly CNE as a Nationalist ideology supporting education for apartheid is an example of this.

2 'Habitus' is effectually all the social and cultural experiences shaping a person - all his 'dispositions'. Schools themselves have a habitus - the cultural capital of the middle-class.

6.2.3.1.3. Resistance Theories of Education

Radical theorists, like Giroux (1983) value reproductive accounts of schooling with their emphasis on conflict rather than consensus in the role of education as an agent of social change. They are critical, however, of reproduction theory's tendency towards structural determinism. Resistance theory argues for the reinstatement of the individual as an active participant of resistance to structural constraints. However, Wexler (1983), and Senese (1991 cited in May 1994:29), are critical of Giroux's 'individualistic idealism'. Senese (1991:16) argues that in promoting individualistic discourses as a means of student empowerment, such an approach may further marginalise these students from the educational process - because the process backfires. Criticism against Giroux's ideas centres on the fact that individual and even collective resistance to dominant schooling patterns are not necessarily sufficient to alter the practices of dominant schooling systems.

Understanding the approach of consensus, conflict and resistance theories of education is instructive in positioning schooling practice of educational institutions like DSS. The fundamental question that is important at this phase of the evaluation of this school, concerns the institution's position in terms of the society from which it draws its clientele, and to which it will return the products of its educative initiative. Is schooling practice at DSS to be seen as an essentially conservative, consensus-preserving, initiation into the dominant European or at least Western notions of knowledge? Is the school a modern, and particularly robust manifestation of neo-colonialism - a wolf dressed in lamb's clothing? Does it aim to undermine Zulu culture? Does it radicalise Zulu ethnic identity? Does it in fact devalue, or value black consciousness? Does it perpetuate or terminate the ideals of non-racism? What does the school teach about gender? Could the institution represent a group resistance against secularism claiming ideological neutrality? Does it knowingly, or unknowingly, perpetuate schooling for unemployment? What role does the individual play at the school? Reflection on the social theories informing the informal curriculum operating at the school will be instructive here. One further aspect of the theoretical framework should be used to explore this issue. What do the alternative schooling strategies that have emerged internationally in attempting to address the equity issue, have to teach, and what can an institution like DSS learn from such initiatives?

6.2.3.2. Schooling Practice Responses to Cultural and Achievement Diversity

Various educational responses, some of which are expressions of the fundamental theories outlined above, have been initiated over the past two decades. Each theory attempts to provide an approach which is both sensitive to power relations within schooling systems, and is a strategic means of

addressing the equity issue. Theories have tended either to opt for single or multiple explanations of differential educational achievement. Goodey (1989:481) outlines five such major responses: Intercultural education; International and Global education; Multi-ethnic education; Multi-cultural education, and Anti-racist education. **Intercultural education** emphasizes the mutual influence of both migrant and host cultures on one another (Lynch 1986 cited in Goody 1989:481). In America intercultural education involves conflict resolution and is related to human rights issues. **International and Global education** is cognisant of the planet as a system and the need for interdependence. Hughes-Wiener (1988 cited in Goodey 1989:481) says Global Education is only one aspect of international education. He mentions contemporary cultures education (for cultural understanding); intercultural relations education (to achieve sensitivity between cultures, it studies interactions between cultures) and development studies education (which looks at how the future can be improved by studying changes in the global system). Lynch (1986:14) sees global and international education as virtually the same thing. Essentially it is "less ethnocentric and selfish, more world-open and focused on human interdependence and co-responsibility" in outlook (Lynch 1989:130). **Multi-ethnic education** is well represented by Banks (1981:181) who defines it as the teaching of ethnic experiences from comparative perspectives which work towards reform of the total school environment. It focuses on ethnic groups in society, not sub-cultural groups, and concerns itself with prejudice, discrimination and the 'racial' group experience. Figueroa (1991:47), supporting an anti-racist view, raises concern over Banks' (1981) notion of an 'overarching', shared set of values and ideals, which Banks says should not be violated by ethnic groups. **Multi-cultural education** policy encompasses multi-ethnic education. This is the institutionalisation of the ideology of modified cultural pluralism (Baptiste 1986 cited in Goodey 1989:481). Montero-Sieburth (1988 quoted in Goodey 1989:481) says that:

> (multi-culturalism) will lead to recognising cultural values and differences among and between ethnic groups and individuals, and will develop strategies that enhance communication, develop cross-cultural understanding and awareness, and will lead to more positive learning outcomes.

As one of many alternative policies for open schooling, multi-cultural education has received much attention internationally. The Galbally Report in Australia (1978) and Swann Report in Britain (1985) did much to stimulate the move away from assimilationism. This approach is currently being challenged by what Coutts (1992:2) refers to as the "strident rhetoric" of anti-racist education. Squelch (1991:61), discussing the Clase models of schooling in South Africa, defines multi-cultural education as "advocat(ing) a learning environment that fosters mutual respect, co-operation and understanding between different cultural groups".

Anti-racist education is a British approach resulting in reaction to the "patronizing tokenism" of

multi-cultural education. It aims to remove institutionalised racism and to help individuals develop non-racist attitudes (Banks and Lynch 1986:196). Foster (1990:1) identifies the two issues at the heart of both multi-cultural and anti-racist education as equality of educational opportunity, and the use of education to help create a non-racist society. As critics of multi-cultural education, anti-racists are particularly concerned about how multi-culturalism deals with culture as a common sense, taken-for-granted concept. The danger is that such a construction attempts to be innocent of class.

Banks (1986:6) outlines multiple explanations for differential educational achievement which he sees in relation to both the phases of the revitalisation movement in the Western democracies, and school responses to this process. The responses, according to Banks (1986:9), are cyclic in nature, not linear. Ethnic revitalisation movements tend to produce new social, economic and political conditions that encourage new equality movements. Essential to a correct understanding of Banks' view is cognisance of his belief that:

> Single explanation paradigms tend to emerge prior to multiple-explanation ones. While single explanation paradigms usually emerge during the first phase of ethnic revitalisation, multiple-explanation paradigms usually do not emerge or become popular until the later phase (Banks and Lynch 1986:10).

Banks further suggests that only one or two dominate at any one time, depending on their ability to attract private and government support. **The Ethnic Additive** tries to integrate the curriculum by adding ethnic-based study units, lessons and holidays. This is often the first phase of a schools' response to the ethnic revitalisation process. **The Self-concept** development paradigm believes that ethnic content assists in the formation of an ethnic consciousness which replaces concomitant low self-images of minority members. **Cultural Deprivation** is also a first phase paradigm, aiming at providing cultural and other experiences that will compensate for what has eroded their cognitive potential. **The Language paradigm**, also an early phase response, says that scholastic achievement is hindered because of the lack of mother-tongue instruction. **The Racism approach** is of particular interest. Minority groups, together with their liberal allies in the early phases of revitalisation, state that institutionalised racism is the cause of educational attainment problems of minorities. Banks (1986:13) says that the:

> major goal of the racism advocates is not so much to convince others that racism does, in fact, cause all the problems of victimised ethnic groups, as to legitimise racism as a valid explanation and to convince leaders and those who defend the status quo that racism is an important and tenacious part of Western societies.

The importance of the paradigm lies in its stress that racism reduction techniques must be part of any education programme aiming for educational equality. Flint (1987:73) concurs, making the point that

generally speaking, "multi-cultural approaches need to be underpinned by an anti-racist perspective that enables young people to acknowledge, challenge and combat racism in all walks of life". Typical of the Racism response is Sonn's (1989:1-17) Education and the Mass Democratic Struggle.

The **Radical** response is neo-Marxist in orientation, developing in either early or later stages of the revitalisation process. Unlike the other paradigms, it rejects the idea of the school assisting to attain political equality, seeing it rather as the key in the maintenance of oppression. Jencks (1972) stressed his concept of the ineffectiveness of schools, in this manner, as did Bowles and Gintis (1976) who wrote a neo-Marxist critique of U.S. schools. This response argues that multi-cultural education is "a palliative to keep excluded and oppressed groups...from rebelling against a system that promotes structural inequality..." (Banks and Lynch 1986:17). Their critique is both cogent and explicit, and while they offer a number of insights that teachers can incorporate into effective school programmes (eg. raising pupil and student consciousness to racism), few actual teaching techniques and methods are supplied that can complement school reform. **The Genetic paradigm** challenges the radical reformers by citing research highlighting inherent deficiencies of genetic or family socialisation, in the ethnic students themselves, and not society in general which is the focus of the radicals and liberals. Both radical and conservative scholars develop single-cause paradigms during the early phases of ethnic revitalisation, the former centring on racism, the latter on ethnic or genetic distinctives. Jensen (1969), Shockley (1972) and Herrnstein (1971) feature here. The educational aim of these theorists would be to create a meritocracy based on intellectual skill measured by 'standardised' tests.

Given the complexity of the revitalisation process and conflicts between its various approaches, the attempt to apply rigid single-factor paradigms to solve the academic achievement problems of ethnic minority groups is patently foolish. Parekh (1983:113-114 quoted in Banks in Banks and Lynch 1986:93) says:

> ...the debate is vitiated by what I might call the fallacy of the single factor. The participants tend to look for one specific factor...to explain the fact of under-achievement. This is obviously an inherently impossible enterprise...the participants are deeply committed to specific theories...They make little attempt to arbitrate between conflicting explanations on the basis of a critical evaluation of the available experiential and research evidence...

Understanding differential educational attainment from a multi-causality approach appears to be the only safe analytical platform. This proposition needs careful assessment, however. The argument is, that single paradigm explanations can be used to distort complex realities. For example, in a recent New York Times article entitled "Low Test Scores Jar South African and U.S. Blacks", Sam Roberts

(1990:1) questions "the appalling link" between the poor results of New York Hispanics on the Regents Competency Test and the South African black matric pass rate for that year. According to Roberts, both were 42%. Now the temptation could arise, the argument runs, that when confronted by such reported statistical ironies, an observer applies a single factor explanation in the light of the apparent relation between these two facts. Concern is that the observer gives credence to a simplistic explanation of poor attainment levels, based on race (in this example). The danger is, as Thomas (1928) pointed out, that if people perceive something as real it is at least real in its consequences. Theorists must guard against over-simplistic applications of paradigms to effect desired changes. But clearly, multi-explanations of differential educational achievement can be used to *obscure* structural inequalities that are the main causes of unequal achievement. Debate about the nature of schooling in the 1990's seems to favour reproduction theory - structural constraints are clearly significant in perpetuation of inequality. Radical theorists are critical of an exclusively structuralist perspective, however, advocating rehabilitation of human agency through resistance. But the resistance theorists have also been criticised, because of their inability to translate theory into practical solutions (May 1994:32).

After the failure of assimilationist and integrationist, anti-pluralist strategies of the 1960's in general, multi-cultural education has represented an attractive approach for improving the performance of children from minority cultures. Comment has already been made that as a missionary institution, DSS has an agenda of assimilation rather than a concern for genuine pluralism that would be evident, for example, in religious democracy. Chapter Seven will argue that within its own values system, DSS seems to call for a modified cultural pluralism in which group particulars are secondary to the central system advocated by the institution. Being representative of pluralist strategies, multi-culturalism is examined as a popular response to the problem of differential educational achievement. This study will show how DSS fails to identify with the central tenets of a multi-cultural approach to schooling.

6.3. THE MULTI-CULTURAL PANACEA : CLAIMS AND COUNTER CLAIMS

Banks (1986:22) has summarised the findings of other writers (Gibson 1976; Sleeter and Grant 1987; Cole 1986; Irwin 1988) who suggest that multi-cultural education remains "an inconclusive concept used to describe a wide variety of school practices, programs and materials designed to help children from diverse groups to experience educational equality". Leicester (1989:23) identifies three perspectives about multi-cultural education discernible in the literature: the *equality of opportunity* perspective aiming to compensate for underachievement; the *individual and group fulfilment* perspective involving development of language skills and focusing on social issues including prejudice

and discrimination, and the *social and political justice* perspective calling for 'black studies' or instruction in the mother tongue. She believes that any one of these subsumes the 'educative provision' of the other two. Banks (in Banks and McGee-Banks 1989:19-20) has, however, attempted to define the major goals of multi-cultural education as being to "transform the school so that the male and female students, exceptional students, as well as students from diverse cultural, social-class, racial and ethnic groups will experience an *equal opportunity* to learn in school" (italics mine). The question arises, however, whether such a definition does not once again assume a plural society is already in existence? In both the U.S.A. and U.K. there are prevailing ethnocentric, mono-cultures which this form of multi-cultural education is unlikely to challenge. Leicester (1989:23-37) provides a useful analysis of 'multi-cultural' when describing multi-cultural education, and finds three interpretations: education *through* many cultures, meaning that the educative process makes use of aspects of a variety of cultures; education *in* many cultures has to do with the intrinsic value and interest of distinctive cultures which mono-cultural education ignores, and education *for* a multi-cultural society, which embraces the idea that there are moral imperatives in providing education for a multi-cultural society. Education through several cultures is basically integrationist, with an absolutist metaphysic, and is roughly embraced by a conservative view of multi-cultural education. Liberal views of multi-cultural education in the U.K. adopt the education 'in' several cultures model - this aims at enhancing pluralism and makes use of a relativist, or limited relativist metaphysic. The radical view takes multi-cultural education as being education 'for' a multi-cultural society. This model sees multi-cultural education as being anti-racist and has a limited relativist metaphysic (cf p 20).

Attempts to generalise multi-cultural education (Bullivant 1981; Crozer 1989 cited in May 1994:37), usually means that these 'analyses' centre on the rhetoric of cultural pluralism, and have led to the dominance of 'benevolent' or 'naive' multi-culturalism - which emphasises the lifestyles of minority group children, rather than their life chances, according to May (1994:38-9). He argues that multi-cultural education places inordinate emphasis on cultural and ethnic identity and "too little on what it is that determines successful negotiations for ethnic minority groups in their interactions with the dominant groups(s) in society". This is important because in this view, pluralism is confused with diversity, resulting in multi-cultural education functioning to 'insert' minorities into the existing (dominant) cultural frame of reference, only "to be transmitted within dominant cultural forms and to leave obscured and intact the existing cultural hierarchies and criteria of stratification".

Clearly multi-cultural education attempts to establish a new consensus by targeting the mono-culturality of anti- or non-pluralist strategies. It is multi-ethnic in perspective, and aims to eliminate ethnocentricity from teaching. It also aims to rid ethnic bias from lesson content, teaching approaches and learning materials. Despite this, conservative and radical criticism of multi-cultural education is

in evidence. The conservatives are wary of its political nature; the radicals fear that it was not 'political' enough. Specifically, the radicals, (Modgil et al.; Troyna 1987; Giroux 1990) see multi-cultural education as an attempt to placate minorities whilst leaving, untouched, the more fundamental social issues and structures. These writers argue that it has done little to change the position of minorities in the social hierarchy. As such, the idea of multi-culturalism as an emancipatory cultural pluralist form of education, is a far cry from the specific practices introduced by the approach. What is needed, according to this perspective, is an approach which deals with both racial prejudice and discrimination. In arguing towards a more critical conception of multi-culturalism, May quotes Olneck (1990 quoted in May 1994:40) who is concerned that the notion of cultural-pluralism is situated in a more critical conception of societal relations:

> if pluralism is to have any distinctive meaning or to be authentically realised, it must enhance the communal or collective lives of the groups that constitute a society and must not be limited to the expression of differences among individuals in heritage, values and styles. Pluralism must recognise in some serious manner, the identities and claims of groups as groups and must facilitate, or at least symbolically represent and legitimate, collective identity. It must enhance the salience of group membership as a basis for participation in society and ensure that pedagogy, curriculum, and modes of assessment are congruent with valued cultural differences.

In his search for multi-cultural education practice consistent with critical theory, May cites Nieto's (1992) conceptualisation of multi-cultural education as broad-based school reform. In formulating a practice that is to redress the educational disadvantages faced by ethnic minority groups, Nieto says multi-cultural education will have to address issues of stratification, empowerment and inequality. Such a view of multi-cultural education requires that it is anti-racist, pervasive (non-targeting), process orientated, and basic - teaching the core curriculum. Further, it requires a commitment to education for social justice, and the use of a critical pedagogy - sensitive to the experience and viewpoints of students. As such it would avoid transmission modes of teaching, opting instead for, and requiring the total reorganisation of the school. Needless to say such a micro-sociological practice could only be implemented in the context of a critical macro-sociological view of schooling - which May (1994:46) admits is a "combination which has evaded many theorists let alone practitioners".

6.3.1. Anti-racist Multi-cultural Education

Matters of education include issues of 'race' as well as 'culture', and this fact is basic to the criticism multi-cultural education has received from anti-racist educators (Tyrone 1987). The term 'anti-racist multi-cultural education' (Leicester 1989:25) has arisen to accommodate issues pertaining to both 'race' and 'culture' in education. In attempting to resolve the putative dichotomy, Leicester argues (1989:38) "that multi-cultural education ought to be anti-racist, and anti-racist education must be (in

one sense of the term) 'multi-cultural', to combat cultural racism". The view that multi-cultural education is concerned with content, and anti-racist education with structure is resolved with the recognition on the part of anti-racist multi-cultural education that both the structures and substantive content of education can be prejudiced and biased. When multi-cultural education does not target racism, it cannot be termed 'anti-racist'. Leicester concludes that far from anti-racist and multi-cultural education being alternative forms of education, there are in fact two forms of multi-cultural education - the racist and the anti-racist forms. This distinction is useful in discerning genuine pluralist education and tokenist multi-culturalism which is actually ethnocentric, mono-cultural racism.

6.3.2. Multi-cultural Education and the Nature of Knowledge

Questions about the nature of knowledge evoke long-standing philosophical questions that epistemology, ethics and metaphysics have consistently raised. According to Muller (1992 in Taylor 1993:39) the new cultural particularisms that have been manifested all over the world - from black consciousness to the gay movement - have occurred in response to, or as a result of, "a prior putative universalism whose claims are increasingly being rejected". He observes the multi-cultural movement in the U.K., Europe, North America and Australia as representing the demand for recognition of distinctiveness and particularity, within the curriculum. Part of the criticism he levels against multi-cultural education revolves around the issue of the nature of knowledge and the ideological frameworks in which it operates. Certainly the notion of multi-cultural education raises complex theoretical issues concerning the nature of knowledge. Leicester (1989:28) formulates the issue thus: "Is knowledge necessarily what it is and therefore cross cultural, or is knowledge socially constructed and therefore culturally verifiable?". She presents the answer to this question in reference to three perspectives, the absolutist, the relativist and the limited relativist positions.

The *absolutist position* argues that complete relativism would entrench the dominant culture because there would be no cross-cultural principles from which to develop non-ethnocentric curriculum for children in a plural society. However, apart from encouraging ethnocentricity, acceptance of absolutism commits itself to the proposition that mono-culturality is able to successfully initiate pupils into all the principles of rationality - and therefore multi-cultural education need not be multi-cultural. This leads to what Apple (1990 in Muller 1992:48) calls 'mentioning' - "a rather coy incorporation of examples from other cultures which are then displayed to proclaim a spurious cultural equality...". This is mere tokenism. The *cultural relativist* position rejects the idea of culture-free principles of rationality, and argues that the imposition of knowledge inevitably represents the imposition of the imposer's dominant culture. Cultural relativism provides the idea that 'other' systems of thought could be equally valid. However, full cultural relativism implies the lack of shared criteria for curriculum

construction across cultural boundaries. *Limited relativism* argues that there are some shared principles of rational thought and values able to co-exist, influence and are influenced by unshared culturally specific principles (of rational thought and values). It is therefore possible to differentiate between 'universal' rational criteria and 'context-dependent' rational criteria. Each of the above models have implications for both commonality and difference in cultural interaction. This is important for plural or plural-aspiring nations. But how is it possible to construct a common framework of values in the context of cultural democracy? This question is an important aspect of chapter Seven, in which education for nationhood or citizenship is discussed, in relation to the private agenda of the institution being examined.

6.3.3. Towards Critical, Emancipatory Multi-culturalism

Speaking of multi-cultural education in the U.S.A., McCarthy (1994:22) highlights the dislocation of multi-cultural education from the wider movement for civil rights and equality:

> The transformative themes of the multicultural movement were quietly rearticulated into just another reformist set of discourses to be absorbed into the dominant curriculum. Appropriated by a dominant humanism, multicultural education is now entrenched in highly selective debates over content, texts, attitudes, and values.

He quotes Crichlow's (1991:1) explanation of the consequences of this ensnarement: "this ideological encirclement currently serves to mute more fundamental challenges to the symbolic mechanisms and scholarly operations by which dominant knowledge is historically legitimated and subordinated traditions are repressed". As the more normative themes of cultural understanding are catered for, the implementation of critical emancipatory multi-cultural education is delayed.

McCarthy (1994) outlines the curriculum discourses of multi-culturalism that have failed to implement emancipatory liberation of racial minorities. Discourses articulating *cultural understanding* aim at improving communication among different ethnic groups - the fundamental stance of this position is cultural relativism, and ethnic identity is understood in terms of choice and preference. *Cultural competence* assumes that the values of cultural pluralism should have a central place in the school curriculum. The lack of cross-cultural competencies, especially in languages among both majority and minority groups in the U.S.A., these advocates argue, requires additional bilingual and ethnic studies programmes based on pluralist values. Through such 'bridge building' racial barriers and antagonism will be broken down. *Cultural empowerment* discourses have great faith in the educational system and its ability to bring about changes in respect of preparation of students for the job market and society. They argue that curriculum reform can boost school success and the economic chances of the youth of minority groups. McCarthy (1994:87) argues that none of these approaches adequately explain or

address the problem of racial inequality in schooling. This is because race relations reform depends almost exclusively on reversal of individual attitudes. Underlying each model is an "unwarranted optimism about the potential impact of the multi-cultural curriculum on the social and economic futures of minority students". Problematic also is the linear relationship assumed in each to exist between academic credentials obtained and the job market. In his view, none of these multi-cultural discourses address the original goal that launched multi-cultural education in the U.S.A., initially - "the interrogation of the discourse of the Euro-centric basis of the American school curriculum that links the United States to Europe and to 'Western Civilization'". This has meant that programmes advocating course component 'add-ons' (ethnic history) fail to challenge existing content nor do they offer an adequate critique of the ideology of 'Westernness'.

Watkins (1994:108) argues that too many multi-culturalists have forgotten that 'racism' arose as a justification of colonial plundering so that the contemporary movement has adopted the 'human behaviour' idea that locates racism in the personality instead of structural constraints brought to bear on oppressed people. The consequence, he argues, is that the relegation of racism to the level of personality reinforces the culturalist argument - which explains systematic exclusion and discrimination in terms of ethnocentricism instead of political and economic subservience. The problem is that concentrating on culture and diversity is done at the cost of neglecting analysis of class and power issues. McCarthy (1994:87) concludes her argument by saying that critical, emancipatory multi-culturalist educators, going beyond additive models, must seriously articulate differential needs, interests and desires of minority and disadvantaged urbanised youth. Specifically the production of knowledge must be seen as a process that is socially constructed, instead of the traditional view of the curriculum as pre-selected 'givens' ready for transmission to passive empty recipients. The need to reconstruct the dominant curriculum (presently based on the white, middle-class Euro-centric psyche) with the 'common learnings' of the non-institutionalised experiences of marginalised minorities and working class men and women will ensure "the generalized diffusion ... of counter-hegemonic knowledge based on the experiences and perspectives of the disadvantaged" (Connell undated quoted in McCarthy 1994).

In questioning the role of multi-cultural education in the U.S.A., and in redefining the meaning of equality (which challenges the notion of inclusion into the national community), Olneck (1993:235ff) comes to a similar conclusion that multi-culturalism has largely been 'contained' or appropriated. He argues that inspite of this however, multi-cultural education in the U.S.A. has incorporated new elements into the understanding of 'equal' education. The need for the curriculum to be unbiased and to reflect and include the roles and contributions of all groups, he says, is no longer controversial although the exact meaning of this is intensely disputed. The need for pedagogy to be sensitive to

different learning styles is also asserted though poorly implemented. In his view multi-culturalism seems set to continue in the debate over Western civilisation courses and whether or not they help to transform the "symbiotic systems by which we represent reality and define ourselves". An answer to this question, in his view will assist in assessing the extent to which multi-cultural education "can both diminish hierarchy and widen the circle of belonging".

When examining the possibilities of a multi-cultural education practice being employed in the DSS context, a number of issues arise. Missionary education as practised by this institution has close links with the modernisation process expressed in a Euro-centric, metropole and Western orientated formal curriculum. In terms of this formal curriculum, the school has offered little resistence to state ideology as expressed in the structural organisation of DET requirements. In terms of its informal curriculum, the multi-racial demography of the pupil clientele of the school demands that, in its broad curriculum orientation, the school become cognizant of group identities and particularisms. In fact, the strongly assimilationist perspective of the school (because of its Christian education emphasis) precludes real multi-cultural education practice being instituted. The essential mono-culturalism of DSS, based on an absolutist view of knowledge, means that pluralist values underpinning multi-cultural education are not given prominence, and multi-cultural education is therefore not a priority at the institution. This does not mean that the mission school is necessarily insensitive to cultural particularisms of the pupil body. Chapter Four indicated that cultural interaction among pupils and teachers is often in need of negotiation and that co-existence is not straight forward. .

6.3.4. Multi-cultural Education in South Africa

In South Africa, educational perspectives are tending in two directions: multi-cultural education based on modified cultural pluralism, based on limited relativism, is upheld by some, and People's Education based on an open society (non-pluralist) policy by others. Alternative education (or education outside of, or parallel to state structures,) is not always multi-cultural, and neither has it necessarily been a manifestation of People's Education. Clearly a new educational dispensation will need to strike a balance between a multi-culturalism that encourages modified pluralism, and People's Education which is non-pluralistic, and argues for multi-nationalism in a unitary state.
Mashamba (1991:23) speaking for People's Education, shows how the Freedom Charter emerged as basic to the formulation of this perspective on educational practice. He says:

> At first, people believed that equality in South Africa would mean that everyone would have the same kind of ... conditions that white South Africans have. Thus the living conditions of whites in general were taken to be the basic conditions for

> equality which all South Africans should achieve. However, by the 1950's new ideas about living conditions in a new South Africa developed in the struggle against apartheid. These ideas were finally set out in...the Freedom Charter.

Graham's (1989) paper represents to some extent the feelings of the NECC and also argues for educational structures in sympathy with the Freedom Charter. McGurk (cited in Graham 1989) clarifies this when he says the vision of education in the New South Africa must be "to foster the abilities of all South Africans to participate in the creation of a non-racial, modern, commercial-industrial society". However, as Morrell (1991:65) has pointed out, whilst the strength of the non-racial position is "to downplay the divisive nature of racial difference, its failing (is) to neglect real differences which are associated with race". He says this non-racist position of the anti-apartheid movement has led to criticism of notions suggesting that cultural and social divisions relating to race do exist, and need addressing.

Debate towards a multi-cultural education system in this country is essentially the quest for solutions to widely disparate attainment levels of race groups in the country. The challenge is to educate people to be both anti-racist, and competent to enter the job market (Morrell 1991:66). Coutts (1992:4) makes the point that recent trends in white schools to open their doors to persons of other races[3] are reminiscent of the liberal democracies opening to immigrant minorities in the 1950's and 1960's. In his view, the move is not anti-racist to any extent. Others have been of the opinion that the Clase system could be used to slow down the integrative process (Bot 1991:132). Morrell (1991:65) has noted concern that this model cannot solve the education crisis since only a fraction of black school going children benefit from the model. Before the educational implications of a South African multi-culturalism are discussed, attention must be given to the rise of world-trends in multi-culturalism, as a result of the ethnic revitalisation movement. Morrell (1991:65) warns that whilst no magical model exists to ensure the integrative process, lessons can be learnt from both the United States and Britain, which have developed their concepts of multi-culturalism over the past four decades.

6.3.5. The Multi-cultural Debate in Britain

Modgil, Verma and Mallick (1986:2) record the British government's support for multi-cultural education as evidenced in the 1977 Green Paper Education in Schools. Irrespective of ethnic composition, schools, the paper said, needed to give pupils insight into Britain's multi-ethnic society, and of Britain's place in an interdependent world. In a way, this was a candid admission that a society

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[3] The 'Clase' models are dealt with in detail in section 6.3.6.5.1. Alternative Education, sub-section 6.3.6.5. New Models for Deracialisation page 298ff.

which can be described as multi-racial may be far from being a multi-cultural society (Hulmes 1989:15). Major British investigations into what schools have been doing in regard to multi-ethnic education are The Schools Council Survey, which followed the project carried out by the National Foundation for Education Research (1972). This was followed in 1979 by the Committee of Inquiry into the Education of Children from Ethnic Minority Groups. The Rampton Committee argued that a broad-based multi-cultural approach to the curriculum should be incorporated in all schools (Little and Wiley 1981,1983).

Riley (1982 cited in Modgil et al., 1986:3) says the uniqueness of the Rampton report was its insistence that West Indian children were being disadvantaged in the system, not by adjustment problems or by language, but by racism inherent in the system itself. Stone (1981:100) for example argued that multi-racial education itself was a contributing factor. It represented a developing "feature of urban education aimed at 'watering down' the curriculum and 'watering out' black city children while at the same time creating for teachers, both radical and liberal, the illusion that they are doing something for a particularly disillusioned group". Essentially Stone argued that multi-racial education was nothing more than a misguided liberal notion aiming to compensate black children for not being white - another expression of the compensatory model of education. Thus "race" was brought to the attention of the government. In a second phase of the Committee of Inquiry into education of Children from Ethnic Minority Groups, Lord Swann (DES 1985) continued the investigation.

It is useful to consider the British response to the revitalisation movement before and after the Swann Report (DES 1985). Massey (1991:8-19) outlines five stages through which the British system has passed before the Swann Report conceptualised a multi-cultural education for all children. Pre-Swann thinking focused on under-achievement of ethnic minority children. As its title Education for All suggests, the Swann Report moved further than this, (Massey 1991:19). Massey's descriptive stages admit to considerable overlap. They are (1) Inaction; (2) Assimilation through language development; (3) Integration; (4) Multi-culturalism and (5) Anti-racism.

In 1951 the non-white population in England was estimated at 0,25% (1990 4,7%). Kirp (1979 cited in Massey 1991:9) argued that in the early post world-war two days, the government had no explicit policy towards Asian and Black immigration: a policy of **inaction**. By 1958, the first signs of racial tension showed in Nottinghill. Assimilation through language development was attempted by bussing in pupils to ensure cultural **assimilation**. This was done where immigrants exceeded 33% of a school population. Massey (1991:10) says this was racist since white children were not bussed. The Commonwealth Immigrant's Advisory Council Report (1964) respected parental culture but said "...a national system (of education) cannot be expected to perpetuate the different values of immigrant

groups". Assimilation was therefore clearly into the dominant British culture. Around 1966 the concept of **integration**, defined as "linguistic integration as the precondition of social integration" came to the fore (Barker 1981). Bernstein's concept of a restricted speech code was useful in explaining attainment problems due to cultural deprivation. The effect of this approach was that the school was left unexamined in its role of educating ethnic minority pupils. Daniel's (1968), study identified the extent of racial discrimination within the system, and a Select Committee on Race Relations (1969 in Massey 1991:12) indicated that Britain was sitting on a "social time-bomb". The next phase, **multi-culturalism** began when Home Secretary Jenkins (1966) spoke of pluralism as "equal opportunity and cultural diversity" in an "atmosphere of tolerance". Education programmes were mostly ethnic additives designed to boost self-image, and were confined to multi-ethnic schools. Critics of this type of multi-cultural education focused on the fact that racism in school and society was not being addressed. By 1977 DES documents recognised the fact of the multi-cultural nature of British society. The Rampton Committee (1981) is evidence of the felt need at that time to take advantage of the rich cultural diversity of British society. Unresolved issues over the obvious racist nature of society led to the appointment of a new chairman, Lord Swann. The Swann Report, considered in detail below, is a pluralist approach. The final stage in British trends has been the distinction between multi-cultural and **anti-racist** perspectives on education in a cultural-diverse society. Ginter (1985:8 cited in Massey 1991:17) notes how the conflict between the two is counter-productive for the aspirations of both. He urges a synthesis view, which he admits is an unhappy partnership. Craft and Klein (1986:6 quoted in Massey 1991:18) say that "multi-cultural and anti-racist education are interlocking parts of one whole; each is essential; neither is sufficient on its own". Leicester (1986 cited in Massey 1991:18) makes the point that multi-culturalism and anti-racist education are not alternative forms of education as such, but that multi-cultural education can be either racist or anti-racist in orientation.

6.3.5.1. The Swann Report (1985)

Figueroa (1991:76) said of the Swann Report (DES 1985) that it "marks what may well prove to be a watershed in multi-cultural and anti-racist education in Britain". The report argues that the British education system has responded to immigration of ethnic minorities from "assimilationism", through "integrationism" to "multi-culturalism" (DES 1985:191-9). Multi-culturalism focused on ethnic minorities and influenced schools in only multi-ethnic areas. The plural nature of modern British society, the report argues, requires an approach which:

> enables all ethnic groups, both minority and majority, to participate fully in shaping the society...within a framework of commonly accepted values, practices and procedures, whilst also allowing and, where necessary, assisting the ethnic minority

> communities in maintaining their distinct ethnic identities within this common framework (DES 1985:5).

This report is pluralist, concentrating on "diversity within unity" (DES 1985:7-8). It says the chief obstacle to pluralism in society is the "pervasive climate of racism" (DES 1985:8). Lynch (1989:118) underscores the global dimension evident in the report which says: "In our view an education which seeks only to emphasize and enhance the ethnic group identity of a child, at the expense of developing both a national identity and indeed an international global perspective, cannot be regarded as in any sense multi-cultural (DES 1985:322)". Ethnic underachievement, the report states, cannot be accounted for in terms of IQ; explanation must be found in factors such as socio-economic "deprivation" (DES 1985:71-6) and "racial prejudice and discrimination" (DES 1985:89-90). Because of this, the report argues in favour of an education approach, teacher development and training perspective which hold as a priority "the relevance of multi-cultural education to all children" (DES 1985:226).

Verma (in Verma 1989:8) commented on the significance of the fact that the issues and needs of minority groups (in the Swann Report) were linked with the education of white children. The disappointment expressed by some of the report's critics revolved around the fact that it did not clearly enough side with anti-racist views. Massey (1991:30) said this was because Lord Swann's conclusion failed to acknowledge racism as a "valid socially constructed concept which impinged directly on the lives of black people". Tollefson (undate:55) said criticisms of Swann fall in two main areas. First those censuring the report's monolingual ideology, which in effect blamed the minorities themselves for their deficiencies. Secondly, those that claimed the report ignores the power relations relating to language. Figureoa (1991:82) commented that the report's theoretical distinction between the extremes of assimilationism and separatism in the relationship between the "majority" and the "minority" is "too stark and simplified". He pointed out that strong separate identities are fundamental to meaningful interaction between groups. He commended the report's recognition of the need of "a flexibility of mind and an ability to analyse critically and rationally the nature of British society today within a global context" (DES 1985:324), but is critical of the assumption that the "nature" of British society is a given. Is it in fact, a multi-cultural society? Figureoa (1991:84) raised concern about the Swann Report's neglect of the issue of the balance of power between dominant and minority groups. Like Massey (1991:30) this writer is concerned with the lack of enshrinement of the anti-racist perspective. This results in the rhetoric of ethnic minority "underachievement" instead of their inequality within the system being given attention.

That the "education for all" concept of the Swann Report leaves undefined the "framework of commonly accepted values", is a strength according to White (1987). He sees the "simple yet

revolutionary message embedded" in the report as the need in the education world of working out just what these values are. Convergence of values, White (1987) said, would arise through three related occurrences. First, individuals would be able to locate their own "value-hierarchies" within the "common value-stock". Secondly, out of this, "people would become more accommodating of those with whom they differed", and thirdly, discussion would focus on values which had arisen "unreflectedly" (through indoctrination), and would become "less salient". White (1987:22) predicted that the outcome of this would be:

> a further decline among religiously-based values; and I suspect more and more people would question the weight currently placed on the virtues of economic growth, once its social and ecological consequences become more fully apparent to them. Positively, I would expect to see a convergence on those values - like friendship, family life, sexual love, co-operative social values and expressive activities of artistic and other kinds - which lie closest to our common human nature as social, symbol-using animals conscious of our morality.

Ironically, it is religious education that plays a prominent role in the promotion of the multi-cultural education proposed by Swann. Bastide (1987:16) says the Report makes religious education the "central plank" in the bridge of understanding between the various ethnic groups in multi-cultural Britain.

6.3.5.1.1. Religion in the Swann Report

The Swann Report devoted a full chapter to religion in education and highlighted three interrelated issues: religious education in the classroom; school worship; and denominational schools. Cole (1988:125) says the Swann deliberations on "separate" (denominational) schooling is the most feared aspect of the report. He defines the religious education approach advocated by the "Schools Council Working Paper 36" (DES 1971), adopted by Swann for the teaching of religious education, as the "phenomenological or undogmatic approach" which sees the aim of religious education as the promotion of scholarship in order to enter into an emphatic experience of the faith of individuals or groups. It does not seek to promote any one religious viewpoint but it recognizes that the study of religion must transcend the merely informative.

Whilst Cole (1988:128) stressed that the aim is to help pupils see religious study as concerned with real and urgent issues without "communicating the untruth that religions present a common world-view". Essentially the phenomenological approach is an "exploratory" method. Phenomenological analysis of religion considers not only formal writings and doctrinal constructions but also ritual dimensions, and the way people worship. The feared aspect of the approach relates perhaps to an (albeit unintended) initiation into other religions. Certainly evangelical Christianity sees

in this a malevolent induction into New Age or unification teachings (Bayerhaus 1992). Since the Report sees religious education as moving away from Christian dominance to thematic multi-faith study, the idea of worship in schools becomes incompatible with such an aim. This raised the question of the rôle, if any, of denominational or religious schools in plural education systems such as proposed in Education for All. Objection to them is usually based on the assumption that they make insufficient provision for the development of personal autonomy, that they indoctrinate and generally fall short in their awareness of what is necessary to develop critical rationality. Haydon (1987:445) pointed out that if there is no ethical theory or framework of values that can be proved to be correct or 'true' in any sense (as a pluralist position would argue), therefore what grounds can be appealed to when objecting to indoctrination? Further, Haydon asks what grounds there are for valuing "the importance of personal autonomy, in the face of a self-consistent theory and framework which justifies different values".

6.3.5.1.2. The Swann Report and Religious Schooling

An understanding of Swann's reservations about religious schooling may assist in justifying the existence of religious schools which, like DSS, proclaim by virtue of their existence, belief in Christian Education as a valid expression of cultural schooling in South Africa.

McLaughlin (1987:67) considers whether the general acceptance of Swann's conception of "education for all" implies a necessary rejection of religious schools. A "religious school" is defined by Swann as an institution undertaking both education and religious "nurture" and "instruction". He accepts for the purpose of argument, the principles of Swann's "education for all", and gives four aspects which emerge out of the Swann Report apparently at odds with the aims of religious schooling. These are (1) the "personal autonomy" principle; (2) The "breadth and diversity of curriculum" principle; (3) the "differentiation of responsibilities" principle; and (4) the "opposition to separate provision" principle.

By the "**personal autonomy**" principle, concern for individual choice is expressed. Swann (DES 1985:4), says "It is important to emphasise...free choice for individuals so that all may move and develop as they wish within the structure of the pluralist society". Schools should avoid a predetermined and rigid cultural identity which restricts the personal freedom of pupils "to decide as far as possible for themselves their own future way of life". McLaughlan (1987:70) argues that this does not necessarily exclude all religious schooling. He considers whether any religious school "compatible with the principle of development of autonomous agency" is not within the ambit of the "education for all" philosophy. In his words:

> Such a school...(would) seek...not to confine its pupils within the tradition, but to use it as a substantial basis from which pupils might be launched on their own search for autonomous agency. Religious schools engaged in such a task can, I suggest, be seen fulfilling this first principle of "education for all" in a distinctive way...

The question is, as McLaughlan (1987) points out, whether a religious school can find the balance between the demands of "openness" (that which prevents a child from being trapped by the limitations of the "present and particular" [Bailey 1984 cited in McLaughlan 1987:33]), and "stability" (the need for the present and the particular to create context and continuity for the child). This general concept is useful when considering the role of religious or denominational schooling, as will be seen in the study of DSS.

The present study tries to look at the educational conditions that function to maintain the openness/stability demand in the case of DSS. The question of what characterises the "nurture-education" blend in a religious institution, is therefore central to the discussion. The argument is that an education which is based on a particular religious tradition and on the stability of a specific belief system is capable of providing an education within the principle of plural autonomy. In the study at hand, the point will be made that a qualitatively significant contribution to education for a plural society, within a religious school (DSS), is possible.

The "**breadth and diversity of curriculum**" principle represents Swann's concern, based on the principle of personal autonomy, for pupils to be exposed, in an objective way, to a broad range of values, beliefs and life ideals. In Swann's words: "...a good education must reflect the diversity of British society..." (DES 1985) and the curriculum must be influenced by a pluralist perspective. This should extend to the study of religion also. McLaughlan (1978:77) stresses that a religious school, to contribute to rather than detract from education for a plural society, must ensure that its "nurture" is capable of providing the basis from which pupils are able to develop their religious and academic autonomy. To do this, McLaughlin stresses that such a religious school need not make use of the phenomenological approach, "but rather introduce it to its pupils at an appropriate point of its efforts to develop their autonomy in religion <u>from</u> the basis of a particular religious tradition". In respect to the "**differentiation of responsibilities**" principle, Swann argues that religious schooling attempts to offer nurture, which is properly the domain of the home and religious community. McLaughlin (1987:7) shows that parental concern may be that religious nurture should be developed within the broader context of educational experience, and is therefore validly a part of the curriculum offered. Finally, the "**opposition to separate provision**" principle in Swann is evident in the Report's concern that "all pupils...(should) share a common educational experience which will prepare them for life in a truly pluralist society". McLaughlan again argues that religious schools do not necessarily violate

this principle. "Separate provision" in Swann in a strong sense refers to provision creating separatist schooling, obviously at odds with "education for all", and in a weaker sense to the creation, for numerous reasons, of schooling not infringing these principles but reaching for them in a distinctive or particular way. This principle becomes important for private schools wishing to make the point that they can validly contribute to multi-cultural education for a plural society.

Analysis of these principles should clarify that opposition to religious schooling in the Swann Report is based on the criticism of the role of narrow sectarian religion in education, for example Christianity or Islam. The American experience, however, with its renewed interest in allowing some aspects of religion in state schools, teaches us that "religion" is far broader than sectarianism and is inclusive even of so called secularist neutrality.

6.3.5.1.3. The Education Reform Act (1988)

The 1988 Education Reform Act (ERA) has been described as the most important and far-reaching education act since 1944. Changes in local school management, control of budgets, funding and curriculum implications indicate that the changes initiated by the act will be extensive if not profound. Leicester (1989:11), concerned with the 'inegaliterian' connotations of the act reported that ERA was a hinderance to the development of anti-racist multi-cultural education. She reported that the Association of LEA Advisory Officers for Multi-cultural Education (ALAOME) was critical of the consultationary document before the act was promulgated, saying it did not display any recognition of ethnic diversity nor any appreciation of its educational implications. The act was considered by this group to be contrary to progress made in the Education for All principles of the Swann Report. In particular criticism was levelled against the broad national curriculum and testing procedures proposed by the document which it was felt ran the risk of nullifying freedom of interpretation and delivery and of introducing rigidity rather than flexibility. The new concern for testing could also encourage a revival of subject-centred competitivism which would damage peer-collaborative approaches thus reversing much curriculum development up to the Act's inception.

Duncan (1994 in Ribbins and Burridge 1994:112) indicates, however, that far from ERA hindering anti-racist and multi-cultural education, the act contains legal structures by which these curriculum innovations can permeate the entire National Curriculum and everything else that happens in schools. Section 2 of ERA (1988 quoted in Dunkin 1994 in Ribbins and Burridge 1944:112) calls for the promotion of "the spiritual, moral, cultural, mental and physical development of pupils at the school and of society", which clearly eliminates the possibility of retaining the racist nature of education. Given that nothing in the act overrides the Race Relations Act (1976), which called for the elimination

of "unlawful racial discrimination" and the "promotion of opportunity" (Race Relations Act 1976, cited in Dunkin), the idea that there is not enough legislative support in ERA for practioners of anti-racist or multi-cultural education, is unfounded.

6.3.6. Multi-culturalism in the South African Context

The need for educational reform towards a system more appropriate to social diversity in South Africa came to the forefront long before the Nationalist government's introduction of additional models for the provision of deracialised schooling in 1991. Atkinson (1984) studied the development of multi-cultural education in the former homeland Bophuthatswana (now North West Province). Shortly before 'independence' (1977) was granted by the apartheid state, there was evidence that the region's administration recognised the role education could have in establishing a non-discriminatory society. Professor Lekhela was appointed to head an investigation into the educational needs of the country. His report was presented in 1978, putting forward the ideal of education for Popagano "intended to meet the needs of the modern Tswana state, committed to the acceptance of people of different racial and cultural traditions within its society" (Atkinson 1984:10). 'Popagano' signifies 'moulding' of all dimensions of a persons well-being. This philosophy, they decided, would reflect qualities common to humankind together with others peculiar to the Botswana. "In as much as there can be unity in diversity, so likewise does diversity not exclude equality" (Lekela 1978 quoted in Atkinson (1984:12). Education for Popagano asserted ideas about "national cohesion and unity; creative renewal; purposeful reconstruction; the reconciliation and interdependence of individuals and peoples; as well as faith and confidence in (the) people and (their) future". Atkinson (1984:13) described the philosophy as an essentially conservative one. He commented that:

> Such an approach would certainly not arouse the enthusiasm of Pragmatist or Reconstructionalist educationists, committed to a relativist view of values in terms of identified social needs. Nevertheless, an Essentialist philosophy offers advantages...it places special emphasis on the unity and continuity of all human existence, notwithstanding differences of cultural tradition...it (also) provides a means - not identified...by the authors of Education for Popagano - to orderly, guided change, on foundations which are deemed to be trustworthy and secure.

Evidence of a growing realisation for the need for some sort of multi-cultural education initiative, in the broader South African state, has been evident in the media. Bot and Schlemmer (1986:20) cite several newspaper headlines that alerted the general observer to the impending crisis in education: "New call for single ministry as Natal fires teachers while KwaZulu can't fill posts" (Sunday Tribune 24-11-85); "Transvaal Education Department...meeting...to discuss the chronic shortage of posts for white teachers in 1986" (Daily News 4-12-85). Polls conducted by Rapport (22-7-85), Markinor (April 1986), The Leader (7-3-86), examined popular opinion regarding the issue of multi-cultural

education. Bot and Schlemmer's (1986:20) survey of Natal teachers' attitudes to multi-cultural education was a unique indication of the positive attitudes in a regional teaching fraternity, in this direction.

As interesting as this awakening is, however, the fact that multi-cultural education could represent a new ideology of domination plunder cannot be ignored. Muir (1986:17) made the point that of crucial concern in educational debate generally, is not the meanings of words, but rather the question of who has the power to define meanings, "and whether they are legitimated in practice". In his view, the essence of the meaning of "multi-cultural education" will not be found in definitions of the concept. Morrow (1989) clarified this in his concern for what he calls the "domestication" of philosophy in both Marxism and Christian National Education, especially as expressed in its own brand of positivism: Fundamental Pedagogics. Exploring the use of philosophy within an ideological framework, Morrow shows that this can result in the non-negotiability of both of these positions. He cited Luthuli's statement for example, that "...pedagogic principles are universally valid and any philosophy of education will have to conform to those principles" (cited in Morrow 1989:49). Philosophy here, is subservient to ideology - an illustration of the power of definition.

Irrespective of the perspective of multi-cultural education in the South African context, whether technocratic, (De Lange's was a typically technocratic plan for multi-cultural education), critical or neo-Marxist (which is sceptical of multi-culturalism without structural revolution) or Interpretive, (which sees multi-cultural education as the negotiation between different ideas and then their re-incorporation), multi-cultural education can never be the imposition of a modern culture on a more traditional one. Muir (1986:23) says "it is a negotiation between equal partners of different cultures to forge a system of thought which will provide them both with intellectual and emotional security". In his view South African British "imperialists, Afrikaner and Black nationalists have built on exclusivist interpretations of their own culture and their view of reality". This has led to the intolerance for which the country has become renowned. In his view, reform will come from using the same mechanism which has created this stubborn ethnic intolerance to communicate an effective multi-culturalism. In other words, a mutually satisfying ideology must underscore and pervade future educational planning and endeavour. Appel (1994:220) developed his theorising about recent progressive educational debate in South African circles, along similar lines. The ERS (DNE:1991) and NEPI (1993) represent, in the orientation of their material, the two emerging organising principles of South African history. The ERS sought the accommodation of social difference in a united educational system. The approach of NEPI, on the other hand, sought to uphold assumed social equality. As policy designed for large social groups, each is superior to liberalism's concern for the individual, according to Appel. He argues that the ERS (assuming difference) and NEPI (assuming

equality) are conflicting paradigms. The way ahead, he proposes, is "to conceive of difference and equality, freedom and democracy as being in a different, non-contradictory relation". In other words, commonality and difference are to be seen as discourses - "a tension or continuum underpinning all curricular practices in different and changing ways".

There have been several broad trends in South African educational history of the last fifty years that have claimed to initiate or theorise about a more representative approach to schooling in the country. The De Lange Commission, ideas from the "New Right", People's Education and Alternative Education will be now examined in the context of how South Africans have attempted to implement multi-cultural education, or change factors that have negatively influenced educational attainment in the country. Before this can be done, a brief review of the conditions that have caused South Africans to stimulate such reformist efforts, will be given.

6.3.6.1. Christian National Education (1949) : Nationalism

Following the Anglo-Boer War (1899-1902), the British colonial state set about providing free, state-controlled schools for children of European descent - a system designed to "anglicize and denationalize the Boers" (Behr 1978:15). Fowler (in Fowler, Brummelen and van Dyk 1990:124) notes that Afrikaner interpretation of this experience was that it was oppressive in two respects: first the move undermined the value of their own cultural heritage, and second, it attempted to suppress their Calvinist-protestant faith. This circumstance precipitated the rise of Christian National Education (CNE) to become, in time, the central vehicle of Afrikaner social aspirations. Fowler's particular contextualisation of the rise of CNE, under colonial British rule, is useful:

> Once again a state, acting with benevolent intention in taking control of a society's schooling created a situation of educational oppression, providing resistance from an oppressed people. No-one can judge with any certainty exactly how far this has affected the subsequent course of events in South Africa. There is no doubt, however, that it has been a highly significant factor in the shaping of modern South Africa.

However legitimate the initial idea of CNE as a 'people's struggle' may be, CNE undermined itself on two ideological accounts. First it developed a racial definition of nation, setting arbitrary, inflexible borders based on biological or ethnic descent. Second, CNE was appropriated by state-control to enforce racial definition of nationhood. State authority was appropriated to bring about change in national identity (through forced removals for example). Ironically the same type of abuse of state authority was what brought about the rise of the CNE movement in the first place. Of interest to the present research is Van der Walt's (1981 cited in Fowler 1990:126) critique that the

combination of the word 'Christian' in the compound 'Christian-National', debases the meaning of 'Christian' "by placing it on a level with 'National' and *falsely exalt(ing) the meaning of 'National' by placing it on a level with 'Christian'* (italics mine)." 'Christian-national' is an unacceptable goal for schooling whether Christian or secular, even from this point of view. This idea will be explored more fully in the following chapter which examines the impact of nation-building on schooling, and vice versa.

The South African schooling system as it developed under the principles of CNE, perpetuated and reproduced social relationships and attitudes needed to sustain the dominant economic and class relations. This was done through segregated schooling, centralised control by the dominant group, and inequitable provision of resources. Limiting access to institutions and perpetuating poor quality of education through inadequate training of teachers was also part of the strategy (Squelch in Le Roux 1993:178). Some writers have pointed out that CNE assisted in perpetuating a racial division of labour - whites dominating the skilled-labour sector, and blacks semi-skilled sector (Underhalter and Wolpe 1991; Nokomo and Mokate 1990). Bloch (1988:9) went as far as to say "the aim of Bantu Education is to make sure that the majority of people do no get through school". These features of apartheid education during the CNE dispensation have been challenged both by the radical People's Education movement, and by liberal reformists within the dominant culture.

6.3.6.2. The De Lange Commission (1981) : Liberalism

The primary example of intervention by liberal reformism in South African education, has been the De Lange Commission. The country's schooling system ran for thirty years after the Eiselen Commission of 1949-51 before this significant investigation was initiated to examine education structures. The HSRC (1981) investigation was initiated because of disturbances in Soweto, triggered on 16 June 1976, and continuing into the 1980's in black education. The Cillie Report (1980) strongly implicated apartheid education structures as basic to the causes of these riots. This report urged the government to investigate in detail the education structures of the country.

With the publication of the HSRC (October 1981) De Lange Commission's Report, came raised expectations for more equitable planning. The same report was seen as a threat to those supportive of existing structures (Hartshorne,1984:1). In reacting to the government's 1983 White Paper, itself a response to the Education Working Party's report of 1982, Hartshorne (1984:6) argued that fundamental education reform such as parity of provision could not be achieved while apartheid structures remained intact. Davis (in Sharp:1986:259) recognised the report as calling for "real" restructuring but identified what he believed were its several cosmetic gestures. The term "equal

opportunity", he said was defined as "education of equal quality", which was not meant to be "equal share" but "rightful share". Buckland (1982) pointed out the technicist nature of the report. His concern was that it:

> ...operates as an ideology because it serves to buttress the status quo by undermining the dialectic of human potential and will, thereby denying the possibility that human beings can construct their own reality and can alter that reality in the face of domination...For this reason the technological rationality has been incorporated into the ideology of those elements of the ruling elite which, in the face of the realities of the 'politics of survival', have chosen to seek to modernise and streamline apartheid.

Hartshorne (1992:177) distinguished between criticism levelled at the report, and more valid criticism levelled at those, including the government who described the report as "scientific", "value-free" and "apolitical". Any report grappling with issues in South African education without challenging apartheid structures, could not easily be described in these terms. It is not surprising that the report proved both too radical for white South Africa, and not radical enough for black South Africa (Hartshorne 1992:183). An example of a more conservative approach to multi-culturalism in South Africa has been the attempt to foster a "neutral, non-ideological" future in education. This is discussed by Bennell and Swainson(1990). "New Right" politics (embodied in Reaganism and Thatcherism), with its emphasis on privatisation, entrepreneurship and vocationalism is very much in vogue for many South African educationist's thinking of future multi-cultural education.

6.3.6.3. The "New Right" Contribution : Conservatism

Bennell and Swainson see a connection between "New Right" politics, and the views of South African researcher Elizabeth Dostel in association with the Institute of Futures Research (IFR) at Stellenbosch University. Her paper, "The Long Term Future of Education in South Africa" offers a vision of the post-apartheid South Africa which requires the achievement of "modern industrial culture". The attainment of this base will require that "the content, procedures and output of education are in harmony with the larger social, economic, political and physical environment" (Dostel 1989). Her envisaged educational goals are threefold: the promotion of entrepreneurship; the nurturing of the cognitive development of environmentally disadvantaged groups; and a system responsive to the different needs of the peripheral rural and urban sectors of the economy (Dostel 1989:6-7). Bennell and Swainson (1990:7) understand this approach as an attempt to regenerate a radical capitalism. Her particular educational design is totalitarian and focuses on the needs of entrepreneurial capitalism. She assumes a direct link between the needs of society and the educational system. Education in her view does not exist as a social construction catering for the different needs of thinking, feeling people.

A multi-cultural educational system embracing vocationalism and supported by privatisation in South

Africa is a venture that Bennell and Swainson (1990:20) say stands on empirically shaky ground. They refer to the "vocational school fallacy" (Foster 1965) which claims that social and private levels in return for vocational skills is greater than general schooling. This is for two reasons. First vocational skills are built on general academic ability, and secondly technical skills are expensive and not easily acquired. Vocationalism apart from the basic three "R's" is an impossibility (Foster 1965). Clearly Dostal's neutral educational vision is untenable at this stage in South Africa's development. "People's Education" represents a formidable affront to her idealism. A point made by Nkondo in April 1986, at the National Consultative Conference on Education, reiterates black rejection of the emphasis placed on technical education, an approach that implies that blacks are simply being prepared for their role as workers in society. It is the de-humanising element that seems to be objected to (I R Signatory Association 1986:3).

6.3.6.4. People's Education : The Radical Position

The concept of 'People's Education' (PE) found its initial expression at the Soweto Crisis Committee's conference held in December 1985, at Wits University. Out of this conference came the National Education Crisis Committee (NECC) for the promotion of the concept. The NECC now stands for The National Education Co-ordinating Committee. At the 1985 Conference, Mkatshwa (quoted in van den Heever 1987:1) attempted to define People's Education by this statement:

> When we speak of alternatives or people's education we mean one which prepares people for total human liberation: one which helps people to be creative, to develop a critical mind, one that prepares people for full participation in all social, political or cultural spheres of society.

Hartshorne (1992:344) says that such "broad sweeps of the brush" in terms of defining People's Education are likely to be followed by "painting in some of the detail" following the ANC supported National Education Policy Investigation (NEPI) of 1991, which sought to ready itself for negotiation with the government.

At the March 1986 conference the slogan 'Liberation before Education' was rejected in favour of 'People's Education for People's Power'. Kruss (1988:9) says that people's education was a shift "from reactive responses to a more serious questioning about the nature of education itself". This questioning led towards the development of a viable alternative approach to education, with clearly defined values. For example, People's Education would be education that "eliminates capitalist norms of competition, individualism and stunted intellectual development and one that encourages collective input and active participation by all, as well as stimulating critical thinking and analysis" (Resolutions 1985 quoted in Kruss 1988:12). The collective framework in which the proposed system would

operate was that propounding democracy, non-racism, collective work and collective participation with the intention of relating to the broader goal of empowerment and control. Clearly the underlying social view is one of *non-pluralism* - if not *anti-pluralism*. Mkwatsha (quoted in Kruss 1988:12) elaborated the concept as one which would:

> prepare ... people for total human liberation; one which helps people to be creative, to develop a critical mind, to help people to analyse; one which prepares people for full participation in all social, political or cultural spheres of society. Education based on values of consumerism or affluence, of military adventurism and aggression and on racism is certainly not our ideal type of education.

Gouldner (1980:71 quoted in McKay and Romm 1992:59) explains the link between humanism and Marxism which is helpful in interpreting the aims of People's Education: (the critical Marxist critique) "...aims at making human potency manifest; it is grounded in a humanism optimistically convinced that humanity can make and remake the world".

In pointing out that there is a shift in defining 'equal education', and indicating the shift in definition of 'equal education' away from parity with 'white' education, Sisulu (1986:101) alludes to the Gouldnerian view of Marxism. He sees in People's Education a force that "puts people in command of their lives". Mashamba (1991:23) quoted above, made similar comments. Ironically, in the same speech, Sisulu limits the freedom of the people by insisting "It is our duty...to ensure that all teachers understand and are made part of the struggle for People's Education. *We cannot allow* any section of the community to be used against the struggles of our people" (emphasis mine).

The implication of the Gouldnerian observation is that it "empow(ers)...people to participate in the very definition of what reality is", according to McKay and Romm (1992:60-61). This in turn enables education "to focus on giving people the skills to participate in creating and sustaining a democratic milieu". These writers (1992:20) attempted to build a case for the notion that People's Education movements (in Cuba, Moçambique, Nicaragua etc) have failed having not "penetrate(d) the problem of organising a pedagogy for the generation of democratic consciousness". Gilmour (1993:68) points out that their criticism of the South African movement in this respect is ignorant of the ongoing work of educationists in the NEPI framework reports which were being forged at the time McKay and Romm were positing their thesis. From this basis they build a 'new' theory of 'critical humanism'. Gilmour objects that "the resolution of power relations, issues of status and authority and so forth, in concrete situations are glossed over by the stating that truth is a function of ongoing negotiation led by the critical transformative teacher" whose ability to suspend any form of judgement or personal opinion is assumed. For the educationist, Gilmour continues, (1993:69) McKay and Romm's (1993) thesis reduces education to an understanding of interactivist strategy coupled with a few tips for

teachers. He objects to their reducing "the impulses which have spawned resistance to oppression to management of opinion...".

Rensburg (1987 quoted in van den Heever 1987:1) of the NECC enunciated five aspects of People's Education as understood by his organisation. This presents a less daunting structuring of People's Education:

> 1. In demanding People's Education for people's power in people's schools, we aim to shift the balance of educational power, beginning by establishing a people's authority alongside the existing state authority.
>
> 2. The People's Education Secretariat of the NECC will gather information and contributions from all interested organisations on alternative programmes, sources and material to be used in schools.
>
> 3. We will formulate our own history syllabus, which will include people's perceptions of what history is, international and African history.
>
> 4. We will look critically at the language question and will consider introducing people's setwork books.
>
> 5. This process will not be completed overnight because real People's Education is a process rather than a rigid written doctrine.

In drawing parallels to the inception of the PE and CNE movements, Fowler (1990:127) makes the point that the People's Education movement:

> had its primary source in the frustrations of a people who felt themselves shut out of the decision-making process of a state controlled system. It represented an upsurge of resistance against the educational oppression experienced by a people too long denied the freedom to shape the schooling of their children in accordance with their own life values and aspirations; a people too long expected to accept gratefully a schooling designed by a state in accordance with the state's perception of their better interests.

In both the case of CNE and PE, he argues, the educational oppression giving rise to the movements, is the product of structural distortion - the assumption by the state of a social (educational) authority that does not belong to it. To ignore this fact, in Fowler's view, is to fall headlong into the idea that oppression is due to specific policies adopted by the state, instead of the nature of the power relations operating between the state and schooling as one institution of society. His thesis is that to ensure genuinely free schooling in a free state the structural question of the relationship between the state and schooling must be addressed. This is a matter of crucial concern when examining the validity of private (and in the case of the present study,) denominational schooling.

People's Education is a non-pluralist, yet non-racist perspective that envisages a unitary state. It seems to espouse an ideology strongly influenced by the A.N.C. As the product of a multi-nationalist movement, the non-pluralist position is evident in the rejection of alternative initiatives outside of People's Education. There is, for example, a significant difference between PE as advocated by the democratic movement with its non-racist, non-sexist position, and the position of Inkatha's *'Ubuntu-botho'*. The emphasis of this curriculum is ethnic-nationalism and its intention is that Zulu nationalism is mobilized, not subsumed into the broad offensive of an 'African' unitary state (Mdluli 1987:60-77).

6.3.6.5. Alternative Education

People's Education advocates such as Sisulu (1986:110) naturally reject imposed alternatives, but seem to have difficulty recognising any alternative other than what has defined itself as People's Education through 'the struggle':

> We are not prepared to accept any "alternative" to Bantu Education which is imposed on the people from above. This includes American and other imperialist alternatives designed to safeguard their selfish interests in the country, by promoting elitist and divisive ideas and values which will ensure foreign monopoly exploitation continues. Another type of "alternative school" we reject is the one which gives students from a more wealthy background avenues to opt out of the struggle, such as commercially-run schools which are springing up.

Molobi (in van den Heever 1987:3) goes further by saying People's Education is counterposed to alternative education. Hartshorne (1992:272) of course admits concerning the short-term programmes of the private sector to assist education after the events of 1976, "the perceived need for trained manpower revealed a dominance of enlightened self-interest over the broader area of social responsibility". Certainly there is the danger of self-interest through private sector funding of education. Nevertheless such intolerance of democratic education outside of that espoused by the liberation movements, does not auger well for any view other than the non-pluralist position. The Inkatha Freedom Party (IFP) has formulated its own concept of PE, which is based on a pluralist interpretation of nationhood - consistent with its policy of federalism. Mdluli (1987) highlights the difference between conceptions of PE advocated by the democratic movement holding to non-racist ideology, and that held by the IFP for example, which is based on the idea of ethnic nationalism. Inkatha's *'Ubuntu botho'* is concerned for the mobilization of Zulu ethnicity and rejects the idea of the 'Zulu Nation' being subsumed into the broad offensive of an African unitary state.

Hartshorne (1992:350-351) outlines seven types of alternative schooling currently manifesting itself in South Africa. First, there are the English medium traditional private schools with their limited

intake of black pupils, which have not changed their ethos and character. Second, institutions belonging to the SA Association of Independent Schools (SAAIS), which have changed their ethos and character, for example Woodmead and Sacred Heart. Third, new institutions such as those belonging to New Era Schools Trust (NEST) and Leadership Education and Advancement Foundation (LEAF) established on non-racial lines. Fourth, schools like Bernado Park, established in former state-owned buildings serving a mixed community on non-racial grounds. Fifth, schools wary of increasing secularisation in state schooling, opting for alternative syllabuses such as Accelerated Christian Education (ACE). Sixth, Clase Model schools liberalising admissions policies by involving newly formed management bodies. Finally, schools in central business districts, which Hartshorne says range from "straight profiteering" to DET registered schools, providing alternatives to DET schooling. This type of schooling may not be concerned with non-racial ideals as such. The growing number of alternative schools, together with the ongoing development of the PE concept, indicates the strongly felt need for a new educational schooling dispensation in South Africa.

6.3.6.5.1. New Models for Deracialisation

In April 1991 the Minister of Education and Culture at the time, Mr Piet Clase announced in the House of Assembly the scrapping of separate schooling systems in favour of a single education department. This followed his announcement on September 10 1990 of a new admissions policy for white state schooling. The new policy allowed the management committees of a school to propose to school parents any one of three new admission models, or to ignore these and continue with its present practices[4]. Soon after these announcements, the ERS (1991) published its recommendations that race should not be used as a basis for educational provision and that the provision of education should be facilitated through a centralised body with provisional departments. Muller (1992:345) suggested that educational reconstruction envisaged by the ERS, at this time, would have at least three implications for private schools. First, because it recognised cultural diversity and proposed a multiple-model system, the ERS assumed private schooling is here to stay. Secondly, increased emphasis on vocational training may have the effect of making the private schools the usual route for those aspiring to university entrance. Thirdly, educational reconstruction would probably send white parents hurrying to private institutions so that their children will continue to enjoy facilities commonly found in private schools but unlikely to be found in state schools. In effect the perception of private schools as elitist institutions, was reinforced.

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[4] The three Models were designated A,B and C. Model A is a privatisation route, the management committee becoming the legal owner after purchasing the school. The school would then be private, and eligible for state subsidy for private schools. Model B allowed for being a fully funded desegregated school with the management committee having the right to set control admission policies. The school would remain state property. Model C offered semi-privatisation. Such schools would be 'state-aided'.

Notable objection to the Clase models, came from organisations such as "All Schools for All People (ASAP), the Progressive Teachers' Association, the South African Council of Churches (SACC), the NECC and the South African Teachers' Association (SATA). Bot (1991:56), however, in spite of criticism against the Clase models as one "alternative", noted that attitudes were somewhat ambivalent and pragmatic regarding the mushrooming "street academies", as far as both the NECC and the SACC are concerned. Samuel (quoted in Bot 1991:57) representing SACHED at the time of her study commented:

> The political climate of national resistance has created a significant and important space for independent educational activities (which must) relate to the process of fundamental social change...we must be able to develop a continuation between the present reality and a future vision.

Mackenzie (1993:289) places the provision of additional models for white education in South Africa in the context of government expansion of support for private education. Government revised its policy of support for private schooling as the private 'open' Catholic schools had continued providing education on a non-racial basis - albeit to a select few (cf. Christie 1990). In his view:

> On the one hand, private education in South Africa had established itself in a position of considerable esteem with regard to the provision of non-racial education; on the other hand, to some the notion of private education suggested elitism, and as Kallaway (1990) has observed had become associated in a wider international context with the politics of the 'New Right'.

Hartshorne (1988:12-13) had argued earlier that "privatisation would not work in practice towards the elimination of inequality, but would protect privileged sectors of education". In 1992, the same author (Hartshorne 1992:335), said of the three Clase models:

> which offer white schools the opportunity of widening their admissions policies, and which at first glance would seem to be a concession to more liberal white communities, are also longer term strategies which could be used in the future by Afrikaans schools to maintain their exclusive nature.

Gauteng MEC for Education, Metcalfe (1991) argued that the Clase models are in no sense a significant move towards the removal of race as a criterion for admission into education. In her view, this is a mechanism for preventing the re-allocation of resources under a future government. She says the models have contributed by first showing the "crack in the racial nature of educational provision under apartheid". Secondly, they are an indicator of the ambivalent attitudes of whites to desegregation. Thirdly, many black parents whose children have gained access to these schools "have the potential to be a conservative influence within the schools". Having gained a valued resource, they are likely to be protective of this privilege (Metcalfe 1991:42-43). She concludes that it is the entire

system that must be overhauled, since the Clase models will do little to relieve the real crisis. Says Metcalfe (1991:44), "...the Clase models may be understood as operating in such a way as to facilitate the capture of educational resources in advance of constitutional negotiations".

More recently, MacKenzie (1993:295) predicted that pressure for schools to publish matriculation results will, as in the case of the system in England and Wales, tend towards the development of elite schools, distinguished by two factors. First, examination results will be impressive - demonstrably through published results. Second, fees will be high so that appropriate facilities will sustain the academic excellence of the school. As MacKenzie has argued, the new schooling models legislation effectively places the reform and progress of white schooling in the hands of white parents and white Management Boards. He concludes:

> There is little point in inviting individual schools to remedy on an individualised basis the racial injustices of a nation when the causes of those injustices are so profoundly inherent in the overall fabric of the system itself. The remedial process inevitably requires less individual school autonomy rather than more and intermediate structures capable of effecting equalising and affirmative action programmes.

But the problem of the new models is more complex than their inability to reform the macro or structural anomalies of South African society. That the schools entrench, rather than remove the existing segregated nature of schooling is cause enough for concern. In their broad empirical studies of various open schools in the city of Pietermaritzburg, Penny, Appel, Gultig, Harley and Muir (1993) illumminate how the good will that has prevailed in this process, has issued into a new ideology of racelessness - which has grave consequences. Drawing, once again on Bourdieu's concept of cultural capital, Penny (et al., 1993) explain:

> Logically, the implication of cultural capital is that, if different social classes have different cultural understandings of the appropriate academic style and behaviour demanded by the school, then presenting a common curriculum and treating students of all social groups alike is an inherently biased form of education. It is loaded in favour of the dominant social group whose culture is institutionalised by the school... Schooling is consequently a process that turns social gifts into 'natural' gifts.

Such an argument is not advocating that different forms of knowledge be offered to different social groups. However, as Penny et al., (1993:433) point out, if the curriculum is viewed as an objective and neutral 'given' instead of a problematic social construction - and if pupils are regarded as raceless, "schools will continue to display a meritocratic facade that obscures the ideological and

political functions of culture". Mkwanazi and Carrim (1992:18) describe this as 'modern racism'[5] Citing various writers, they defined this concept as "what eventuates in contexts where there are non-racial or race-neutral or anti-discriminatory policies. As a result, modern racism is not explicit, not obvious. Blacks are not kept out, visibly repressed, oppressed or denied". They explain:

> Herein lies the complexity of modern racism. On the one hand, people of different races tend to be of different cultural backgrounds. In this regard, the struggle against racism in South Africa has always consistently maintained the right of individuals to free cultural expression, as a democratic right. With the only provision being that such cultural expression should not foster racism. On the other hand, cultural expressions are also likely to be camouflages for racism. The latter seems to predominate in the open schools experience currently. This is the case because in the South African context cultural exclusivity has the inevitable effect of being racially exclusivist, because the apartheid design has historically been a separation of races on the basis of what was argued to be cultural differences. The Model C conversions, at the same time, structurally enables particular communities, which are predominantly of particular racial groups, to establish their schools within particular cultural models... Racism or cultural democracy? Whatever the answer may be, the unavoidable implication is that an apartheid structure, which was explicitly racist, remains unchanged.

Mncwabe (1987:15) expressed a similar concern in what he calls "The Pluralist Dilemma in Education". He pointed out that whatever the ideal adopted in multi-cultural education, programme components, the planning and implementation of the curriculum etc, provide "almost unlimited opportunity for the dominant curriculum planners to exercise hegemony over the life chances of children from specific ethnic backgrounds". This is at the heart of the struggle for a valid multi-cultural approach in education in South Africa.

6.4. Christian Schooling

The issue of the possibility of Christian schooling functioning (or even existing) in the secular state is dealt with extensively in chapter Seven. In that chapter, such issues as the relationship between state authority and school autonomy will be examined, and the 'hidden' curriculum operating at DSS investigated. Also in that chapter, I argue that private Christian Education is a valid identity within the concept of cultural democracy.

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5 'Old Fashioned racism' (McConnahay and Hugh 1976 cited in Batts) holds the view that blacks are inherently inferior to whites' - this was the position of racism under apartheid.

6.5. SUMMARY

This section has described various attempts to understand what education in South Africa, for a plural context, does in fact mean. This is an important issue because DSS practices education in a multi-racial context. What effect, it may well be asked, does schooling at this institution have on race and cultural groups represented at the school. What is the dominant culture into which the informal curriculum assimilates pupils? What are the ideological implications of its "Christian' ideology? More importantly, how does the informal curriculum impact on pupil achievement?

Chapter Six concerned itself with seeking to understand what education for a plural society entails. A basic distinction has been drawn between education for, in and through multi-culturalism. This has been attempted by examining the educational implications of social diversity and commonality. Specifically, the broad educational perspectives of consensus, conflict and resistance theory in education has been appealed to for the purpose of understanding the schooling practice evident at DSS. Multi-cultural education was then examined as an important pluralist approach for improving school performance of minority culture groups. Issues arising out of multi-cultural education in Britain have been briefly examined. Having identified the difference between multi-cultural education and 'critical' or 'emancipatory' multi-cultural education, the chapter then identified various South African responses to the issue of cultural diversity and differential educational achievement. Christian National Education (1949) was seen, at its inception, as an example of a popularist, resistance movement that matured into the oppressive ideological vehicle of apartheid education. The De Lange Commission (1981) was seen as an initiative appealing to the Liberal movement. More conservative attempts, such as the ideas of Dostel (1989) also concerned themselves with this problem. The rise of the People's Education Movement and the more traditional forms of alternative education have all been concerted efforts to try and change the discrepancies in South African education. Out of the study has emerged the need to clarify the nature of the relationship between the state and schooling, and it is that concern that is taken further in Chapter Seven.

6.6. CONCLUSION

Where then, does DSS stand on the question of dealing with diversity? As a missionary enterprise, DSS is concerned to assimilate diversity into its mono-cultural Christian value system. But the extent of the cultural diversity with which it must deal, is restricted by the fact that the school requires that pupils who enter the school have, or that their parents have, some connection with the values espoused by the mission itself. Such an admission policy means that it has considerably limited the ideological diversity brought into the school by the pupils. Multi-cultural education is therefore not

practiced, and plural values and values democracy - expressed for example as religious democracy- is not an issue. Chapter Four did indicate that staff members felt that there is considerable difference between the various cultures represented at the school, and there is need for resolution of differences at times. There is, therefore, some sort of modified cultural pluralism in which individual group identity is subsidiary to the group's Christian identity, and difference is respected but transcendent values - beyond particular identity - are adhered to.

CHAPTER SEVEN
EXTERNAL REFERENTS : (3) THE INTER-RELATIONAL CONTEXT

7.1. Introduction

There has been little comparative research into the relationship between ethnicity and a nation's education system.[1] But that there is an inseparable link between ethnicity, schooling and nation-building is evident in the history of education in South Africa where schooling has been manipulated for the purposes of identity formation, by grand apartheid doctrine. As Smelser (1967:385) said, every society is a unique product of its own history and relation to other societies. Education is important because societies maintain themselves by exploitation of a culture that must be learned, and is therefore concerned with the transmission of that culture. Education also functions to formulate social personalities of individuals with the intention of integrating them into society. The formation of social identity has a direct bearing on the rôle of ethnicity in social engineering. Given the fragmented state of South African diversity, the issue of whether schooling, in the context of nation-building in South Africa, should entertain both the common and private routes, or merely the common, is an important consideration. The question touches the essence of the democratic ideal. Can schooling in a democratic society afford to stifle the initiatives of private institutions, or is it in fact imperative that it does so? Are private schools doing anything more worthwhile than common public schools are doing?

Chapter Seven examines the inter-relationship between DSS and the new South African state. In common with Chapters Five and Six, the chapter attempts to place DSS in a macro-sociological context, having illuminated its micro-sociological particulars[2]. This task requires clarification of several components in the nation-building debate. What is meant by the terms ethnicity, race, class, nationalism and nation? What issues of gender are relevant to the discussion? What precisely, is meant by the phrase "South African State"? What in essence is the "new South African Nation"? What relationship exists between race, ethnicity and nationalism? How does schooling fairly register both community and diversity, befitting a pluralist democracy?

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1 The Comparative Education Review (1993:vol 37 no 1) is a notable study, exceptional in the otherwise scarce material available. That volume especially related ethnicity to educational theory and method in respect of a variety of nations.

2 Sanderson (1991:2) links macro-sociology and materialist strategies on the one hand, and micro-sociology with idealist strategies. Idealists place causal priorities in the hands of man who constructs ideas and ideals; materialists reject this notion, placing causal priority in terms of the practical, material conditions of human existence. Materialists reject the idea that ideas and ideals are self-generating, believing that the central point in social study is man's response to the material and social conditions already established.

In what follows, a brief (and of itself inadequate) review of international research into ethnicity is presented. Against this, South African perspectives are reviewed. Emerging out of both of these studies is the need to work towards some sort of generalised understanding about the variety of terms, and ways in which they are used, to provide the building blocks in nation-building discourse. Understanding the task of nation-building, however, requires some clarification about the nature of society. Towards this end issues (individualism, plurality and communalism) about the nature of society are reviewed. Research into social cosmology, and in particular the Christian world-view, is examined in preparation for a more specific account of 'the South African nation'. This in turn raises the question of the rôle of schooling in ethnically divided societies, and in particular the issue of private versus community approaches. The chapter aims to provide an adequate theoretical basis from which an indication of the distinct relationship that exists between DSS and the state-nation which now forms its immediate context, can be formulated.

7.2. THE BUILDING BLOCKS IN THE ETHNICITY DEBATE

The question of ethnicity and identity has come sharply into focus after the collapse of communism, the emergence of nationalist conflicts in Eastern Europe, the Rwandan crisis in Africa and the rise of visible racism in the West. Dubow (1994:355) says:

> Within the academic world, these developments have helped to precipitate a bewildering state of 'paradigms lost'. Most notably, the strengths of materialist analysis, both as an analytical and practical programme - have been severely fractured. Ethnicity, which like nationalism, has often been seen by Marxists as a form of irrational false consciousness, cannot any longer be explained away or ignored in this way. It is with us in one form or another and we therefore have to attempt to understand its workings.

Bekker (1993a:25; 1993b:83) makes the point that in South Africa, scholars have evaded or avoided questions of ethnicity because of the use the late-apartheid government made of the term to replace racial terminology to continue justifying, disorganising and exploiting the working class. He says the subject was taboo and often seen as "doing the apartheid government's intellectual work for it". On entering into the transitional period after 1990 however, ethnic questions forced their way into academic consciousness.[3] Bekker's (1993a) work, although shown to be wanting in its analysis of ethnicity issues for coloureds and Indians in South Africa by Koen (1994), has been useful in one important respect. He studies research into the ethnic question in the South African context by

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[3] The awakening interest in the ethnicity question is evident in three scholarly conferences. The first took place at the University of Natal, Pietermaritzburg in September 1992. It was entitled Ethnicity, Society and Conflict in Natal. The second, held in November 1992 was entitled État, Nation, Ethnicité and took place at the Centre d'Étude d' Afrique, in Bordeaux, France. The third, held at Rhodes University, Grahamstown in April 1993, was entitled Ethnicity, Identity and Nationalism in South Africa: Comparative Perspectives.

relating the work of South African scholars to international perspectives. By this means he shows why scholars here have tended to view identity and consciousness as an ascriptive imposition emanating from the political economy rather than from factors such as language, communal culture, religion, region or heritage. South Africa has, in other words, been seen as a different type of society to that of the rest of the world. This becomes apparent when attention is given to the trends in international perspectives on the ethnicity research.

7.2.1. The Ethnicity Debate in General

The ancient writings of both Heroditus and Thucydides give indications that ethnicity is not a new field of study. Wirt and Mobin (1993:1) say that Aristotle might be the father of ethnicity studies in Western Civilisation with his study of city-states organised according to their views about polity. Cultural differences fractured the many attributes the city states shared, and through hostility and war, the city states ultimately destroyed themselves. In modern times, the media's exposure of ethnic grievances is a plain indication that there is no nation in the world without ethnic differences which sometimes erupt into conflict. Wirt (1979:17-40 cited in Wirt and Mobin 1993:1) has reviewed the modern manifestations of ethnic groups in social conflict. Apart from the collapse of communism and upsurge in nationalist conflicts etc, Dubow (1994:355-356) gives two other reasons why the question of ethnicity and identity has forced its way into the modern consciousness. He suggests the increase of variants of post-modern thought have worked to free the "intellectual and political logjam" in creative ways. Categories of rationalism and progress used in analysis are being rejected, and resistance to taking for granted established social categories (like race and class), is leading to an emphasis on the "ambiguous, contingent and multiple nature of human identity". In the South African context, the collapse of apartheid's intellectual stronghold has allowed for the study of ethnicity to proceed in a less politically charged atmosphere.

Four main paradigms or approaches to ethnicity have been identified by Manyoni (1993:71). The *primordialist* perspective sees ethnicity as a primal identity label with its roots in recognition of a common ancestry, putative kinship affinity and sense of nation. Central to this view of ethnic collectivity are phenotypic categories such as skin colour, and the notion equates to 'tribalism' into which a person is born. The *modernisation* paradigm treats the ethnic problem as an extension to theories of under-development. In this view ethnicity is a doomed vestige of traditionalism. The paradigm is hard-pressed to explain the consistent resurgence of ethnic politics in the world today. The *psycho-cultural* paradigm views ethnicity as a 'psychical bond' binding individuals by 'consciousness of kind'. Ethnicity is equated here to loyalty and adherence to particular social institutions and value systems. Thus universal cultural attributes are often treated as ethnic particulars.

The social identity formulated at KSB and the assimilation model adopted by DSS, has resonance with this view. As a private school, DSS probably also could be understood from the perspective of the *conflict or survivalist* paradigm, which sees ethnicity as an instrument of "strategic mobilisation in group competition".

Despite its ubiquity the concept 'ethnicity', and the term 'ethnic group' are problematic notions. Anthias (1992:11) makes the point that:

> the problem of conceptualising ethnicity is related to the problem of defining an ethnic group as a form of social differentiation. There is also the problem of defining the boundaries of an ethnic group in any concrete case. The definition of an ethnic group is a contested area. Ethnic groups are a modern form of social differentiation, and are tied to the development of the nation state and linked to modernity. Religious or linguistic communities are often vital ingredients in the construction of ethnic groups but are not coterminous with them. Ethnic groups are not merely groups that share a distinct culture but formulate themselves according to a common origin and often destiny. They are premised on the development of solitary bonds and consciousness around an imaginary origin (often called a myth of origin) which may be located in diverse ways, historically, culturally or territorially.

The point being made here is that the terms 'ethnic group' and 'ethnicity' are not coterminous. Ethnicity is the active phenomena working to establish cultural identity (by setting up boundaries) - which goes beyond the common understanding of ethnicity as being shared culture or subjective identification. It is the active face of cultural identity. The 'difference' that is thereby constructed can provide the basis for divisions, conflict and struggle. Anthias (1992:32) makes the point that while ethnicity cannot be reduced to class, both ethnicity and racism can mobilise groups across boundaries of class, and "function to obfuscate class divisions or may be their catalyst". The importance of this point is evident in the argument Anthias then puts forward. If ethnicity and class identity are situational and contextual - political constructions, then ethnicity can assist in creating contradictions in class position that either blur class differences within groups or highlight class differences between ethnic groups. Ethnicity and class can therefore effect the acquisition, maintenance and distribution of wealth, prestige and political power. Such an argument has important implications for manifestations of ethnic struggle in South Africa.

After reviewing several examples from international literature illustrating the commonly recognised importance of ethnicity, Bekker (1993a:5-9) presents observations that are of interest. The first is that scrutiny of the international literature does not enable scholars to anticipate what will happen in comparable societies - in other words the results of particular studies cannot be generalised and used as a reliable basis for predictions in analogous situations. Second, Bekker's scrutiny of the international literature reveals the high level of tentative language used in generalisations about

ethnicity. He concludes that with the difficulty in predicting outcomes and using satisfactory theory and reliable information, it becomes very difficult to reach adequate certainty regarding a generalised theory of ethnicity. Speaking about ethnic conflict, he quotes Horowitz (1985:13 in Bekker 1993a:8) who comments that:

> Part of the explanation for the many shortcomings in our understandings of ethnicity is the episodic character of ethnic conflict itself. It comes and it goes, suddenly shattering periods of apparent tranquillity. The suddenness of the phenomenon helps explain the lag in understanding it. As scholarship is reactive, the spilling of ink awaits the spilling of blood.

7.2.2. The Ethnicity Debate in South Africa

Ethnic consciousness is inseparable from specific sociological context - how it defines itself, rising and disappearing as it does, depends primarily on the policies of the dominant group. Ethnic mobilisation results when grievances of excluded groups emerge and the status and security of the dominant group is challenged. Adam and Moodley (1986:27) say "ethnicity lays claim to rightful entitlement, attempts to thwart intrusion into monopolized realms, and inspires collective action in the name of cultural self-reliance". When ethnicity is politicised, nationalism begins to emerge. These writers trace modern nationalism to the French Revolution in which a secular mobilisation of the populace took place to create a national identity defined linguistically. In both the French and English tradition of political theory, national affiliation was based on individual decisions to join the national community. Thus a subjective, voluntaristic concept of nation emerged, which had no regard for the origin of an individual. In the central and Eastern European tradition, on the other hand, people belonged to a nation according to the linguistic or cultural tradition into which they were born - this was a deterministic notion of nationality.

The nature of South African society is deeply contested. According to Adams and Moodley (1986:28) the difference between the voluntaristic (French and English) and the objective/deterministic (German) concepts of nationhood epitomises the split between African and Afrikaner visions of the future construction of the South African nation. "The Congress (ANC alliance) always stressed that everyone who wanted citizenship should be admitted regardless of origin, race and creed. In the Afrikaner definition of nationality...South Africa is made up of many cultures and nations". In that view, self-determination of nations construing themselves as having objective bases, holds to a sacred "inner sovereignty". It is the fundamental difference between conceptions of voluntary and objective membership of nations that is enlightening when considering ethnicity in the South African context. Bekker (1993a:11) proposed a two-level approach to the study of ethnicity in South Africa. He claims that the advantage of this is that it distinguishes "between the probable, episodic and changing nature

of ethnicity at the level of individual identity, and the probable persistence of ethnic allegiances at the level of community". The importance of his suggestion is that it acknowledges the difference between the purely constructivist view of ethnicity emphasizing the invented "malleable" nature of ethnic identity, and the primordialist position emphasizing fixity of ethnic definition. On the first level, concerned with individuals and ethnic identity, questions of education, socialisation, and ethnogenesis are raised. However, ethnic identity (of individuals) cannot exist apart from the existence of ethnic groups or categories. The second level proposed by Bekker then, refers to ethnic communities. Study at this level raises questions about cultural ideas and consciousness in the historical context of the community. Inter-generation ties and shared memories are at issue here. As Bekker points out, however, to concentrate on single ethnic communities in South Africa is dangerous, "for it conjures up outdated anthropological, and more contemporary (apartheid-related) ideological ideas about African (and Afrikaner) 'tribes' and 'nations'". In other words, in a plural society, one ethnic manifestation needs to be considered in relations to other manifestations (even forms that are non-ethnic). This approach is useful because it requires analysis of both individual identities and their genesis in a plural society, and an historical analysis of the origins of the different ethnic consciousness which influence these identities. It is necessary, therefore, "to weave together the instrumentalist and the primordialist dimensions of ethnicity..." (Young 1986:450 quoted in Bekker 1993:13). More directly stated, ethnicity studies need to examine not only socio-political issues, but also cultural issues, and need to do so through a sustained historical analysis. Such an approach is enlightening when conducting research into the origin of socially 'ethnic' violence in South Africa.

Studies such as that by Taylor (1991) reject ethnicity as a plausible explanation for social conflict in South Africa. Such studies are characteristic of South African scholarship's general sensitivity to the need to be politically correct, and show due deference to the liberation struggle as it highlighted the use of ethnicity by the late-apartheid government. Taylor reflected on how the late-apartheid government, through the 'homelands' system, attempted to give ethnicity an economic basis from which to operate its 'divide and rule' strategy. Apartheid therefore served to rationalise the subordination and exploitation of the colonised in South Africa. His specific opinion was that Inkatha has operated to promote sectarian ethnic consciousness in Natal, thereby giving credibility to the apartheid vision.

Speaking about the myth of an ethnic basis to township violence on the former Witwatersrand, Taylor explains: "This (is) why ethnic identity is highly developed among Zulus, and why through the consciousness of Zulu migrant workers, the Reef conflict assumed, as far as it did, an ethnic form on the ground". Taylor did recognise, however, that the salience of ethnicity cannot be ignored, but his point was that neither should it be understood from the perspective of an apartheid mentality.

Since there are no convincing arguments to prove that ethnicity has caused the conflict, violence of this nature is to be attributed to the social engineering of the apartheid governments. Using the ethnicity framework in analysis of township violence presupposes the apartheid perspective and, whilst serving to reassure the country's white minority, denies the fact of a "common humanity" (Taylor 1991:8). The end of this argument is that by striving to destroy African unity, late-apartheid promoted divisions within the working class, which fuelled violent community relations and trade union disunity. Essentially the participants in the cycle of violence are those most severely exploited by apartheid. By reifying and thereby legitimating the idea of ethnicity the idea of a unitary South Africa is undermined, and the state shifts the blame from itself to the victims of apartheid.

This line of argument is informative when examining examples of empirical studies of 'ethnic' violence in South Africa. Aitchison (1992) searched for evidence of an ethnic basis to violence in the Natal Midlands. Using data collected by the Centre for Adult Education at the University of Natal, Pietermaritzburg, Aitchison referred to witness accounts of incidents of violence in the area recorded over the period 1987 to 1991 - some 7500 records from a wide range of participants (excluding academics, and the media). He reported:

> I was myself amazed by the general consistency of what was said. I was also amazed by the curious absence of any strong stress on ethnicity (or tribalism) as a cause of the violence. The few references where ethnicity does seem present are mainly about Indians and Whites, not other black Africans, and when subject to examination, seem to be actually about political issues except in the case of some matters relating to the Zulu king and chiefs.

In a study concerned to tease out the basis of political violence in Natal, Argyle (1992) places emphasis on the rôle of feuding and the desire for revenge. He argues that the formation of categories and groups, that is political affiliation, is essentially a secondary phenomena that has been added to earlier principles of association basic to feuding. Whatever the building-blocks in ethnic and social discord, the question of profound material inequalities coterminous with 'race' classification in South African society, remains. The question therefore needs to be raised as to the relationship between race, class, gender, national identities and communities on the one hand, and ethnic identities and communities on the other, in explaining the roots of association and identity formation. This is important because DSS is predominantly Zulu, and holds to a Christian world view, as does the IFP. Does this mean that DSS is in continuity with the values of the IFP? As a private Christian school, DSS is to be located in the context of the heritage of missionary schooling, and has direct links with the DET as the body with which it was registered. The school has developed a cross-cultural, inter-racial, psycho-cultural identity. This identity could also be viewed from the standpoint of being in conflict with the growing secularisation movement in South African society. It thus adopts a

survivalist position, which seeks to consolidate a Christian world view in a context of a secular, neutral values system[4].

7.3. CLARIFICATION OF TERMS

In his study of the Rise of Apartheid, Sparks (1990:147) describes the emergence from the "ashes of (the Anglo-Boer) war and defeat and the Depression of poor-whitism" of a new Afrikaner political intelligentsia capable not only of articulating grievances but able to form ideology - "a political eschatology for the redemption of the *volk*". The build-up of the black proletariat in the cities precipitated this ideologizing with its goal to ensure the security of the white Afrikaner nation. The fear of being Anglicised gave way to the fear of 'bastardisation'. Cronjé (1945:65 quoted in Sparks 1990:148) described fear of becoming a mixed-race in this way: "This mishmash cohabitation carries the germs of blood-mixing". Young Afrikaner ideologues were much influenced by the general spirit of the times. The 1930's witnessed the rise of Hitler's *Reich* as much as it did the *Volk*. Afrikaners headed to Berlin, Munich , Cologne and Leipzig for doctoral studies and imbibed the heady wine of the National Socialist revolution - the veneer of intellectualism for their racist doctrines. Sparks says:

> It was gratifying to these country folk to find their bucolic prejudices endorsed by a rising superpower, one of the most sophisticated nations in Europe. Now they could face up, man to man, to their supercilious English critics. It was gratifying, too, that Germany was a traditional adversary of Britain, and that the two were even now moving toward a new confrontation which might provide a satisfying sense of vicarious revenge and, who knows, perhaps even give the Afrikaner his republic back minus the accursed trappings of British crown, and flag, and anthem.

Returning steeped in a new idealism, the new political intelligentsia merged with young Dutch Reformed theologians from the equally new Afrikaans universities. The theologues had also returned from Europe with ideas about the divine right of nations to separate existence. These two streams, the political and theological merged into a new world-view, embracing both nationalist and Christian values. Christian National Education (CNE) helped to mould a new generation of Afrikaner steeped in the nationalist policies of the *volk*. This special nation had a special mission - to restructure South Africa in such a way as to ensure the preservation not only of its own national identity, but also other *volkere* (ethnic nations). Herein lies the secret of the tenacity of a system that "for more than forty years" remained "a world record in continuity of office in the face of the most universal condemnation that any government and people have ever known" (Sparks 1990:182) - the theological blend of political ideology.

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[4] The researcher found no evidence that there is any link, formal or informal, with the IFP and KSB and either CFT or DSS. In fact, despite the fact that Dr M. Buthelezi, leader of the IFP, has visited the station, and addressed the KSB congregation, the mission claims to have no links with the IFP. Although not formally researched, Zulu identity is formulated around cultural and linguistic association - such as loyalty to the Zulu King, rather than any politically mobilized identity.

To return to the question posed in the previous section, what is the relationship between race, class, national identities on the one hand, and ethnic identities and communities on the other, it is necessary to address once again the question of ethnic conflict in South Africa? The reason why ethnic interpretation of violence in South Africa is so plausible lies, as Taylor (1991:5) has commented, in recognising that the use of terms like 'Zulu' and 'Xhosa':

> is more than purely descriptive...such terms articulate with the ideology and practice of apartheid and the way in which it has manipulated and given meaning to ethnicity in South Africa. Drawing on organic notions of 'national' communities derived from German Romanticism it has created and given popular credence to the view that South Africa is a multi-national country comprised of discrete ethnic groups such as Zulus and Xhosas each having a sense of common unity stemming from common origin, each possessing immutable cultural and psychological attributes.

It is against this background that this study is in an appropriate position to investigate specific terms used in the ethnicity and nation-building debate, in the South African context. This is done with the intention of clarifying the nature and purpose of the ethnic identity operating at DSS and mobilized through CFT.

7.3.1. Race

During the nineteenth century the term 'race' was used by biologists to classify human beings according to their phenotypes such as skin colouration. Geographical location became part of this categorisation process, and assumptions about physical and mental characteristics were made so that scientific 'fact' was used to explain and justify the subordination of one group of people by another. Boonzaier (in Boonzaier and Sharp 1988:58) comments of this approach - the race paradigm - that it "credits the scientific enterprise with undue autonomy and, by restricting the discussion of 'race' to physical features, tends to overlook the basic ideas and assumptions underlying the concept". Dubow (1994:357) lists the core features of the race paradigm as first, belief that culture, language or nation could be explained in terms of biological race; second, an obsessive desire to classify human beings along topological lines; and third, ranking human 'types' on a scale of rising biological moral and aesthetic worth. Haddon and Huxley (1936 cited in Dubow 1994:357) launched a significant critique of this inter-war racial paradigm. They explicitly rejected the biological meaning of 'race' and proposed the term 'ethnic group' or 'people' instead of race. In their view, the term 'race' had been conflated or confused with cultural or other non-physical characteristics. The danger is that the term has survived without a fundamental revision of the assumptions of the race paradigm.

In South Africa the race paradigm is represented by the historian G.M.Theal (1837-1919 cited in

Boonzaier 1988:57). Boonzaier claims that Theal's writing exemplifies not only ideas about physical characteristics being directly tied to cultural and mental traits, but also encapsulates all of the ideas about race prevalent in South Africa at the time, and also through Western thinking until the 1940's. Theal distinguished four unassimilable races in Africa: 'Bushmen', 'Hottentots', 'Bantu' and 'European'. He went as far as ranking the four races according to 'cranial capacity' and not surprisingly concluded "...most of these people seem unable to rise to the European level of civilisation, though not a few individuals have shown themselves possessed of a mental power equal to that of the white man" (Theal 1884:4-5 quoted in Boonzaier 1988:60). Boonzaier makes the point that such views were prevalent in Europe and North America as well as South Africa before the second world war. After 1950, and the revelations of the atrocities of Hitler's applied eugenics, many scientists dissociated themselves from the race paradigm. The demise of the paradigm had little impact on popular assumptions about racial superiority and differences.

Scientific racism has been discredited for two reasons. First, physical anthropologists could not agree where the boundaries between human groups were to be drawn, and second, biology has established that all human beings are members of a single species - Homo Sapiens - for which there were no sub-species. Berghe (1988:238 quoted in Gillborn 1990:5) noted: "The human species shares a largely common genetic structure in which minute variation controls differences in individual phenotypes (apparent characteristics)". Gillborn (1990:6) comments that 'race' can no longer be supposed to be a permanent "fixed genetic feature but is recognised as a variable, contested and changing social category". This notion of 'social race' underlies current use of the term 'race'. Bekker (1993a:18) makes the point that whilst there is consensus that the idea of 'race' being based on morphological characteristics is incorrect (being social and cultural constructs), social scientists disagree on whether socially relevant differences of this nature should be distinguished from socially relevant differences based on 'tribal', linguistic, national, religious or other cultural characteristics. Bekker quotes Horowitz (1985:21-22 in Bekker 1993a:18) who introduced the idea of ranked and unranked ethnic groups to explain the coincidence between social class and ethnicity, giving rise to distinctions being drawn between 'racial' and 'ethnic' conflict. He said :

> the distinction rests upon the coincidence or non coincidence of social class with ethnic origins. When the two coincide, it is possible to speak of ranked ethnic groups; where groups are cross-class, it is possible to speak of unranked ethnic groups. This distinction is as fundamental as it is neglected.

Cashmore (1984:232) makes the point that not all societies recognise social races through identifying phenotypes as the basis of distinctions. Where social and behavioural traits are linked to physical markers, *racism* occurs because of the perception, in such societies, that the physical phenotype is linked to intellectual, moral, and behavioral characteristics. Thus race and racism go hand in hand.

7.3.2. Ethnicity

The conference on ethnicity held in Grahamstown in 1993, made it clear that 'ethnicity' is a portmanteau word not referring to any single homogenous phenomenon (McAllister and Sharp 1993:10). According to Dubow (1994:356) the word 'ethnic' first made its appearance in South Africa in the 1930's and 1940's as an alternative to biological notions of race. It was more prominent in the late 1960's and 1970's when introduced in conjunction with pluralism derived from scholarship in the U.S.A. This was particularly acceptable to advocates of consociationalism and federalism. Most recently, ethnicity has entered the intellectual arena in the 1980's as historians and anthropologists (especially) insisted that ethnicity is not a primordialist phenomenon, but is an historically created ideological construct. Dubow sees the present debate about ethnicity as focusing on the competing claims of the last two phases mentioned. Concluding his article, Dubow (1994:368) indicates that the term, as used in South African literature, has been treated in two different senses. Ethnicity has been part of a 'claiming' and 'naming' nomenclature. 'Claiming' conceives of ethnicity in a situational, contextual and subjective sense. 'Naming' refers to ethnicity as a primordial, static and essentialist framework. Primordialism has a particularly negative resonance when combined with ethnicity in South Africa because of social and political categories imposed by the designers of apartheid. Dubow argues that pluralism and consociationalism rest on the primordialist assumption that there are innate differences between ethnic groups. Because ethnic groups have been statutorily defined, the meaning of 'race' and 'ethnicity' converge closely, which means that the term has to be used guardedly. "So long as we understand ethnicity as a malleable, historically conditioned process, and reject its use in categorial or reified terms that approximate to race or population groups, we may well be in a position to advance our understanding of (this) society's manifest complexities."

Bekker (1993a:24) makes a useful statement helpful in orientating study of the ethnic question in South Africa. In his words:

> It is widely accepted that ethnicity is Janus-faced, referring both to emancipation and domination; to forward looking claims and to backward-looking traditions; to constructed, invented an imagined communities and - at least to many members who identify with ethnic communities - to a primordial past. At the level of ethnic identity, numerous scholars argue that individuals choose, in different situations, from a range of possible identities. Ethnicity, accordingly, is situational, is episodic in appearance. It is also malleable. Others argue that though this may well be the case, the sudden and dramatic emergence of an ethnic identity points to an underlying solidarity of a particularly communal and emotional kind, a solidarity similar to kinship and often based upon the deadly significance of symbols.

In an attempt to link ethnicity and development, Coetzee (1993), operating from a micro-sociological perspective, sees the shared reality of the ethnic group as a possible basis for development. He argues

that the 'in-group feeling' associated with ethnicity can be utilised as the basis from which development can take place so that ethnicity is not necessarily disintegrative. Individuals involved in development initiatives must be able to associate themselves with the "grounding, practical realisation and proposed result, of changes" (Coetzee 1993:365). The importance of this view lies in the argument that development that is imposed - on the macro level - without it being favourably experienced and accommodated by the individuals (and groups) involved, is likely to have little positive consequence. Meaning is therefore an essential component for people involved in development.

In the South African context, race, class and culture have each formed identities defined by these categories. Bekker advocates the need to examine the competitiveness between these three identities - particularly as these relate to the socio-economic, political and cultural histories of communities in such a way that due regard is paid to myths, legends and beliefs sacred to these groups. Such an approach to understanding particularism in South Africa is a "moral debate, a debate about universalistic and particularistic values, about human and cultural right, and about how these rights should be upheld in contemporary modern states" (Bekker 1993a:25).

7.3.3. Class

One of the strengths of the Marxist perspective on education is that it highlights how fundamental economic interests may influence the views people have, and the actions they take. Different social classes enjoy differential power to manipulate their interests, and both interests and power stem from the type of economic organisation dominating a society (Hammersley 1984:35). Social class is one of the fundamental categories of Marxist social analysis. For him the principle social classes were the wage workers (the proletariat) and the capitalists (the bourgeoisie)[5]. Horton and Hunt (1976:234) cite several sociologists (Faris [1954] Nisbet [1959] and Lasswell [1965] who have argued that class is not a useful concept. This is based on the idea that no definite boundaries exist so that persons placed in one class according to one measure may be in another when a second measure is used. Hammersley argues that whilst class is an extremely important sociological category, there is a danger in interpreting all social process as class struggle. To do so is to neglect other social groupings, such as ethnicity, race and gender[6]. Further, he argues that the proposition that there are two major classes is problematic. Class structures within Western society have become increasingly complex due to the

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5 Neo-Marxist and neo-Weberian identify three distinct sources of class power, and therefore three classes: a dominant class based on ownership of capital, intermediate class based on acquisition of educational and /or organisational assets, and a subordinate class based on possession of physical labour (Edgell 1193:32).

6 Purvis (1984:i) is careful to distinguish between 'sex' - the biological difference between male and female, and 'gender' the culturally conditioned and constructed distinctions between the sexes.

expansion of service industries, increased bureaucratization and professionalisation, and the growth of the state. More subtle discriminations are necessary in determining the relationship between people, their attitudes and actions and the means of production. Marxist analysis of education, limiting reproduction to capitalism, ignores the rôle of education in reproducing gender division, for example, and the rôle this plays in reproducing capitalism (Purvis 1984:52). Saunders (1990:13) for example argues that gender issues may be far more influential in affecting people's social lives than class. Edgell (1993:114-5) however, argues that class is still arguably central to the analysis of modern British and American society. He says that non-class factors such as gender, race and ethnicity are secondary to the patterning of economic inequality, but in the post-war era wealth is still concentrated at the top of the class structure, and poverty at the bottom - broadly conforming to Marx's theoretical expectations. Calvert (1992:203) believes class to be an essential contested concept and advocates an abandonment of the concept altogether.

Boonzaier (in Boonzaier and Sharp 1988:174) makes the important observation that the word 'class' differs from all other concepts important in this country's nation-building vocabulary, in that it has not formed part of the dominant political discourse in South African debate. This despite the fact that class is the most obvious way of describing the discrepancies in South African society. The Marxian idea of class provides a fundamental challenge to the whole argument the apartheid propaganda machinery had put in place to explain discrepancies given the racial, cultural, ethnic or tribal differences in the country.

According to Bekker (1993a:20) classes are defined by the relationship their members have to a common economic system of the society. This class category ('a class in itself') is a collection of people who do not share the same 'felt' economic interests. A class community, according to Bekker ('a class for itself') is one in which common class interests are shared and where class consciousness has developed. The distinction between a class category and community and an ethnic identity and community is important when understanding the rôles which each play in urban industrialised societies. An ethnic community can operate as both a class and as a class community. This fact has an important bearing on the ethnic identity perpetuated at DSS.

7.3.4. Identity

In his study of the self and society, Bloom (1993:43) cites Frosh's (1991) three aspects of the dilemma of identity. Frosh maintained first, that there can be no sense of individual identity unless social and cultural conditions make it possible for individuals to achieve inner stability and personal continuity. Second, identity formation presumes emotionally satisfying and supportive upbringing

through which we acquire ethnic and other identities. Third, selfhood can be gauged by studying the development of identity - contradictions between individual and collective identity are important indicators. Frosh (1991:5 in Bloom 1993:44) said "the characteristic state of the self can be used as an index of the psychological adequacy of the cultural order". Frosh's ideas are formulated with the intention of urging analysis of ways in which the cultural and personal worlds of individuals (self) interact to produce experience of what it means to be a modern 'subject'. Using Winnicott's (1967 cited-in Bloom 1993:45) framework, Bloom distinguishes between the formation of the *true self* and the *false self*. Individual growth depends on the mother recognising the infants striving for independence and spontaneity, and responding by encouraging these growth points. A *true self* emerges when fostered in a positive setting, a *false self* develops in an imposed enforced environment. Winnicott describes conditions under which the *false self* protects the *true self* from collision with the environment. The point that Bloom makes is in asking whether enforced compliance of ethnic, national and racial identities can be replaced by the *true self*. Bloom comments:

> A marked characteristic of present day South Africa is the pervasiveness of compliance on cognitive, intellectual and emotional levels. The persistence of ethnic, national and racial *false selfs* implies a collusion with - or surrender to - forms of identity that are assumed to be givens, immutable and irresistible. It implies a collusion with a view of human differences, as trivial and not worthy of note. It ignores the deeply irrational, narcissistic natures of collective conformities, their tendency to aggression and to justify themselves by rationalisations rather than reason.

In his attempt to interpret and analyse oral traditions that form conceptual frameworks that people use to construct the 'self' and, in their relations with others, the 'other', Motzafi-Haller (1994:417) provides an interesting insight into how people articulate social boundaries and how the subjective significance of the ethnic categories is produced.

Studying identity formation in ethnic expressions in the South African context cannot escape attention to the Zulu\Xhosa nexus. The assumption that Zulu identity is a reflection of primordial identity embodied originally in the emergence of the Zulu Kingdom under Shaka around 1820, is problematic. Evidence suggests that like all social phenomena, each 'tribal' and 'ethnic' manifestation in Africa has its own historical root. According to Marks (1986 cited in Hamilton and Wright 1993:46) conditions for the consolidation of a collective Zulu identity did not begin to firmly entrench themselves until 1910. She argues that until then there was no 'us' versus 'them' among the different social categories of Africans in the Natal-Zululand region. Hamilton and Wright (1993:46) say that in the 1910's and 1920's *amakholwa* intellectual chiefs and commoners were all facing lives of increasing instability and insecurity in the white-dominated South African political and economic order. More and more they felt the need to make use of collective strength. As an increasing number

of Africans in the region sought identity beyond their African-ness and their working class-ness. Hamilton (1993 cited in Hamilton and Wright) locates the identity of these people in the symbolic image of Shaka Zulu. The word 'Shaka' became a metaphor expressing the relationship between political power and social order. The symbol became a powerful rallying point appropriate for ethnic mobilisation.

7.3.5. Culture

For the sociologist, culture is indispensable for the study of human behaviour and human societies. There is no general agreement as to the meaning of the term. Sociologists with an idealist approach define it in terms that refer solely to the symbolic meanings that individuals attach to their behaviour. This approach isolates behaviour itself from consideration as a part of the culture. Materialists find this too limiting, concentrating as it does on only one of many aspects of human social life. Sanderson (1991:34) defines culture as "the total lifeways characteristic of the members of a society, including tools, knowledge, and a patterned way of thinking and acting, that are learned and shared and are not the direct product of biological inheritance". In this view there are four characteristics of culture. Culture rests on symbols; it is learned - not inherited; shared (by definition it is representative of the members of a society considered collectively) and finally tends to be integrated. The various parts of culture fit into a consistent whole, although there may be contradictions, frictions and conflict. These components of culture are reflected in the term *socio-cultural system* (Harris cited in Sanderson 1991:34), which brings into relief all of the factors contributing to the life patterns of individuals in society. Several terms are important to the discussion of culture. 'Socialisation', the process whereby human beings absorb the content of the culture into which they were born, is probably responsible for the stability and continuity of culture over time. The term is very important from a micro-sociological point of view and has much to say about the subtleties of interaction between individuals and between generations. For macro-sociologists, the term is unimportant since it is able to explain adequately the macro-structure of society and the transformations in that macro-structure over time. 'Ethnocentricism' is an important concept in the study of culture. This phenomenon can present a barrier for any seeking an 'objective' view of any culture. Essentially it is the tendency for individuals to view their own patterns of life as being superior to those of other people. Anthropologists and sociologists have attempted to deal with this problem by introducing a counter doctrine, known as 'cultural relativism'. Cultural relativism holds the view that no culture is inherently superior or inferior because culture represents an adaptive solution to human conditions. The concept has been critiqued by Kohlberg (1971 cited in Sanderson 1991:38), from an ethical perspective.

Moulder (1989:13) makes use of a central metaphor in explaining the intricacies of the term 'culture':

> According to the dictionaries, we call a crop of artificially grown bacteria a culture. This fact is worth noting for at least two reasons. Firstly , it reminds us that the word 'culture' is derived from the Latin word culture, a word for farming, for a complex process in which we deliberately and intentionally interfere with nature and try to improve its performance. Secondly, it points to the fact that, whatever one's culture is, it is something that has been created, artificially and experimentally; it is not something that is given to us in the way which the number and the colour of our eyes are given to us. What this boils down to is that when one is talking about one's culture, one is talking about the product of a complex process of socialisation.

Cashmore (1984:69) makes the point that there are obvious limitations to the explanatory use of the term culture when using it in the 'multi-cultural' educational context. The use of culture here is problematic since advanced technology is closely identified with Western, 'first' world culture. He argues that whilst the cultures of India and Trinidad have much in common with those of America and England (in the form of shared technology), Indian and Trinidadian culture is represented by "festivals, songs and recipes". This construction trivialises the cultures of children living in these areas "as much as it would were English children told that their culture was exemplified by Guy Fawkes Day, Morris dancing and custard".

Cross (in Freer 1993:183-185) lists theoretical bases that need to be considered in any new conceptualisation of culture in South Africa. Culture is both a uniting and a divisive force constituted by various subgroups struggling for legitimacy of their particularisms within the dominant (hegemonic) culture. Class cultures operate in this context, so that upper, middle and lower class groups operate within ethnic and religious groups - depending on their socialisation history. Race polarisation and corresponding cultural implications cannot be ignored in analysing culture in South Africa. Culture, therefore, is not a neutral concept. Cross makes the point that it is "historical, specific and ideological". Neither is culture a timeless nor motionless set of values. It is rather a dialectical process - which is "complex, contradictory and uneven". Being historically constituted, culture is essentially an artificial creation.

7.3.6. Nation and State

In their study of race, class and nationalism, Marks and Trapido (1987:61) make the point that the South African state has continually attempted to shape ethnic identification. Its attempts in doing so, they state, have paradoxically undermined a critical element in Afrikaner self-identification by provoking unprecedented African protest. They wrote during P.W. Botha's attempts to create a new (reformed) constitutional dispensation. The comment serves to underline the conflict between two distinct types of nationalism in South Africa. Exclusivist Afrikaner Christian nationalism and pan-

South African black nationalism which generally has espoused 19th century liberal multi-racial values, are recent 'national' identifications. No attempt will be made to present an historical review of these formations, except to say that both can be seen as responses to late nineteenth century industrialisation, imperialism and British 'race patriotism', and that both began to formulate around 1910 as the South African state was being fashioned as a single entity. The new state would arise out of British colonies, conquered Afrikaner republics, and African kingdoms (Marks and Trapido 1987:2).

In an important discussion of nationalist mythologies as historical and social creations, Hobsbawm and Ranger (1983:13) show how 'invented traditions' are highly relevant to "that comparatively recent historical innovation, the 'nation', with its associated phenomena: nationalism, the nation-state, national symbols, histories and the rest". In their view:

> We should not be misled by a curious, but understandable, paradox: modern nations and all their impedimenta generally claim to be the opposite of novel, namely rooted in the remotest antiquity, and the opposite of constructed, namely human communities so 'natural' as to require no definition other than self-assertion... And just because so much of what subjectively makes up the modern 'nation' consists of such constructs and is associated with appropriate and, in general, fairly recent symbols or suitable tailored discourse (such as 'natural history'), the national phenomenon cannot be adequately investigated without careful attention to the 'invention of tradition'.

In the case of the construction of the South African nation, the ideological vision of the apartheid nation is central. Sharp (1988:79) makes the point that the apartheid vision held particular interpretations of the terms 'ethnic group' and 'nation'. Ethnic groups, according to this view, differed from each other according to objective cultural differences. Because of these objective differences, group members shared common interests. Group members rallied together to propagate and defend their interests. At the point at which such a group began striving for political autonomy, the 'ethnic group' had moved in the direction of being a 'nation'. Sharp reflects on the basic flaws in this thinking from the viewpoint of ideas that emerged in the 1970's and 1980's suggesting that both 'ethnic groups' and 'nations' are constructs of the human imagination - themselves ideas in people's minds. Further, ethnic boundaries do not form as a result of isolation of groups from each other. In fact, ethnic boundaries are erected because of interaction between groups. In addition, ethnic boundaries are not sustained by cultural differences but because of political differences. He says "ethnicity is a political process by which people seek to form groups, and to differentiate one set of people from another, by appealing to the idea of ineluctable cultural difference". In short, ethnicity is the pursuit of political goals. While 'ethnic groups' and 'nations' do not have practical existence, 'states' do. Sharp argues that whilst the state is the territory enclosed by its borders, it *is* the

parliament, the law courts, the police and the army. 'Ethnic groups' and 'nations', on the other hand, are ideas in (many or few) people's minds. The apartheid vision, therefore, is not a simple description of a self-evident reality. According to Posel (1987 cited in Sharp 1988:82) "the ideology of apartheid was historically and conceptually bound up with that of Afrikaner nationalism".

7.3.7. Nationalism

There is a close affinity between ethnicity and nationalism. According to Hobsbawm (1992 cited in Bekker 1993a:22) there are areas in the world where ethnic struggles cannot be described in terms of nationalism. This is because these groups do not perceive the setting up of separate, territorial states as practical or relevant, or because an ethnically homogeneous population has either been abandoned or never existed in the first place. Bekker says it is therefore important, in distinguishing between them, to differentiate between the claims of ethnic and nationalist groups. Citing Smith (1986 in Bekker 1993a:22) he points out that ethnic communities generally have six dimensions: "a collective name, a common myth of descent, a shared history, a distinctive shared culture, an association with specific territory, and a sense of solidarity". Missing from this list are first, a common economy or unified division of labour, and second, common legal rights and a common polity. It is evident, therefore, that nationalist claims have to do with sovereignty: territorial independence for the national community. Ethnic claims however, are directed against the government regarding matters such as resource allocation - employment opportunities in the common economy, or other matters such as health and welfare. It is when such claims form the basis for legitimising and mobilising groups that the realm of ideology is entered. Bekker identifies the use of terms such as 'ethnic nationalism' and 'territorial nationalism' to describe the tendency of ethnic claims which incorporate strong nationalistic tendencies on the one hand, and on the other, ideological movements seeking to legitimate pluralist 'nation-building' along syncretic lines (ie, making use of religion, belief and symbols that may be both European and African, for example). The ideological dimension is enunciated by Smith (1986:129 quoted in Bekker 1993a:23) who puts it thus:

> To say the world is a 'world of nations' is to describe both a reality and an aspiration. The legitimating principle of politics and state-making today is nationalism: no other principle commands mankind's allegiance. Even federations are always federations of nations. At the same time, few nations today are full 'nation-states' in the sense of being congruent and co-extensive. Not only are the ethnic populations of most states 'mixed', for most states have significant ethnic minorities and many are deeply divided, but the boundaries of these states do not often coincide with the extent of a single ethnic population.

Perhaps in the South African context, the importance of emergence of ethnicity in the nation-building debate (having been avoided by South African scholars before the transition period), is captured by

the provocative insight of Matthews (1992:26) who finds himself "intrigued" by the coincidence with which ethno-national interests coincide with new regional boundaries : " The dominant Xhosa group doesn't accept ethnicity with regard to other groups. But when it came to their own area, they made sure that their goals would be realised...". He alludes to the old Xhosa dream to unite all Xhosa traditional lands between the Fish River and the Umzimkulu River. Matthews is referring, of course to the ongoing Inkatha/ANC dispute. His comment is instructive in clarifying the political (rather than ethnic) nature of the dispute, and in warning that political leaders are quite capable of engaging in deliberate politicisation of ethnic groups by appealing to 'primordial' ethnic consciousness.

Similarly, Manyoni (1993:72) makes the point that ethnicity is problematic when 'ethnic entrepreneurs' utilise ethnic sentiments for political goals. A case in point is the use of 'Serbian' identity, currently being vigorously promoted to advance claims of self-determination and hegemonical control. Croatian mobilisation, on the other hand, suffused as it is with ideas of political autonomy is defined in normative democratic terms of self-determinism. The end of the cold-war and demise of the USSR has unleashed ethnic-suffused nationalism and secessionist sentiments that illustrate well the power of ethnic mobilisation.

Directing his attention to the Inkhata Freedom Party, Manyoni (1993:72) is critical of this group's recourse to re-constructed histories and redefined cultural traditions which are really "a set of ideas about the past held in the present" (Wright and Mazel 1988:1 quoted in Manyoni 1993:72). What is important about attempts to forge a Zulu identity, is the need to understand that increasingly (and especially after the unbanning of the ANC) the homogeneity of the Zulu nation has been challenged. The equating not only of 'Inkhata' with 'Zulu', but also 'Inkhata' with 'black' is now problematic - given the multi-racial nature of the party's leadership. Several studies demonstrate the existence of Zulus unwilling to be wooed into the Inkhata camp (Aitchison 1991; Wedekind, Shange and Piper 1993 et al., cited in de Haas and Zulu 1994). Detailed analysis of the historical and cultural constructions operating within the Inkhata framework are beyond the present study, and not necessarily central to it. (Adam and Moodley 1992, 1993 have written extensively about this.) There is no evidence that support of Inkhata is being promoted by the mission station or school. Certainly DSS is concerned with identity formation, but the essence of this is spiritual without political party affiliation. This is not to say that a 'spiritual' versus 'political' dualism is thereby being propagated. Christians for Truth directly engages in political debate at several levels. Suffice to say that ethnic identity can no longer be explained away, but has to find its place in the discourse of pluralism or difference (Wedekind et al., 1993:31). But before these ideas can be examined further, the reader is directed to a more generalised orientation of different approaches and views to and about nation-building.

7.4. VIEWS OF SOCIETY : PERSPECTIVES IN NATION-BUILDING

In a critique of the methodology and assumptions of the social sciences, and sociology in particular, Turaki (IAPCHE 1992:42) calls into question the 'organic functionalism' that operates when social theories purport to accurately describe and explain the function of man in society. Citing Dahrendorf (1968:25), Turaki describes the consequences of this position:

> the social sciences have produced several 'glass men', e.g., the 'homo economicus,' 'homo sociologicus,' 'homo politicus' and the 'psychological man'. The problem is: How does the human being of our everyday experience relate to the glass men of social science? Dahrendorf sees that by reconstructing man as 'homo sociologicus', sociology creates for itself the moral and philosophical problem of how the artificial man of its theoretical analysis relates to the real man of our everyday experience.

Thus Turaki follows Dahrendorf in arguing that sociological theories are limited by their all-inclusiveness and views of human finitude. Because they ignore the moral dimensions of humankind, he claims, they are confronted by the questions about human freedom, responsibility and destiny. This leads to describing the human species and its social activities apart from the concrete 'existent' - an unbalanced vantage point. It is the missing dimension of the moral, together with the 'scientistic'[7] basis of some social theory perspectives, that Christian scholars have attempted to define a Christian worldview.[8] Theology and religion simply cannot be ignored.

In his attempt to define a Christian worldview for Africa, Van der Walt (1994) juxtaposes the essential characterisations of Western and African culture as communalism and individualism. His contention is that such different world views are bound to produce conflicting models of society when applied to society at large. In his search for a Christian world view he examines culture, defining it as "the ways in which human beings shape their natural and human environment" (Van der Walt 1994:7). Culture, in this view consists of several layers. On the more superficial level, habits, behaviour, customs, material and spiritual creations are visible and changeable. On a deeper level, institutions (marriage), values and norms, specific world-views and religious convictions are less accessible and transient. The value of his analysis is in his postulating the 'tenacity of a worldview' which determines and directs the outer layers of culture. Whilst it could be argued that outer habits,

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7 'Scientism' and its relation to secularism and 'neutrality' is explained in section 7.5.2, 'Secularism and Neutrality, page 334.

8 The International Association for the Promotion of Christian Higher Education (IAPCHE) has held International Conferences in South Africa (1975) U.S.A. (1978 and 1981) Netherlands (1984) Zambia (1987) Zimbabwe (1991). At the Harare conference in March 1991 an African chapter of the IAPCHE was formed for the purpose of promoting Christian Higher Education in Africa. In May 1992, the Institute for Reformational Studies (IRS) at the University of Potchefstroom organised a conference on "Africa beyond liberation, reconciliation, reformation and development".

customs and behaviour can be inconsistent with worldviews apparently held by individuals, Van der Walt's (1994:8) analysis could shed light on the meeting of Western and African perspectives in South Africa. He says:

> Traditional Africans did not separate the sacred from the profane. All the authorities confirm that the well known Western division between religious and worldly, sacred and secular and supernatural and natural simply does not occur. Before this Western dualism had been transferred to African soil, their religion permeated the whole of their daily lives. The religious awareness of the Africans was as much part of their daily life as eating, drinking, sowing, harvesting, warring and procreating. Their lives as such were religion!

His point is that the pre-colonial African, before the advent of Christianity was not without culture, religion and a worldview. The introduction of Christianity and Western education has obviously had a profound influence on the (more superficial) aspects of African culture and values, through the process of 'modernisation'. Central to Van der Walt's argument towards a reframing of the African-Christian world view, is the contention that missionary activity imported Western Christianity which was based on the clear differentiation of dualist[9] interpretations. Dualism entrenched itself in the teachings of the early church in Africa and can be directly linked to modern secular humanism that challenges the supernatural dimensions of Christian teachings.

Van der Walt suggests that dualism has had a marked impact on the way Christians view society. He argues for a Christian philosophy that will overturn the impasse of liberal individualism and communal socialism. He identifies pluralism with the biblical view of reality. In what follows, a brief description of Van der Walt's understanding of these categories is presented, with special reference to the idea of the state and to the rôle of education. Pluralism, as reflecting the Biblical world view, is briefly critiqued in the form of an analysis of contemporary views of nation-building from a Christian perspective. Beyond this, the text returns to debate currently viewing the South African Nation as either a nation-state or as a state-nation. The issue of private education is then introduced in the context of nation-building, and in particular the Christian response to nation building. The chapter is concerned to provide an adequate theoretical framework from which the concluding chapter will be able to make evaluative statements about the purpose, in the context of education for nation-building, of the specific institution that forms the basis of this work.

As the dominant Western viewpoint, *individualism* identifies the human person as the fundamental

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9 Dualism, held to by Plato, Justin Martyr (in the Church) and C G Jung for example, holds that reality is two parts: the material and the spiritual. The effect of its teaching is that man's task in the world is confined to his religious world. The view reduces the vision of man's task as radical, total and integral to every dimension of his individual and social existence.

building block of society. Renaissance thinkers stressed freedom of individuals in the context of a repressive ecclesiastical dominated social order. The reactionary movement thus became secular in orientation. The enlightenment gave further impetus to the ideas of individualism, which blossomed in the 19th and 20th centuries. Individualism is an atomistic approach to reality, meaning that social institutions are not realities, only associations and constructions of human thought. Human institutions are "collections of self-determining individuals" (Van der Walt 1994:270), which have only provisional existence established on a contractual basis. In this view, according to Van der Walt, the state is itself a contractual agreement between free individuals co-operating for their own advantage. Governments have authority delegated by the individuals comprising the citizenry, who mandate it to protect the inalienable rights of individuals. Education, in this view, is designed to enhance individualism, and schools and other institutions established on a private basis, although the state is expected to subsidise the funding. The obvious criticism against individualism is that it overemphasises the individual, thus assigning autonomy and independence that cannot easily be made accountable. It cannot therefore be offered as a serious social theory since individual rights cannot be protected in anything less than an associative framework.

Communalism (as distinguished from communism, a particularist interpretation of communalism) holds to an organic holistic view of society and social collectivity which is the primary reality. Van der Walt explains the ontic status of communalism in this way: "Where in the case of individualism the parts are more important than the whole, the parts (individuals) only find their meanings within the context of the whole in this view of society". Thus the whole is more important than the part. Communalists stress the unity of the human community, and the individual is to be found within this corporate personality. Group participation is what gives meaning to life, thus in this view, the state is all-encompassing - sovereign and all-powerful. In this model it is the state that grants rights to the individuals: individuals have delegated authority. All of the 'parts' of society exist to assist the state in achieving its aims. The danger is that this leads to totalitarian rule and state absolutism. Further statism creates unrealistically high expectations on the part of the citizenry, who look to the state as the provider of everything. In this model, education is the primary tool through which the state entrenches itself, and only state institutions receive aid. Private institutions are tolerated, but have no intrinsic right of existence. The major criticism against communalism is that it blurs the distinction between state and other societal relationships thus both obscuring and diminishing the identity and integrity of the various social relationships existing alongside the state.

Van der Walt (1994:273) uses the word *pluralism* to communicate two primary ideas. First, this (structural) pluralism encapsulates both the diversity and the continuity in societal relationships. Second, (confessional) pluralism which entrenches the right and liberty of individuals and groups to

form whatever associations consistent with their political and or religious or value systems. It is this dimension of pluralism that has particular relevance for religious schooling. Van der Walt argues that pluralism is a perspective on society that is far from being a synthesis of individualism and communalism. In his view:

> where the other two viewpoints give a higher ontic status to the separate individual of the collective community, pluralism holds that (individual) man is by nature a social being. He lives in a variety of societal relationships. Man is always man-in-different-associations - that is not in one encompassing collectivity.

The importance is that pluralism postulates that the highest reality is the variety of social structures which exist alongside others, next to the state but are not part of it. Thus each relationship has its own competence. The state is seen neither as having high-ontic status, nor as an artificial contract between itself and the individual collectivity. In a pluralist system, the state has its own identity "balanced by the rights and competences of other social relationships" (Van der Walt 1994:274). The state thus acts to balance the rights and responsibilities of other associations, and to manage their differences. Seen in a refereeing rôle, it cannot interfere in the sphere of competence of other societal associations. Thus institutions concerned with education, in this model, are not subject to the state, family, parents or church - but authority is vested in the institution itself. It has its own objectives and it exists for more than serving individuals, communities or the state. It is into the niche of this sense of pluralism, that DSS fits.

The conflicting views of individualism, communalism and pluralism as represented in Africa, embedded as they may be in colonialist, nationalist, and socialist values, require that attention is given to the rôle ideology plays in social construction. In what follows, the rôle of religion in the nation-building debate in South Africa is briefly examined.

7.5. RELIGION AND NATION-BUILDING

In his search for a more refined understanding of the inner logic of 'Afrikanerdom', Kinghorn (1994) approaches this through the study of Afrikaner theology and religions. In his estimation:

> Afrikanerdom grasped at nationalism not because of dogmas of superiority, but because of an insecurity born from exposure to modern plurality and the inadequate means available to cope with that experience. That could explain why the politics of apartheid - harsh and inhuman though they have been - never bore the overall character of extermination (even though some individual actions sometimes did gravitate in that direction). In general, apartheid policies were designed to escape responsibility rather than to dominate history. The massive social engineering which apartheid represented, was by and large designed to disentangle the Afrikaner from

> a plural world. The ultimate aim was to restore a world of 'ownness' for the Afrikaner. And if such an 'own' world could not be restored, then at least some 'own' areas - such as those who press for a so-called *Volkstaat* still believe possible to achieve, had to be preserved.

Kinghorn's point is that Afrikanerdom is more a survivalist bravado than the formulation of an immutable belief in the superiority of their race. Afrikanerdom was founded on a sense of insecurity - which adequately explains both the fundamental waggon-swopping witnessed in the Nationalist Party under de Klerk, and the infighting within their ranks in the 1990's. "Survivalists" he says, "are arch-adaptionists".

7.5.1. The Worldview, Religion and Ideology Nexus

It is the worldview/religion/ideology nexus, evident in examples like Afrikanerdom, that is important in understanding the rôle of religion in nation-building. It is not difficult to conceive of a worldview, a specific social cosmology, assuming the function of ideology. Kinghorn (1994:395) points out that by its very nature, religion universalises "the relative and local character of values (by)... relating the present to the ultimate, the local to the totality". It is when religion arrives at a "definitive formulation of sense and purpose of society" that it is in danger of proceeding as ideology. In attempting to distinguish between ideology and worldview, Van der Walt (1994:357) said of ideology that it:

> comes into being in a threatening situation, is a substitute for true religion, with as its highest ideal an all-encompassing purpose, to the attainment of which any (power) means may be used, norms adapted, sacrifices demanded, and a specific image of the enemy propagated.

In his description of the formation and function of a worldview, Van der Walt (1994:39) offers the following definition: "A worldview is an integrated, interpretive set of confessional perspectives on reality which underlies, shapes, motivates and gives direction and meaning to human activity". This accords with Deist's (1984) view that a worldview is "the way in which a person or group interprets the world, makes sense of the events of history, and conceives of man's nature and destiny".

Kinghorn (1994:395) cites the work of Immanuel Kant who developed societal theories in regard to the deontic function of religion. Religion is more than a social phenomenon: "the truth is society is a religious phenomenon" (Cox 1983:204 quoted in Kinghorn 1994:395). Religion, he found, is a powerful mechanism of social construction because it encourages the formulation and criticism of values. Values, far more than being convictions, are concerned with the "life-determining totality of our being" - concerned with structures that ought to be. Kant's work was important, he says, because it stimulated participation in the construction of a more ideal world. Religion, in short, is the

definitive formulation of both the purpose and sense of the social world.

Seeing the definitions of worldview and ideology in continuum, it is not difficult to see how worldview can devolve into ideology which can have a devastating impact on society. On the African continent, the rôle ideology has played is evident. Colonialism, and the modernisation process assisted by missionary and educational endeavours made significant inroads into traditional African culture. This was countered by various nationalist ideologies, one of which was Afrikaner nationalism. Independence brought on entrenchment of African socialism (in Tanzania) and where such policies failed, African countries sometimes opted for radical Marxism. Some African countries seem to have turned full circle and are again today following Western (capitalistic) models.

At this point in the study it is possible to introduce the options put forward by religious views in the nation-building debate. Three distinct approaches now apparent in South Africa in this regard are presented as having direct relevance to the evaluation of DSS. First, the idea of secularism and neutrality; second, religious democracy (expressed in the interfaith movement); and third the position advocated by the Christians For Truth movement, which is closely linked with DSS[10]. Before this is developed, it is necessary to attempt some sort of definition of religion.

7.5.1.1. The Essence of Religion : Distinctiveness, Particularity and Difference

Uphoff (1989:88) stresses the importance of both a narrow (religion specific) definition of religion (in terms of traditional religion) and a broad view, as defined by the Public Education Religion Studies Centre (PERSC) (Bracher, et al., 1979:5): "The broad definition envisions religion as any faith or set of values to which an individual or group gives ultimate loyalty...Buddhism, Taoism, Ethical Culture, secularism, humanists, scientism, nationalism, money and power illustrate this concept of religion". This definition helps to underscore the fact that the secularist basis behind such perspectives as that found in Education for All (DES:1985) could itself be considered a religious ideology. For this reason, secularism and neutrality are examined in the following sub-section, as an alternative religious perspective. ('Secularism' and 'neutrality' are dealt with in greater detail in the following sub-section).

It is the use of the PERSC definition (above) by the U.S. Supreme court that has been important to

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10 There are, no doubt, examples of other sectarian religions which chose to dissociate from the interfaith movement. I have focused on the movement within the Christian sect because DSS aligns itself with this position. The study is not an attempt to promote this branch of Christianity as the only valid viewpoint.

various church-state cases on appeal, since by it secular humanism with its concept of neutrality, becomes a religion. The issue of the place of religion in the U.S. public school is a constitutional one since the First Amendment says "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...". The separation of church and state affected schooling only after the Fourteenth Amendment (1868) gave the citizens of the states the rights they had as citizens of the nation. This separation had two important aspects to it. First, there could be no state support to create or maintain a religion (establishment). Secondly there could be no state laws prohibiting the practice of religion (prohibition). Current appeals have revolved around the establishment clause i.e., that the state (public school) cannot require prayer, Bible reading, allow silent meditation or permit the use of school buildings for religious services etc, and therefore establish a religion. But Uphoff (1989:87) for example, notes opposition to what parents perceived to be the teaching of the "religion" of secular humanism in California, as being typical of the assertion of cultural particularism:

> More than ever before, school materials and teaching methods, standards, and requirements are being challenged on religious grounds as groups and individuals fight back against what they perceive as the anti-religious nature of the public schools.

Uphoff (1989:98) notes that both liberal and conservative political groups have both arrived at similar conclusions regarding the inappropriate way religion is dealt with in school textbooks. The National Council for Social Studies (NCSS 1985:413-414 cited in Uphoff 1989:98) suggested that the study of religion in the U.S. system should stress its influence on history, the arts and contemporary issues, and that such study should be "descriptive, nonconfessional and conducted in an environment free of advocacy" (Uphoff 1989:100). Uphoff's view of religious diversity in education is that "the old etiquette guide about not discussing religion or politics in mixed company has done more harm than good. It (does not) prepare citizens for life in the twenty-first century".

7.5.2. Secularism and Neutrality

Before secularism can be appreciated as the ideology it is, there is value in examining its links to the idea of 'neutrality' and to 'scientism', which is fundamental to both. Social theory is often posited as being 'objectively honest', and attempt thereby to take a neutral 'value-free' stand. While some sociologists pursue an emancipatory goal attempting to liberate people from whatever oppressions surround them, usually there is concern to establish the credibility of the scientific enterprise. Turaki cites Hook (1958 in Turaki 1992:37) when explaining this:

> Emphasis upon description and search for causal connections between forms and

> reality have usually preoccupied the minds of sociologists to the extent that anything that cannot be accounted for empirically or causally is considered invalid. It is this reductionist-determinism that has failed adequately to address man, his freedom and his responsibility.

Turaki is lamenting sociologists' lack of perspective on human destiny in the universe. It is of course, Thomas Kuhn (1962) whose critique has unmasked the ideologies or philosophies underlying scientific methodologies. Analysing the structure of science, Kuhn revealed how the thought and action of a scientific community are dominated by its incommensurable scientific paradigms employing specific conceptual, methodological and metaphysical assumptions. He challenged the scientific posturing of value-free judgements which lead towards an 'ideal state' in society. Such an 'ideal state' is thought to be neutral. But as Turaki points out, the problem is not with whether science can be objective, but with whether humanity, having "a wealth of social, cultural backgrounds and professional training, and gender proclivities, can claim 'pure objectivity'". In other words, the subject of investigation can be objective but it is unlikely that the subjective observer can be thought of as objective.

Kuhn's work influenced Friedrich's (1970) attempt to postulate two of sociological perspectives: the priestly and the prophetic. This construction assists in unmasking the bias of 'objective' or 'value-free' sociology. It requires that scientists from the 'pure' and human sciences - especially sociologists - recognise the underlying assumptions that are part of scientific methods, with the intention of building into theory the non-empirical aspects of human experience. Empiricism is only one - and not necessarily the best - way of approaching human experience. Scientism is a threat to the need to incorporate humanising influences of the non-empirical aspects of man's experience into the 'pure' sciences. It is in these dimensions that human freedom, responsibility and destiny can be examined. Phenomenologists and ethno-methodologists, wishing to incorporate existentialism and philosophy into the sciences, attempt to supplement the empirical sciences with a critical and self-evaluative system usually ostracised by the 'scientific' method. Turaki (1992:40) says:

> The rôle and function of religion in society need not be overemphasized, but should be accorded its proper place among other theories... if sociologists concern themselves with the worldview and/or the existential nature of man, religion or theology should not be subjected to vigorous scientific polemics. These polemics would prefer branding religion or theology as 'mythos'. The elimination or belittling of religion or theology is usually done on the grounds of the so-called claims of scientific objectivity. But such a disposition itself operates under a bias or ideology. This biased attitude in a way becomes a hinderance to discovering what is essentially human in its existential nature and ultimate destiny.

This is not, of course, saying that ideologies and myths that subjugate human freedom are not to be found in religion. Religion, like sociology must be unmasked so that what is essentially 'religious',

remains, and whatever is irrelevant or oppressive, discarded. The point is, human bias and presuppositions are revealed in our methodological approach to the investigation of our world, and if we are not careful the existential-religious dimension of the human community will be brutalised through the sceptic vision of 'science'.

The marrying of 'science' and the secular operates, then, as a significant ideology in scientific investigation generally, but especially in sociological investigation into the species in our world. It is not difficult to understand how this has taken place. Harrison et al., (1975:477) traces the first use of the term 'secularism', to a type of utilitarian ethnic formulated by G.J. Holyoake (1817-1906) by which he advocated human betterment without reference to either religion or theology. During the Renaissance and the development of humanism, of course, secularism began to emerge. Holyoake rejected the domination of human life by the ecclesiastical world. Nietzsche (1844-1900) described, in his *Die Frohliche Wissenschaft*, the coming age of secularism, the idea that God is dead. Van der Walt (1994:370) distinguishes between secularism, an indifferent condition, and atheism, an aggressive belief. He maintains that the important point about secularism is that it now has the status of being a condition for Western culture. The term is derived from the Latin 'secular', meaning age or period. Secularism builds its perspective around the "spirit of the age" rather than around God. As such it has been deeply indebted to the 'scientific' worldview, and to both the empirical method and positivism. The concept is important because of the prospect of the South African state continuing to be defined in secular terms. Van der Walt (1994:374) says:

> Secularism, born of the atheistic ideas of three centuries is a subjectivist, relativist and utilitarian ideology, as well as the condition resulting from it according to which the so-called free, independent, autonomous man, because of the special powers which he possesses, has assumed the place of God who to his mind has become redundant, to enable him to live only out of, through and for this closed world.

According to Onwu (1986:30-41) cited in Onwu (1992:61), African secularism had an imperceptible beginning in the late 19th century with the rise of cultural nationalism in reaction to colonialism. In the early 1960's forty-seven African countries had gained independence. High expectations of the African populace in the post-independent period were met with disappointment. Colonial structures and values remained, and the growing mood of discontent seized and organised into political challenge which initiated a well used African institution, the *coup d'état*. Onwu declares that out of fifty two independent African states in 1987, only 12 (up to 1992) had been spared the turmoil of military coups. The perception that the *coup d'état* could change unpopular governments has barbarised society, increased the refugee problem and increased both corruption and poverty leading to the degradation of human dignity in the continent. According to the African Association of Political Science (cited in Onwu 1992:62), the rise of secular power in Africa - the concentration of absolute

power in the Heads of State, "is threatening Africa's political stability and economic development". The ideology of secularism, then, has had a detrimental effect on the continent.

Within the broad perspective of secularism, Van der Walt (1994:570-571) identifies an earlier and later trend within secularism, which has direct bearing on academic paradigms: neutralism and pluralism[11]. Religious pluralism will also be discussed as an important emerging perspective in the nation-building debate. *Secular neutralism* influential for the past three centuries postulates the idea of neutral, objective, religion-free science. He suggests that in this position, 'science' takes the place of religion (the position of scientism) and reason is absolutised because reality (through the empirical method) is verifiable and everything is scientifically predictable. Science therefore is conceived to be a neutral issue because it deals only with facts that are quantifiable. However, Van der Walt's Christian world view is critical of this framework because it is reducible to the belief that science has to do only with the measurable, and that facts are interpreted "in accordance with a specific worldview, philosophy and scientific theory". Science is seen to be objective, unprejudiced and presuppositionless, having nothing to do with norms and values; it is conceived as neutral. The position of neutrality therefore operates as a dogma since belief in neutrality is the founding basis upon which 'facts' are either proved or disproved. Van der Walt claims that "if they maintain that science should not be practised from certain presuppositions, they cannot demand that it should be practised neutrally!".

Secular pluralism revolves around relativism. Emerging after the second world war, it perceived science, rather than striving for neutrality, objectivity and rationality, as being typified by irrationalism and relativism. Secular pluralism has gone to the opposite extreme of allowing plurality of conviction to become an inextricable component of the context, apart from which scientific practice cannot operate. The earlier optimism of scientific neutralism is now being replaced by agnostic scientific pluralism. Wan der Walt assesses this trend as being positive if it is a rejection of "blind faith" in the infallibility and general validity of science, but negative if it postulates that there is no 'final horizon'. He rejects both absolutism (because of its intransigence) and pluralism as the basis of a reliable worldview since all scientific endeavour is a "fallible, time-bound human activity".

Religious pluralism is an emerging position that requires comment within the context of the South African nation-building debate. In what follows a brief account of this system of thought, evidenced in the Interfaith Movement is presented, together with some mention of the critique against its main

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11 Van der Walt's use of the word 'pluralism' is to be distinguished from his use of the same word to describe confessional and structural pluralism (cf p 330).

tenets that have emerged. This discussion is important since DSS is contextualised within a religious community that has consistently rejected the idea of religious pluralism (in anything other than pluralism providing a complementary basis whereby their own viewpoint is sharpened).[12]

7.5.3. The Interfaith Movement: Religious Plurality?

One of the main objectives of the World Conference on Religion and Peace (WCRP) operating in South Africa since 1990, is to conscientise South Africans to the fact that the country has representatives of all the world religions, and is therefore religiously pluralistic.[13]

In recognition that religion has potential for both good and evil, the WCRP-SA co-ordinates efforts on the part of religious individuals and groups to channel themselves into two ethically profitable directions: intra-religious group discussions (ecumenicism) and inter-religious group discussions (inter-religious dialogue). In June 1992, a Draft Declaration on Religious Rights and Responsibilities (DDRRR) was dispatched to various organisations, many of which had participated in formulating broad outlines for this document. A second draft was compiled in October 1992. Clasquin (1994) says that originally the intention was that the document would be appended to the Bill of Rights in a future constitution, but of late the organisation views the documents more as a 'concientising document'.

Detailed analysis of this document (were space permitting) would be instructive for the purposes of providing clarification of the perspective for which the Mission and its related institutions, of which DSS is one, adhere to. Christians for Truth (CFT), (Section 7.5.4, below) founded at Mission KwaSizabantu, opposed the WCRP-SA initiative. In a counter-document CFT states: "We totally reject, as incompatible with the clear teaching of the Bible, current efforts to promote uniformity of religions in the Name of Interfaith co-operation and worship" and "We require that those who will formulate the new laws of the land will acknowledge the Triune God in the Constitution of our country." A more complete response is found in Beyerhaus' (1992) paper, published by CFT. He commented on the DDRRR shortly after its release:

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12 Van der Walt (1994:574) distinguished between pluralism as a complementary principle - (a means through which enrichment of one culture through interaction with different cultures, religions and worldviews, takes place) and an equality principle - (in which faiths, philosophies and cultures that differ from one's own are accorded equal status) the position of radical relativism.

13 The WRCP began in 1970 in Kyoto, Japan, although it grew out of a meeting in 1962, and subsequent conferences in 1964 and 1966. It has held conferences every five years since its formal inception in 1970. Its second conference was held in Louvain, Belgium in 1974, at which they dealt with Disarmament, economic development, human rights and human survival. In December 1990 the WRCP-SA held a conference on "National Inter-faith Conference on Religion-State Relations". At that meeting it was decided that the organisation should develop a charter of religious rights and responsibilities within the context of the new South African constitutional framework.

> ...here again the idea is that the oneness of the future South Africa should be built upon the equality of all religions. And therefore, in the schools - at least those that are run by the state - there should not be religious instruction, any more, only neutral information about the teachings of all religions in the country!

The fundamental objection being raised here concerns the status of Christianity in relation to other faiths. More than being a threat to doctrinal purity, perhaps critique from the Christian community should be levelled against the way in which the DDRRR document tried to delegate the authority of the church to the level of governmental apportionment - instead of it being seen as a divinely empowered institution in the biblical view.[14] Beyerhaus' criticism however, whilst possibly correct in its concern that the Multi-faith movement leads to syncretisation of religion, does not accurately reflect the 2nd draft of the DDRRR. This is evident in Clasquin's analysis of the later (shortened) draft.

Mitchell (1993 quoted in Clasquin 1994:24) outlined the five options available for the teaching of religion in schools. The freedom to evangelise (SA in the CNE era); the freedom to withdraw (use of the 'conscience clause' - also operated during the CNE era); the freedom to be separate in which representatives of the various faiths take over the teaching of religion of children of adherents to respective faiths; the freedom for a local option, in which the parent community decides which religion is to be taught, and the freedom from coercion model, following the American model where religious education has been removed from the syllabus entirely. The DDRRR opted for a position similar to Mitchell's "local option" so that every parent-teacher association can select between the following options: (1) No religious instruction at all; (2) the academic study of world religions; (3) religious instruction in each faith represented at the school; and (4) both (2) and (3). According to Clasquin (1993:26) "to impose a single religious policy for all ... would amount to exactly the kind of religious imperialism that the document tries to get away from". Even in the 1st draft, however, provision was made for parental community choice in respect of whether multi-faith or single-faith approaches would be opted for in the local setting.

7.5.4. Christians for Truth

In November 1990, a National Conference of Churches (NCC) brought together South African church leaders from Roman Catholic, Reformed, Charismatic, Evangelical and Ecumenical backgrounds, in Rustenburg. The theme of the conference was "A United Witness in a Changing South Africa."

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[14] This is evident in the coercive and 'delegatory language' of the document. For example in Draft 1 (June 1990) section 2.5: "Religious authorities *shall acquaint* their members with their civic duties..." - such language is coercive and does not accord with the recognition of the "autonomy" spoken of in the preamble. Section 7: "Religious organisations *may* operate educational institutions; section 9, "Conscientious objectors *shall* have the right to alternative service".

Documents produced by similar assemblies question whether the conference and its document were, as claimed, representative of the South African church (Hammond 1991). The Manifesto for Christians in Southern Africa (1990) and the KwaSizabantu Affirmation (1991) African church, both reflected more conservative evangelical perspectives. This fact is important because the KwaSizabantu Affirmation emerged out of a ministers conference convened by Mission KwaSizabantu. From this same initiative the CFT organisation was initiated.

At the centre of this organisation is the theological Affirmation (**Appendix 1.D:9-12**), that has become the explicit statement of the theological and missiological views of the mission and CFT adherents.[15] Of particular significance in the Affirmation, is the influence of Reformed Theology which upholds, as one of its central tenets, the responsibility of the state to support and protect the Christian church. This may be one indication of why the organisation has vociferously opposed the DDRRR. Christians for Truth produced a counter document (1991) clearly dissociating itself from this declaration. Its position was further explained in TV debate (Streetwise:1992), when representatives of the organisation argued against the interfaith movement. Responding to recent newspaper advertisements entitled "Secular State not Godless" (Tutu 1995 quoted CFT 1995:1), dealing with the meaning of a secular state, clarified its position in respect of the secularised state:

> Tolerance, according to the secular state demands that everyone obey a secularist worldview in the political realm. Neutrality is impossible. In fact, the Secular State becomes secular imperialism - since it is forced on the citizens. Thus secular fundamentalism becomes the new state imposed religion.

The organisation argues for separation of church and state, but views the state as being responsible to God. The argument conceives of the state as a God-given institution along with the family and church, for example. Because man is fallen, civil government is necessary to assist in restraining evil. The state has both limitations and obligations - never totalitarian powers. Regarding church and state relations, two extremes are to be avoided. The state as head of the church, and the church as head of the state are positions both of which are rejected. Both institutions, in this view, are accountable to God "and both should cooperate with each other without attempts to dominate the other" (CFT: 1995). This concern for church/state separation is reflected in a recent CFT publication:

> Previously, a certain segment of the church in South Africa was guilty of giving theological justification to the ideology of Apartheid. They found verses about the sons of Ham, stories

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15 This organisation claimed 40 000 members world-wide in 1992, and 60,000 in 1995, is growing in support. It drew over 3 000 members at the September 1991 conference, including participants from France, Australia, the Netherlands, Germany and Switzerland.

> which promoted separation of peoples, and told the National Party government what it wanted to hear. And the state was only too pleased to give them SABC time. Whites-only churches soon inspired whites-only beaches. And now the wheel has completed a full revolution and we have the same ugly phenomenon of state theology. Consider the supplement put into every newspaper during mid-July 1995 by the constitutional Assembly. Lovely propaganda and a prominent article by a Christian leader[16] to give credibility to its secular humanist ideology.

This position finds resonance in the KwaSizabantu Affirmation (1991: sec 4e)[17]. When speaking of humanism, that document is obviously critical of the 'secular' humanist position.

7.6. THE SOUTH AFRICAN NATION

One of the central issues to which the nation-building debate has to pay attention to, given the reality of the various ethnic or other identities in South Africa, is the way in which majoritarian democracy can, whilst fulfilling the needs of the majority, fairly accommodate the needs of minority groups sharing the country. It is at this point that the distinction between the concept of the nation-state and the state-nation is most useful.

Usually the term 'nation' is ascribed a meaning that appeals to conventional wisdom and leaves the concept unproblematical, unchallenged and giving the impression that there is one meaning for the word. Degenaar (1993:1) suggests that:

> It is even possible that the awareness of the historical and ideological dimensions of the term nation might lead to the insight that the notion of nation-building is a product of the 19th century and that it is incapable of coping with the complexity of modern politics and the challenges of the 21st century.

He makes the point that a post-modernist context induces a semantic context which is a 'mine-field' requiring us not merely to use words but to "look at the words themselves" to find out which meanings we have adopted, and how such meanings are 'using us'. He distinguished four usual approaches that can be used in defining such terms: the stimulative, empirical, description of recurrent features and the ideological. To this he adds a fifth, which concentrates on language. This approach highlights the important rôle of language in understanding the world by indicating that it is not a

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16 "A secular state is not a godless or an immoral one. It is one in which the state does not owe allegiance to any particular religion and thus no religion has any unfair advantage, or has privileges denied to others.... (Tutu 1995 in "What's wrong with a Secular State").

17 "We reject humanism....Many ideologies and religions are based on the humanist assertion that man is not created by God and has no eternal soul. The natural consequence of humanism is the lack of respect for life resulting in abortion, racial discrimination and class hatred. Communism, scientific socialism or democratic socialism are the offspring of humanism and must be rejected by all Bible believing Christians. We declare to our government and the peoples of South Africa that Christ must be the centre of our lives and not the sinful self.

neutral reflection but assists in the construction of meaning. In other words, context provides a useful means of clarifying how the term nation is being used. On this basis, he identifies four uses of the word 'nation'. In its etymological meaning, the organic metaphor of birth is important. Terms such as *ethnos*, *volk* and people describe people claiming a similar ancestry. Meanings cognisant of a legal sense in the meaning of 'nation', refer to people linked with territory, living under a common law as defined by international law. This is the sense of "United Nations" and the "League of Nations". A third meaning is linked to the ideology of nationalism - the congruence of culture and power of people and their nation-state. A final dimension revolves around the context of multi-culturalism where nationhood is not constituted through communal culture but communal loyalty to a transcendent factor - perhaps a classless society, a constitution or a common culture. From these four approaches to defining nation, Degenaar focuses on ethnic nationalism aspiring to a nation state, and state or civic nationalism which aspires to a state-nation .

Arguing in favour of constitutionalism rather than nationalism, Degenaar postulates two notions of the concept 'nation' operating in the thinking of South African politicians. The first, the nation-state is embedded in the nationalist ideology of the congruity of culture and political power. In this view, nationalism mobilises political consciousness because it assumes itself as representing a homogenous, common culture which is ethnic-based. Degenaar elucidates the rôle the French Revolution has had in the construction of the historical phenomenon of the nation. After the rejection of aristocratic absolutism in Europe, which based the legitimacy of the state in God or the King, the people became the source of legitimacy for constituting political power. This became enshrined in the Declaration of the Rights of Man and of the Citizen: "The principle of sovereignty resides essentially in the Nation". Yet, as this writer points out, such a formulation was not based on culture or ethnicity but the collective need to stand against privilege. This is important because the nationalist concept of nation in this context is vested in the authority of the people and amounted to a rejection of constitutionalism in favour of their general will. According to Degenaar:

> This way of speaking closely related to the myth of the nation is also the breeding ground of mystical concepts with absolutist overtones such as "the will of the people" and of expressions such as "the voice of the people is the voice of God". This mentality leads to the undemocratic view of democracy as the expression of the irrational and uncontrollable collective personality of the people as the source of justice. This theory and practice constitute the death of politics as constitutionalism and the rule of law.

The second use of the idea of nation has to do with multi-culturalism in which the nation is constituted by loyalty to a common factor which is transcendent to a particular ethnic culture.

In the second view, that of constitutionalism where a dominant versus common culture is envisaged,

there are several characteristics of groups adhering to the model: a common culture assumed by the dominant group; belief in the universal culture of modernisation and its rôle in depoliticising ethnic claims; a classless society able to overcome "the conflictual nature of ethnicity", and a constitution jointly decided by all groups - in short, commonality, modernisation, socialism and democracy. In the former model, nation ways the congruence of culture and power, similarly in the second model, nation is the congruence of culture and power - but 'culture' is transcendent and not nationalist or ethnie based. Problematic in this view of common culture, however, is discerning where the transcendent culture is common or merely dominant. This is expressed in Phadmis' (1989 cited in Degenaar) useful distinction between ethicist and statist views of what constitutes a nation. Ethicists centralise ethnicity in the problem of nationhood giving priority to the notion of nation-state. Statists emphasise the state in nation-building and the concept of state-nation is descriptive of their view.

This view of the state-nation is similar to Van der Walt's (1994:522) idea of the multi-nation state. He criticises the modern idea of (majoritarian) democracy as inconsistently rejecting the absolute authority of the ruler, without rejecting the absolute authority of the people. This is because in practice absolute authority is merely transferred to the government of the state so that sovereignty remains with the rulers. It is the idea of absolute authority that is problematical in this view, because no room for democracy is provided. He advocates a view of social authority that is limited and qualified and differentiated. The issue is not how much power should be vested in the state, but rather what type of power should be given to the state? Although the state is the most comprehensive of societal relationships this should not qualify it for absolute power. Constitutional safeguards, to which both government and populace owe allegiance, is advocated. The success of this is dependent on the equal partnership of all (ethnic) nations in a common political community, and also "effective safeguards for the internal sovereignty of the communal life of the member nations". Van der Walt says:

> On the one hand it is essential for a stable, democratic political order that the partner nations of a multi-nation state recognise the political sovereignty of the one, common political nation in which they participate as equal partners, and in doing so, renounce all claims to political sovereignty for themselves separately as ethnic nations. On the other hand they need guarantees that the internal sovereignty of their own communal life as a social order will be respected and that the power of the state will be used to protect it and not infringe on the internal sovereignty of the member ethnic nations.

This point of view advocates single political sovereignty for the multi-nation and internal sovereignty for each ethnic nation. The internal sovereignty presupposes a 'differentiated sovereignty' within various societal institutions (like marriage, school, family) "because in a differentiated society the nation ceases to be identified with a single, all-encompassing social organisation" (Van der Walt

1994:524). The problem with this view, however, is the likelihood of 'ethnic' and 'national' identities being conflated. The study so far has shown that 'ethnic' and 'national' boundaries are not necessarily coterminous.

In exploring global experience in nation-building, and the lessons that can be learned by South Africa from others, Simpson (1994) points out that after the end of the Cold War the Western state has shown itself vulnerable to dissident sub-nationalism as much as any in the Third World[18]: "Third World states are therefore not any longer to be seen in a class of their own, and are in good company as far as their shortfalls in the field of nation-building are concerned" (Simpson 1994:465). He extracts a number of lessons from nation-building attempts that have based their assumptions on modernisation theory. The idea that national integration is the outcome of economic development is a myth. Modernisation does not necessarily break down ethnic identity - it may strengthen it. The attempt to homogenise the Soviet people is a case in point cited by Simpson (1994:466):

> Throughout the process of ending...monopoly on power, Moscow's weakening hold on the peripheries of its multi-ethnic state and the final dissolution of the Soviet Union, and despite decades of at first Imperial Russian and the Soviet communist modernisation/assimilation/colonisation drives in Central Asia, we witnessed a resurgence of ethnic-nationalism in that part of the world which seriously called into question the modernisation thesis.

Simpson's point is that the unintegrated state (perhaps represented by the dominant ethnic identity), operating in the context of ethnic diversity, implements the modernisation process. Political power and ethnic identity are then coterminous. Under such conditions the state becomes intrusive. This is linked to a further weakness, namely that the modernisation process should be carried out by 'representative elites' interested in unifying territories for the sake of economic development. In reality, 'internal colonisation' could be taking place. Far from ethnic consciousness withering away in the 'integrative' process of state and nation-building, it is often accentuated. In Simpson's (1994:468) words: "much of what passes for nation-building in fact necessarily involves nation-destroying, since the ultimate objective is the transference of particularist loyalties to the state and identification with official nationalism. This in turn results in a strengthening of ethnic identity...". What then, can South Africa learn from international experience of nation and state-building? If the modernisation thesis is problematic, what of consociationalism? Simpson finds this option to be a non-starter since P.W. Botha's use of a 'bastardized' model of the option, and because it is usually implemented in a context of balance of power between groups of equal size. Simpson argues that post-apartheid constitutional South Africa must "draw out the sting of ethnicity". Loyalty to one's ethnic

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[18] He is referring to Quebec, Corsica, Catalonia, Scotland and Wales for example.

group should not be incompatible with loyalty to the state. The problem in South Africa is the lack of an ethnic core around which a nation can be constructed. According to Simpson (1994:473) "The sense of belonging to South Africa on the part of all ethnic groups in the country, despite the best efforts on the part of Pretoria..., provides an alternative basis for nation-building". He continues:

> The mass pressures emanating from the populations of the TBVC states for reincorporation into South Africa, despite their ethnic diversity, indicates that the question of the restitution of the citizenship of which they were stripped is the primary driving force behind these centripetal forces rather than the desire to be part of either a macro-black, or even Xhosa, Zulu or Tswana nation-building project in the post-apartheid era.

In other words, the feeling of belonging, works against disaggregation along ethnic lines, and the shared sense of citizenship may assist the process of nation-building and "act as the glue" in post-apartheid South Africa.

7.7. SCHOOLING, PLURALISM AND NATION-BUILDING

Attention must now be turned to the educational considerations for schooling in a plural or multi-national state. The essential issue being discussed here concerns the interests that schooling should serve. Expressed more blatantly, is unity or diversity the basis on which schooling initiatives in South Africa should be based? Should there be choice in schooling options, or should schooling take place in common schools? Should education be orientated by multi-culturalism or by a common culture? Are private schools essential or undemocratic? Should the values underlying education be traditional or liberational? Attempts to answer some of these questions will assist in providing appropriate background for meaningful evaluation of a private Christian denominational school such as DSS. It will also assist in clarifying the rôle of education in the task of nation-building.

Study of American education provides fertile ground for analysis of these questions. In that context, when discussing the liberty versus equality dynamic, Nelson, Carlson and Palonsky (1993:24) make the point that both lie along the same continuum. The right-wingers, the 'Republicans', 'conservatives' or libertarians', and the left-wingers, the 'Democrats' 'liberals' or 'egalitarians' each consider their respective values imperiled by the other sides' promotion of their own values.

> Right-wingers see liberty weakened with each increase in equality among Americans. That is because equality - even equality of opportunity- is produced by government actions that reduce our individual freedom and may hinder us in rising above the herd. Left-wingers, in contrast, see equality - including equality of opportunity - diminished when there is so much individual freedom that some people can rise up

> to exploit and oppress other people. Fortunately, there are some values that right- and left-wingers hold in common, for example, family stability and job opportunity. The disagreement is about whether the government is an effective agency for promoting the values.

Persons on the right advocate minimal government intervention in schooling. On the left, the government is perceived to have an obligation to guarantee equally good schooling regardless of parental circumstances. Although a direct comparison between the American and South African context would be dangerous, it is not difficult to see how the equality-liberty divide in this country has traditionally been primarily along racial lines - with one important difference. Initially whites in this country benefitted from direct government involvement in schooling management. Blacks were systematically discriminated against. Private schooling was an option for a small minority. In the new dispensation, almost a complete *volte-face* more closely akin to the American continuum, has occurred. Conservative groups now seek more privatisation (less government intervention) and liberal groups welcome a united educational dispensation. It is on private education in South Africa that the study now focuses.

According to Banks and Lynch (1986:xi) the quest for "ethnic identity and entitlement has very different meanings in a nation that has a well-developed national identity and in one that is in the process of formulating a national ethos and identity". This means that educational trends accommodating ethnic particularisms that have manifested themselves in multi-cultural educational policies in Western countries, cannot simply be transplanted. Cross (in Freer 1993:178) says that any educational policy concerned with national unity has to reflect the "specificity of the particular historical and cultural circumstances of the country in which it is to be implemented". But of course culture, as already indicated, is an elusive concept.

Some South African thinkers (Dhlomo 1990) have warned against both extreme amalgamation and pluralist positions in considering the matter of education for a national culture. In other words, both the emphasis on mono-culturalism and ethnic or regional particularism should be avoided. He advocated a more pragmatic approach that reflects the middle-of-the-road position. Cross (in Freer 1993:187) suggests that given the complex diversity created by apartheid and the uniting potential of the workforce in South Africa, the path to national unity lies neither in the direction of classical pluralism nor in the narrow direction of assimilationist or integrationist approaches. He advocates the use of a model close to that of modified cultural pluralism/amalgamation - "with some qualification to avoid dogmatism". Such an approach requires "a form of multi-cultural education and curriculum with the capacity and flexibility to cope with the existing layers of identity, cultural and linguistic, local, sub-national, national, and international, seems to be inescapable". In his view, a

limited degree of assimilation and integration is desirable in the nation-building process because of the 'mental colonisation' that has accompanied apartheid. Such a multiculturalism would place its emphasis on global rather than local concerns, and on national rather than ethnic or regional interests. Such an educational system, he perceives, would emphasize national unity at the expense of group or local diversity in some ways,"until the imbalances created by the apartheid policy of 'divide and rule' are significantly redressed". Until such balance is restored, there is little chance of either whites or blacks who "have been withdrawn from their African cultural roots to appreciate and value their cultural heritage".

7.8. PRIVATE SCHOOLING IN SOUTH AFRICA

The location of DSS in the private schools movement generally, requires a review of the development of private and alternative schooling in South Africa. Muller (1992a:37-45) has identified four categories of private or alternative schooling: traditional private schools; independent open schools; "new" private schools, and private correspondence colleges. Earlier Muller (1990:26) in a study of private schools in the Johannesburg area grouped schools according to affiliation. The largest body is the **Association of Private Schools (APS)** which has now changed its name to the **Independent Schools Council (ISC)**, home for traditional schools belonging to the **Headmasters' Conference (HMC)** of Private Schools, the **Catholic Institute of Education** and the **Board of Jewish Education** under the **Independent Schools Joint Liaison Committee**. Another general association of non-state schools is the **Southern African Association of Independent Schools (SAAIS)**, which broke away from the APS/ISC. Lastly, the "new privates" which have either explicitly, or implicitly disaffiliated from either the APS/ISC or the SAAIS. Muller (1990:27) warns that the term "new privates" "over-homogenises" this group.

The Diocesan (Bishop's) and St Andrews Colleges in the Cape, St John's College, St Andrews, and Roedean, Kingsmead and St Katherines in the former Transvaal, founded before 1960, are traditional private schools. The ethos of these institutions reaches far back to the British public schools of the 19th century. Randall (1982) argues that these schools, largely supported by big business, fought to retain these links for a long time. St Barnabas, founded in 1963 and Woodmead in 1970 came into being with a commitment to non-racialism. Contact between private schools was gradual, with Anglican boys' schools drawing together under the Conference of Heads of Church Schools (1929) which later became the Headmaster's Conference (HMC). Some Methodist schools were admitted into this alliance.

The Nationalist victory in 1948 threatened the existence of private schools, and in 1953 the Transvaal

Education Ordinance ended state aid to private schools in Transvaal. In the wake of tightened control by the state in the 1960's, further associations between private schools sought to draw up a constitution for a body representative of private schools. In 1965 the Anglican Provincial Synod instructed its schools not to exclude pupils on the basis of colour. This was followed, in 1976 by the Southern African Catholic Bishops' Conference's (SACBC) decision to integrate their schools, supported in principle by the Anglicans and Methodists (Christie 1992a). In 1977 a new body, the Association of Private Schools (APS) opened its membership to schools outside South Africa. By 1986, 143 out of 170 English-medium private schools were admitting black pupils (Star 12 April 1986). Muller (1992a:40) citing Christie (1989) says the centrality of ethos in these schools has meant that admission has been according to the "logic of assimilation to white, Western and largely capitalist dominant values". Moore (1988:21 quoted in Muller 1992a:21) characterises these schools in his comment:

> The white past continues to weigh heavily on the not-so-white present, and continues too to steer it into the future. Indeed most private schools would secretly, or not so secretly, agree with the racial quota imposed on schools registered with the white departments, and in this, they would concur with a surprising variety of South African culturalist opinion: that of the Nationalist Party, of course, who as recently as their five year "Plan of Action" speak of "Civilised norms"; that of the Indian Affairs department of education who admit other races into their public schools as long as they are "easily assimilated" and the "character" of the school is not jeopardised; and that of the Africanist opinion that worries that white private schools will cause black pupils to "become alienated from their cultural heritage and traditional upbringing".

The Anglican Private schools were particularly unhappy with this essentially conservative ethos. This came to a head when proposals for a new Private Schools Act were circulated in 1985. Some fiscal relief would be offered provided that schools did not admit less than 51% of children in the ethnic group of the department with which they were registered. The SACBC schools ignored the quota. The APS and HMC were divided; a minority not wishing to make use of the subsidy with its registration implications. In 1986, Sacred Heart and St Barnabas broke away from these organisations and in 1987 formed the South African Association of Independent Schools (SAAIS), concerned with the promotion of non-racial education for the poor in Southern Africa. Muller (1992a:8) says this was modelled on an American organisation, the National Association of Independent Schools (NAIS). What was at first an acrimonious relationship between the SAAIS and the traditional schools of the ISC, is according to Muller, changing because of mutual concern for the demise of the Joint Matriculation Board, (JMB). This body had been perceived as a non-racial examining body with high academic standing. In 1987, the SAAIS initiated the establishment of the Independent Examining Board (IEB), in an attempt to secure an alternative examining body within the system, after the closure of the JMB.

Muller (1992a:42) says the first wave of integrated schooling began in 1976, under the leadership of the SACBC, and later with the HMC which is now the Independent Schools Council (ISC). Christie calls this the "**open schools movement**" which she (Christie 1990:2) warns is a phrase that cannot be taken to imply the existence of an unitary body among these "often highly individualistic institutions". Christie (1990:1) also takes the beginning of open schools as 1976 when the Catholic church began to resist apartheid practices, by admitting pupils of all races into some of their schools. This followed the Southern African Catholic Bishops' Conference (SACBC) resolution on the "Integration of Schools" (1976 in Christie 1990:7). This movement aimed for a "limited but sustained alternative to segregated education" (Christie 1990:37). Published literature on open schools, according to Christie (1990:2), is sparse: Flanagan (1982) gives an account of Catholic education in the apartheid period; Randall (1982) gives a brief account of open schools in the decade of the 1970's, and Cross(1987), who warns against viewing open schools as "laboratories of the future", reports on Catholic schools in the Transvaal. F.W. de Klerk's reform efforts and the later introduction of the Clase models have since ended the era of the private and church schools being the sole trustees of open schooling.

As Muller (1992a:42) points out, whilst the open schools movement was in bold defiance of state policy, the state had by the de Lange Commission begun to re-think the issue of access and subsidisation. This report (HSRC 1981:15) said "Provision shall be made for the establishment and state subsidisation of private education within the system of providing education". This meant that:

> State subsidisation of private education would imply South Africa entering a new phase in which private education will no longer be limited to a select minority who can afford it, but will become a means through which state assistance can be afforded to those who make **particular demands** on education which government schools cannot or will not meet.

Muller (1992a:43) points out that "particular demands" refers to integrated white schooling. This position is reflected in the Private Schools Act (104) of 1986 affecting white private schools. Black schools continue to be governed by the Education and Training Act (90) of 1979, amended 1981,1984,1987, and 1988.

The "new" private schools are of the type reported in the Star on 26 January 1988, when a meeting was held in Johannesburg at the Barclays Centre for Management Studies to discuss non-racial schooling. Although some of these were elitist such as the LEAF schools, and to some extent the NEST schools (Muller 1992a:44), others came into existence because of problems within black education, and were intended for students barred from the system because of age, economic or academic reasons. Fees in these schools are often high, and results often poor. It is into this category

that DSS fits although it is very different from some "new" private schools.

Finally, the private correspondence colleges. One advantage of private correspondence colleges, according to Muller (1992a:44), is that they generate little trouble for the state or its employees. Open to any able to afford tuition fees, these colleges have been providing tuition since 1906, when Intel was founded. Others followed, such as Rapid Results (1928), Success College (1940) and Damelin in 1955. These colleges are registered with the Correspondence College Council, and most are affiliated to the Association of Correspondence Colleges of Southern Africa (ACCOSA). They are regulated by the Correspondence Colleges Act (59) 1965. Muller (1992a:45), records trends among these bodies to bring pressure on the government to recognise secondary and tertiary qualifications in respect of entry into universities and technicons.

Private schooling for blacks has been regulated by the Education and Training Act (90) of 1979, and specifically by the Education and Training amendment Act (74) of 1984. Muller (1992a 51-53) provides an account of the development of these with reference to several reports in the media. The establishment of "fly-by-night", "street academies" (Weekly Mail, 13-03-1987) or schools in the central business districts in 1986, focused attention on whether or not the DET was serious or not about its own legislation that required the registration of any school offering education to a black person. The Star (14-03-1990) reported the closure by the DET of such schools as St Mishek's. In Middleberg, a United South African Ministries (USAM) school was closed (Weekend Argus, 20-02-1988); Cambridge College was closed in Cape Town (South, 02-03-1989) and St Elmo's was also told to close down (Sunday Star 02-07-1989).

Schools operating under the International Fellowship of Christian Church Schools, using the Accelerated Christian Education (ACE) curriculum were closed in January 1989, not by the DET, but by the Department of Education and Culture (Citizen 13-01-1989). After a meeting with Minister Clase, this was amended until the end of March to allow schools to comply with unpublicised regulations. In June fifty seven of these schools were allowed to continue. City Press (15-10-1989) quoted Mundell of the DET as saying "we will be on the lookout for such organisations", speaking of street academies expected to mushroom in the 1990's.

7.9. THE PRIVATE SCHOOL AND THE SENSE OF "COMMUNITY"

Of significance regarding the validity of private schools, is the opportunity for community involvement in education. Muller (1992b:207) makes use of Coleman's (Coleman and Hoffer 1987) idea of "social capital" to explain the demise of black communities and the need to create a functional

community to upgrade the quality of learning. Muller (1992b:208) says social capital in both family and broader community has been under attack in black South African communities. Capitalism and technological advance, the gold and diamond economy, has unleashed powerful forces that have put the school under pressure to provide the social setting, once the rôle of the nurturing extended family. This function the school cannot play. The response has been the creation of the NECC, on the one hand, and on a more "individual or family-level response", parents have exercised their choice of making use of private schooling which is less exposed to the political turbulence of state education. This trend, and the tendency of privatisation in education generally, helps to clarify the contentious issue of private schooling in South Africa. Muller (1992b:210) maintains that "if families in the community act only in their own private interest, the social capital of the community will disappear altogether, to the cost of all". His concern is to harness the inherent resilience and conservatism of functional communities. It is this that has been eroded during the apartheid era. He recognises that few private schools (apart from religious ones) actually have a functional community. He says (1992b:348) that:

> if a certain critical mass is lost due to black professional parents choosing private schools outside their neighbourhoods, then the black residential community will steadily lose whatever capacity they might have had to be actively supporting learning environments.

Another concern he raises is that despite their obvious contribution as demonstration projects, curriculum development centres and providing oases for training black leadership, these schools "tend to foreground the technical aspects of schooling at the expense of the politico-social aspect of education for a new nation and a new citizenship" (Muller 1992b:218-219).

But in the final analysis, Muller's concern is not the prohibition of private schooling, but to "encase private schooling within the larger ambit of public accountability and not permit it unfettered license to develop in whatever way it might please". He expresses the view that neither the total privatisation of education, nor its nationalisation is the answer. The judicious path for the future "will be between stimulating the growth of the private institution whilst maintaining the present system, but integrating it gradually into the wider ambit of public provision" (Muller 1992b:355).

Enslin (1992:62-67) has tried to argue that the idea that a process of privatisation within education is underway, is not to be assumed uncritically. Mkwanazi and Carrim (1992) for example, claim that the introduction of Clase models is a pragmatic response to crisis in white education arising out of demographic changes after the abolition of influx control. Economic factors rather than moral reasons precipitated the Clase pronouncements. In so doing, according to these writers, the government is made to appear reformist: first, by deracialising white schooling, and secondly, in conceding to

decisions made by white communities, it projects itself as democratic (Mkwanazi and Carrim 1992:14). Enslin (1992:63-67) argues that the private-public distinction is a complex one, especially in the context of education:

> In the context of South Africa, apartheid practices and their accompanying ideology have imposed a particularly destructive distinction between the public and the private. Here matters usually regarded as private, like the choice of a spouse or lover, were turned, often tragically, into questions of public or state concern. Conversely, normally public facilities like parks and beaches were decreed to be for the effectively private use of the white minority. The political sphere has been public in the sense of being open within certain limits to white participation, while a farcical and corrupt public sphere has been created for blacks in the "homelands"....As feminist theorists (Nicholson 1986, Phillips, 1991) have shown us, what is appropriately regarded as public and what is private depends partly on who has the power to decide, and it is important to ask in whose interests dominant views of public and private operate.

Responding to Kallaway's (1989 cited in Enslin 1992) contention that the privatisation of schooling does not auger well for education in the new South Africa, Enslin (1992:66) argues that state schools are not necessarily any more "public" than private schools, and that features making private schools "private" do not necessarily make them enemies of a future democracy.

Mbatha (1989 in Bot 1991:65) of SACHED sees private schools as alienating black pupils from the larger community. Others (Mabe 1989), whilst not discouraging parents from enroling children in these institutions felt that "integration under the present socio-political and economic conditions can only result in blacks being co-opted into existing structures of white society". These comments, according to Papenfus (cited in Corke and Papenfus 1989 in Bot 1991), from the Southern African Association of Independent Schools (SAAIS), were especially applicable to "traditional" private schools. This organisation was established for the promotion of "nonracial education and equal opportunities for the poor", and aimed to assist the growing street academies. Papenfus says these institutions are more acceptable forms of private tuition. Corke (1988 cited in Bot 1991:67) sees these street academies as "constituting a new generation of schools, established by or in consultation with parents and communities, and are therefore a permanent manifestation of 'people's education'."

7.10. PRIVATE SCHOOLING, ENROLMENT, FUNDING AND ELITISM

The perceived problem with private schools, "is that they take all the aces out of the pack" (Mbatha 1989), being elitist both academically and financially. Bot (1991:82) shows that in 1990 private schools accounted for only 2% of the total number of schools, and were attended by 1% of the school-going population. Her research indicates that in 1990, 15 940 pupils of colour attend private

schools registered with the DEC. This represents 23% of the total enrolment at DEC private schools (Bot 1991:83).

The relatively few private schools in South Africa is due to low subsidisation (Bot 1991:84). With the development of the Clase Models, however, the former government's decision to increase private education is evident. Prior to 1986 private schools were not eligible to apply for subsidies, and no uniform basis for subsidies existed between the various departments. Since 1986 subsidies have risen from R24m (1986/87 financial year) to R45m in 1988/89 financial year and R70m in the 1990/91 financial year (Hansard 1990 cited in Bot 1991:84). The subsidy is paid to schools in three categories. Depending on category evaluation (which makes use of unclear criteria), schools are eligible for either a 45%, 15% or 0% subsidy. DET professional and technical evaluators award marks to schools on a weighted basis. Scoring between 50% and 74% the school qualifies for a 15% subsidy; above 75% it qualifies for a 45% subsidy.[19] Since the subsidy formula for both secondary and primary schools is 15% to 45% x "the cost per unit as per child in state schools", actual subsidies received by schools will differ according to the education department with which it is registered. Department of Education and Culture private schools will receive more than DET schools, since the per capita expenditure for white and black pupils differs so markedly. Bot (1991:86) reports that actually there is little information about why schools, in spite of the above formulas receive different amounts, and some nothing at all. These schools are of many different types: "profit-making and non-profit making, state-subsidised and non-subsidised...church and community schools". Private schools belonging to ISC (1988), accused of being elite had fees ranging from R500 to R3000 per annum. Catholic private schools are generally less expensive, largely due to greater subsidy from outside sources. Affiliates of the SAAIS operate on the basis of obtaining bursaries for most of their pupils. Local and foreign companies are active in these schools, many of which are street academies. Children attending these schools come from the lower income brackets.

Muller (1990:50-61) suggests that there is evidence that good (matric) results are linked to funding and resources. His research compared some Johannesburg subsidy-earning private and independent schools with non-subsidy-earning private schools. Those in the first group achieved considerably better results than those in the second group. An examination of the fee structure of these private schools showed that those charging modest fees are able to achieve acceptable results, but that the best results are those achieved in schools with high fees. By dividing the fee structure continuum of the same schools into those charging more than R2000 per annum in 1988, he found that those charging

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19 Bot gives the subsidy formula as: Primary schools: 15% to 45% x the cost per unit as per pupil in state schools X the total enrolment of the school. Secondary schools: 15% to 45% x the cost per unit as per pupil in state schools X 1,5 X the total enrolment of the school

more than R2000 achieved a 37,22% mean pass rate. The fact of the DET's 42% pass rate achieved on a per capita rate of about R600 in 1988 means that claims that private schooling is more efficient than state schooling may be invalid. Consequently the idea that private schooling can serve as a model for the new educational dispensation, he feels, is questionable.

International research has long grappled with this issue. Coleman et al., (1981 cited in Nelson et al., 1993:31) aroused controversy by reporting that private high schools were more effective than public high schools. Private high schools generally get better results in terms of academic achievement. Coleman was trying to identify conditions conducive to good education in both sets of schools, rather than making a case for private schooling. His research in respect of suitable conditions for educating, was supported by British work done by Rutter et al., (1979). But beyond questions of resource efficiency and performance effectiveness, however, is the much larger concern raised by many critics of private education in respect of their use of public funds. Concerned with the use of public funds for private schools in the U.S.A., Wells and Biegel (1993:327) indicate the growing support for private school choice over the past decade is likely to be curtailed by the Clinton administration. Individual states within the U.S. having large proportions of students at private schools are likely to pass legislation which includes some form of tax credits or deductions in support of private choice of schooling. In their view the idea that such action runs the risk of First Amendment legal arguments being applied against such programmes "may carry less weight than most politicians and tax payers currently think". In the U.S.A., Catholic and fundamentalist Christian educators, both of whom serve clientele less wealthy than the more established protestant schools, have been vociferous in lobbying for tuition voucher programmes, which is discussed below.

In an earlier and similar study of the use of public funds for private schooling in England and Australia, Edwards, Fitz and Whitty (1985:39) reflected on ways in which the form and scope of state aid to non-governmental schools in these countries have produced different emphases in the way in which aid has been justified or opposed. In the early eighties Australia's Labour Party asserted the right of these schools to "retain their own special character", while in Britain the Labour Party committed itself to "the reduction and even abolition of the private sector". According to these writers, the trend in both of those countries has been a decline in numbers, resources and confidence in public sector schooling. Opposition to policies opposing what amounts to government subsidy of "a drift of pupils towards non-governmental schools" has been seen as a challenge to a denial of individual human rights and government interference in the market place "to give special preference to its own failing investment". The confidence crisis in government-provided universal education would require more than the reversal of funding policies benefitting private institutions.

Voucher programmes were devised by the American economist Milton Friedman, and proposed that parents or guardians of children should receive vouchers from which education could be purchased from registered schools. Fees charged could be higher than the value of vouchers - parents would then pay the difference and thereby purchase superior schooling. Kallaway (1989) argued that the system is advantageous in locating the power of educational choice at the school and local community level thereby eliminating a cumbersome state bureaucracy. If a voucher system was combined with a privatised education system competition between schools would be created and great variety of school types would develop. One spinoff would be that school improvement would be locally directed and schooling generally depoliticised. But as Unterhalter, Wolpe and Botha (1991) comment, the mass democratic movement is unlikely to support this combination since "any hope for equality of opportunity would disappear as the best equipped and best staffed schools became the preserve of the rich". Better schools would attract rich parents, and would tend to make more money than poorer schools - inequalities would not only be entrenched, they would increase. However, if consumer choice and local democracy would tend to increase privilege for the already privileged, the nationalisation option whereby all schooling would be run by the state, does not ensure egalitarianism. As Pampalis (in Unterhalter et al., 1991:183) points out, the existence of private schools does not, ipso facto, ensure continuation of elitist separatism. Afrikanerdom took care of its elitist schools, not through the private school route, but through the state system. Pampalis commented as early as 1991, that: "even advocates of a complete public school system may be prepared to countenance the continuation of private schools for the foreseeable future on condition that these schools are controlled to some extent and democratically accountable". He envisioned that this could be accomplished through the use of legislation and financial pressures in the form of the control of subsidies, enforcement of non-racial teacher-recruitment and the unionisation of parent-teacher-student associations, as well as sporting contact between private and state schools.

7.11. PRIVATE SCHOOLING AND THE FUTURE IN SOUTH AFRICA

In August 1995, a draft Report of the Committee to Review the Organisation, Governance and Funding of Schools (DE 1995), was released. Among the principal recommendations of the report was that there should be two categories of schools: public and private, and that funding for public schools should balance the demand of four key principles. These four principles, enunciated by the earlier White Paper (Pretoria 1995) entitled Education and Training in a Democratic South Africa: First Steps to Develop a New System, were "attaining equity, redressing past imbalances, advancing quality, and improving efficiency". The Harvey report also made recommendations with respect to rural education, for example that subsidies for accommodation and transport for rural learners, be considered. The Harvey report sought to explore ways in which past divisions of apartheid education

could be overcome so that the aspirations of the White Paper of creating a single education system with one national and nine provincial departments, could be realised. It thus concentrated on looking for a coherent pattern of school organisation, governance and funding. This, the report attempts to do, within the provisions of the Interim Constitution[20] which sets the basis on which the national and provincial governments can act in the field of school education, (which themselves are limited by the Bill of Rights, limitations in respect of the division of powers between provinces and the national government, and the limits set by the transitional provisions of the Constitution).

The fundamental rights which have significant impact on the question of governance, ownership and finance of schooling, are the rights to equality, education and freedom of conscience. Conclusions drawn from the implications of the Constitution on schooling, "presented in a spirit consistent with the perspective of the White Paper" (DE 1995:101), relevant to the present study are:

> (c) The governing bodies of all schools funded by the State are prohibited from organising compulsory religious education classes and religious observances at schools. Voluntary religious observances at the schools must be conducted on an equitable basis. *Whether private religious schools which are state funded may be able to deviate from these principles is not clear* (Italics mine).
>
> (f) Private individuals have the right to establish schools based on a common culture, language, or religion provided that these schools meet basic educational standards. The State cannot interfere with this right, and it may be under a duty to fund schools based on a common culture, language or religion.

Indications are, therefore, that private education is being viewed as essential to the democratic nature of the new South African State.

7.12. CONCLUSION

Chapters Five, Six and Seven, have examined local and international research relating to the spatial, intra-relational and inter-relational context of DSS. This analysis has aimed at providing a means by which DSS could be illuminated, with the intention of its being evaluated, from a vantage point external to itself. Each of the three chapters was concerned to distil a point of departure from which evaluation could proceed, and each has provided a platform from which the educational validity of this institution can now be discussed. There are three contextual realities which directly impinge on the functioning of DSS, and provide the framework for the present evaluation. These are:

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20 Conclusions drawn in the Harvey Report are based on the Interim Constitution of 1993. This Constitution is due to be replaced by the final Constitution, the contents of which has not yet been finalised. The report states (DE 1995:38) that "there is no guarantee that any of the provisions of the Interim Constitution ...will be re-enacted in the final Constitution".

(1) The Rural Setting of DSS. The school is situated in an underprivileged rural South African setting which, in common with rural South Africa generally, has not only been denied its rôle in equipping inhabitants for participation in the mainstream economy and culture of the country, but has been used to entrench labour-relations supporting apartheid policy. What then, does this school offer to address or redress this situation?

(2) The Multi-Racial demography of DSS. There is growing recognition of the plural reality and inter-dependence of South African society and the emerging need for a valid multicultural approach to education that is tolerant of cultural distinctiveness, while contributing to the building of a common, and equitable South African nationhood. Does DSS provide a multi-cultural or mono-cultural schooling experience?

(3) The Self-declared Private Status of DSS. South African debate, indeed international debate, is concerned to establish the sense in which private or semi-private schooling can be said to make a valid, or otherwise, contribution to multi-cultural or multi-national democracy, which calls for equity in access and resource. Should DSS, as a private denominational concern be considered as making an albeit limited but valid or destructive contribution to South African nation-building?

After a brief assessment of the internal illuminative study of DSS, it is these questions that will be addressed in the concluding chapter of this study.

CHAPTER EIGHT

CONCLUSIONS AND RECOMMENDATIONS

8.1. Introduction

The present evaluative case study research report of DSS was introduced in the first chapter by a general orientation to the school, which was presented in its missionary context. Chapter Two examined literature relevant to evaluation research with the intention of clarifying the research paradigm employed in the study. Chapter Three dealt with the specific evaluation design used in the case study, and served to orientate the reader towards the internal and external dimensions of the evaluation. General problems and limitations of the research were also raised in that chapter. The internal referents to the school were examined in Chapter Four, and those external to its functioning, were the subject of Chapters Five, Six and Seven. More specifically, Chapter Five considered the school in its spatial context, Chapter Six its intra-relational context, and Chapter Seven its inter-relational context.

In the present chapter, Chapter Eight, a more detailed summary of the findings of each of the above chapters is presented with the intention of juxtaposing the internal and external referents, through which the school has been illuminated, and from which the evaluation perspective is formulated. Section 8.2. focuses on matters that have arisen with respect to the methodological approach of the investigation. Matters arising out of Chapters One to Three form the basis of this section. Section 8.3, itself with two sub-divisions, scrutinises the two-pronged (internal-external) approach to the evaluative referents employed in the study. On the micro-level, findings of the internal investigation are more carefully distilled, and then scrutinised by those findings that later emerged from investigations on the macro-level, having an external bearing on the school. Questions concerning the institution that come to mind as a result of this investigation, are then made explicit, and the section concludes with the researcher's evaluation perspective of the institution being examined. Section 8.4 turns to recommendations emerging out of the evaluation procedure that has now been outlined.

8.2. RESEARCH ORIENTATION

Domino Servite School, Chapter One has indicated, is clearly embedded in a modern Christian missionary context. That introductory chapter aimed to identify the central 'myth' around which the religious and social world view upheld by the school, has been constructed, and also the rôle this plays in sustaining the particular sectarian identity maintained by the institution. The study called to attention the need to be informed about the long history of missionary activity in South Africa, and

more particularly the ideological ground upon which mission education, in its various forms, has stood. The spatial rurality of the school was also identified as having specific bearing on the local responsibility the institution carries for the community both in which the school is situated, and from which it draws its clientele. It is such 'particulars' of the DSS experience that required that the illumination of the institution, for the purpose of evaluation, assume a critical stance beyond initial description. Critical ethnography was therefore chosen as one research paradigm that offers assistance in approaching the evaluation of DSS. How the approach was substantiated for use in the present research, is the subject of Chapter Two, which investigated the various perspectives that have informed the broad evaluation design employed by the researcher.

According to Chapter Two, the evaluation *perspective* in this case study initiated from the researcher's interest to evaluate DSS both as a teaching and learning institution, and as a relevant, private schooling initiative in the South African context. The *domain* of activity upon which the judgement was focused was on institutional evaluation, teacher appraisal emerging out of classroom research, and performance assessment based on student input. Cognisance of the formal, informal and hidden curriculum, the chapter argued, was essential, and toward this end the provision, activity and influence of DSS was identified as in need of examination. Analysis of such a wide scope of domains necessitated the use of a holistic *level* of analysis in the 'whole school' tradition. The *purpose* of the evaluation was to explore the extent to which this institution may be regarded as an effective, and/or, efficient 'new private' school. The evaluation purpose was therefore two-fold: performance assessment and accountability. The research *time-frame* was limited to what could be gained through short periodic visits to the school by the researcher (1990-1995), and on one occasion, an observation team's visit and assessment of teaching practices at the school (in 1991). The choice of DSS was not a random selection of a 'new private' school, but the school was chosen because of attention it received through the media after what was reported as exceptional external results in 1990, at standard 10 level. Apparent high success rates were not, however, the reason for the investigation. The evaluation paid attention to triangulation *data*, which were both subjective (ethnographic) and objective (nomothetic). Important *referents* against which effectiveness was judged related to the ongoing debate in South Africa around rural education and development, multi-cultural, multi-racial and education for nationalism, the ethnicity debate, pluralism and also the private schools debate.

In attempting to develop a research paradigm, Chapter Two aimed to provide a theoretical overview of issues that inform the particular evaluation design used in the present study of DSS. The theoretical framework used to prepare this design was presented, in Chapter Two, in eight parts:

(1) Issues in formal evaluation;
(2) 'Whole school' evaluation;
(3) Organisational effectiveness;

(4) Teacher appraisal;
(5) Teacher development;
(6) Classroom research;
(7) Curriculum evaluation;
(8) Assessing educational achievement.

The evaluation design that emerged out of this review was then defined according to three broad categories: distinctions between 'evaluation', 'appraisal' and 'assessment'; nomothetic and ethnographic research paradigms; and internal and external evaluation.

First, the distinction between three inter-related concerns fundamental to the overall monitoring of such a school, *evaluation, appraisal and assessment*, assists in assessing the extent of its effectiveness and efficiency. This was an important distinction serving not only to illustrate different levels of illumination, but one which contributed to the structure of the entire evaluation report. More explicitly, evaluation was identified as a macro-concern needed to appraise effectiveness and efficiency of the institution as broadly as possible. The study identified evaluation as being concerned with institutional values and ethos and as requiring an assessment of the institution's mission, its policies and curriculum. The specific evaluation design called for the inclusion of performance assessment of the institution's staff and the attainment of pupils. Appraisal was understood as relating to professional effectiveness of the school's staff in respect to its mission and concepts of professionalism needed to perpetuate teacher improvement. Assessment was identified as the appraisal of learning gains of pupil performance in such a way that weaknesses could be identified and results used to facilitate change. These three concepts have been used in the internal monitoring of the school in question. Conceptualisations of evaluation, appraisal and assessment were shown to have a direct bearing on the way in which school effectiveness and improvement is researched.

Secondly, the evaluation design that emerged out of the literature review distinguished between nomothetic and ethnographic perspectives. Intending to operate in the 'democratic' evaluation mode, the design opted for a 'compatibility' paradigm acknowledging both the inappropriateness of positivism and the incompleteness of interpretivism. In tending towards critical ethnography, the research paradigm committed itself to exposing the way in which the cultural specificity of schooling at DSS has been influenced by the political, social and material context in which it has established itself.

This distinction made between nomothetic positivism and interpretive ethnography was vital. The call for social science researchers to make use of data representative of both paradigms was assessed in Chapter Two, and the limitations of case study research and those of both the 'agricultural-botany'

and the 'social-anthropology' evaluation paradigms were analysed. Evaluation was defined in general terms, and the specific branch of educational evaluation theory used in the study, 'whole school', 'democratic' evaluation, was also analyzed. This led to an emerging evaluation construct for the study of DSS, which required that the investigation made use of:

(1) That branch of educational evaluation that attempts to make a whole school the subject of illuminative investigation, in a democratic mode.

(2) Both nomothetic and ethnographic data collection techniques. The intention was to make use of both normative and interpretive approaches to understand and evaluate the provision, activity and influence of this school.

(3) Case study research. The study did not purport to make any empirical statement that is generalisable beyond this single example. It did, however, hope to offer some grounded information from which theory might benefit. The research serves as a reflective insight into the workings of a 'new private' school.

In section 2.4 of Chapter Two, a discussion of the literature helpful in examining organisational effectiveness was found to be necessary. This was included because the activity domains upon which the compatibility paradigm of data collection operated, contributed to the overall, holistic functioning of the organisation. Theories about the sociological realities and complexities of organisations such as the school, were therefore examined. Models in school organisation were listed with the intention of indicating how theoretical perspectives on school organisations, which in turn provide a rationale for decision-making, influence conceptions about evaluation. From this discussion it became apparent that there is no real dichotomy between theory and practice in school management.

Hoy and Miskel's (1978:32-40) four schemes or typologies assisted explanation of how school organisations function. The contributions of each of these perspectives were used eclectically in analysis of the various activity domains of the present study, to provide a starting point from which to make an evaluative statement after an illuminative study of DSS. The Genotypic, Prime Beneficiary, Client Selectivity and Compliance typologies with their specific concerns, therefore assisted the researcher in examining the extent to which DSS, a private 'denominational' school, can justify and maintain its position in the evolving South African context. The question of how such a private school adapts itself in changing socio-political conditions, who its prime beneficiaries are, the manner in which it selects its clientele and the style of its control mechanisms emerged as important questions for the purpose of evaluating this school.

The whole school evaluation of this institution, which set about examining the extent of effective and efficient schooling at DSS, was disposed towards a phenomenological inquiry aiming to illuminate

the school's means of defining and preserving itself. Both the internal and external referents employed in the evaluation procedure in Chapters Four, Five, Six and Seven therefore touch on four aspects of formal and informal organisation relating to this school. Specifically:

(1) distinctive characteristics of this school, and its position in the changing South African society;

(2) who benefits from this institution, and why they do so;

(3) the school's client selectivity mechanisms, in order to determine the extent and manner in which the school controls client selection;

(4) the school's control mechanisms, or the relations of power between authorities and subordinates.

From Wilkerson and Caves's (1987) Systems Theory, Contingency Theory and Loose Coupling Theory the need to explore other dynamics that shape the texture of this school, emerged. The use of ideas postulated by these models sought to expose:

(1) the distinctive structures and processes within the school evidenced in its interacting sub-systems, informal net-works and resources as an indicator of the nature of its shared values.

(2) contingent factors impinging on the management of this school, which in some cases can be examined with the aid of instruments yielding positivistic information about:

2.1 the *environment* which shapes the character of the school;
2.2 *goals,* and how they are achieved;
2.3 *operations,* and the way the school operates;
2.4 ways in which the school is cognizant of both *individual and collective needs;*
2.5 *Management styles* evident in decision-making, evaluation and planning;
2.6 the *overall structure* or way in which the parts comprise the whole.

For the purpose of articulating a specific evaluative design upon which evaluative statements could be based concerning this school, both traditional goal attainment, and holistic approaches to evaluation statements were modified by an integrated triangulation approach which therefore demanded multi-method investigation. It also emerged that whole school evaluation cannot merely look at organisational structures, the interdependence of their components, or complexity of activity domains, however. Section 2.5 of Chapter Two turned to the complex issue of teacher appraisal and its rôle in the illuminative evaluation of DSS.

Literature reviewed concerning teachers and the teaching process from an historical perspective implicated the inter-dependence of organisational theory, and conceptions of teaching and teacher

appraisal. Research approaches in teacher appraisal were therefore broadly outlined, together with an overview of general research and heuristic methods. Specific models in teacher appraisal were also mentioned, and the obvious problems in this type of research exposed. This part of Chapter Two identified central needs for which data would have to be collected, not the least of which was to understand the dominant conception of the nature of teaching held by the actors in the school and how the school evaluates effective teaching. Related to this was the need to understand the specific instrumentation design or type used to assess teachers in this research. Teacher appraisal, it was stated, can never be allowed to become an end in itself - an abstract exercise having no value for teachers and schools. The contribution evaluation can make as an integral part of teacher and school development, was therefore examined in section 2.6. of that chapter.

The evaluation of teachers at DSS needed to pay attention to those dimensions of the school's learning milieu, which became apparent early in the research proceedings:

(1) Many of the school's teachers were employed without any professional certification. The school encouraged these teachers to gain recognised qualifications and through its own in-service teacher education efforts was actually involved in this process.

(2) The school's recognition of the value of the practice of self- and collegial evaluation as a tool for professional development. The fact that some teachers had attempted research into various aspects of schooling at DSS was evidence of a culture of self and internal evaluation.

(3) The school's attempts to develop its staff is taken by participants at the school as the primary means whereby the specific ethos upheld by the school is conserved.

(4) The understanding that actors at the school have of the relationship between teacher assessment, development and evaluation generally.

Parts four and five of Chapter Two then, concerned themselves with ensuring that the essence of teacher development was integrated into the particular evaluation design used for illuminating DSS.The purpose of this juxtaposition of teacher appraisal and development was to indicate the need for teacher appraisal to stimulate 'professionality' (or development of teacher effectiveness) rather than mere 'professionalism'. Two broad approaches to development were contrasted: centralised or bureaucratic development programmes and the concept of reflective teaching. The importance of teacher self-evaluation was mentioned. Action research was introduced as an alternative strategy to the CS model chosen for use in the present evaluative study of DSS. Finally, an example of leadership theory as it informs supervision, was examined in preparation for section 2.6.2.3. of Chapter Two, which looks at issues surrounding classroom research.

Section six of Chapter Two examined the status of classroom research in terms of broad approaches to examining activity inside the classroom. Interaction analysis and more anthropological approaches were presented, and the weaknesses and strengths of both considered. The necessity of using a composite model, was argued for by reference to Delamont and Hamilton. Attention to problems in classroom research served to illustrate how research designs must be tailor-made to specific projects. Two further areas of investigation relevant to a whole school evaluation, curriculum and achievement evaluation were then examined in sections seven and eight of Chapter Two.

The third, and final essential component of the evaluation design that emerged from Chapter Two called for an evaluation construct that made use of both internal and external referents. Illumination of the internal functioning of DSS, making use of evaluation, appraisal and assessment techniques identified the need for institutional contextualisation and for its re-evaluation in the external arena of issues in the broader South African system. The evaluation of DSS was therefore required to pay attention to internal issues raised through monitoring the school's existence, by examining it according to external references significant to its mission.

In summary, Chapter Two defined the evaluation design used in the present study of DSS, as being an illuminative case study evaluation which uses a compatibility paradigm accommodating nomothetic and anthropological data. Assessment of the effectiveness and efficiency of this institution called for evaluation to cast its gaze on the whole institution, the appraisal of its teachers and assessment of its pupils. The research design called for an approach that aims at critical ethnography. The purpose of evaluating DSS was to establish the extent to which it may be considered an efficient and effective 'new private' school, and thereby to understand the school's *raison d'être*. In order to illuminate the process and relevance of DSS, making sure also that the evaluation perspective was broader than merely that of the researcher, evaluation made use of both internal and external referents. How exactly this was to be done, and what preparations the researcher made to ensure that the internal-external evaluation could take place, was the subject of Chapter Three.

The *modus operandi* formulated for Chapter Three of this case study, repeated here for convenience, was two-pronged:

1. EVALUATION OF THE INTERNAL CONTEXT (for efficiency) -

    1. **Direct (non-participant) Observation** of the environment, premises, daily routines and general activities of the school (by the researcher in 1991).

    2. **Structured and unstructured interviews** of members of the school management board, the principal and staff of the school (by the researcher in 1991).

3. **Questionnaires** directed towards standard 7-10 pupils, and the staff (administered by the researcher 1991).

4. **A study of documentary sources** relating to DSS for the period 1987-1995.

5. **Indirect (participant) Observation** in teacher appraisal through Clinical Supervision (by research assistants and DSS teachers in 1991).

6. **Indirect (non-participant) Observation** of the classroom activities, teaching styles and methods of teachers at DSS (by research assistants in 1991), using FIAC and other structured observation.

7. **Teacher Self-evaluation** by teachers of DSS as part of the clinical supervision process.

8. **Achievement testing** of a random sample of standard 5 and 9 pupils, using a standardised HSRC test, and an HSRC test designed for the ISC (1995), and standardised within this group.

9. **A tracer study** which attempted to find past pupils of DSS with the intention of describing their further academic development (1991-1995).

2. EVALUATION OF THE EXTERNAL CONTEXT (for effectiveness) -

10. **An analysis and evaluation** of the data collected in 1-9 above, in the light of recent literature and research on issues relating to private schooling, rural and multi-cultural education, education for nationhood and ethnicity.

Internal evaluation of DSS sought to make judgement in reference to the efficiency of the school as an organisation. The level upon which the internal evaluation of DSS focused was the entire school. On the macro-level, this required whole school (including curriculum) evaluation. On the micro-level, appraisal of teaching and pupil assessment was required. By means of internal investigation, critical analysis of the formal, informal and hidden curriculum at DSS could be attempted. Chapter Three outlined the four approaches employed in the research to examine and evaluate the internal workings of DSS as an entire system: direct observation; semi-structured and unstructured interviews; questionnaires; and the study of documentary sources.

External evaluation of the school sought to make judgement in reference to the effectiveness of DSS. On the macro-level, this required evaluation of the findings of the internal investigation as they impacted on the broad South African context. Implications, for example, of the school's 'private' status and of its 'Christian' curriculum in respect of multi-culturalism, education for nationalism, and ethnicity were examined. The analysis of these dimensions paid attention to the school's spatial context in terms of its 'rural' setting.

Chapter Three developed further the centrality of the need for a critical rather than traditional

ethnographic approach. It is in this distinction that the justification for an internal-external evaluation approach in this research is constructed. Chapter Three pointed out that the assumption that the meaning of a culture is only definable within the hermeneutic of the study of itself, fails to understand the constitutive rôle played by the broader societal forces. Critical ethnography is, for this reason, sceptical of discourse where cultural meaning emerges from within an autonomous group. Critical ethnographers look for cultural meaning in the broader context of historical and material relations. Le Compte's (et al., 1992:490) characterisation of the issue as one of self-transparency was helpful: "If we construct our understanding of history without appealing to grand narratives and our understanding of culture and individuals in terms of multivocality and subject positions, we should be able to reconstitute self-transparency as self-articulation". In this view, culture comes to be understood as the actual terrain of struggle in which "the attempt at self-articulation becomes...an act of power".

In continuation with Chapter Two, Chapter Three argued that evaluation of DSS is a meaningless exercise unless the school, and the meaning of its existence expressed in its own unique culture, is contextualised in the broader South African society. By examining the particulars of DSS as a culture located in, and the product of, specific historical and material relations, this researcher hoped to be in a position to meaningfully evaluate the school with reference to the broader South African context. It was for this reason the project required evaluation sensitive to both internal and external referents. Internal referents, such as 'whole school' evaluation, teacher appraisal and pupil assessment were identified, with some attention to limitations and strategies involved in researching these domains. The chapter also gave account of the external 'instruments' used in the illuminative construction of meaning and evaluation of the social particulars at DSS. Chapter Three conceptualised the implications for curriculum researchers of the place of cultural particulars by referring to Mouffe's (1992:3 in Taylor 1993:6) view of the post-modern dilemma:

> How can the maximum of pluralism be defended - in order to respect the rights of the widest possible groups - without destroying the very framework of the political community as constituted by the institutions and practices that construe modern democracy and define our identity as citizens?

The culture-design of schooling manifested at DSS represents a particular identity that is constructing itself as it emerges from the specific contextual relations within and around the DSS. Several such contexts envelop the school. In recognition of this, Chapter Three proposed the use of three contextual identities that impact on the institutional culture evident at the school viz, the spatial, intra-relational, and inter-relational dimensions of the school's existence.

Before any conclusions of either the internal or external evaluation are proposed, it may be helpful

to draw together the emphases that have emerged from Chapters One to Three in the research orientation of this study. Chapter One attempted to identify the central myth around which the religious and social world view of the school is identified. In that chapter, key words, each carrying a nexus of meaning and having direct impact on the institution, were identified. Words such as 'Christian', 'rural', 'private', and 'multi-racial' were evident. Chapter Two attempted to formulate an appropriate evaluation design through reviewing conceptual perspectives which inform evaluation research design generally. Distinctions were made such as that between 'effectiveness' and 'efficiency'; 'evaluation', 'appraisal' and 'assessment'; 'professional' and 'professionalism'. The inadequacies of both the nomothetic and ethnographic paradigms were highlighted in favour of a 'compatibility' paradigm, recognising the inappropriateness of positivism and the incompleteness of ethnography. Critical ethnography, within the broad spectrum of illuminative social-anthropologies was identified as being useful, and particularly compatible with the democratic mode of evaluation. Chapter Three committed the research to an eclectic use of typologies characteristically used to explain organisational functions of schooling. The study also committed the research to holistic evaluation procedure, and 'whole school' evaluation which in turn required perspective on the various activity domains from which the evaluation would collect data. The activity domains of teachers, teachers and pupils (in the classroom), and of pupils were identified as needing illumination. Chapter Three defined the specific evaluation design used in the research. The critical ethnographic framework was once again appealed to as being instructive for working towards an appropriate evaluation design. That chapter further committed the research to an internal-external evaluation approach, where the schooling particulars of DSS could reasonably be held up to scrutiny by the broad, grand narratives of South African educational, social, and to a lesser extent, political debate.

8.3. RESEARCH FINDINGS

Chapter Four, concerned with internal evaluation referents, attempted to answer one question fundamental to the study -"to what extent is DSS doing things in the 'right' way?", and then raised a second: "to what extent is DSS doing the right things?". The second question sought answers in Chapters Five, Six and Seven. In attempting to answer the issue of efficiency however, Chapter four assembled data about the school in two interacting areas. First, information illuminating variables about the school over which teachers have little control -the 'givens'. For example, the declared status of the school as a private institution. Secondly, data was collected illuminating procedures identifying variables which are directly influenced by teachers - matters of policy. Here could be mentioned the school's choice of curriculum. It became apparent that some information did not fit into either category - the decision of DSS to make use of the former DET as the certification authority, is neither a matter of policy nor is it necessarily a given. Some of the information related to the school as a

whole, and some to the classes that make up the school. The chapter concerned itself with five domains that emerged as appropriate indicators likely to illuminate the nature and functioning of the school, and which afforded effective evaluation of its internal processes. These were: (1) institutional variables; (2) organisational variables; (3) teaching variables; (4) appraisal variables; and (5) interaction variables. The interaction between 'given' and 'policy' factors was of interest in each category of variable discussed.

8.3.1. Internal Referents

Institutional variables were distinguished from organisational variables in the following manner. As a private, secondary school, DSS represents a unique institution-type operating within definable parameters - it has a specific spatial context. The school is more than an institution: it functions organically as a system or as systems within a system. Part of the organisational function of this institution is that it evaluates its own teaching domain. It is through multi-dimensional interactions between teachers, managers and pupils that the organisation maintains itself and defines itself as an institution. As part of the institution's defining process, the delineation of an organisational culture, and a culture of appraisal, whereby teachers are selected to maintain the values upheld by that organisation, has occurred.

Institutional variables at DSS were examined by analysis of the educational provision, activity and influence of the school. Chapter Four makes it evident that the provision of the school's physical facilities, (classroom, dormitories, equipment) by the mission, means that the school is better off than most in the area. Research into staffing provision revealed information about the fact that generally the staff (61%) were not formally certified teachers. It was evident that the school makes a consistent effort to encourage the formalisation of their employees' qualifications through further study, and to enhance their effectiveness through inservice training. This may reflect the fact that salary position and status is not enhanced by completion of further qualifications, at DSS. Ranking within the teaching fraternity is not necessarily correlated to certification level. The desire to study for further teaching qualifications, is almost totally confined to staff members having no teaching qualification at all. The only status motivation as such is to become a qualified teacher, but this is not rewarded by any internal promotion or informal hierarchical position, as far as could be determined.

Apart from the high proportion of teachers at DSS having no formal teaching qualification, two further outstanding characteristics of this teaching body were noted. First, the ratio of black to white teachers is 1:4,5. The pupil body of DSS was 85.4% black in 1991. Roughly 81% teachers at this school are white. Clearly a large number of black pupils is being taught by a predominantly white

group of teachers. This must raise the concern, especially since, during the former dispensation, the school was registered with the DET, of whether or not the black 'experience' - black language and culture - is in practice being devalued. Secondly, in terms of cash salary, these teachers are poorly paid and are non-unionised. This may reflect in turn, an unempowered teaching body incapable of standing critically against a benevolent school or mission authority.

In the area of curriculum provision, Chapter Four examined staff opinion relative to the school's provision for specific specialised areas (remedial work etc). The study showed that teachers felt that generally the school's provision in this areas was a little more than average. In the important subject area of mathematics and physical science, for example, it was found that the school did not produce many pupils with the mathematics-physical science combination. In this fact DSS may be similar to schools in the area of its location. Further, because it offers a traditionally academic curriculum, DSS cannot be seen as making much impact on its own local community - except that it may provide a few persons with the means of escaping the poverty of their rural context. Curriculum likely to entrench values of commitment to the community development were not apparent to the researcher.

Chapter Four also revealed that teachers rated the school's guidance or pastoral system higher than the provision of its formal academic curriculum system. By this teachers expressed the opinion that DSS may lack to some extent the fullest academic curriculum, in the sense of subjects offered, but that the school is careful in its nurturing responsibilities. This may have implications for the extent to which the school either supports or rejects multi-culturalism. According to Baily (1984) religious schools wanting to make a valid contribution to schooling for a multi-cultural society, should maintain a balance between its function of 'openness' (that which prevents a child from being trapped by the limitations of the 'present and particular') and 'stability' (or the need for the present and the particular to create context and continuity for the child). The level of 'openness' - beyond the school's Christian worldview, and the educational function of DSS, is examined when the activity of both its teachers and pupils is reviewed in the following section. Its nurturing or 'stability' function is obviously very strong, but whether or not this amounts to indoctrination is an important question to be raised in this chapter.

Pupils connected to this school indicated that the institution reflected religious values akin to their own, which probably reflected the parental values under which they were brought up. This continuity or 'stability', it was seen, is achieved through several nurturing mechanisms: a spiritual mentor system, ongoing religious services, special CFT convocations, and the explicit Christian emphasis. Given the current poor state of former DET schools, the high level of cross-cultural interaction in the social milieu of the school and mission station provide these pupils with more 'openness' than they

would find were they in attendance at state schools in the region. But such 'openness', of course operates within a homogeneous (Christian) context. It comes through the inter-meeting of various races, cultures, languages, and the fact that some blending - often rare in South Africa - takes place. The present chapter will argue that, whilst the formal curriculum at DSS reflects the imbalances typical of the former dispensation, this does not necessarily mean that its curriculum will remain irrelevant in the country's new political dispensation. This chapter must also consider finally whether this institution is guilty of perpetuating an urban bias in a school which is located spatially in a rural setting.

Information concerning both pupil and teacher activity at DSS showed that as an institution, DSS presents itself as a vibrant, well organised and outward looking school. The absence of a boycott culture has reinforced the perception that pupils and teachers function in an atmosphere of support, and that mutual respect coheres administrators, pupils and teachers. Clearly this dimension of pupil-teacher relations needs to be related to the level of 'openness' the school supports. Whether the school's history of racial harmony is indicative of oppressiveness or 'openness' on the part of authorities at the school is another consideration to be raised in the present chapter. This question also relates to whether or not the school's broad curriculum and pupil/teacher activity domains provide an appropriate experience of learning. The absence of a boycott culture in the pre-election era at DSS is not necessarily an indication that all is well.

Both Chapter One and Four clearly indicated that the influence of the school largely centres around the fact that it is a denominational school. The important aspect of this is that the school tries to accommodate the needs of denominational adherents of all races and social backgrounds, but in doing so, caters for a select and ideologically homogenous group. Because the selection process for the school centres around Christian values, no attempt is made to teach alternative religious values other than from a Christian apologetic standpoint. The central evaluative concern about this again centres around relevance and appropriateness. The question of private schools to national relevancy, in turn, raises the issue of the impact schooling such as found at DSS is likely to have on education for nation-building in post-apartheid South Africa. This is essentially a qualitative consideration since it is clear that there can be little impact quantitatively that one school of this type can make within a nation. Is the fact that a predominantly black private school electing to accommodate other race groups in its mission school in the New South Africa, a gesture of 'openness' or a ploy to protect white privilege? Chapter One makes the point that this accommodation is mission-based education, in the Christian tradition. That chapter identified the 1966 revival at Mapamulu as the main spiritual impetus of KwaSizabantu Mission. The school is an expression of its religious heritage. The values of the mission are therefore the values of the school. However, Chapter One also endeavours to record that

the mission's educational initiative emerged more than two decades after its beginning as a 'revival' denomination - when it was well established that apartheid education was crumbling. Is this then an example of progressive non-racist education or a survivalist colony of white domination?

It is easily, and yet incorrectly assumed that the adoption of a formal curriculum controlled by the former DET was rooted in the compatibility between the CNE principles of DET curriculum and the Christian world view of the mission. The impression is that DSS provides schooling with a politically conservative agenda. The assumption is then that this school is in sympathy with the segregationist policies that under-pinned CNE. The perception is enhanced by the fact that the majority of its teachers are white, Afrikaans speaking South Africans. In reality, the decision to register with the DET was pragmatically based. As it evolved, the school wished to cater for a multi-racial pupil body. Registration with the white education sector therefore was not an option open in apartheid South Africa. The school was left with little option but to register with the DET. In terms of the formal curriculum it could therefore offer, the school was cast in the concrete of "Bantu education" structures.

The question of the relevance of formal schooling of the type followed at this institution (with its heavily religious ideological agenda) in the New South Africa, has to do with the informal, hidden, and also the formal curriculum operating at DSS. It is in examining the particular organisational variables (evident in the informal and hidden curriculum) at DSS that the question of relevancy posed in Chapter Four, comes more clearly into focus. *Organisational variables* and efficiency at DSS were examined in respect to four levels of performance: (1) cost efficiency; (2) academic efficiency; (3) beneficiary efficiency; and (4) participatory efficiency. Data collected concerning these variables assisted in understanding the *preservation*, *maintenance* and *propagation* of this institution. The specific intention of this study had been identified as the need to investigate: (1) the school's concern to preserve (or perpetuate) a specific religious and social perspective; (2) the distinctive structures and processes within the school evidenced in its sub-systems, informal net-works and resources as an indicator of its shared values; and (3) the contingent factors impinging on the management of this school.

Analysis of DSS as a cost efficient organisation was difficult because of not having direct access to detailed resource and expenditure analysis. Indications are, however, that the DSS administrators are putting increasingly more into pupil subsidies, whilst pupil payments have increased by as little as 18% between 1991 and 1993. This is indicative of a decreasing ability on the part of parents of pupils to meet pupils fees, and probably reflects the generally depressed economic position of the rural poor in Natal. Related to this, the study revealed that a high proportion of pupils' fathers were deceased

(26%), and that generally parents of pupils at the school were unlikely to be contributing greatly to schooling costs for their children. The school was found to be making a substantial contribution to the cost of tuition and board. Chapter One made reference to an indication of the size of the mission's monthly operating expenses in 1991. The operating budget of the mission is considerable and the organisation is well resourced by its supporters. Apart from the 15% DET subsidy, funds come from parents and from the mission itself. The fact that the school is relatively independent in its funding makes possible the private nature of the agenda of its activities. Chapter Five, examining the school in its rural context, raised the question of the problems of control through benevolence (Nasson 1984). As pointed out in Chapter One, it is a principle of the mission not to make appeals for money, (but in the case of the school appeals have been made for financial assistance both locally and abroad). Considerable assistance is given to the pupils from very poor families wishing to send their children to DSS. Chapter Four therefore makes the point that if DSS tuition fees remain low (R500/annum board and lodging) and the school is providing a further R7000/annum (1991), then schooling at DSS is not cheap, even though considerably cheaper than the traditional private schools. Given that the mission invests so highly in the education it offer to individuals, it is obvious that it retains the essential control over its pupils.

The usual means of measuring a school's academic efficiency in South Africa is based on examination performance. Much has been made of the Standard 10 examination as a school effectiveness indicator. The fact that South African universities are developing their own performance indicator tests, however, indicates the low estimation with which some universities are viewing matriculation results as indicators capable of predicting a candidate's success at university. In the case of DSS, examination papers have been marked by the DET. Between 1988 and 1994, DSS consistently obtained 100% pass rates at a time when the national DET average for black matriculants plummeted to between 38 and 42% (1991). This is probably directly related to the small class sizes maintained by the school. The school's results are of some interest given that its admissions policy is based on denominational affiliation rather than academic performance. No selection on the basis of academic merit was evident to the researcher.

Attempts to evaluate this school's performance academically obviously cannot rest on the fact that it has performed well in DET Standard 10 examinations, however. The very nature of DET examinations, some would argue, is by design inferior to other examining bodies in the country. Section four of Chapter Four reported attempts to identify some sort of reference point by which the school's performance in DET examinations could be related to pupil performance levels of similar age and standard across other education departments within the country. The limitations of such standardisation, based as it was on the racially divided context of pupils performing under different

educational authorities in the previous educational dispensation, were acknowledged. Making use of 'Initial Evaluation' and 'Placement Tests' developed by the HSRC, pupils in standards 5 and 9 were sampled. This investigation indicated that generally, DSS pupils did not rank particularly high in comparison with other pupils from which the norms for these tests had been established. In the case of English as a second language, testing revealed that 60% of standard 5 DSS pupils performed within the average or above average range. This was a better performance than that of the standard 9 class, where 89% scored in the 'poor' to 'low average' range. Standard 5 pupils also performed poorly in Afrikaans, with 74% falling in the first and second stanines which in the norm group are considered poor or very poor. Standard 9 testing in ESL also reflected poorly on pupil performance. Only in the case of Standard 10 mathematics was there an indication that pupils at DSS were performing well in comparison with the norm group. As much as 57% of pupils rated as high or above average, and of the remainder only 1 pupil (7.1%) scored in the below average range and 42% were within the top two stanines. This may be related to the small class sizes in this standard.

Chapter Four also pointed out that academic performance is influenced by pupil age relative to class level. The school is exposed to the usual problem in what was formerly the 'black' South African education system, of vast age differences between pupils in the same standards. Several pupils at DSS have a personal history of having to repeat standards several times, although this occurred before their admission to DSS. There was no indication that this school had kept pupils back unnecessarily in an attempt to boost results at some future date. Whilst only three pupils to date in the sample group were found to have repeated standard 10 at this school, it is evident that promotion of pupils into higher standards is not automatic. An important factor in this achievement is that classes are smaller than would be found in most state schools, and the teacher pupil ratio less than in state schools. Probably another contributing factor to the school's academic success relates to the consistent way in which achievement prizes are awarded annually. If one considers that DSS is consistently producing a 100% pass rate and yet many of its pupils have had to repeat standards at some stage in their schooling careers, (usually before coming to DSS), a claim that this is an academically effective institution is valid, but must be offset by the fact that in this respect such results are not cost efficient. Indications are, therefore that DSS is an academically effective school - within the confines of the academic nature of its curriculum - but this does not mean that this is achieved in a cost efficient way.

Perhaps another contributing factor to the academic efficiency at DSS can be related to the absence of a boycott culture which has wreaked havoc with respect to matric performance, in many black institutions of the old order. As a boarding institution, and because of a hierarchical and an authoritarian approach to leadership, a culture of pupil democracy has not been allowed to disrupt the agenda of the school's authorities. There are no indications, however, that any demonstrations of

pupils' power have been disallowed or crushed by school authorities. The absence of a boycott culture is an obvious factor contributing to whatever level of academic efficiency is evident at the school. But the extent to which this is achieved at the expense of academic effectiveness, however, is an important question. Lack of 'openness' at this point may be an educationally expensive approach to learning, whatever benefits there may be in not participating in the broad democratic culture that pupils in other DET schools have insisted on. The prefect system was yet another means identified in Chapter Four, of assisting teachers and administrators in efficiently running the school. The prefect system seems to be accepted by both pupils and teachers as unproblematic, although the chapter cited incidents that indicate there is room for pupils to approach teachers concerning matters important to them.

One important innovation at DSS, relevant to the issue of control and democratic participation, may be evident in the preschool 'English class'. Instituted in an attempt to give pupils entering Class 1 some background in English, the practice is, of course, controversial since early education in the mother tongue is considered to be preferable by many. It could be argued that linguistic imperialism predisposes these children to a Western orientated value and education system, that depreciates their African heritage. The issue of control and student participation in school governance at DSS, then, will be returned to and examined later in the present chapter.

As mentioned above, in the area of beneficiary effectiveness, DSS is exposed to the problem of large-age group ranges, and a study of this phenomenon recorded in Chapter Four, revealed that there was not an abnormal turnover in terms of pupils coming to and going from the school. The sample group indicated that pupils came to this school and stayed, few rarely moving on.

Participatory effectiveness was illuminated essentially by examining staff attitudes to the means by which the school assisted in teacher development. An important limitation of the study was the fact that neither pupils nor parents were canvassed concerning either their actual participation in, or their desire (or lack of it), to have a say in the running of the school. Generally teachers felt they were included in the running and policy making decisions of the school. Good relations seem to exist between teachers and prefects. The fact that the school has received an estimated cash value donation from parents, (in terms of 3 classrooms being built) to the extent of about R80 000 during its existence, is an indication of the fact that the school is well supported by parents of pupils.

In summary, DSS aims to preserve and perpetuate a specific social and religious perspective, and indications are that it is successful in doing this. No attempt was made to establish what specific ideological content is imbibed by pupils from the school, and what lasting impact this has on their

lives. It is clear, however, that Chapter Four began to illuminate what in the later part of the study is explicit, namely the highly developed and efficient support system of pupils and teachers at the school. Again the question arises as to the political correctness of this style of schooling in the new South African context.

Section 4.4. of Chapter Four began investigating three aspects of DSS as an organisation. The study was grouped around the ideas of *preservation, maintenance* and *propagation*. The aim of the investigation was to understand how DSS as an organisation preserves, maintains and propagates itself. In more general terms, the special interest was to determine the level of organisational efficiency at DSS. Section 4.3. of this chapter dealt with institutional variables, (and sought to define what type of institution DSS is). It was found to be a mission school, which, because of its Christian worldview, is caught (and sometimes directly - but wrongly associated with the segregationist values of DET education) in a formal curriculum mould coming from the influence of 'Bantu' education's legacy. Section 4.4. dealt with organisational variables or how this organisation runs itself. This section indicated that DSS perpetuates the academic values of the DET effectively, but not necessarily efficiently. The school may be efficient in providing an education for its denomination's children, but at an enormously subsidised rate. The institution is supported by the mission organisation it serves, and schooling at DSS is expensive both to the organisation and in the level of commitment demanded of those who serve the school. Teacher salaries are low, as are pupil fees. A small number of the student body are consistently successful in writing the externally marked Standard 10 examinations - all who write pass.

It is necessary to repeat the findings of section 4.1. of Chapter Four that because of the entirely integrated nature of the school and mission station, it is impossible to determine the exact running costs of the school. What is apparent is that the school is giving a sizable number of children an educational opportunity they may never otherwise have had. The experience of these pupils comes at great cost, and it could be argued that a certain type of elitism is evident in this fact. The fact that there is no abnormally high drop-out or failure rate indicates that pupils are progressing through the school adequately. The school is serving adherents of a denomination. It does not promote itself within the immediate community in which the mission station is located for the purposes of recruitment however, nor does it seek to impact upon or change its immediate setting. This is problematic. The influence of the school in terms of personal impact or impact on the community has not formed part of this investigation, but indications are that its impact is reserved primarily for those identifying with its sectarian values. The school does, however, have a good working relationship with parents who contribute towards the provision of school equipment and buildings. Evidence suggests that parents play an active rôle in contributing to the funding of the school.

Section 4.5. of Chapter Four illuminating *teaching variables* and the contribution of teaching to DSS, and its quality, was essentially an evaluation of DSS teachers as revealed in the teaching process through classroom observations. Use of the Clinical Supervision model attempted to stimulate a collegial approach to evaluation, and this was enhanced by the use of a self-evaluative schedule, completed by teachers before discussion at the post-observation conference, which took place after the observation itself. A rather simplistic rating-scale was used, but items of the lesson observation corresponded to some items on the self-evaluation schedule. Results showed that in these items, teachers' ratings of their own lessons were below those of evaluators, except in one category. Overall ratings by observer evaluators indicated that lessons conducted at this school were slightly above the 'satisfactory' range (3.33) in the minds of evaluators.

Generally observers assisting in classroom research at DSS felt that the teaching process at this school was assisted by the small classes, the obvious good rapport and positive climate enthusing both pupils and teachers, and generally sound management of information and lesson content. Preparation, lesson sequencing and variety was good. In a minority of cases there was need for greater variety, or greater practicality in approach. Research assistants reported that there was an open, happy, relaxed warm teaching atmosphere in the school for the duration of the assessment. While some teachers assessed their own management skills as being in need of improvement, observers felt these skills were good. A fairly high degree of the lecturing or telling method was noted, but effective use of group work was also reported. On occasion, evaluators felt lessons needed more visual impact or that more questioning was warranted. The quality of questioning noted by evaluators was that teachers needed to make use of more high-order questions. Generally lessons were well related to previous lessons or bore sound relation to the syllabus. Use of testing procedure throughout lessons was often in evidence, and lessons were relevant or life-related. The overall impression created was that teachers were enthusiastic, pupils receptive, but that teaching methods at DSS were not remarkable in any way.

Section 4.6. of Chapter Four dealt with *appraisal variables* and internal teacher-assessment structures at DSS. This was not intended to be an explicit self-evaluation exercise conducted by the actors at the school. The researcher interviewed several teachers, administrators and support participants, with the intention of understanding their perceptions of effective teaching, teachers and schooling. The study described the perceptions of some of the stake-holders at DSS concerning education, teacher training and qualification, teacher development, and teachers - with respect to their training, qualifications, development, interaction and colleagueship. Generally speaking what was remarkable in this study was the benefits that interviewees felt were obviously derived from teachers "living, working and praying" together. The informal support system provides support for teachers in their personal capacities. Teachers presented themselves in their own judgement as happy, fulfilled and stretched

to their capacity. They were eager to be seen in this way. Although poorly paid by DET standards, attempts to draw teachers into the inadequacies of this failed. Apparently rewards are more attractive in other aspects of this experience. The impression created by Chapter Four was that teachers are highly motivated at DSS and are united by a common goal that is linked to an understanding of their individual spiritual mission in life. The fact that this school is situated in a vibrant community life means that a highly developed but informal support net-work exists for the support of teachers (personally), the teaching process, and the development of the school. Open channels of communication up and down the hierarchy of school board, Principal, Vice Principal, experienced and novice teachers and pupils means that this is a strong organisation that is effectively catering for both the needs of its individual members, and the community as a whole. Leadership qualities evident in those having responsibility indicate strong and decisive management of all participants. Apparently a genuine lack of internecine competitiveness between teachers has developed because of the strongly developed sense of unity, and because of the lack of status recognition based on qualification, remuneration or status. Spirituality or expertise defined in terms of ability to produce good results is more likely to represent highly esteemed values enshrined in the concept of what makes an effective teacher. Their goal as a teaching body is professionalism not professionality.

Section 4.7. of Chapter Four dealt with the quality of *interaction variables* and trends of verbal interaction in DSS classrooms. This study examined FIAC proportional distribution in subject group areas, within the DSS classroom. Added dimension to this study was provided by subject comparisons with both of the institutions used in training the research assistants for using FIAC. In language teaching Model C reflected a high proportion of pupil talk (53.6%) and the least amount of silence or confusion (12.3%) portraying something of the ideal (first) language teaching scenario. Domino Servite School indicated that as a group, roughly half of lessons were teacher talk, and a quarter pupil talk and the final quarter silence or confusion. This distribution probably represents a significantly high proportion of pupil talk for a predominantly second language situation. The tertiary institution differed from this, indicating that lessons (lectures) were comparatively far more teacher talk, and less pupil talk than the other situations. Final comparisons of FIAC proportions per category indicated that sciences and mathematics used category 5 (lecture) the least (24.7%), gave more directions (category 6) but experienced less pupil talk (in both categories 8 and 9) than the other subject groups. As indicated above, DSS's 25% pupil talk in languages is significantly high for an ESL situation.

The fact that there was more pupil talk for about half of the time in language lessons at DSS may be because of the generally relaxed atmosphere cultivated by this school and language teachers in particular. The fact that DSS has fewer pupils in classes may also contribute to this. Verbal interaction in the DSS classroom reveals that in the area of mathematics, DSS teachers are less inclined to

lecture. They give more instructions than their counterparts either at DSS or at the other institutions to which this school was compared. Apart from these two aspects, spoken interaction at DSS does not reveal any pattern differing from those in the other institutions.

In conclusion, Chapter Four attempted to illuminate five domains that serve as indicators capable of giving a fair degree of illumination to the nature and functioning of DSS. The intention was to examine internal factors which contribute to the school's organisational efficiency or otherwise. *Institutional variables* considered the provision, activity and influence of schooling at DSS, with the intention of defining the specific institution-type operating in this instance. *Organisational variables* were examined with reference to the principles of preservation, maintenance and propagation evident in the organisations efficiency strategies. Four areas were examined in attempting to illuminate the way in which this institution organises itself: (1) cost efficiency; (2) academic efficiency; (3) beneficiary efficiency; and (4) participatory efficiency. *Teaching variables*, examined through classroom research and CS procedures, attempted to illuminate the quality of teaching at DSS, and the ways in which this contributed to organisational efficiency at the school. *Appraisal variables* sought to expose perceptions about teaching, teacher-training and appraisal from the perspective of several rôle players in the institution. *Interaction variables* took note of interaction on three levels: inter-racial or cultural interaction; interaction between pupils and teaching media (aids); and verbal interaction between teachers and pupils. The chapter concentrated on the internal workings of DSS. Given that the institution declares itself private, the school has located itself, largely through forces beyond its control during the apartheid era, within a questionable curriculum tradition: that of the former Department of Education and Training. The school follows a traditional formal curriculum which is supported by a well resourced informal curriculum with direct connections to missionary ideology. Questions concerning the illumination of the school's 'hidden' curriculum, were sought with reference to the external evaluation referents discussed in the next section.

8.3.2. External Referents

Chapter Three identified the need to examine DSS not only in terms of internal referents, but also according to external referents which would reasonably position the institution, its culture and practices, in the location that contributed to the particularism of its formation. It identified the spatial context of DSS as having to do with the extent to which - and indeed whether or not - DSS is a rural school on the rural, peri-urban, urban and metropolitan spectrum. It asked how far, if at all, DSS reflects the educational and development needs of a rural community? Does it serve the white farming or missionary community rather than the rural community? These questions sought answers in Chapter Five . The intra-relational context of DSS, according to Chapter Three, reflects on the quality of

internal relations between people participating in the DSS experience - pupils, teachers, workers and administrators; the relationship between school and mission. A study of intra-relational forces at DSS was concerned with the power relations of race, gender and creed. It sought, in Chapter Six, to explore the position of individuals in relation to the entire institution. The spectrum considered the nature of relations at DSS in respect of assimilationism, amalgamation and pluralism. Manifestations of specific intra-relations were examined via the concepts of multi-racialism and multi-culturalism. The Inter-relational context identified by Chapter Three, and explored in Chapter Seven, concerned itself with the position of DSS within the broader South African community. Here the school's status as a 'private' institution on the state, state-aided, semi-private and private spectrum was at issue. Chapter Seven also asked what the significance is of this stance, in terms of nation-building and curriculum? A brief review of discussion of these contexts is presented, together with a summary of the findings that emerge out of each contextual perspective.

Examination of DSS in terms of its *spatial context* examined the essential power relations between the school (in its missionary context), its immediate surrounds, and the state, past and present. Implicit in this examination was an attempt to place DSS in the context of development or underdevelopment theory. The study had implications for curriculum evaluation, as it examined the links between development and education. The ideological presuppositions of formal education as a panacea for educational reform and development were examined. This aspect of the external evaluation of DSS paid attention to national and international studies of development, rural education, alternative education, and educational policy. Attention was given to the implications for rural education as implied in early documentary proposals such as the ERS and NEPI documents, which predated the White Paper (Department of Education:1994). The aim of this part of the external evaluation of DSS was to indicate how far the particular curriculum construction available at this school, has relevance both for its immediate spatial context, and in terms of educational alternatives outlined in the available South African literature.

Fundamental to the external evaluation of DSS in terms of *intra-relational* dynamics, is the issue of commonality and diversity. How the curriculum has responded to the diverse needs at this school, if indeed there has been any adaptation, is a good indicator of the ideological position pursued by the institution. A correct analysis of power relations within DSS will be indicative of the level at which the school's curriculum is preparing its pupils for participation in the broader South African decision-making community. Equal rights participation and the right to be different are two dimensions of equality and democracy that should be evident in a relevant South African curriculum. Given the fact that apartheid was an extreme form of multi-culturalism, the tendency to perpetuate and protect ethnic identity for the purpose of discrimination becomes an essential criterion for judging curriculum on

the diversity/commonality spectrum. Apartheid education emphasised diversity at the expense of commonality, and succeeded by this means of denying people the basic right of citizenship.

Literature scrutinised for the purpose of this component of the external evaluation of DSS included that which critiques multi-racial and multi-cultural education. Desegregation as an option posed by the ERS helped to contextualise the response of DSS to curriculum change in the emerging, transitional South Africa. Education for nationalism and the curriculum option evincing non-racialism, non-sexism, eduction in a unitary democratic system and which is careful to redress historical imbalances, was discussed against specific manifestations of the DSS curriculum. Domino Servite School has positioned itself as a 'private' school. The implications of this fact, in terms of curriculum development, the issue of accountability, use of resources and relationship with the broader South African community was investigated in the component of the external evaluation dealing with the school's *inter-relational context*. Literature examined in respect of these concerns related to the private schools' debate, education for nationhood and the question and place of ethnicity in South Africa.

The spatial, intra-relational and inter-relational dimensions of the external evaluation of DSS were presented as a means of providing the scope with which to offer a critique of the school within its broad national context. Such a critique, paying attention to international and South African dialogue is of necessity cognizant with the findings of the internal component of the evaluation of DSS.

In Chapter Five, external referents were examined in an attempt to understand and evaluate the formal curriculum evident at DSS, relative to its spatial context. The intention in Chapters Five, Six and Seven, was to explore factors external to the school which impinge on effectiveness variables operating in relation to this institution. This was attempted by placing DSS in the broader South African and global perspective, which in turn required a review and critique of relevant literature representative of both the local and international domains. In essence, the issue being dealt with in chapters, Six and Seven was "to what extent is DSS doing the right things?" One further dimension central to the external evaluation of DSS worth mentioning, related to the formal, informal and hidden curriculum of the school. Each of the chapters mentioned tried to uncover the ideological issues relevant to a study of the school's curriculum. In Chapter Five, the emphasis was on the implications of the formal curriculum mode the school has adopted. Specifically, the chapter concerns itself with whether DSS is a rural school or not. Chapter Six examines the informal curriculum by examining the nature of the school's intra-relations. Chapter Seven tried to define the hidden curriculum evident in the school's self-declared private status. Three 'generic' questions form the basis of Chapters Five, Six and Seven.

Chapter Five set out to answer a basic question - is DSS a 'rural' school? If so, is the school's rurality merely a reflection of its geophysical context, or do socio-economic factors surrounding the school impinge on its formal, informal and hidden curriculum? Whilst the school may be located in a rural area, is it in fact a rural school in terms of its clientele? Does the curriculum at DSS value, devalue or is it irrelevant to the spatial context of its physical location? What implications does funding have on the power relations and differentials evident both within the school and between the school and the broader community? Attempting to answer such questions required an examination of the broad spatial context of DSS. This in turn required an attempt to define the social, economic and political context which has shaped, or from which the school has designed its *raison d'être.*

After distinguishing between terms such as 'rural', 'homeland' and the 'self-governing states', in respect of South African education, Chapter Five reviewed the historical process which has given rise to the modern formal education sector. Pre-colonial, colonial and missionary education was discussed with special reference to the province of Natal. The rise of the modern formal sector of the economy and its counterpart, the formal education sector, was therefore highlighted. The rôle of South African farm and rural schools in the former self-governing and homeland states during the apartheid era was also examined. This gave dimension to the emerging trends informing the debate around rural and life-long education being discussed in ongoing RDP strategy. Specifically the issue of control was brought into focus. The chapter took note of rapid urbanisation trends, with special reference to Natal and the DFR. It was established that despite rapid urbanisation in South Africa, a significant rural population, likely to remain marginalised, will continue to be a part of this country's demographic profile. This, together with a study of rural poverty - again with special reference to Natal - served to underscore the inadequacy of both the formal economic and formal schooling sector as agents likely to facilitate rural development. Macro-economic theories were examined with the intention of clarifying the link between education and development. That study highlighted the controversial rôle of 'aid' agencies - with reference to the formal education sector and the African continent in particular. The need to harmonise formal and informal education became apparent through an examination of the FEP movement that has emerged out of the Botswana Brigades experience.

Chapter Five illuminated the fact that South Africa faces a unique challenge now that a government of national unity is in place. The opportunity exists for the country to dismantle apartheid structures and policies that have kept rural communities bound to a hopeless cycle of poverty. A major test for the new democracy, it was said, will be whether or not provision for appropriate rural education is brought into line with the local and national political aspirations of the new dispensation. The formal education sector was seen to have failed, on the strength of its own merits alone, to meet the needs of the masses, and of the country generally. The study indicated the need for rural education

development policies treading between the extreme of either adapting people to poverty, thereby alienating them from the possibility of escape, or of making education irrelevant to the immediate context in which people find themselves. On the macro-level, the study has also indicated that development of rural people, more than requiring their support, necessitates transformation of the social, political and economic vestiges of apartheid colonialism. On the micro-level, the study implies that part of the transformation process requires that a critical view of the plight of the rural poor is developed. But that the responsibility of transformation can never be left to communities themselves, is clear in all that Chapter Five dealt with. Structural transformation alone, it concluded, will assist in appropriate national transformation of apartheid vestiges.

Where then, does DSS stand in terms of the nature of its formal curriculum? Is it a rural school? Clearly, this school, following the DET curriculum as closely as it does, is predisposed to an urban bias. The rurality of its existence relates first to its physical location, in the Natal midlands, and secondly to the rural background from which it draws its pupil clientele. Its pupil clientele seek an academic education that will enhance their chances of formal sector employment, or opportunity for further study in the traditional South African university, or tertiary training context.

The urban bias of the formal curriculum, Chapter Five indicates, has strong links with the perspective of modernisation theory. The major criticism against educational views of modernisation theorists has been that education cannot be isolated from its wider context and that educational intervention must be accompanied by accommodation in the broader (and the nearer) socio-economic structure. Education cannot be treated as an ideologically free process which will lead necessarily to solving vital questions of equity. In questioning the optimism of modernisation theorists, critics react to the assumption that developing economies recapitulate the developmental stages of developed economies irrespective of particular social, political and economic histories. Third World countries, they argue, cannot be treated as infantile nor 'developed' countries as models. Critics react to the notion that only developed countries could assist the undeveloped. Chapter Five cited De Clercq (1986:8) who pointed out the dubious corollary of this approach of Third World education systems being modelled on those of the First World, and secondary and tertiary education systems having "the content, nature and structure ... directly borrowed from more developed countries". The tragedy has been that many Third World countries over-developed their educational sector producing a metropolitan-centred graduate completely incapable of being absorbed into the small local economies, and much less rural economies. *It is in this sense that DSS is in danger of replicating and propagating an elitist education system that fails to address the need for economic development of the rural context in which it is located.* It is precisely this danger that Chapter Five identified in the work of Dore (1976), who warned that the consequences of twentieth century expansionist, 'formal-sector', educational

imperialism was the invasion of modernity leading to a system of certification ritualisation rather than to genuine education.

Domino Servite School has opted for a formal curriculum that has little relevance to, nor potential for, the transformational needs of either rural Natal or South Africa in general. It shares, in other words, a curriculum orientation in common with the majority of schools in the formal sector in South Africa, likely to exacerbate the problems of unemployment, qualification inflation and limited access to employment in the formal sector. Even if, as tracer studies may indicate, the school has made moderate progress in ensuring graduates a place in the formal sector, the institution cannot be exonerated from its wider responsibility to the immediate community of which it is a part. No matter how effectively, nor how efficiently the school teaches its formal curriculum, the question of whether the school offers an effective curriculum given the state of the region and country as a whole, remains. Apart from the question of the quality of provision and delivery of schooling at DSS, there is the much more important question of the appropriateness of its present formal curriculum. This does not mean, however, that the school cannot potentially play a qualitatively contributory rôle in education for development in South Africa, and the school's immediate rural context. This will depend very much on two things. First, the extent to which it is able to reshape formal, metro-centric curriculum orientation, and secondly, whether or not it avoids educational practice that radicalises ethnic particularisms, in favour of liberating cultural and ethnic particularisms to share in a common nationhood. This latter issue was taken up in Chapter Six.

Evaluation of DSS in respect of its intra-relational dynamics - the subject of Chapter Six of the external evaluation - concerned itself with the issue of commonality and diversity. How has DSS curriculum responded to the diverse needs of the school's multi-racial clientele in respect of commonality and diversity? Is the curriculum striving for assimilation, amalgamation or 'openness' between stake-holders participating in the DSS experience? What is the rôle of language and ethnicity in the school? Where does the school fit in the multi-racial/multi-cultural/open society spectrum? What impact is the curriculum offered at DSS likely to have on the process of nation-building - surely a central tenet of the current South African educative process? How far does the DSS curriculum either entrench or dilute ethnic, cultural or ideological value systems incapable of enshrining equity in democratic South Africa?

Historically, South African education has been organised on racial criteria that have been rationalised as culturally based. Apartheid education succeeded in entrenching 'ethnic' difference for the purpose of perpetuating white-dominated, hegemonical control. Apartheid education also perpetuated a fragmented society. The result of this has been the reinforcement of cultural polarity of numerous

types - racial, ethnic, political and religious. The task of nation-building requires that the divisive function of education is now reversed, so that cohesiveness, of a unitary nature, is encouraged. The challenge facing educational practice and theory in South Africa, is to plan a policy trajectory cognisant of the society's right to diversity without jeopardising the nation's need for commonality.

Evaluation of a system or institution in terms of its relevance to that process, required attention to be paid to any curriculum commitment which claims to route itself away from apartheid education for domination. Evaluation of DSS therefore, demanded scrutiny of the institution's formal and informal curriculum processes, likely either to entrench or dilute ethnic, cultural or ideological value systems incapable of enshrining equity in a democratic South Africa. Chapters Six and Seven presented the intra-relational and inter-relational contexts of DSS, respectively.

Chapter Six explored the issue of diversity/commonality as it impacts on theories of schooling practice. Specifically, the chapter aimed, by reviewing local and international literature on the subject, to provide adequate theoretical insight from which the particular social view projected by DSS, could be identified. That chapter described various attempts to understand what education in South Africa, for a plural context, does in fact mean. This is an important issue because DSS practices education in a multi-racial context. What effect, it may well be asked, does schooling at this institution have on race and cultural groups represented at the school. What is the dominant culture into which the informal curriculum assimilates pupils? What are the ideological implications of its 'Christian' ideology? More importantly, how does the informal curriculum impact on pupil achievement?

More than concerning itself with seeking to understand what education for a plural society entails, Chapter Six drew a basic distinction between education *for, in* and *through* multi-culturalism. This has been attempted by examining the educational implications of social diversity and commonality. Specifically, the broad educational perspectives of consensus, conflict and resistance theory in education were appealed to for the purpose of understanding the schooling practice evident at DSS. Multi-cultural education was then examined as an important pluralist approach for improving school performance of minority culture groups. Issues arising out of multi-cultural education in Britain were also briefly examined. Having identified the difference between multi-cultural education and 'critical' or 'emancipatory' multi-cultural education, Chapter Six then identified various South African responses to the issue of cultural diversity and differential educational achievement. Christian National Education (1949) was seen, at its inception, as an example of a popularist, resistance movement that matured into the oppressive ideological vehicle of apartheid education. The De Lange Commission (HSRC:1981) was seen as an initiative appealing to the Liberal movement. More conservative attempts, such as the ideas of Dostel (1989) also concerned themselves with this problem. The rise

of the People's Education Movement and the more traditional forms of alternative education have all been concerted efforts to try and change the discrepancies of South African education. Out of the study emerged the need to clarify the nature of the relationship between the state and schooling, and it is that concern that was taken further in Chapter Seven.

What then, is the particular social view reflected by DSS? Is it concerned with assimilation, integration or does it espouse pluralism as the basic interpretation of social diversity? This question is important in respect of the institution's position in terms of the society from which it draws its clientele, and to which it will return the products of its educative initiative. Is schooling practice at DSS to be seen as an essentially conservative, consensus-preserving, initiation into the dominant European or at least Western notions of knowledge? Is the school a modern, and particularly robust manifestation of neo-colonialism - a wolf dressed in lamb's clothing? Does it perhaps inadvertently undermine Zulu culture? Does it radicalise Zulu ethnic identity? Does it in fact devalue, or value black consciousness? Does it perpetuate or terminate the ideals of non-racism? What does the school teach about gender? Could the institution represent a group resistance against secularism claiming ideological neutrality? Does it knowingly, or unknowingly, perpetuate schooling for unemployment? What rôle does the individual play at the school?

The short answer to this question is that *DSS is concerned with assimilation of pupils from similar religious - but otherwise diverse cultural backgrounds, into the mono-cultural Christian ethos it espouses. The school aims to preserve and reinforce the Christian background of its pupil clientele. Essential to this effort is the school's concern to preserve the homogeneity of its religious value system. As such the school seems to tend in the direction of modified cultural pluralism, maintaining that the Christian values of the group in total are primary and that any particular distinctive group associations (based on linguistic, cultural or ethnic identity), within the group are subordinate to this central belief system.*

Chapter Four provided insight into the type of perception teachers and mission workers have of the social community of which DSS is part. Asked about the cultural differences that influence the teaching of children in a multi-racial environment, a school board member (and missionary) said: "A Zulu child is different from a white, English, German, Afrikaans or whatever nation...and we teach our teachers...I don't think its a problem to teach a Zulu child at all. If you're a Christian and you know what the different cultures are, it shouldn't be a problem at all". Others spoke of cultural distinctiveness and differences reflected in the school's pupil population and the impact this has had on the school. Clearly in no sense is the learning milieu at DSS one in which there are no cultural conflicts. This leaves untouched vast areas of cultural expression each group brings to DSS,

untouched. Teachers, pupils and mission workers indicated that they strive to understand one another according to the context of their Christian beliefs.

Chapter Six also indicated that assimilationism, (and its derivative) amalgamationism, and integrationism floundered as early Western strategies addressing educational inequality, because of its overt ethnocencentricism - which was covert in the case of integrationism. Equal opportunity meant equal opportunity for those whose ideas and values conformed to dominant (Anglo-Saxon Western middle-class) values. The chapter pointed out that many would argue that the promotion of cultural pluralism, has been more resistant. Modified cultural pluralism, Chapter Six identified, allows for a greater degree of interaction between social groups, than for example, classical pluralism does. Its central tenet is that cultural democracy and the right to maintain group association distinctiveness is acceptable only as far as this does not conflict with the values of the whole nation. Its main aim is the creation of equal opportunities for all members of the society. Multi-cultural education is the educational policy adopted in this model, and curriculum, school syllabuses and methods reflect the diversity of cultural practices and identities.

Multi-culturalism, one of the strategic expressions of a pluralist concept of society, was therefore examined in detail in Chapter Six, and issues surrounding the multi-cultural debate were used to establish an appropriate theoretical background, from which to reflect on the particular social perspective manifested at DSS, and evident in the informal curriculum at the school. The chapter quoted Banks (in Banks and McGee Banks 1989:19-20) who attempted to define the major goals of multi-cultural education as being to "transform the school so that the male and female students, exceptional students, as well as students from diverse cultural, social-class, racial and ethnic groups will experience an *equal opportunity* to learn in school (italics mine)". Whilst these are ideas that would most probably find support among teachers at DSS, there is a fundamental problem in assuming that the nature of the social world view held at the school is multi-cultural or even plural. The Christian ethos of the school, the fact that pupils need to proceed to the mission school with some link to the mission station and its values, either in terms of parental association with the mission or by virtue of an individual's Christian stand, all indicate a strongly assimilationist stand. The basic assumption underpinning the social perspective, in terms of religious values operating at this school is, therefore, mono-culturalism rather than multi-culturalism. It is clearly not the intention of those responsible for the mission that the school encourage diversity of religious viewpoint - a fundamental tenet of multi-culturalism. This does not mean that the school does not advocate religious tolerance, but, as conclusions reached from Chapter Seven will show, the mission and therefore the school fundamentally reject the idea of religious plurality if this equalises the ontic nature of these

viewpoints, in any sense other than their equality in terms of human rights.[1] *From this perspective it is apparent that the plural values underlying multi-cultural education are not central to the educational practice of DSS.*

What implications does the school's particular social perspective have for concepts of curriculum for nation-building, and for nation-building in the proposed secular state of the new South Africa? Or more fundamentally, does private education have any place in the new dispensation? Chapter Seven attempted to provide a theoretical basis from which to identify the 'hidden' curriculum evident in this institution's private status, relative to the broader issue of nation-building. Fundamental to both Chapters Six and Seven was a simple question: how can we be sure that DSS does not (wittingly or unwittingly), perpetuate cultural dominance, whilst pursuing its particular religious worldview, thereby preserving differential educational achievement along race lines, as apartheid education has succeeded in doing?

Chapter Seven therefore examined the inter-relationship between DSS and the new South African state. This task required clarification of several components in the nation-building debate. What exactly is meant by the terms ethnicity, race, class, nationalism and nation? What is meant by the phrase "South African State"? What in essence is the "new South African Nation"? What relationship exists between race, ethnicity and nationalism? How does schooling fairly register both community and diversity befitting a pluralist democracy?

The chapter presented a brief review of international research into ethnicity. Against this, South African perspectives were reviewed. Emerging out of both of these studies the recognised need to work towards some sort of generalised understanding about the variety of terms, and ways in which they are used, to provide the building blocks in nation-building discourse, was analysed. Understanding of the task of nation-building, however, required some clarification about the nature of society. Towards this end issues (individualism, communalism and plurality) about the nature of society are reviewed. Research into social cosmology, and in particular the Christian world-view was examined in preparation for a more specific account of 'the South African nation'. This in turn raised the question of the rôle of schooling in ethnically divided societies, and in particular the issue of private versus community approaches. The chapter aimed to provide an adequate theoretical basis from which an indication of the distinct relationship that exists between DSS and the state-nation

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1 "Our mission was clearly stated.' *To uphold and promote Christian norms and values as stated by the word of God, as the true foundation* for building the New South Africa'. Thereafter we shared our vision for a new South Africa: 'A peaceful, prosperous, dynamic country with equal opportunities for all within a free society and *a nation inspired to live according to the highest Christian norms and values*" (Sibisi, CFT President 1995, italics mine). The position here is the *supremacy* of the Christian faith - *not equality* of faiths as espoused by the interfaith movement.

which now forms its immediate context, could be understood, from the perspective of DSS, and its 'private' status considered.

Both Chapters One and Seven pointed out the close relationship between DSS and KwaSizabantu Mission Station which is instrumental in the formulation of a para-church/mission organisation, CFT. At the centre of this organisation (claiming 68 000 members world-wide[2]), is the theological Affirmation (**Appendix 1.D:9-12**), that has become the explicit statement of the theological and missiological views of the mission and CFT adherents. Of particular significance in the Affirmation, is the influence of Reformed Theology which upholds, as one of its central tenets, the responsibility of the state to support and protect the Christian church. Chapter Seven stated that this was probably the basis from which the organisation has vociferously opposed the DRRR. Christians for Truth produced a counter document (1991) clearly disassociating itself from this declaration. Its position was further explained in TV debate (Streetwise:1992), when representatives of the organisation argued against the interfaith movement.

It is CFT's response to the proposed secular state, which itself was fundamental to the DRRR concept of religious plurality in a secular state, that most clearly explains the position of CFT concerning the position of Christianity in a secular state. Responding to recent newspaper advertisements entitled "Secular State not Godless" (Tutu:1995 in Constitutional Talk, quoted in CFT:1995:1), dealing with the meaning of a secular state, CFT clarified its position in respect of the secularised state:

> Tolerance, according to the secular state demands that everyone obey a secularist world view in the political realm. Neutrality is impossible. In fact, the Secular State becomes secular imperialism - since it is forced on the citizens. Thus secular fundamentalism becomes the new state imposed religion.

The organisation argues, according to Chapter Seven, for separation of church and state, but views the state as being responsible to God. The argument conceives of the state as a God-given institution along with the family and church for example. Because man is fallen, civil government is necessary to assist in restraining evil. The state has both limitations and obligations - never totalitarian powers. Regarding church and state relations, two extremes are to be avoided. The state, as head of the church, and the church as head of the state are positions both of which are rejected. Both institutions, in this view, are accountable to God "and both should cooperate with each other without attempts to dominate the other" (CFT 1995:2). This concern for church/state separation is reflected in the same CFT publication:

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2 'Membership' seems to equate to signatories of the mission statement of CFT, broadly defined by the document 'The KwaSizabantu Affirmation'.

> Previously, a certain segment of the church in South Africa was guilty of giving theological justification to the ideology of Apartheid. They found verses about the sons of Ham, stories which promoted separation of peoples, and told the National Party government what it wanted to hear. And the state was only too pleased to give them SABC time. Whites-only churches soon inspired whites-only beaches. And now the wheel has completed a full revolution and we have the same ugly phenomenon of state theology. Consider the supplement put into every newspaper during mid-July 1995 by the constitutional Assembly. Lovely propaganda and a prominent article by a Christian leader[3] to give credibility to its secular humanist ideology.

This position finds resonance in the KwaSizabantu Affirmation (section 4.e. 1991)[4]. When speaking of humanism, that document is obviously critical of the 'secular' humanist position, which claims the possibility of values neutrality. Herein lies the essential conflict between the theistic particularism of CFT, KwaSizabantu Mission and DSS on the one hand, and the neutral-secularist particularism evident in thinking associated with many in the Government of National Unity. Constitutionalism, claiming to safe-guard particularist values, and operating within the framework of secularism, *thus posing as a neutral value-system*, is the issue of conflict between CFT and the ideas being formulated by many in the Government of National Unity.

Chapter Seven investigated two notions of 'nation' operating in the thinking of South African politicians. The first, the *nation-state* is embedded in the nationalist ideology of the congruity of culture and political power. In this view, nationalism mobilises political consciousness because it assumes itself as representing a homogenous, common culture which is ethnic-based. This is important because the nationalist concept of nation is vested in the authority of the people and amounts to a rejection of constitionalism in favour of their general will. According to Degenaar (1993:1), quoted in Chapter Seven, "This mentality leads to the undemocratic view of democracy as the expression of the irrational and uncontrollable collective personality of the people as the source of justice. This theory and practice constitute the death of politics as constitutionalism and the rule of law". The second use of the idea of nation has to do with multi-culturalism in which the nation is constituted by loyalty to a common factor which is transcendent to a particular ethnic culture. In the former model, nation was the congruence of culture and power, similarly in the second model, nation is the congruence of culture and power - but 'culture' is transcendent and not nationalist or ethnic based.

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3 "A secular state is not a godless or an immoral one. It is one in which the state does not owe allegiance to any particular religion and thus no religion has any unfair advantage, or has privileges denied to others...." (Tutu 1995 in "What's wrong with a Secular State").

4 "We reject humanism....Many ideologies and religions are based on the humanist assertion that man is not created by God and has no eternal soul. The natural consequence of humanism is the lack of respect for life resulting in abortion, racial discrimination and class hatred. Communism, scientific socialism or democratic socialism are the offspring of humanism and must be rejected by all Bible believing Christians. We declare to our government and the peoples of South Africa that Christ must be the centre of our lives and not the sinful self."

Problematic in this view of common culture, however, is discerning whether the transcendent culture is common or merely dominant. This is expressed in Phadmis' (1989 cited in Degenaar) useful distinction between ethicist and statist views of what constitutes a nation. Ethicists centralise ethnicity in the problem of nationhood giving priority to the notion of nation-state. Statists emphasise the state in nation-building and the concept of state-nation is descriptive of their view.

Chapter Seven identified this view of the state-nation as being similar to van der Walt's (1994:522) idea of the *multi-nation* state. His position seems to adequately express the degree of pluralism with which the values embedded in the culture of DSS would be most comfortable. He criticises the modern idea of (majoritarian) democracy as inconsistently rejecting the absolute authority of the ruler, without rejecting the absolute authority of the people. This is because in practice absolute authority is merely transferred to the government of the state so that sovereignty remains with the rulers. It is the idea of absolute authority that is problematical in this view, because no room for democracy is provided. He advocates a view of social authority that is limited, qualified and differentiated. The issue is not how much power should be vested in the state, but rather what type of power should be given to the state. Although the state is the most comprehensive of societal relationships this should not qualify it for absolute power. Constitutional safeguards, to which both government and populace owe allegiance, are advocated. The success of this is dependent on the equal partnership of all (ethnic) nations/groups in a common political community, and also "effective safeguards for the internal sovereignty of the communal life of the member nations". Van der Walt says:

> On the one hand it is essential for a stable, democratic political order that the partner nations of a multi-nation state recognise the political sovereignty of the one, common political nation in which they participate as equal partners, and in doing so, renounce all claims to political sovereignty for themselves separately as ethnic nations. On the other hand they need guarantees that the internal sovereignty of their own communal life as a social order will be respected and that the power of the state will be used to protect it and not infringe on the internal sovereignty of the member ethnic nations.

This point of view advocates single political sovereignty for the multi-nation and internal sovereignty for each ethnic nation. For two reasons this position cannot be construed as yet another form of apartheid. In the first place, the concept of a multi-state in the sense advocated by van der Walt et al., is not built on a racial definition of nation, and secondly, neither is it equivalent to the idea of a nation-state. If 'nations' are understood as open social entities - based on flexibility and choice rather than primordialist definitions, and such multi-nations function as a united multi-nation political order the possibility of full and equal participation in a free, open democracy is possible. In other words, the state cannot be seen as the custodian, manager or administrator of the cultural life of the united nation. Its task is confined, according to van der Walt (1994:524) to "the advancement of the

commonwealth by ensuring justice in the public political community". He suggested that through the radical depoliticisation of society, whereby the administration of communal life is in the hands of societal relationships fundamental to the daily lives of people, the essence of democracy is born when the people are appropriately empowered. The idea of an internal sovereignty of multi-nations presupposes a 'differentiated sovereignty' within various societal institutions (like marriage, school, family) "because in a differentiated society the nation ceases to be identified with a single, all-encompassing social organisation" (van der Walt 1994:524).

Other South African thinkers identified in Chapter Seven (Dhlomo 1990), have warned against both extreme amalgamation and pluralist positions in considering the matter of education for a national-culture. In other words, both the emphasis on mono-culturalism and ethnic or regional particularism is to be avoided. Dhlomo advocated a more pragmatic approach that reflects the middle-of-the-road position. Cross (in Freer 1993:187) was quoted in Chapter Seven as suggesting that, given the complex diversity created by apartheid and the uniting potential of the workforce in South Africa, the path to national unity lies neither in the direction of classical pluralism nor in the narrow direction of assimilationalist or integrationist approaches. He advocates the use of a model close to that of modified cultural pluralism/amalgamation- "with some qualification to avoid dogmatism". Such an approach requires "a form of multi-cultural education and curriculum with the capacity and flexibility to cope with the existing layers of identity, cultural and linguistic, local, sub-national, national, and international, seems to be inescapable". Such an educational system, he perceives, would emphasize national unity at the expense of group or local diversity in some ways, until the imbalances created by the apartheid policy of 'divide and rule' are significantly redressed". Until such balance is restored, there is little chance of either whites or blacks who "have been withdrawn from their African cultural roots to appreciate and value their cultural heritage". The problem is, of course, in who decides what will be sacrificed, and by whom, in the name of national unity. Such decisions do not belong to majoritarian democracies, but to representative democracies. If religious values are threatened, there is bound to be widespread dissatisfaction.

In conclusion, the social view that seems to be espoused by CFT is to be found in its oscillations within the narrow continuum between *modified cultural pluralism* and *multi-nationalism*. The principles of modified cultural pluralism ensure allegiance to a transcendent (in the case of DSS, a Christian) culture, without compromising group values and associations. This is how such an organisation as DSS, is able to function. The position of modified cultural pluralism seems to stand as a social view having resonance in both the micro-particularisms of those involved with the DSS experience, and those concerned with the macro-issue of bargaining between particularism on the one side, and the communal interests of collective democracy on the other. Perhaps it is possible that

within their own sphere, actors within the DSS experience are successful in almagamating or assimilating diversity into the mono-cultural unity that transcends group identity. On a broader level, this seems to be exactly the aim of those designing the new South African nation: pluralism submissive to a broad national unity. For both, the issue is diversity within commonality - but there the similarity ends. To a large extent, DSS has limited the number of pluralisms with which it has to cope. It is a not a multi-faith concern, for example. Its 'transcendent' culture is already well defined. The new state, on the other hand, clearly does not start with such advantages. It must ensure that all groups and identities in South Africa are free to develop particular associations, whilst encouraging allegiance to a transcendent culture. But it is when the transcendent culture advocated is secular humanism, that many religious groups will rise in defence of their own value system. Theistic world views and those espousing values-neutrality, are fundamentally incompatible. Secularism is perceived by theism as a non-theistic religious system. It is seen, in other words, as the religion of atheism. Perhaps it is here alone that the World religions stand together against the doctrine of values neutrality. From this perspective, it is then necessary to engage in a discourse that de-absolutises the authority of the state and, for the theistic majority in South Africa, find the locus of absolute authority beyond human government. This is a challenge that faces a government of reconciliation that takes seriously the religious value systems of its citizens.

Finally, Chapter Seven deals with the issue of private education. Various categories of private schooling in South Africa were reviewed, together with an explanation of their historical evolution. Attention was also given in that chapter to understanding the qualitative educational considerations for schooling in a plural or multi-national state. The essential issue discussed concerned the interests that schooling should serve. Is unity or diversity the basis on which schooling initiatives in South Africa should be based? Should there be choice in schooling options, between public and private options, or should all schooling take place in common schools? Should education be orientated by multi-culturalism leading to a common culture? Are private schools essential or undemocratic? Should the values underlying education be traditional or librational? Attempts to answer some of these questions, it was suggested, would assist in providing appropriate background for meaningful assessment of a private Christian denominational school such as DSS. It would also assist in clarifying the rôle of education in the task of nation-building.

A study of some related aspects of American education provided fertile ground for analysis of these questions. In that context, when discussing the liberty versus equality dynamic, Nelson, Carlson and Palonsky (1993:24) made the point that both lie along the same continuum. In the American context, the right-wingers, the 'Republicans', 'conservatives' or libertarians', and the left-wingers, the 'Democrats' 'liberals' or 'egalitarians' each consider their respective values imperiled by the other sides' promotion of their own values.

> Right-wingers see liberty weakened with each increase in equality among Americans. That is because equality - even equality of opportunity - is produced by government actions that reduce our individual freedom and may hinder us in rising above the herd. Left-wingers, in contrast, see equality - including equality of opportunity - diminished when there is so much individual freedom that some people can rise up to exploit and oppress other people. Fortunately, there are some values that right- and left-wingers hold in common, for example, family stability and job opportunity. The disagreement is about whether the government is an effective agency for promoting the values.

Persons on the right advocate minimal government intervention in schooling. On the left, the government is perceived to have an obligation to guarantee equally good schooling regardless of parental circumstances. The chapter argued that although a direct comparison between the American and South African context would be dangerous, it is not difficult to see how the equality-liberty divide in this country has traditionally been primarily along racial lines - with one important difference. Initially whites in this country benefitted from direct government involvement in schooling management. Blacks were systematically discriminated against. Private schooling was an option for a small minority. In the new dispensation, almost a complete *volte-face* more closely akin to the American continuum, has occurred. Conservative groups now seek more privatisation (less government intervention) and liberal groups welcome a united educational dispensation.

Chapter Seven also quoted Banks and Lynch (1986:xi), according to whom the quest for "ethnic identity and entitlement has very different meanings in a nation that has a well-developed national identity and in one that is in the process of formulating a national ethos and identity". This means that educational trends accommodating ethnic particularisms that have manifested themselves in multi-cultural educational policies in Western countries, cannot simply be transplanted. Cross (in Freer 1993:178) says that any educational policy concerned with national unity has to reflect the "specificity of the particular historical and cultural circumstances of the country in which it is to be implemented". The chapter concluded by giving attention to the most recent discussions on the structure of schooling, including private schooling, in the New South Africa.

The Harvey Report (DE:1995) sought to explore ways in which past divisions of apartheid education could be overcome so that the aspirations of the White Paper (DE:1994) of creating a single education system with one national and nine provincial departments, could be realised. It thus concentrated on looking for a coherent pattern of school organisation, governance and funding. This, the report attempts to do, within the provisions of the Interim Constitution which sets the basis on which the national and provincial governments can act in the field of school education, which themselves are limited by the Bill of Rights, (limitations in respect of the division of powers between provinces and the national government, and the limits set by the transitional provisions of the Constitution).

The fundamental rights which have significant impact on the question of governance, ownership and finance of schooling, emerging out of this document, are the rights to equality, education and freedom of conscience. Conclusions drawn from the implications of the Constitution on schooling, "presented in a spirit consistent with the perspective of the White Paper" (DE 1995:101), relevant to the present study are:

> (c) The governing bodies of all schools funded by the State are prohibited from organising compulsory religious education classes and religious observances at schools. Voluntary religious observances at the schools must be conducted on an equitable basis. *Whether private religious schools which are state funded may be able to deviate from these principles is not clear.*
>
> (f) Private individuals have the right to establish schools based on a common culture, language, or religion provided that these schools meet basic educational standards. *The State cannot interfere with this right, and it may be under a duty to fund schools based on a common culture, language or religion,* (Italics mine) DE 1995:37.

Indications are, therefore, that private education is being viewed as essential to the democratic nature of the new South African State.

8.3.3. Evaluation Conclusion

Chapter One described Domino Servite School in its missionary context, with the intention of discovering the central 'myth' around which the religious and social world view upheld by the school, has been constructed. Chapter Two examined literature concerned with evaluation procedure, with the intention of clarifying methodological issues relevant to a study of this nature. Chapter Three outlined the specific evaluation design, its limitations and problems, used in the research, and Chapter Four presented data gathered from the school in respect of internal evaluation referents. Chapters Five, Six and Seven, examined local and international research that could have bearing on the spatial, intra-relational and inter-relational context of DSS. This analysis has aimed to provide a means by which DSS could be illuminated, with the intention of its being evaluated, from a vantage point external to itself. Each of the three chapters was concerned to distil a point of departure from which evaluation could proceed, and each has provided a platform from which the educational validity of this institution could be examined. It remains only to return to the three contextual realities which directly impinge on the functioning of DSS, and to provide tentative opinions about the nature of schooling at DSS illuminated by this evaluative case-study research.

8.3.3.1. The Rural Setting of DSS

The school is situated in an underprivileged rural South African setting which, in common with rural South Africa generally, has not only been denied its rôle in equipping inhabitants for participation in the mainstream economy and culture of the country, but has been used to entrench labour-relations supporting apartheid policy. What then, does this school offer to address or redress this situation?

Domino Servite School finds itself in the tragic company of thousands of South African schools which have been forced into adhering to a formal, urban-biased, academic curriculum structure, itself linked to the formal economic sector. In company with the majority of private, semi-private and state schools functioning in the country, DSS has failed to develop a formal curriculum model likely to assist rural development and the reduction of poverty.

8.3.3.2. The Multi-racial Demography of DSS

There is growing recognition of the plural or multi-national reality and inter-dependence of South African society and the emerging need for a valid multi-cultural approach to education that is tolerant of cultural distinctiveness, while contributing to the building of a common, transcendent and equitable South African nationhood. Does DSS provide a multi-cultural or mono-cultural schooling experience?

Domino Servite School, in common with many religious and church schools, does not practice multi-cultural education, being primarily concerned to preserve and promote the homogeneity of Christian values. It does, however, operate along the lines of modified cultural pluralism - urging assimilation into a transcendent, dominant Christian culture - whilst allowing group identity in terms of cultural or linguistic diversity.

8.3.3.3. The Self-declared Private Status of DSS

South African debate, indeed international debate, is concerned to establish the sense in which private or semi-private schooling can be said to make a valid, or otherwise, contribution to multi-national democracy, which calls for equity in access and resource. Should DSS, as a private denominational concern be considered as making an albeit limited but valid or destructive contribution to South African nation-building?

Domino Servite School, operating as a multi-racial school during the apartheid dispensation, had little option but to register with the DET, as long as it wanted its pupils to write under one education

authority. There is no evidence that its self-declared private status has led to any abuse of its position as an education supplier. Finding itself in an increasingly secularised and politicised society, DSS, the educational wing of an aggressive Christian missionary context, naturally opted for a private schooling status. Its association with the organisation Christians For Truth, the value perspective of which argues against the secularisation of the South African state, means that DSS stands against the secularisation of South African schooling. The position of secular humanism, which is particularly rejected by this value system, claims to accommodate particularistic values by positing a neutralist state. Behind the argument against values neutrality are two main ideas. The first, is that the State, a divine institution, cannot abrogate its responsibility to God, by defining itself in terms of secular or neutral values. The second is that the authority of the state should be limited, and the church and state separated. This seems to be advocated by the view that society should be de-politicised, so that sovereign nations or identities comprising South Africa's multi-national[5] complexity, can flourish under a non-secularist[6], transcendent national culture whose government ensures freedom and justice for all.

In conclusion, two questions remain. Is DSS doing things in the 'right' way, is it efficient? Secondly, is DSS doing the 'right' things, is it effective? Judged in terms of the ideal curriculum that liberates minds, guarantees development, and contributes to an equitable South Africa, DSS stands equally condemned with much of both public and private formal schooling in South Africa. In managing to integrate a minority group of white pupils, in a pre-dominantly black school, maintaining consistently high matric results, and providing quality schooling for hundreds of children from under-privileged backgrounds, the school may have accomplished a great deal more than many others. How it contributes to the New South Africa remains to be seen.

8.4. RESEARCH RECOMMENDATIONS

Finally, what recommendations can be made resulting from this evaluative case study? Recommendations relate to the school specifically, and to general areas of interest arising out of this study:

(1) Further investigation should explore the philosophical foundations of secular humanism with its claim of values neutrality, to determine the suitability or otherwise of using this as the

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5 'Nation' is defined in non-racial, open, flexible terms of participatory culture. The term 'multi-national' has nothing to do with the racist interpretation of 'nation' invented and reified by apartheid discourse.

6 The argument for the inclusion in the South African Constitution of the name of the Triune God, apart from Biblical injunctions, seems to be based on the fact that Christian values are adhered to by the majority of the population.

basis for a constitutional model serving a multi-faith citizenry. Such a study could pay attention to the educational values implicit in values neutrality versus other values.

(2) A comparative study between a random sample of private missionary schools such as DSS and ordinary state controlled rural schools in rural areas, might produce more generalisable results or provide appropriate ground on which to further develop evaluation research methodology.

(3) An in depth study of the ideological value system propagated by the school to determine both the means by which this is internalised by pupils, and the extent to which it influences them after leaving the institution, could help to clarify the school's impact on its clientele. Specifically the influence of the western values of individualism and competitiveness, on DSS pupils, could be examined

(4) A study aiming to more thoroughly assess the parental and pupil contribution to the school, their attitudes and perspectives on missionary education and their feeling about the management styles evident in the organisation, could assist in understanding why this school holds relevance for people. This could include an investigation into the perspective of Paulo Freire and the religious/humanist basis of ideas about non-formal rural education for development.

(5) A comparative cost efficiency study, examining DSS and state owned rural schools could also assist in contextualising an evaluation judgement of DSS.

Further classroom research at DSS would need to avoid the pitfall of training too few observers, if the FIAC system was again employed. Questionnaires would more usefully be distributed after adequate pilot studies were conducted, relating to pupil understanding of questions. More fundamentally, further investigation at DSS should aim to develop a more democratically based, action-research approach to the institution, involving the evaluation initiatives of the teachers themselves. Finally, Whole School evaluation conducted at institutions like DSS, will benefit from more careful planning between researchers and those involved at such institutions, to ensure a common purpose in the evaluation procedure, more likely to contribute to the professional development of teachers.

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APPENDIX 1

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TABLE 1. : AVERAGE MONTHLY SPENDING

1991		R
Electricity	:	9240 00
Telephone	:	6045 00
Groceries	:	26500 00
Fuel	:	6680 00
Toilet Rolls	:	2800 00

TABLE 2.: INERNATIONAL ITINERARY : E Stegen
REV E. STEGEN : 1990-1991

10-06-90	Rumania	19-06-90
22-07-90	France	06-08-90
21-09-90	Germany	
	Holland	
	Switzerland	09-10-90
20-04-90	Switzerland	
	France	
	Belgium	
	Germany	
09-11-90	Brazil	22-11-90
27-01-91	Washington	12-02-91
07-04-91	Switzerland	
	Germany	
31-05-91	Mocambique	03-06-91
09-07-91	Russia (Kiev)	
	(Moscow)	25-07-91
26-07-91	France	05-08-91
17-09-91	(?) Illegible	20-09-91
28-09-91	Germany	
	Holland	
	Switzerland	16-10-91

PROAGO

THE LIGHT THAT SHOWS THE WAY

BUILDING PROJECT

Dear friends in the Lord Jesus

It is with gladness and expectation that we post this newsletter to you. We know that you are well acquainted with KWASIZABANTU and are therefore aware of the many needs of the mission station.

Many people have been praying for sufficient housing for the married co-workers and their families at KWASIZABANTU. As you may know there are families with four to six children who have to live in a limited area. it also means that certain families do not all sleep in the same quarters.

The Lord has led us to start a building project and we believe that he has already prepared the way. The purpose of this project is to build twelve housing units (duplex flats) so that the co-workers may enjoy a normal family life when they are at home. The terrain available is between the Greeff's house and the landing strip. Who occupaties the flats will be left to KWASIZABANTU to decide.

For the raising of funds the following procedure is planned :

* No loans will be made.

* DEBIT ORDERS. We do not request anybody to bind themselves with a certain contribution. However, if only one person donates a certain amount not much progress can be made. If many people contribute monthly, the amount becomes meaningful. DEBIT ORDERS also facilitate future planning.

* CASH CONTRIBUTIONS are welcome on a monthly or yearly basis.

* Contributions or contacts for meaningful discounts on carpets, curtains, furniture, building material, stoves, fridges, etc.

NOTE: Your contributions must preferably not influence your usual donations to KWASIZABANTU or to any other organisation as we do not wish to inconvenience anybody.

PROAGO BUILDING PROJECT COMMITTEE will only administer contributions. Building will be undertaken by KWASIZABANTU. Further savings will emanate from bricks manufactured at KWASIZABANTU as well as the provision of local wood for construction purposes.

Mr Ian Maclean will draw up the plans and supervise the building of flats by a local building team.

The PROAGO BUILDING PROJECT COMMITTEE consists of :

Building Project Committee		
CHAIRMAN	:	Mr Tobie Vermaak
VICE-CHAIRMAN	:	Mr Danie Bosman
SECRETARY	:	Mrs Elsa Bosman
TREASURER	:	Mrs Ilsa Vermaak
TECHNICAL ADVISOR	:	Mario Rocha
Technical Committee		
ARCHITECT	:	Mr Ian Maclean
BUILDING ENGINEER	:	Mr Johan van Eck
ELECTRICIAN	:	Mr Beni Husslig

The selection of regional representatives is also planned to facilitate administration.

At TRUST BANK an account is available with number :
PROAGO BUILDING PROJECT : 01 12426 1844

Inquiries may be directed to :

PROAGO BUILDING PROJECT

P O Box 13275	Mr Tobie Vermaak	(012) 6601951
CLUBVIEW	Mr Danie Bosman	(012) 643255
0014	Mr Mario Rocha	(012) 641588

If you are led to be part of this wonderful project kindly complete the enclosed debit order and post it to the above address.

Lord willing, you will be kept up to date with the progress of the project. In the near future the printing press at KWASIZABANTU will be fully operational. The news letters and other publications will then be done at cost price. Financial statements will be available on request. Any suggestions in connection with the building project will be appreciated.

Thanking you sincerely for your co-operation. We trust that you will seek the guidance of the Lord as to your share in this project.

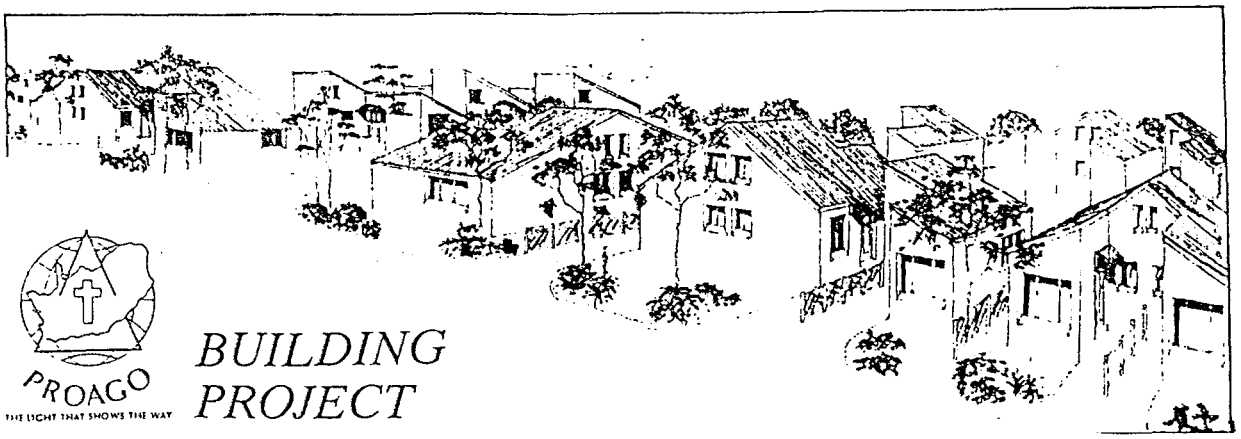
We request your prayers for the project. May the Lord abundantly bless you.

Regards in Christ

BUILDING COMMITTEE

GALATIONS 6:10 *'So then, as often as we have the chance, we should do good to everyone, and especially to those who belong to our family in the faith.*

FRIENDS OF KWASIZABANTU



PROAGO
THE LIGHT THAT SHOWS THE WAY

BUILDING PROJECT

WHAT IS PROAGO BUILDING PROJECT?

It is a fund established to raise funds for erection of building units at KWASIZABANTU. PROAGO means: ***The light that shows the way.***

WHO IS KWASIZABANTU?

KWASIZABANTU is an interdenominational mission station in Natal. The Zulu word KWASIZABANTU means: A PLACE WHERE PEOPLE ARE BEING HELPED. During 1966 a mighty revival started amongst the zulus at Mapumulo. Today the mission station is visited by many people and the Lord is continuing to work mightily. Souls are added to the Kingdom of God daily.

WHAT IS THE POSITION TODAY?

KWASIZABANTU is actively spreading the gospel amongst the Zulu people but also throughout Southern Africa. Missionaries from KWASIZABANTU visit overseas countries regularly so that the work of the station has expanded and many visitors from countries such as Germany, Switzerland, France, America, Korea, Argentina, Brazilia, Australia, etc., visit the mission every year. These people return home not only blessed spiritually, but they are also good ambassadors for SA. The mission work has not only found open doors in African countries such as Mozambique, Namibia Zambia and Zimbabwe, but also in countries like Hungary, Bulgaria, Russia, Rumania and India.

WHY DO WE CONVEY THESE FACTS TO YOU?

Now that you have taken note of these developments we wish to bring the following to your attention. Rev Erlo Stegen is assisted in the mission field by a number of co-workers who have in tireless faith, been working for the Lord for many years. Most of the co-workers are married and have children. Sufficient housing will ensure that an even greater service will be forthcoming for the Lord. They are entirely dependant on the Lord for all their needs.

WHAT DOES PROAGO BUILDING PROJECT ENVISAGE?

To erect twelve housing units for the co-workers at KWASIZABANTU.

HOW WILL IT BE DONE BY PROAGO BUILDING PROJECT?

With your help through debit orders and donations as the Lord may lead you.

PROAGO BUILDING PROJECT

The committee of PROAGO BUILDING PROJECT only collects the funds. KWASIZABANTU will draw up the plans and supervise the construction of the building process.

INQUIRIES MAY BE DIRECTED TO:

PROAGO BUILDING PROJECT
P.O. Box 13275
CLUBVIEW
0014

OR YOU CAN PHONE :

Mr Tobie Vermaak	(012) 6601951
Mr Danie Bosman	(012) 643255
Mr Mario Rocha	(012) 641588
Mr Ian Maclean	(03344) 41969

MISSION KWASIZABANTU : EXTRACT FROM RECEPTION BOOK
PERIOD 01-01-90 TO 21-04-90
(Entries do not necessarily imply individuals.)

01-01-90	RSA	8	13-02-90	RSA	10
02-01-90	RSA	24	14-02-90	RSA	9
03-01-90	Swaziland	2	15-02-90	RSA	4
03-01-90	RSA	16	16-02-90	RSA	11
03-01-90	USA	1	17-02-90	W Germany	2
04-01-90	RSA	8	17-02-90	RSA	17
05-01-90	Namibia	1	18-02-90	RSA	6
05-01-90	RSA	6	19-02-90	RSA	4
06-01-90	Namibia	1	19-02-90	France	1
06-01-90	RSA	23	19-02-90	Malawi	1
07-01-90	RSA	16	21-02-90	RSA	4
08-01-90	RSA	11	21-02-90	W Germany	2
09-01-90	RSA	13	21-02-90	France	1
09-01-90	Swaziland	1	22-02-90	RSA	1
10-01-90	RSA	23	23-02-90	RSA	9
11-01-90	RSA	21	23-02-90	Germany	11
11-01-90	USA	1	23-02-90	France	20
12-01-90	RSA	31	23-02-90	W Germany	4
13-01-90	Mocambique	1	23-02-90	France	6
13-01-90	RSA	33	24-02-90	France	5
13-01-90	Swaziland	2	24-02-90	W Germany	10
14-01-90	RSA	2	24-02-90	RSA	18
15-01-90	RSA	9	24-02-90	Holland	1
16-01-90	RSA	7	24-02-90	Namibia	4
17-01-90	RSA	7	24-02-90	Zimbabwe	1
18-01-90	RSA	7	24-02-90	Venda	4
19-01-90	RSA	18	25-02-90	RSA	17
20-01-90	RSA	13	25-02-90	Germany	24
21-01-90	RSA	18	25-02-90	France	
22-01-90	W Germany	1	25-02-90	RSA	11
22-01-90	RSA	2	26-02-90	RSA	141
23-01-90	RSA	11	26-02-90	W Germany	4
24-01-90	RSA	7	26-02-90	Swaziland	2
25-01-90	Australia	1	27-02-90	Zambia	6
25-01-90	RSA	2	27-02-90	France	1
26-01-90	RSA	10	27-02-90	W Germany	1
27-01-90	RSA	21	27-02-90	RSA	32
28-01-90	RSA	4	28-02-90	RSA	12
29-01-90	RSA	10			
30-01-90	Brazil	1	01-03-90	Malawi	1
30-01-90	Australia	1	01-03-90	RSA	2
30-01-90	RSA	7	02-03-90	W Germany	2
31-01-90	RSA	8	02-03-90	Zambia	1
			03-03-90	RSA	26
01-02-90	RSA	12	04-03-90	RSA	13
02-02-90	RSA	16	05-03-90	RSA	7
03-02-90	RSA	23	06-03-90	RSA	8
04-02-90	Australia	1	06-03-90	Germany	1
04-02-90	RSA	18	07-03-90	RSA	12
04-02-90	Switzerland	2	08-03-90	RSA	12
05-02-90	RSA	4	09-03-90	RSA	42
06-02-90	RSA	12	10-03-90	RSA	29
06-02-90	W Germany	3	11-03-90	RSA	18
07-02-90	RSA	5	12-03-90	RSA	4
08-02-90	RSA	28	13-03-90	RSA	6
09-02-90	RSA	15	14-03-90	RSA	6
10-02-90	RSA	14	14-03-90	RSA	1
10-02-90	W Germany	3	15-03-90		0

Entries in Reception Book
Continued

18-03-90	RSA	13
18-03-90	W Germany	1
19-03-90	RSA	13
21-03-90	RSA	8
22-03-90	RSA	3
23-03-90	RSA	17
24-04-90	RSA	25
25-03-90	RSA	10
26-03-90	W Germany	2
26-03-90	RSA	4
27-03-90	RSA	7
28-03-90	Foreign	1
29-03-90	RSA	5
30-03-90	RSA	8
31-03-90	RSA	28
31-03-90	Malawi	1
01-04-90	RSA	10
01-04-90	W Germany	10
02-04-90	RSA	12
02-04-90	W Germany	1
03-04-90	RSA	8
04-04-90	RSA	7
05-04-90	RSA	14
05-04-90	W Germany	8
06-04-90	W Germany	6
06-04-90	RSA	46
07-04-90	RSA	8
08-04-90	RSA	4
09-04-90	RSA	5
10-04-90	RSA	5
10-04-90	W Germany	2
11-04-90	RSA	16
12-04-90	RSA	50
13-04-90	RSA	76
14-04-90	RSA	6
14-04-90	Lesotho	4
15-04-90	RSA	13
16-04-90	RSA	27
17-04-90	RSA	9
18-04-90	RSA	5
19-04-90	RSA	9
20-04-90	RSA	14
21-04-90	RSA	8
21-04-90	W Germany	1
21-04-90	Namibia	1

Extract from Group Book
1990

17-02-90	RSA	40
23-02-90	France	50
10-03-90	RSA	19
15-03-90	RSA	16
16-03-90	RSA	40
23-03-90	RSA	80
23-03-90	RSA	1 Bus
27-03-90	Germany	46
30-03-90	RSA	35
31-03-90	Venda	11
31-03-90	Malawi	2
24-04-90	Germany	12
01-04-90	USA	1 day
05-04-90	Germany	14
05-04-90	RSA	14
07-04-90	Bethel	50
12-04-90	Pretoria	80
13-04-90	Witbank	14
13-04-90	Pretoria	43
19-04-90	Pretoria	16
19-04-90	Italy	2
27-04-90	Empangeni	35
27-04-90	Kokstad	24
04-05-90	Empangeni	15
05-05-90	Holland	1
10-05-90	Potela	2 Buses
12-05-90	RSA	6
18-05-90	RSA	80
25-05-90	RSA	25
23-05-90	Pretoria	71
23-05-90	RSA	60
23-05-90	Pretoria	15
23-05-90	Pretoria	9
23-05-90	Potchefstr	14
23-05-90	RSA	3
24-05-90	RSA	30
24-05-90	RSA	57
25-05-90	RSA	9
26-05-90	RSA	2 Buses
26-05-90	RSA	3 Prof
27-05-90	Venda	11
31-05-90	RSA	48
31-05-90	Qwa Qwa	43
13-06-90	OFS	30
17-06-90	RSA	20
17-06-90	RSA	100
16-06-90	RSA	20
18-06-90	Benoni	78
19-06-90	RSA	9
20-06-90	Uni Zulu	3 Prof
22-06-90	RSA	18
22-06-90	RSA	60
22-06-90	RSA	48
22-06-90	RSA	9
23-06-90	Harding	90
24-06-90	Pretoria	61
24-06-90	Qwa Qwa	120
24-06-90	Qwa Qwa	1 Bus
25-06-90	UK	1
25-06-90	Boputhatswan	1 Bus
29-06-90	Germany	2
30-06-90	Germany	4
02-07-90	Cape Town	48
03-07-90	RSA	16
07-07-90	RSA	23
07-07-90	RSA	37
11-07-90	School	55
13-07-90	RSA	24
14-07-90	Ulumdi	13
20-07-90	RSA	12
27-07-90	RSA	8
03-08-90	RSA	25
09-08-90	RSA	18
10-08-90	RSA	50
10-08-90	RSA	49
17-08-90	RSA	60
19-08-90	Durban	40
27-08-90	RSA	15
31-08-90	Harrismith	140
31-08-90	RSA	15
02-09-90	RSA	30
06-09-90	Pretoria	4
07-09-90	Parys	18
08-09-90	Ladysmith	80
10-09-90	Swaziland	16
15-09-90	Tongaart	5
18-09-90	Qwa Qwa	4
21-09-90	RSA	70
23-09-90	Phoenix	6
25-09-90	UOFS	8
29-09-90	RSA	7
02-10-90	TVL	80
05-10-90	RSA	21
11-10-90	RSA	5
12-10-90	RSA	25
12-10-90	RSA	50
12-10-90	RSA	28
15-10-90	Durban	9
15-10-90	Zambia	9
18-10-90	RSA	106
19-10-90	RSA	105
19-10-90	UOFS	11
20-10-90	College	Large
25-10-90	Bloemfontein	6
27-10-90	Finland	1
04-11-90	RSA	10
09-11-90	RSA	40

Extract from Group Book
(Bookings) Continued

05-07-91	RSA	60
05-07-91	Brazil	110
05-07-91	RSA	71
07-07-91	RSA	65
07-07-91	RSA	30
07-07-91	RSA	14
17-07-91	Malawi	2
22-07-91	RSA	20
23-07-91	RSA	55
09-08-91	RSA	30
13-08-91	RSA	100
13-08-91		25
10-08-91	RSA	72
14-08-91	RSA	60
23-08-91	RSA	50
23-08-91	RSA	20
28-08-91	RSA	10
06-09-91	RSA	15
06-09-91	RSA	90
06-09-91	Germany	4
08-09-91	Germany	6
16-09-91	Swaziland	6
20-09-91	RSA	20
20-09-91	RSA	20
20-09-91	RSA	40
20-09-91	RSA	20
23-09-91	RSA	61
25-09-91	RSA	71
25-09-91	RSA	30
25-09-91	RSA	56
05-10-91	RSA	70
05-10-91	RSA	56
09-10-91	RSA	20
09-10-91	RSA	25
09-10-91	RSA	20
09-10-91	RSA	6
18-10-91	RSA	70
20-10-91	RSA	50
25-10-91	RSA	90
16-11-91	RSA	16
22-11-91	RSA	60
23-11-91	RSA	40
29-11-91	RSA	65
01-12-91	RSA	70
01-12-91	RSA	67
01-12-91	RSA	8
06-12-91	RSA	27
07-12-91	RSA	10
09-12-91	RSA	10
10-12-91	RSA	70
13-12-91	RSA	36
13-12-91	RSA	30
13-12-91	Mocambique	10
15-12-91	RSA	70
22-12-91	RSA	13
24-12-91	RSA	82
27-12-91	RSA	15
31-12-91	RSA	10
01-01-91	RSA	80

THE KWASIZABANTU AFFIRMATION 1991

1. INTRODUCTION

This Affirmation is the result of the third Ministers' Conference held at Kwasizabantu Mission and attended by representatives and members drawn from 71 denominations and Christian organizations in South Africa. Being united by a common faith in the Lord Jesus Christ and plain Biblical principles, we have discussed and agreed upon various subjects that are of importance to the Church in South Africa and, we trust, to the universal Body of Christ.

As individuals and as a Conference, we made a public recommitment to serve the Lord according to *Joshua 24: "Choose you this day whom you will serve ... As for me and my house, we shall serve the Lord".*

The following Affirmation is also in response to the State President's invitation to the Church to share its views with him. We therefore present to the Church both in South Africa and internationally, to the State President and other interested people, a Bible based response to the following vital issues:

2. "CHOOSE YOU THIS DAY..."

We affirm that the Church is confronted with the choice of standing on pure Biblical standards that please God or backsliding into compromise, syncretism and lukewarmness that will result in God's displeasure, removal of blessing and judgement.

We need to choose between a politicized gospel and the Gospel *"...once delivered to the saints" (Jude 3).* We need to choose between a humanistic gospel and the Gospel that dethrones man and enthrones our Lord Jesus Christ. We need to choose between a 'New Age' gospel which exalts man to the level of God and the Gospel which proclaims a personal Sovereign God to whom man is accountable.

3. THE BASIS OF OUR CHRISTIAN UNITY

We affirm that the basis for Christian unity is an unreserved commitment to the basic beliefs of the Christian faith. These include:

The Triune God, the Creator, exists *(Matt. 28:18-19; Jn. 1:1-3)* and has spoken to the human race *(Heb. 1:1-3).* His message is preserved in His infallible Word, the Bible, which is without error in the original languages *(2Tim. 3:16; 1Thes. 2:13).*

Salvation is the central message of the Bible. Man's rebellion against God resulted in the fall and the spread of sin to every human being *(Rom. 5:12).* Because man is guilty of transgressing God's holy laws and so is incapable of saving himself, God sent His only Son into the world, born of a virgin, to offer Himself up as the perfect sacrifice for sin *(Rom. 4:25; 1Tim. 2:5-6)* to redeem us to Himself in order that we might spend eternity in His presence *(Jn. 14:2-3; 1Pet. 1:4).*

Salvation is by the grace of God alone, through the atonement of Christ alone.

God has sent His Holy Spirit to empower His children to be His witnesses in their own particular circumstances and to *"the uttermost part of the earth" (Acts 1:8).*

The true Church consists of all true believers who, having been redeemed by the Blood of Christ and regenerated by the Holy Spirit, have become part of God's family *(Eph. 5:25-27).*

True Christian unity is not simply through denominational membership or Christian profession; *"Not everyone that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).*

"I in them, and thou in me, that they may be made perfect in one..." (Jn. 17:23).

4. RESPECT FOR LIFE

We affirm that life is a gift of God and is to be held in the highest respect by the Church and State. Since man was created in the *"image of God"* and is His most precious creation, it is essential that:

a) We reject racial discrimination and class hatred. *"You shall do no injustice in judgment. You shall not be partial to the poor, nor honour the person of the mighty. But in righteousness you shall judge your neighbour" (Lev. 19:15). "In truth, I perceive that God shows no partiality. But in every nation whoever fears him and works righteousness is accepted by Him" (Acts 10:34-35).* We believe on the basis of God's Word that racism, bitterness and hatred are a thing of the past when the Living Christ enters the lives of men *(2Cor. 5:17).* This is confirmed by the more than 20 years of harmonious living together (during the peak of racial antagonism in South Africa) of different nations here at Kwasizabantu, and the personal experience of many of us here.

We regret that a large segment, both blacks and whites, of those that represented the Church failed to live out the basic Christian principle of *"love your neighbour"* and instead, put their nationalistic aspirations before Christ in their lives and their Churches.

We regret that the influence of the ideology which led to domination of one race above others, resulted in privileges being accorded to certain people in our country while other people were deprived. These included, permanent ownership of land, fixed property and freedom of movement. We affirm these rights and are determined to ensure that they are preserved for all in a new South Africa.

Fearing that the ideology based on race could be replaced by an ideology based on class, we affirm that in a new South Africa there should be no discrimination on the basis of race or social class *(Lev. 19:33-34).*

We are thankful for the reversal of Apartheid laws. We recognise though, that this in itself, is insufficient to change attitudes and life-patterns. Changes of bad laws must go hand in hand with changes of bad hearts *(Mk. 7:20-23; Ezek. 11:19).*

b) We reject violence and intimidation *(Ps. 7:16).* We are appalled by the political violence devastating our country. We abhor the abuse of children by political parties as cheap cannon-fodder. Children's lives are precious to God and are not to be squandered on ideological warfare. *"...this little child, the same is greatest in the kingdom of heaven. ...And whoso shall offend one of these little ones..." (Matt. 18:4 & 6).*

Under no circumstances should people be forced to act against their consciences in order to fulfil a political party's aims. All intimidation to march, chant slogans, strike, destroy, boycott etc. is not in accordance with God's Word and common morality *(Prov. 1:10-15).* We appeal to the State President to use the rule of law to protect the right of individuals to obey their own consciences, as taught by the Word of God, and to do all he can to make certain that this is included in a new constitution *(Eccl. 8:11; Ex.21:12-16).*

c) We reject abortion *(Deut. 30:19-20).* There is no Biblical or moral ground to justify abortion. The Bible teaches that human life begins at conception and not at birth *(Matt. 1:23; Ex. 21:21-24; Ps. 139:13-16; Jer. 1:5; Lk. 1:41-44).* True Christians are always pro-life and regard the lives of the unborn, of whatever age, to be precious in the sight of God, to be guarded and defended. Abortion is sophisticated "child sacrifice" *(Deut. 18:10; Lev. 18:21).*

We therefore urge the Government to resist all pressure to further liberalise the abortion law by those who reject the plain Biblical injunction, *"Thou shalt not murder".* We further urge that existing legislation be conformed to the pro-life standards of the Word of God.

d) We reject evolutionism *(Gen. 1:1; Jn. 1:1-4).* Because we affirm our belief in the Biblical account of the origin of man, we totally reject the unproven theory of evolution. While claiming to make man the very peak of evolution, in practice this theory devalues man and reduces him to the status of merely a developed animal. Because it has no Biblical basis, this theory destroys the essential equality of mankind. This theory's belief in the survival of the fittest, and the necessity of the elimination of the unfit lends to justification for eliminating those considered inferior (eg. through euthenasia and abortion).

e) We reject humanism *(Jer. 17:9; Ps. 1; Matt. 16:23; Rom. 1:22-25).* Many ideologies and religions are based on the humanist assertion that man is not created by God and has no eternal soul. The natural consequence of humanism is the lack of respect for life resulting in abortion, violence, racial discrimination and class hatred. Communism, scientific socialism or democratic socialism are the offspring of humanism and must be rejected by all Bible believing Christians. We declare to our Government and the peoples of South Africa that CHRIST must be the centre of our lives and not the sinful self.

5. FREEDOM OF RELIGION

We affirm that freedom of religion should be an integral part of a new constitution. Though many constitutions guarantee Freedom of Religion there are often severe limitations imposed on Christianity. We therefore urge the State President to ensure that the new constitution should have the following built-in limitations to prevent State interference in Church affairs:

a) The recognition of the right of parents to raise their children in the ways of God *(Deut. 6:6-7; Ps. 78:5-7; Eph. 6:4)*. The sanctity of the family must be upheld in this era when the Biblical family model is being denigrated. One way to do this is to ensure that the tax laws do not make it financially more beneficial for an unmarried couple to live together than being married, as this is one of the issues undermining family life. Only when the family is free to operate according to God's standards is there a healthy Christian environment for children to grow up in.

b) The right to send children to schools of the parent's choice *(Col. 2:8)*. Because the education of children is essentially the duty of the family and the Church and not the State, parents should become far more involved in the parents/teachers associations even to the point of influencing the curriculum. Government schools should be made open to the preaching of the Gospel and should base their curriculum upon moral and family values. If the new dispensation introduces an educational system which refuses this, Christian parents should be encouraged to look at alternatives which will include a return to private Christian schools.

c) The right of the Church to choose its leaders without any State interference *(Acts 6:3-6)*.

d) Freedom to propagate the Christian faith through whatever means the Church may have at its disposal *(Matt. 28:19-20)*. No-one, however, should be forced into accepting any faith, religion or ideology. Similarly, no-one should be prevented from being converted to Christ. On the other hand, no religious group (for instance, Satanism) that is involved in abominations such as; incest, murder, sadism, perversion, terrorism and other related activities - has the right to any freedom to promote their diabolic activities *(Deut. 18:9-13)*.

We reject the establishment of a Department of Religious Affairs as an unacceptable interference by the State in religious matters and a step towards State control of the Church.

6. GOVERNMENT

We affirm that the Bible clearly defines four spheres of government which are all accountable before God to obey His Word.

a) Personal government *(Gal. 5:22-23)*

Each individual is accountable for his own life before God and will be judged accordingly in this life and the next *(Rev. 20:12; Gal. 6:7-8)*.

b) Family government *(Eph. 5:22-6:4)*

God has ordained the family to consist of one man and one woman in a permanent union and the children born to them. The family is responsible to care for their children and aged *(1Tim. 5:8)*.

c) Church government *(Heb. 13:17)*

The main task of the Church is to know God and make Him known. This includes teaching the full counsel of God and disciplining members for moral and doctrinal failures *(1Tim. 5:20; Titus 2:1-15)*. In addition the Church is the light to a world blundering in the darkness and salt to a world rotting from moral decay *(Matt. 5:13-16; 1Cor. 13; James 2: 14-17)*.

d) Civil government *(Rom. 13:1-5; 1Pet. 2:13,14)*

God has ordained the concept of limited State government with its local, regional, and national jurisdictions *(Ex. 18:18-22)*. Its prime responsibility is to protect its law abiding citizens from law breakers and aggressors. Therefore the maintenance of an army, police force and courts of law, is the Biblical responsibility of the State.

7. PRIVATE OWNERSHIP OF PROPERTY

We affirm that the Bible is clearly against oppression of the poor by the rich. It is also very clear about the right to own land and property: *"You shall not covet your neighbour's house; you shall not covet your neighbour's wife ... nor his ox, nor his donkey, nor anything that is your neighbour's" (Ex. 20:17); "While it (the land) remained, was it not your own?" (Acts 5:4; Matt. 20:15)*.

Based on the commandments *"Thou shalt not steal"* and *"Thou shalt not covet"* we reject any form of 'nationalization' and forced redistribution of wealth and land. It is an observable fact that wherever this Biblical law has been violated, as in Socialist countries, the result has been starvation, wastage and death for millions.

8. RETURN TO BIBLICAL MORALITY

We affirm that a return to Biblical morality is essential *(Prov. 14:34)*. We are greatly alarmed by the rapid decline in morals in our country. We call upon the government to repeal the laws legalising "Escort Agencies" and similar institutions which promote immorality and prostitution. We fear that unbridled "family planning" often encourages the unmarried to be more immoral under the guise of 'safe sex'. We are also distressed at the rise of pornography in its varied presentations. The introduction of "sex-education" (instead of Biblical values) into our schools besmirches the minds of our children and usurps the authority of parents to teach their children Christian moral standards. Immorality, divorce, the occult, homosexuality/lesbianism, and violence are being promoted through national television and video shops.

All these factors promote the general decay of the moral fibre of our society which, unless checked, will have catastrophic consequences. Many more illegitimate children and Aids will be the direct result. We have taken note of the experience of other countries that have introduced sex-education into their school systems - immorality, abortions, rape and venereal diseases, have vastly increased. If the present downward trend in morals continue, it is very likely that Aids will result in millions of deaths and economic disaster in our country.

We affirm the need to return to the honouring of the Lord's day, the strengthening of family ties, rebuilding moral standards and restoring higher standards to the Publications Control Board.

9. CONCLUSION

We appeal to the Christian leaders and all believers in our country to prayerfully consider this Kwasizabantu Affirmation and to spread its message in all the Churches and the whole of South African society. Only by wholeheartedly and consistently choosing God's way, the Biblical way, will we be protected from the great deceptions that threaten to pervert the Gospel of our Lord Jesus Christ.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE"

"And Joshua said unto the people,...Now therefore put away the strange gods which are among you and incline your heart unto the Lord God".

We respond to this Scriptural challenge by affirming what the people said to Joshua in reply:

"The Lord our God will we serve, and his voice will we obey"
(Joshua 24:24).

RESOLUTION 1: The Conference calls on the Government to include an affirmation to the Triune God in the new constitution of South Africa.

RESOLUTION 2: It was agreed that a delegation from the Conference would seek an interview with the State President to hand him the Kwasizabantu Affirmation.

Distributed by:
Kwasizabantu Mission
P/Bag 252
Kwasizabantu
3561 RSA
Tel/Fax 03344-41855

(NOTE: If you identify with the contents of this Affirmation, please write to us at the above address.)

Duplication permitted

Christians for Truth

As a non-partisan Christian body, believing in the supreme authority of God Almighty and the Lordship of our Lord Jesus Christ, we declare the founding of CHRISTIANS FOR TRUTH in His Name.

We commit ourselves wholeheartedly to the following principles which we believe uphold the very highest code of Christian ethics:

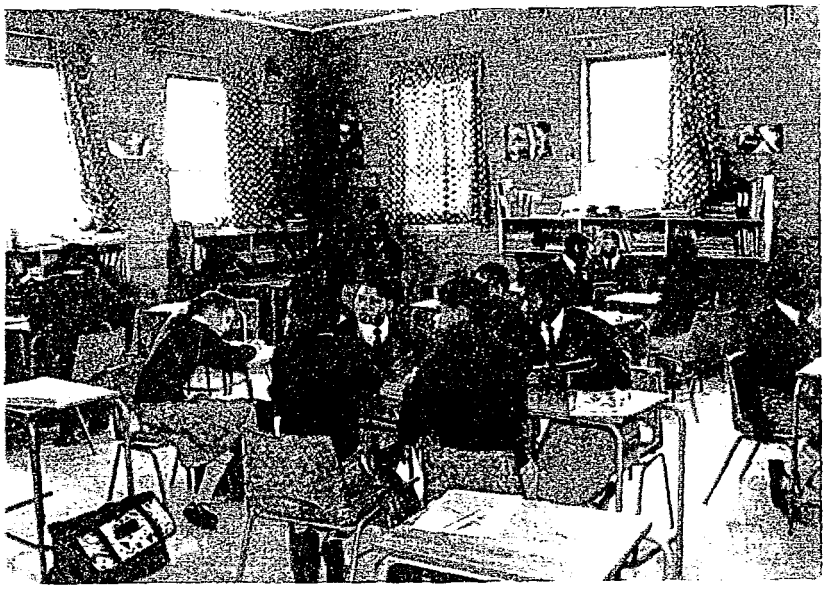
- We accept the Bible as the inspired Word of God and as the basis for all that we believe.
- We believe the gospel of our Lord Jesus Christ to be eternal and unchangeable: "*...the eternal gospel to proclaim to every nation, tribe, language and people.*" (Rev. 14:6)
- We believe that life is a gift from God; Therefore it must be respected and guarded.
- We believe that education should be available to all and should be of the highest standard possible.
- We believe in the Biblical principle of the right of private ownership, free enterprise and economic progress.
- We reject without reservation any attempts, from any source, to undermine the Christian ethic.
- We reject without reservation communism and all other doctrines of an atheistic nature.
- We believe that the family is the basis of a strong and healthy society when there is a Biblical relationship between husband and wife, children and parents.
- We believe that SIN is the direct cause of socio-economic problems within society and Government. The starting point is found in 2Chron. 7:14.
- We believe that it is the duty of the Government to create a climate favourable for the propagation of the Gospel.

CFT, Private Bag 250, Kranskop, 3550, Republic of South Africa

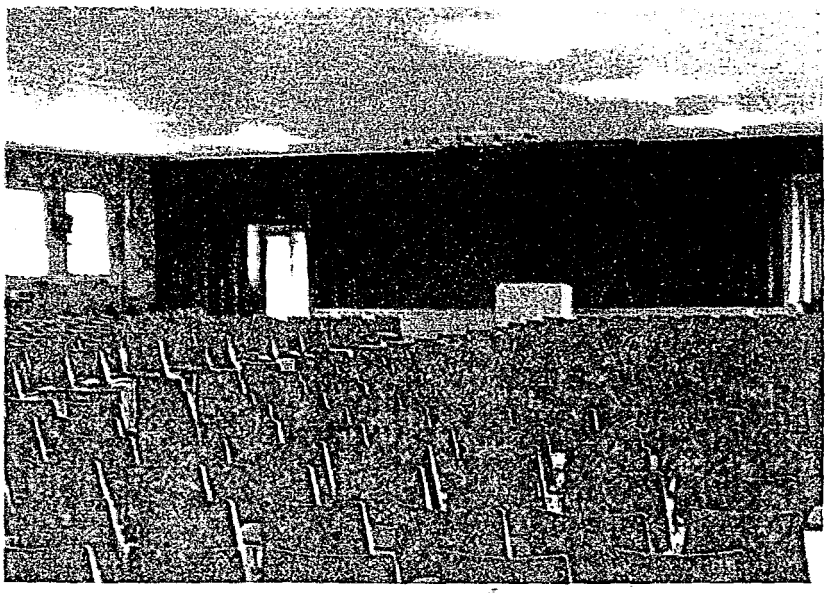
Tel: 03344 - 41512 *Tel & Fax: 03344 - 41050*

1. Part of the High School and main school hall

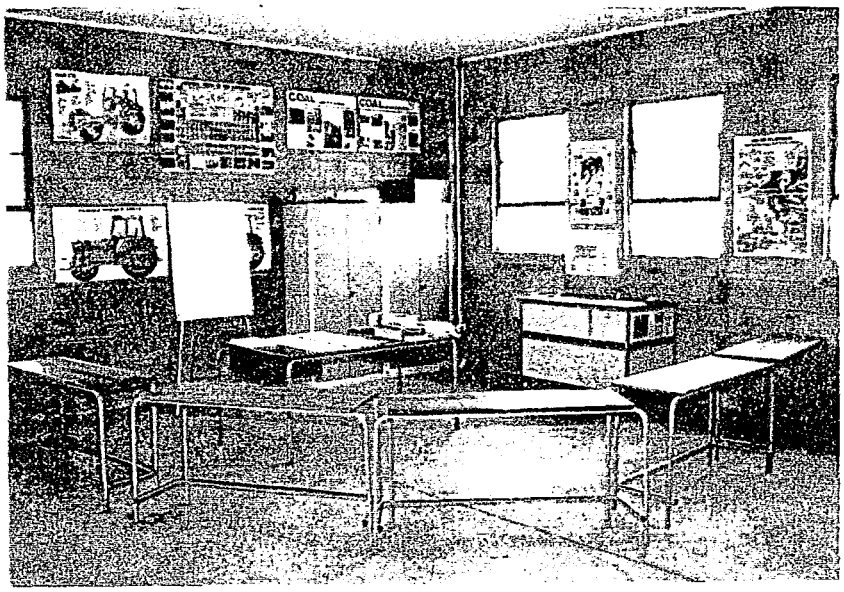
2. One of the class-rooms situated in the building above.



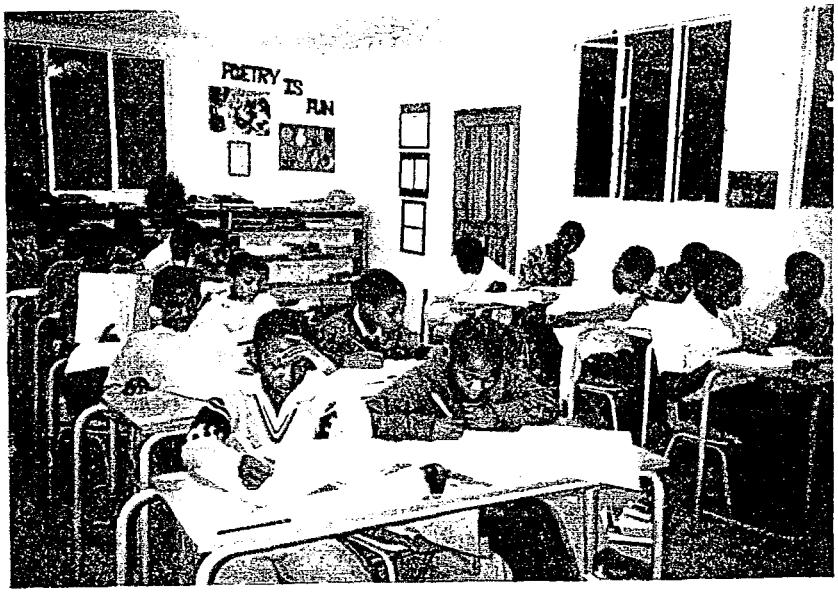
3. Inside the school hall.



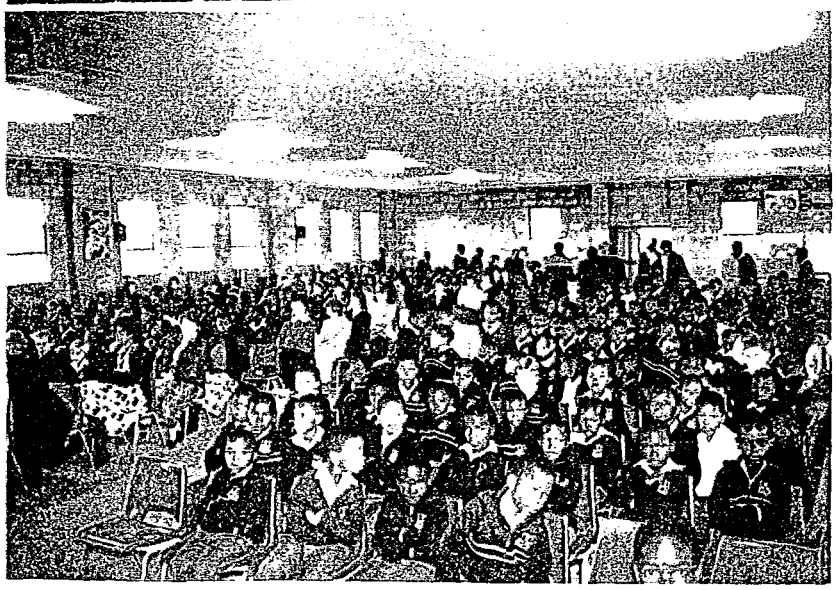
4. The "laboratory" in the corner of the school hall.



5. A literature lesson in the lower standards.

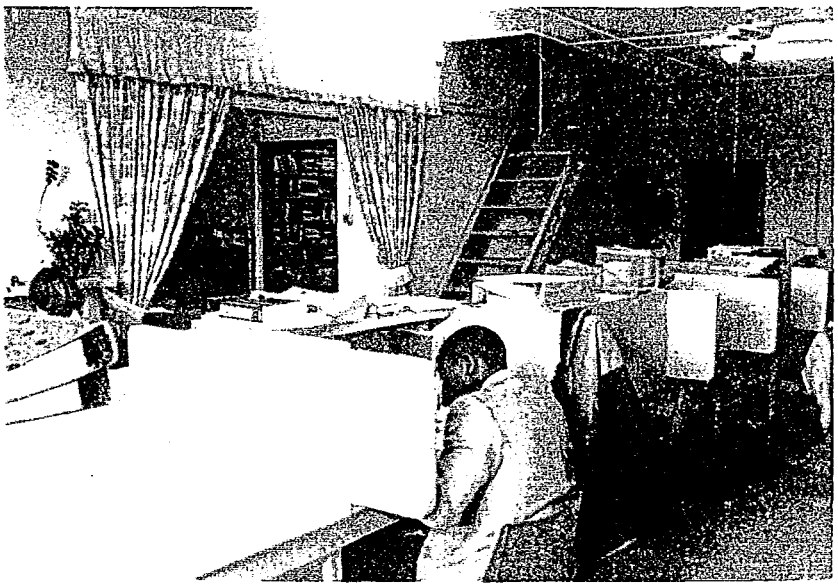


6. Meal time for a junior class.

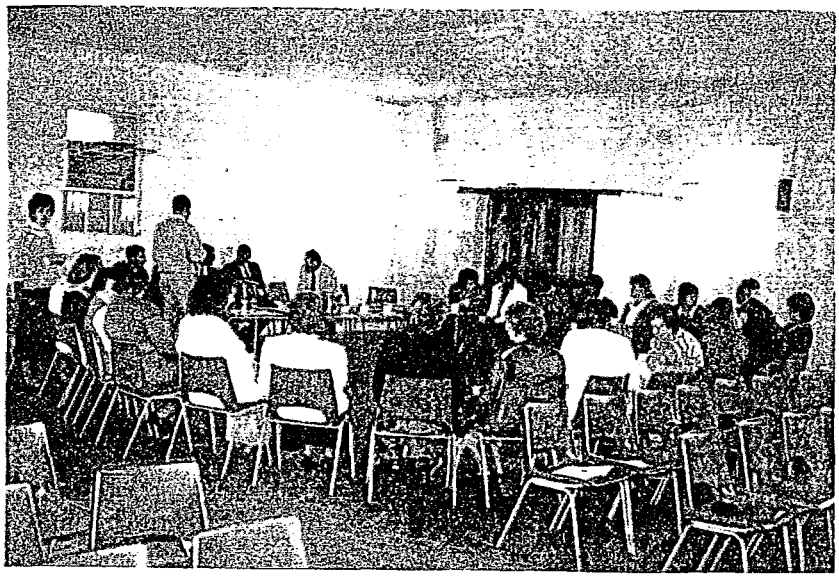


7 Washing and ironing day.

8. The staff study looking towards the library.



9. The "staff room" - another corner of the main hall.



10. Track events on the new sports track.

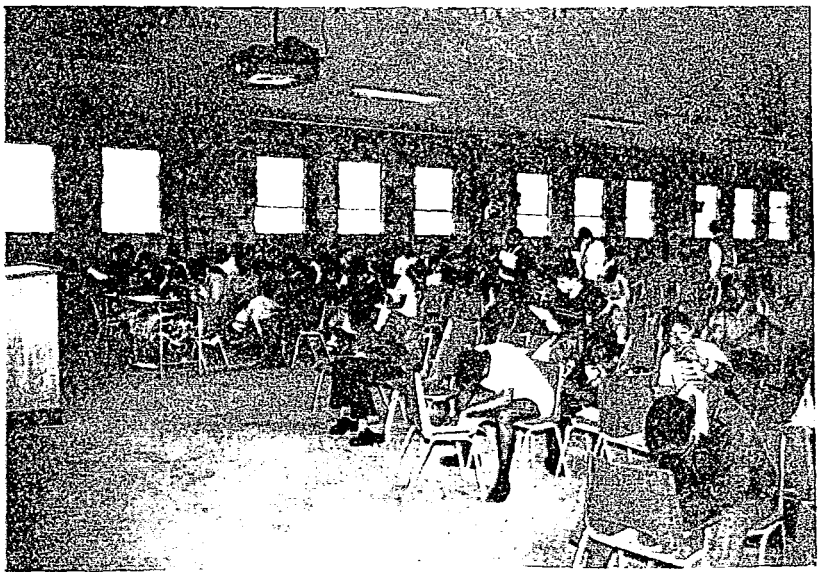
11. Physical training for the primary classes.

12. Pupils assembling for sports day activities.

13. Three Standard 8 pupils.

14. Teachers and observers during clinincal supervision.

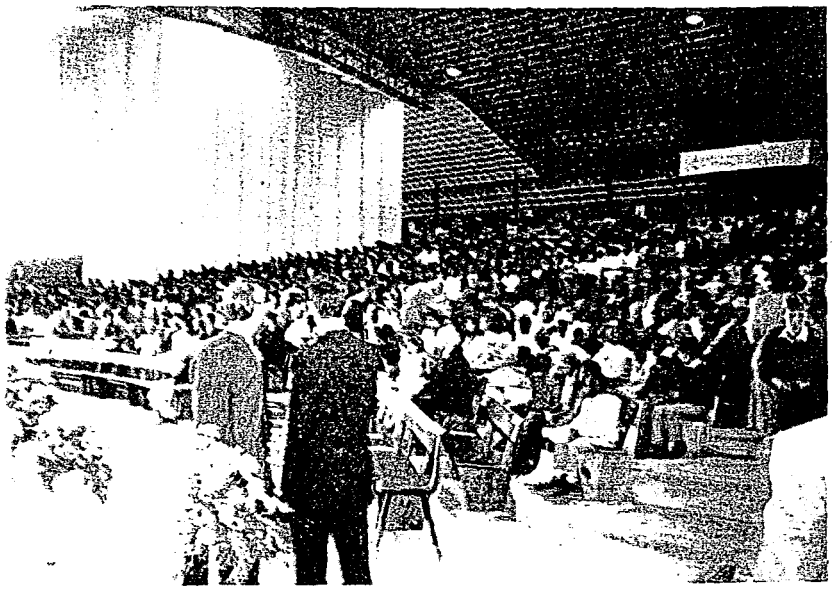
15. Part of the pupil group competing the questionnaire.



16. Sports day showing Studd (after CT Studd - a missionary) one of the teams.

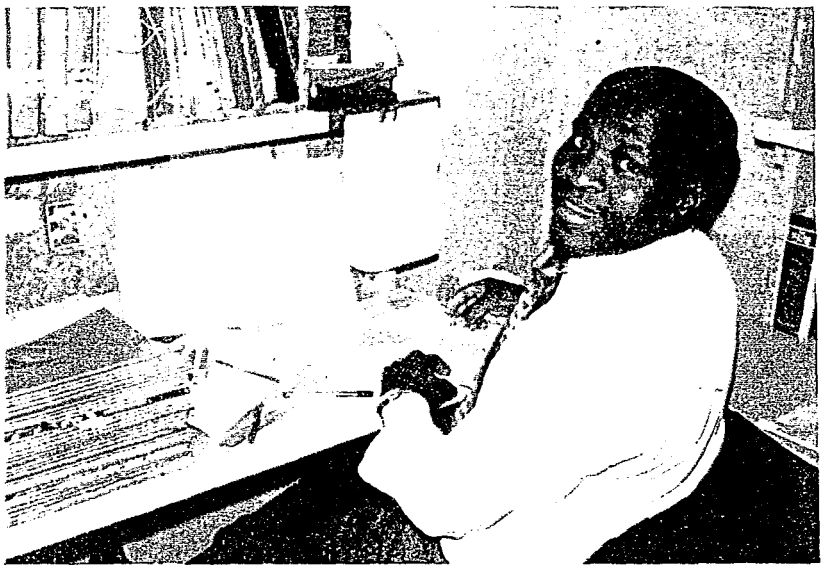
17. One of the drama presentations.

18. Inside the auditorium.



19. The Young Scientists' Exhibition.

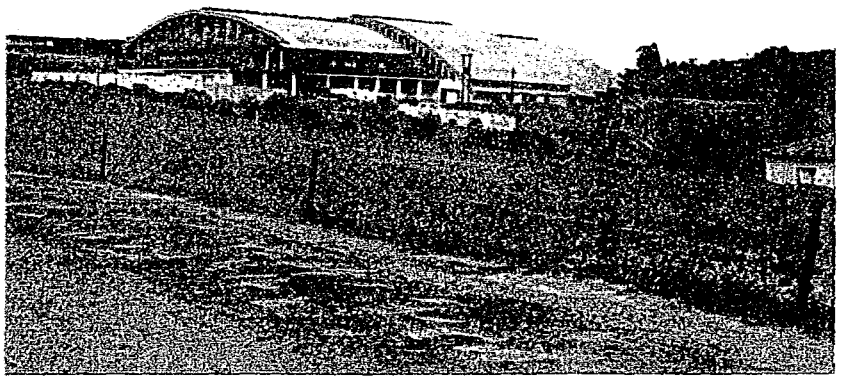
20. A teacher's work space in the staff room.



21. Pupils working on a group task.

22. Jenny Strickland (U.S.A.) completing a questionnaire.

23. The auditorium seen from across the air-strip.



24. Two boys playing in the sand.

KWASIZABANTU AFFIRMATION.

Christians for Truth (CFT) basing the trust of its mission on the life-view reflected in the Kwasizabantu Affirmation, was conceived, and is co-ordinated by Rev Fano Sibisi, a Zulu co-worker at Kwasizabantu Mission. Christians for truth puts out a bi-monthly News Letter, and has a fully equipped office making use of the mission's powerful printing facilities. At the heart of this organisation is a theological affirmation that has become the explicit statement of the theological and missiological views of at least the mission, apart from any adherents it is accumulating through the organisation CFT. This organisation, which claimed 40 000 members in 1992 world wide, is growing in support. It drew over 3 000 members at the September 13-15 1991 conference, including members from France, Australia, Netherlands, Germany and Switzerland who had travelled from these areas especially for the conference.

Christians for Truth, and therefore the mission, caught the attention of the media recently because of the Kwasizabantu Affirmation of 1991 (Appendix) (TV 1 and 2 NEWS coverage). One of its members was interviewed on the TV1 programme Agenda in 1992. In 1991 the president and vice-president was interviewed on the programme "Street Wise". Several smaller circulation publications have reported on the conference which produced this Affirmation (Mmoledi vol 3 no 3 1991; Bloemnuus 28-07-91,) as well as some Christian publications (Media vir vir Christus 05-91; Signposts vol 10 no 2 1991; Frontline Fellowship News Edition 5 1991). This conference was a more (theologically) conservative/evangelical answer to the Rustenburg Declaration of the "National Conference of Churches" (NCC) (5th to 9th November, 1990) promoted as the voice of the South African Church. Hammond (1991) claimed a virtual "news blackout" on the Minister's Conference at Kwasizabantu (21-25 January, 1991). He makes the point that:

The NCC consisted of 180 delegates; the Kwasizabantu Conference claimed 750. Of particular concern for CFT has been the assumed representativity of the NCC Rustenburg conference. At the opening of CODESA, Christians for Truth was again covered on TV1 news (and abroad) whilst staging a demonstration at the World Trade Centre in Johannesburg on 20 and 21 December to call attention to the need for Biblical principles in constitutional talks and future constitutional settlement.

APPENDIX 2

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RHODES UNIVERSITY GRAHAMSTOWN
DEPARTMENT OF EDUCATION

DOMINO SERVITE SCHOOL

QUESTIONNAIRE 01

JUNE 1991

1. PERSONAL DETAILS
(Questionnaire to be completed in BLACK ink.)

1.1 Sex: Place 'X' in appropriate box	MALE	FEMALE
1.2 Post occupied:		
1.3 Date of appointment at Domino Servite:		
1.4 Professional registration category: Eg M+4 or category D		
1.5 Nationality:		
1.6 South African Citizenship:(cross)	YES	NO
1.7 Date of birth:		

Should this questionnaire not provide you with sufficient space for responses, please use the blank pages on the back of each page.

This document has 15 pages

CONFIDENTIAL INFORMATION

2. ACADEMIC QUALIFICATIONS

2.1 SECONDARY SCHOOL

Standard reached	Town and Country where Schooled eg JHB RSA.		Year in which you completed each	
Std 7				
Std 8				
Std 9				
Std 10				
Matric Exemption				
Did you obtain Matric Exemption when you wrote standard 10? (circle)			YES	NO
Did you obtain your matric exemption through private study after leaving school? (circle)			YES	NO
Have you obtained a Mature Age Exemption? (circle)			YES	NO

2.2 TERTIARY LEVEL QUALIFICATIONS : UNIVERSITY

Degree(s)/ Certificates	Where obtained (institution)	When obtained (year)	Major Subjects	Other Subjects (at least 2 years)

2.3 PROFESSIONAL QUALIFICATIONS : UNIVERSITY OR TRAINING COLLEGE

Degree(s)/ Certificates	Where obtained (institution)	When obtained (year)	Major Subjects	Area/s of Specilisat-ion.

3. LANGUAGE FACILITY

3.1 Language endorsement on professional certificate			AE	Ae	EA	Ea	A	E	Nil	
3.2 Language	1st, 2nd 3rd?	Indicate if you can teach in these:	State your Proficiency as either Good Fair or Weak: Speak			Read			Write	
English										
Afrikaans										
German										
Zulu										
French										
Other										

4. EXPERIENCE

4.1 TEACHING EXPERIENCE

Period (dates)		Department/ Institution/ School	Nature of experience (Primary/Secondary, etc.)
From	To		

4.2 NON-TEACHING EXPERIENCE:

Period (dates)		Department/ Institution/ Firm	Nature of work Experience
From	To		

5. PERSONAL STUDY PROGRAMME

5.1 STUDIES PRESENTLY ENROLLED FOR:

To be completed by persons presently furthering their studies)							
At which UNIVERSITY/INSTITUTION are you enrolled? (Tick)							
UNISA	OFS	RAU	NATAL DBN	NATAL PMB	WESTVILLE	WITS	OTHER (Specify)

5.2 QUALIFICATION ENROLLED FOR IN 1991

Degree	Tick	Area/Majors	degree:	Tick:
BA			BEd	
BA(Hons)			MEd	
BSc			DEd	
BSc(Hons)			Other (Specify:)	
MA				
MSc				
PhD				

4.2 Courses/over...

5.3 COURSES COMPLETED TO DATE:

If you are presently studying, please list the courses you have completed to date for this qualification, and when they were completed.

COURSES COMPLETED TO DATE: Description of Course: Eg English III	Date completed eg Nov 1990

5.4 PERSONAL STUDY PLANS:

Given the opportunity, which qualifications would you like to complete through further study?

5.5 IN-SERVICE TRAINING COURSES

Please list the in-service training courses you have attended during your teaching career.

YEAR	DESCRIPTION OF COURSE

Page 6/over...

6. ADMINISTRATIVE RESPONSIBILITIES

Place a tick next to the administrative post you fill:	
Principal	
Vice-Principal	
Head of Division /Department	
Teacher	
Assistant teacher	
Teacher's aid	
Tutor	

6.1 PRESENT ADMINISTRATIVE RESPONSIBILITIES

Indicate which of the following administrative duties you are responsible for: (Tick)	
1. Time table structuring	
Maintaining and balancing of daily register Reports, mark schedules (Class teacher)	
3. Duplication of class notes or tests etc	
4. Typing of manuscripts (tests notes etc)	
5. Making OH transparencies	
6. Supervision of punishment eg detention	
7. Organisation of sports fixtures (matches)	
8. Liaising with outside bodies/sponsors	
9. Invigilation of examinations	
10. Supervision of other staff members	
11. Preparation of food for pupils	
12. Preparation of teas/food for staff members	
13. Maintenance of school buildings	
14. Upkeep of grounds	
15. Ordering of supplies/stocks (stationery)	
16. Moderation of examination papers	
17. Communication with examining body (DET)	
18. Stock taking	

PRESENT ADMINISTRATIVE RESPONSIBILITIES cont

19. Library (classifying, ordering & cataloguing	
20. Library, assistance in	
OTHER DUTIES NOT LISTED ABOVE:	
21.	
22.	
23.	
24.	
25.	
26.	
27.	
28.	
29.	
30.	

7. PERSONAL TEACHING TIME TABLE
Please write in the subjects you are teaching, in the the appropriate columns. (See brochure)

PRD	MON	TUE	WED	THUR	FRI
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					

8. EXTRA-MURAL ACTIVITIES

8.1 SCHOOL RELATED ACTIVITIES
Please list the extra-mural activities in which you are involved during the course of a normal school year.

This should include sports, clubs and societies you involve yourself in throughout the year.

SPORTS	CULTURAL CLUBS AND SOCIETIES

8.2 EXTRA-MURAL ACTIVITIES TIME-TABLE.

Please indicate the days on which you are involved extra-murally according to your list above.

DAYS:	NAME OF SPORT OR CLUB :
MONDAY	
TUESDAY	
WEDNESDAY	
THURSDAY	
FRIDAY	
SATURDAY	

8.3 MISSION RELATED ACTIVITIES

Please indicate, by placing a tick next to the appropriate block, which areas you are involved with in the work of the mission.

1. Preaching	
2. Interpreting (in a service)	
3. Counseling	
4. Cooking or food preparation	
5. Serving	

MISSION INVOLVEMENT cont	(tick)
6. Choir	
7. Team visitation (visiting other preaching points.)	
8. Telephone	
9. Christians for Truth Worker	
10. Reception office	
11. Gardening or farming supervision	
12. Office administration	
13. Bookkeeping	
14.	
15.	
16.	

9. STAFF DEVELOPMENT
Answer the following questions according to the categories: (tick column)

	OFTEN	SOMETIMES	SELDOM	NEVER
1. As a teacher I have opportunity to participate in and influence policy-making.				
2. Staff are encouraged to meet and discuss important educational documents and developments, and school policy				
3. All departments have meetings to discuss departmental policy.				
4. The following types of meetings are held at the school:				
(1) Subject meetings				
(2) Staff meetings				
5. The whole of the teaching staff meet to discuss school policy.				
6. All staff are informed of major policy decisions in writing.				

	OFTEN	SOMETIMES	SELDOM	NEVER
7. Staff have opportunities of meeting the head.				
8. Use is made of notice boards to inform pupils and staff concerning school matters.				
9. Staff are encouraged and given opportunity to visit other schools and teaching centres.				
10. Staff are encouraged to seek counselling in matters relating to teaching.				

10. ORGANISATION: BACK-UP AND SUPPORT SERVICE
Answer the questions according to the categories below:

	GOOD	AVERAGE	POOR	UNSURE	NONE
1. School administrators and staff have secretarial staff.					
2. The school has appropriate class rooms (respond according to your own subject areas.):					
(1) For science teaching					
(2) For language teaching					
(3) For the teaching of the social sciences.					
(4) For art and craft					
3. The school has audio and visual equipment.					

11. THE CURRICULUM SYSTEM
Answer according to these categories:

(Place a tick in column)	GOOD	AVERAGE	POOR	UNSURE	NONE
1. Provision is made, if needed for					
(1) remedial reading					
(2) remedial maths					
(3) children with emotional problems					

THE CURRICULUM SYSTEM cont

	GOOD	AVERAGE	POOR	UNSURE	NONE
(4) Language bridging					
(5) Pre-school children					
(6) Gifted children					
3. Sufficient extra-curricular activities are provided by the school.					
4. Out of school activities (visits) are adequate.					

12. THE GUIDANCE OR PASTORAL SYSTEM

Answer the questions according to the categories:
(Tick appropriate column)

	USUALLY	SOMETIMES	SELDOM	NEVER
1. The socio-personal, educat-ional and vocational needs of pupils are known to the school.				
2. Counselling facilities exist for pupils who need special attention.				
3. Records are kept about individual pupils and are available to sufficient staff so that pupils benefit by this.				
4. There is an induction programme for new pupils at the school.				
5. The school makes an effort to inform pupils of job opportunities available to them.				
6. Pupils receive encouragement to plan their educational and occupational careers.				
7. Educational/occupational visits or experience is arranged by the school.				

13. THE ASSESSMENT SYSTEM
Respond according to the categories provided:

(Tick appropriate column)	OFTEN	SOMETIMES	SELDOM	NEVER
1. Which of the following methods of assessment do you use in your classes?				
(1) Essay-type exam				
(2) Objective tests (eg Multiple choice.)				
(3) Open-book exams				
(4) Continuous assessment projects and essays.				
(5) Practical exams				
(6) Oral examinations				
2. My pupils are aware of assessment procedures and understand how the final mark is arrived at.				
3. My pupils are encouraged to assess themselves and to keep a record of this.				

14. SUBJECT METHODOLOGY

1. To what extent do you make use of the following teaching aids in the classroom: (Tick in column)	FREQUENT	SOMETIMES	SELDOM	NEVER
(1) Overhead projector				
(2) Video equipment				
(3) Films				
(4) Slides				
(5) Wall maps				
(6) Wall charts				
(7) Film strips				
(8) Audio cassettes				
(9) Reference books				
(10) Textbooks				

SUBJECT MTHODOLOGY cont	USUALLY	SOMETIMES	SELDOM	NEVER
(11) Duplicated notes or photostats				
(12) Sets of readers				
Others (13)				
(14)				
(15)				
(16)				
	FREQUENT	SOMETIMES	SELDOM	NEVER
2. Which of the following teaching methods do you make use of in your classes:				
(1) Telling				
(2) Question and answer				
(3) Guided Discovery				
(4) Discussion				
(a) Whole group				
(b) Small group				
(5) Group-work method				
(a) Seminars (prepare and present work)				
(b) Group projects				
(6) Team-teaching				
Other: (7)				
(8)				
(9)				
3. Indicate whether or not you make use of any of the following things in your classes:				
(1) Self marking of work (by pupils.)				
(2) Debates				
(3) Speeches (by pupils)				

SUBJECT METHODOLOGY cont	FREQUENT	SOMETIMES	SELDOM	NEVER
(4) Role play				
(5) Drama				
(6) Individual research projects				
(7) Prepared presentat-ions				
4. In your estimation would you say that the pupils in your classes have, or are:				
(1) A keen interest in the subject material				
(2) A positive attitude to you as a teacher				
(3) Able to ask questions for claritification or out of interest				
(4) Punctual				
(5) Interested in current world events				

15. TEACHING INVOLVEMENT AT DOMINO SERVITE SCHOOL

Please answer the questions below as fully as possible:

(1) If you have taught at any other institution (state or private,) please describe the essential ways in which you feel Domino Servite School differs from your previous experiences. (Continue on reverse side if necessary).

(2) Please describe why it is that you find teaching at Domino Servite School either a satisfying or an unsatisfying experience.

RHODES UNIVERSITY GRAHAMSTOWN
DEPARTMENT OF EDUCATION

DOMINO SERVITE SCHOOL
KWASIZABANTU MISSION NATAL

QUESTIONNAIRE 02

(Senior School Pupils)

1. INFORMATION ABOUT YOURSELF

1.1	In which standard are you? (circle)	7	8	9	10
1.2	How long have you been at this school?		Yrs		Mths
1.3	Give the date when you started here			19	
1.4	Give your date of birth (Day Mth Yr)			19	
1.5	Are your parents Missionaries?	YES		NO	
1.6	Do you live at Kwasizabantu?	YES		NO	
1.7	If you do NOT live at KSB, where do you live?				
1.8	If you do not live on the Mission, how do you get to school? (Circle one number)	Walk 1	Car 2	Bus 3	
		Bicycle 4	Other		
1.9	Are you Male or Female?	Male 1	Female 2		
1.10	What is your father's occupation?				
1.11	What is your mother's occupation?				

CONFIDENTIAL INFORMATION

This document has 12 pages

2. INFORMATION ABOUT YOUR SCHOOLING

2.1 PRIMARY SCHOOL

Give the name of the primary school you attended and where the school is.

STANDARDS	NAME OF SCHOOL	TOWN	COUNTRY	YEAR
Class 1				
Class 2				
Std 1				
Std 2				
Std 3				
Std 4				
Std 5				

2.2 HIGH SCHOOL

Fill in the table below in the same way, indicating the High School you attended, and where the school is.

STANDARD	NAME OF SCHOOL	TOWN	COUNTRY	YEAR
Std 6				
Std 7				
Std 8				
Std 9				
Std 10				

2.3 SCHOOL SUBJECTS

List the subjects you are taking this year, AND circle the letter H or S to indicate whether they are on Higher or Standard Grade.

1	H S	4	H S	7	H S
2	H S	5	H S	8	H S
3	H S	6	H S	9	H S

3. INFORMATION ABOUT THE LANGUAGES YOU SPEAK

Indicate which of the following languages you speak, and whether they are your 1st, 2nd or 3rd languages: (circle the responses. Eg Zulu: YES NO 1 2 3 4.

ZULU	YES	NO	1	2	3	4	ENGLISH	YES	NO	1	2	3	4
GERMAN	YES	NO	1	2	3	4	AFRIKAANS	YES	NO	1	2	3	4

3.1 LANGUAGES USED IN YOUR SCHOOLING
Indicate which languages you were taught in:
(Place a tick in the block to indicate the language that the teacher used to teach you.)

STANDARD	ENGLISH	ZULU	AFRIKAANS	GERMAN	OTHER
Class 1					
Class 2					
Std 1					
Std 2					
Std 3					
Std 4					
Std 5					
Std 6					
Std 7					
Std 8					
Std 9					
Std 10					

4. INFORMATION ABOUT DOMINO SERVITE SCHOOL

4.1. SPORTS/SOCIETIES AND OTHER SCHOOL ACTIVITIES
Please list the sports you play at school, in both summer and winter, and the clubs or societies you take part in: (Sports you have or will play THIS year.)

SPORT	CLUB/SOCIETY

4.2 SPECIAL RESPONSIBILITIES

Do you have any special responsibilities at school? (Eg are you the chairman of a society, a team or class captain)

4.3 PRIZES AND AWARDS

During your time at Domino Servite, have you ever been awarded any prize, or won any award? If yes, Please state what it was, and why you were given the award.

AWARD	REASON FOR AWARD

4.4 FIELD TRIPS AND VISITS

During your time at Domino Servite School, have you ever been taken on any field trips or visits? Please list them. (Include any that you know are definitely planned this year.)

Where was the visit to?	KwaZulu or RSA?	Subject	Year
eg. Chocolate factory	RSA	Geography	1989

4.5 THE TEACHING OF YOUR SUBJECTS AT DOMINO SERVITE

Indicate, by placing a tick in the block next to the word that best describes the different teaching methods that have been used by your teachers:

4.5.1 BIOLOGY AND PHYSICAL SCIENCE

How often do your teachers of Biology and Physical Science use the following?

(Please turn over, and put a tick in the appropriate column.)

4.5.1 BIOLOGY AND PHYSICAL SCIENCE

Tick the column:	FREQUENT	SELDOM	NEVER	UNSURE
Chalkboard				
Overhead projector				
Film shows				
Videos				
Wall charts				
Cassette tapes				
The textbook				
Reference Books				
Test tubes				
Bunsen burners				
Gas				
Litmus paper				
Potassium permanganate				
A microscope				
A voltmeter				
A battery				
A pipette				
A frog				
A rat				
An earth worm				
A Magnet				
A Circuit board				

4.5.2. LANGUAGES
How often do your English, Afrikaans, German, and/or Zulu teachers make use of the following when teaching you:

	FREQUENT	SELDOM	NEVER	UNSURE
The Chalkboard				
Photostat or duplicated work sheets				

Turn over/...

4.5.2 LANGUAGES cont...

Tick the column	FREQUENT	SELDOM	NEVER	UNSURE
Sets of readers				
he Bible				
Pictures				
Magazines				
Wall charts				
Flash cards				
A tape recorder				
Videos				
Films				
Film strips				
Slides				
Overhead projector				
Games				
Drama (When YOU act)				
Debates				
Speeches (Yours)				

4.5.3. THE SOCIAL SCIENCES (History, Geography, Biblical Studies)

Indicate, by placing an "x" in the box next to the teaching aids listed below, which of the following your teachers of History, Geography and Biblical Studies have made use of when teaching you.

	FREQUENT	SELDOM	NEVER	UNSURE
A radio (SABC)				
The museum				
A barometer				
A thermometer				
A balloon				
Slides				
Video				

4.5.3 THE SOCIAL SCIENCES (cont)

Tick the column:	FREQUENT	SELDOM	NEVER	UNSURE
Ariel photographs				
Contour maps				
Maps				
Wall charts				
The chalkboard				
Tracing paper				
The textbook				
Photocopied notes				
A magnetic compass				
A protractor				
A concordance				
Models				
Graph-paper				
A calculator				

4.6. TESTS AND EXAMINATIONS

4.6.1. FREQUENCY OF TESTS/EXAMINATIONS

Indicate, by placing an "x" in the appropriate block/s how often you are tested in the following subjects:

(If, for example, you have a weekly test in Zulu, and are tested in June and in November, then you will have three ticks in the columns.)

SUBJECTS	DAILY	WEEKLY	MONTHLY	EVERY TERM	JUNE	NOVEMBER
LANGUAGES						
Zulu						
Afrikaans						
German						
English						
SCIENCES						
Mathematics						

4.6.1 FREQUENCY OF TESTS/EXAMINATIONS cont...

Tests in:	DAILY	WEEKLY	MONTHLY	EVERY TERM	JUNE	NOVEMBER
Phy Science						
Biology						
SOCIAL SCIENCES						
History						
Geography						
Bib Studies						

4.6.2. VISUAL MATERIAL USED IN TESTS/EXAMINATIONS

Indicate in the same way, whether or not any of the following have been used in questions set for you in tests and examinations during your time at Domino Servite School:

SUBJECT	MAPS	DIAGRAMS	CARTOONS	SLIDES	VIDEOS	PHOTOGRAP
LANGUAGES						
Zulu						
Afrikaans						
German						
English						
SCIENCES						
Mathematics						
Phy Science						
Biology						
SOCIAL SCIENCES						
Geography						
History						
Bib Studies						

4.6.3. TYPES OF QUESTIONS SET IN TESTS AND EXAMINATIONS

Which of the following ways of examining have been used in the following subjects:	(Tick box indicating frequency)			
	OFTEN	SOMETIMES	SELDOM	NEVER
LANGUAGES				
(1) Essay-type exam				
(2) Objective tests (Multiple choice)				
(3) Open book exams				
(4) Individual projects				
(5) Group projects				
(6) Practical exams				
(7) Oral examinations				
SCIENCE AND MATHEMATICS				
(1) Objective tests (Multiple choice)				
(2) Open book exams				
(3) Individual projects				
(4) Group projects				
(5) Practical examinations				
(6) Essay type exams				
SOCIAL SCIENCES (Hst Gg BS)				
(1) Essay type exams				
(2) Objective tests (Multiple choice)				
(3) Open-book exams				
(4) Continuous assessment (Individual projects)				
(5) Oral examinations				
(6) Group Projects				

4.6.4. CALCULATION OF YEAR MARKS/GRADES

Indicate, by placing an "x" in either the YES, NO OR UNSURE column, whether or not you know how your year mark is calculated in each of the following subjects :	(Only ONE "X" per line)		
	YES	NO	UNSURE
Zulu			
English			
German			
Afrikaans			
Physical Science			
Mathematics			
Biology			
History			
Geography			
Biblical Studies			

5. INFORMATION ABOUT YOUR HOME

5.1 YOUR FAMILY. (Circle the appropriate response.)

1. Is your father still alive?	YES	NO
2. Is your mother still alive?	YES	NO
3. Do you live with your parent/s?	YES	NO
4. How many brothers do you have?	1 2 3 4 5 6 7 8 9 10 11	
5. How many sisters do you have?	1 2 3 4 5 6 7 8 9 10 11	

5.2 How does your father earn his living? Indicate by putting a cross next to the word/s which describes his job/s:

Farmer		Clerk		Missionary		Miner	
Farm laborer		Store owner		Evangelist		Police	
Salesman		Businessman		Teacher		No job	

5.3 If your father does none of these things, what does he do?

5.4 Does your mother work? Place a cross next to the word/s which best describe her job/s.							
Shop assistant		Teacher		Missionary		Nurse	
Farm laborer		Dressmaker		Teacher		Cook	
Businesswoman		Domestic		Saleswoman		no job	

5.5 If your mother does none of these things, what does she do?

5.6 YOUR HOUSE

Indicate the type of house you live in:

One room		Pre-fabricated house		Dormitory	
Traditional hut		Rondavel		Caravan	
Town house		Park/mobile home			

5.7 THINGS IN HOUR HOUSE

Indicate which of the following things you have in the house/room where you live:

Electricity		TV		Washing Machine		Gas	
Radio (SABC)		Video		Tumble dryer		Coalheat	
Wood stove		CD		Microwave oven		Gas heat	

6. INFORMATION ABOUT YOUR TIME AT DOMINO SERVITE SCHOOL

Please complete the following questions as fully as possible:

6.1 How would you say that Domino School differs from the other schools you have attended?

6.2 Please explain why you find being a pupil at Domino Servite School either a satisfying or an unsatisfying experience.

RHODES UNIVERSITY GRAHAMSTOWN
DEPARTMENT OF EDUCATION

DOMINO SERVITE SCHOOL

QUESTIONNAIRE 01 INSTRUCTIONS

To be used in conjunction with QUESTIONNAIRE 01 for all Teachers, Assistant Teachers, Teachers' Aids and Tutors at Domino Servite School.

June 1991

1. PERSONAL DETAILS

1.2 Post occupied:

One of the following:

POST OCCUPIED	CLASSIFICATION
Principal	Mrs K Stegen
Vice Principal	Mrs D Newlands
Head of Department	Persons responsible for the supervision of a specific subject area or age group (in the lower school); and having supervisory responsibility for a group of teachers.
Teacher	Persons employed by the School Council to teach a specific subject or age group, for more than two periods per day.
Assistant Teacher	Persons employed either by the School Council, Mission, or who are self supporting and who teach for three or fewer periods per day in the school.
Teacher's Aid	Persons employed by the teacher, the School Council, Mission, or one who is self-employed to aid the teacher without actually teaching.
Tutor	Person involved either voluntarily or as a paid employee of the School who formally assists university students or post Matric students currently enrolled at a tertiary institution.

1.3 DATE OF APPOINTMENT AT DOMINO SERVITE SCHOOL

The exact date when you assumed duties at the School.

1.4 PROFESSIONAL REGISTRATION CATEGORY

If you have:	Your category will be:
Standard 8 or 9	Unqualified
Standard 10 or Matric Exemption	Matric (represented by 'M')

1.4 PROFESSIONAL REGISTRATION CATEGORY cont

A one to four year recognised teaching diploma	M + 1 or M + 2 or M + 3 or M + 4
A (1,2,3 or 4) year teaching diploma AND a recognised degree for teaching	M + (1,2,3 or 4) + 1 (or sometimes 2)*for a Bachelor's degree (Eg TDed, BA; ie diploma first)
A Bachelor's Degree (or higher) eg BA or MA BSc WITH FEWER than FIVE teaching subjects	M Persons with foreign degrees may fall in this category.
Bachelor's Degree + a one year diploma eg BSc.,HED or UED	M+4
A Bachelor's Degree a professional certificate (1-4years) + BEd or an Honours Degree in a recorgnised school subject	M+(number of years of teaching diploma) + 1 for BA + 1 for BEd or Hons eg M+6 for 4 year diploma + BA and BEd
A Masters degree, Hons or BEd and a professional diploma	M+(number of years of teaching diploma) +1* for BA + 1 for BEd or Hons, + 1 for Masters. Eg M+7 or*8

*Occasionally a 2nd category is awarded to persons who do a bachelor's degree After a 1-5 year diploma.

1.5 NATIONALITY: Eg German
South African (English Afrikaans or Zulu)
Swiss

State PRIMARY legal nationality even if you hold Duo-nationality eg German and South African.

1.6 SOUTH AFRICAN CITIZENSHIP: cross in appropriate block.

1.7 DATE OF BIRTH: day Month Year eg 05 01 1955

2. ACADEMIC QUALIFICATIONS 2

2.1 SECONDARY SCHOOL
(Standards 6-10)

2.2 TERTIARY LEVEL QUALIFICATIONS
(Post-matric)

Only ACADEMIC qualifications are asked for. ONLY qualifications taken at a UNIVERSITY, TECHNICAL COLLEGE or a TECHNICHON. This response is different from that required in 2.3 Professional Qualifications, below. Qualifications listed here might be either degrees or diplomas.

OTHER SUBJECTS (At least 2 years) (Fifth Column)

Please list subjects included in your degree which you took upto the second year of university, eg English II.

2.3 PROFESSIONAL QUALIFICATIONS

Strictly professioal teaching qualifications are asked for here. These might also be either degrees (eg BPed) or diplomas (eg HED or TED.)

SPECIALISATION. (Fifth column) State the specialisation direction of your diploma if it qualified you in a particular field, eg Remedial Education.

3. LANGUAGE FACILITY

3.1 ON PROFESSIONAL CERTIFICATE. Normally a Teaching Diploma awarded in the RSA is endorsed with one of the following symbols:

(Uppercase letter indicates medium in which the teacher may teach in a State school. Eg teachers with the endorsement AE may teach their subjects in either medium; whilst an Ae indicates that he can teach in Afrikaans.)

Language Proficiency	Allows a teacher to teach through the medium of:
AE	Afrikaans AND English
Ae	Afrikaans
EA	English AND Afrikaans
Ea	English
A	Afrikaans
E	English

3.2 LANGUAGE

Here you are asked:
(1) whether the listed languages are your 1st,2nd or 3rd language;
(2) to indicate if you can teach in this language (YES or NO);
(3) to state your proficincy in this language
in speaking
in reading
in writing.

4. EXPERIENCE

4.1 TEACHING EXPERIENCE
(Strictly teaching experience in pre-primary, praimary secondary or tertiary prsivate or state institutions.)

4.2 NON-TEACHING EXPERIENCE
(Any work experience, with or without remuneration including mission or church-related activities.)

If space is insufficient please use reverse of page 3 to list your teaching experience.

5. PERSONAL STUDY PROGRAMME

5.1 STUDIES PRESENTLY ENROLLED FOR

If you have an UNCOMPLETED qualification which you intend to finish, but you are NOT REGISTERED for 1991, please indicate this on the reverse of page 4, and then complete the response as though you are registered.

5.2 QUALIFICATION ENROLLED FOR IN 1991

Similarly, if you have interrupted your studies for some reason, and you are not in fact registered for 1991, but you will hopefully be in 1992, please complete the question as though you ARE presently registered.

5.3 COURSES COMPLETED TO DATE

Please list only those courses that you have successfully completed.

5.4 PERSONAL STUDY PLANS

This response requires you to state which qualifications, teaching or otherwise you would like to acquire. Eg teaching diploma, Matric
BA, BEd etc.

5.5 IN-SERVICE TRAINING COURSES

These courses will include all those subject conferences or curriculum conferences that either this or previous schools have sent you on. Normally no certification is issued for these.

6. ADMINISTRATIVE RESPONSIBILITIES

See page 1 of this document for a definition of the various Administrative Post categories.

6.1 PRESENT ADMINISTRATIVE RESPONSIBILITIES
Please list any other responsibilities you may be required to fulfil in the spaces provided 21-30 on page 7 of the questionnaire, after ticking the appropriate blocks 1-20.

7. PERSONAL TEACHING TIME TABLE
The following abbreviations could be used:

English	ENG	Accountancy	ACC
Afrikaans	AFR	Biology	BIO
German	GMN	Physical Science	PSc
Zulu	ZU	Mathematics	MTH
History	HST	Biblical Studies	B.S.

8. EXTRA-MURAL ACTIVITIES

8.1 SCHOOL RELATED ACTIVITIES

List the sports and clubs or societies you are officially involved in irrespective of the season of the year. Sports usually are seasonal, clubs and societies run for the full school year.

8.2 EXTRA-MURAL ACTIVITIES TIMETABLE

Arrange the list you have given in 8.1 (above) according the the days of the week.

8.3 MISSION-RELATED ACTIVITIES

Please tick the appropriate box indicating your involvement in the Mission, apart from the school. Use spaces 14-16 to describe any not metioned in 1-13, and use the reverse side of page 9 to list any further involvement if the space provided is insufficient.

9. STAFF DEVELOPMENT

By "Staff Development" is meant all activites that contribute to the professional enhancement of the individual teacher and the teaching body of which he is a part.

10. ORGANISATION: BACK-UP AND SUPPORT SERVICES

11. THE CURRICULUM SYSTEM

12. THE GUIDANCE OR PASTORAL SYSTEM

By "Guidance and Pastoral System" is meant the structures in the school which provide for the social well-being of the pupil both in his adaptation to school life and his transition from the school to a future work orientation.

13. THE ASSESSMENT SYSTEM

This deals with those methods used in the school to measure or evaluate pupil performance over a period of time.

14. SUBJECT METHODOLOGY

This deals with the approach of you, the individual teacher, to the teaching matter you use with your pupils.

RHODES UNIVERSITY

DEPARTMENT OF EDUCATION, GRAHAMSTOWN

DOMINO SERVITE SCHOOL

LESSON OBSERVATION FORM 01

SECTION A : GENERAL INFORMATION

Teacher:	Standard/s
Subject:	Venue:
Date of Observation:	Time begin: End:
Observer:	

SECTION B : PRE-OBSERVATION CONFERENCE

Textbooks used:	Teacher's comments about:
Areas observer requested to comment on by teacher in observation:	
Any information teacher wishes to convey to observer	

SECTION C : OBSERVATION SCHEDULE

1. GOALS AND CURRICULUM ORIENTATION
   Are you aware of the goal of the lesson? What is the relationship of this lesson to the syllabus and school curriculum? Is the goal reached? the curriculum enhanced?

2. PLANNING AND PRESENTATION
   Is there evidence of preparation? Is there a reasonable sequencing in the lesson progression? Did the lesson hold the interest of the pupils? Was there variety?

3. TEACHER-PUPIL INTERACTION
   To what extent was the teacher cognizant of the puils? Were commands/questions clear? Was pausing effective? What was the prevailing atmosphere in the classroom? Tone?

4. CLASSROOM MANAGEMENT
   Appropriate use of facilities: space/chalkboard/audio/visual Movement; organisation of activities. Use of handouts. Reception of pupil responses; interruptions. Use of aids.

5. TEACHING METHODS
   Original typical appropriate?

6. ALTERNATIVE APPROACH SUGGESTED

7. QUESTIONING
Skill in delivery. Cognative memory, convergent, divergent, evaluative. Dominance: productive or reproductive? Reception and encouragement of pupil response.

8. FUNCTIONALISATION TESTING AND CONSOLIDATION
Integration of previous knowledge and new content. Testing advancement as lesson progresses. Control of insights, inculcation, practice.

9. INTRODUCTION AND CONCLUSION
Linking, relevance, originality, appropriateness.

10. RELEVANCE
Extent to which lesson equates with preparation for life or job skills. Correctness.

11. DIFFERENTIATION
Was there evidence that individual needs and differences were taken into consideration?

SECTION D : INTERACTION ANALYSIS

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18																				
19																				
20																				

TEACHER TALK

Columns 1-7 = ☐

STUDENT TALK

Columns 8-9 = ☐

Indirect (1-4) Direct (5-7) = ID ratio ☐

Indirect (1-3)-Direct (6-7) = Revised Ratio ☐

RHODES UNIVERSITY, GRAHAMSTOWN

DEPARTMENT OF EDUCATION

DOMINO SERVITE SCHOOL RESEARCH

TEACHER SELF-EVALUATION SCHEDULE 01

To be completed by teachers AFTER the PRE-OBSERVATION conference and completion of the lesson that was the subject of the observation, and BEFORE the POST-OBSERVATION CONFERENCE.

Teacher:	Standard/s:
Subject:	Date of Observation:
Observer:	

DIRECTIONS

Circle the number which corresponds to your assessment of the effectiveness of the lesson that was observed on the above date:

(5) Exceptional
(4) Good
(3) Satisfactory
(2) Adequate, but could improve
(1) Definitely needs improvement

NB: If you don't have enough information to answer a certain item, please leave it BLANK.

THIS IS NOT A TEST
THERE ARE NO RIGHT OR WRONG ANSWERS IN THIS QUESTIONNAIRE

A. GOALS AND CURRICULUM ORIENTATION

1.	I had a specific goal in my lesson	5 4 3 2 1
2.	The goal of this lesson was realistically matched to the pupils' ability.	5 4 3 2 1
3.	This lesson was within the limits of the syllabus for my subject.	5 4 3 2 1
4.	I believe my lesson contributed to the general curriculum of the school.	5 4 3 2 1
5.	If used, my teaching aids and handouts directly contributed to the goals of my lesson.	5 4 3 2 1

B. PLANNING AND PRESENTATION

1.	I was prepared.	5 4 3 2 1
2.	My lesson followed a logical sequence	5 4 3 2 1
3.	The lesson contained enough variety.	5 4 3 2 1
4.	The lesson held the interest of the pupils.	5 4 3 2 1
5.	My time management in this lesson was	5 4 3 2 1
6.	My instructions and commands were clear	5 4 3 2 1
7.	I gave my pupils opportunity to participate	5 4 3 2 1
8.	My presentations were clear and organised	5 4 3 2 1

C. TEACHER-PUPIL INTERACTION

1.	I had good rapport with the pupils.	5 4 3 2 1
2.	The atmosphere in the class was	5 4 3 2 1
3.	My skill in handling pupils' responses was	5 4 3 2 1
4.	I was sensitive to the cultural differences and feelings of the pupils	5 4 3 2 1
5.	I was sensitive to the peer corrections among pupils in a way that was	5 4 3 2 1

D. CLASSROOM MANAGEMENT

1.	My use of the chalkboard was	5 4 3 2 1
2.	The organisation of activities in this lesson was	5 4 3 2 1
3.	My use and organisation of space in the classroom was	5 4 3 2 1
4.	I handled pupil contributions in a way that was	5 4 3 2 1
5.	I handled interruptions and/or distractions in a way that was	5 4 3 2 1
6.	If used, my handouts were	5 4 3 2 1
7.	My teaching aids were	5 4 3 2 1

continued/...

E. TEACHING METHODS	CIRCLE
1. I can think of better ways to teach my lesson	YES NO
2. I would like to receive suggestions for alternative ways of teaching this type of lesson	YES NO
3. I usually use this method when I teach	YES NO
4. The lesson I taught today was especially prepare because it was to be observed	YES NO
F. QUESTIONING	
1. I was satisfied with the answers I received from my pupils	YES NO
2. My pupils behaved differently today because of the presence of an observer	YES NO
3. Most of my questions tested memory	YES NO
4. I included questions that required pupils to apply knowledge	YES NO
5. My questions usually had ONE correct answer	YES NO
6. My questions allowed pupils to make use of many aspects of information when answering	YES NO
G. FUNCIONALISATION, TESTING AND CONSOLIDATION	
1. This lesson followed on from the previous lesson in terms of meaning	YES NO
2. There was a link between this lesson and the last time I taught this class	YES NO
3. When I was not sure if the class was understanding my meaning, I asked them questions	YES NO
4. In their responses, pupils lost track of the the direction of the lesson	YES NO
5. The pupils had opportunity to express, or do something that reinforced this lesson	YES NO
6. I tested pupils' prior knowledge (that which they already knew), before I taught new information	YES NO
H. INTRODUCTION AND CONCLUSION	
1. I would rate my introduction as	5 4 3 2 1
2. There was a link between my introduction and the body of the lesson	YES NO
3. In my conclusion, I introduced new ideas	YES NO
4. There was a link between my introduction and my conclusion	YES NO
I. RELEVANCE	
1. I was concerned with more than just teaching this lesson, there was something I wanted my pupils to learn about life	YES NO
2. This lesson could be of assistance to pupils in future, for more than passing exams	YES NO

THIS IS NOT A TEST
THERE ARE NO RIGHT OR WRONG ANSWERS IN THIS QUESTIONNAIRE

A. GOALS AND CURRICULUM ORIENTATION

1.	I had a specific goal in my lesson	5 4 3 2 1
2.	The goal of this lesson was realistically matched to the pupils' ability.	5 4 3 2 1
3.	This lesson was within the limits of the syllabus for my subject.	5 4 3 2 1
4.	I believe my lesson contributed to the general curriculum of the school.	5 4 3 2 1
5.	If used, my teaching aids and handouts directly contributed to the goals of my lesson.	5 4 3 2 1

B. PLANNING AND PRESENTATION

1.	I was prepared.	5 4 3 2 1
2.	My lesson followed a logical sequence	5 4 3 2 1
3.	The lesson contained enough variety.	5 4 3 2 1
4.	The lesson held the interest of the pupils.	5 4 3 2 1
5.	My time management in this lesson was	5 4 3 2 1
6.	My instructions and commands were clear	5 4 3 2 1
7.	I gave my pupils opportunity to participate	5 4 3 2 1
8.	My presentations were clear and organised	5 4 3 2 1

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4.	I was sensitive to the cultural differences and feelings of the pupils	5 4 3 2 1
5.	I was sensitive to the peer corrections among pupils in a way that was	5 4 3 2 1

D. CLASSROOM MANAGEMENT

1.	My use of the chalkboard was	5 4 3 2 1
2.	The organisation of activities in this lesson was	5 4 3 2 1
3.	My use and organisation of space in the classroom was	5 4 3 2 1
4.	I handled pupil contributions in a way that was	5 4 3 2 1
5.	I handled interruptions and/or distractions in a way that was	5 4 3 2 1
6.	If used, my handouts were	5 4 3 2 1
7.	My teaching aids were	5 4 3 2 1

continued/...

J. DIFFERENTIATION

1.	I was aware of the different ability levels in this lesson.	YES NO
2.	I gave the slower pupils some attention in this lesson	YES NO
3.	In the exercise/s I set, I tried to accommodate both the fast and slower learners	YES NO

K. GENERAL COMMENTS AND IMPRESSION

In a few sentences please describe your feelings about this lesson

L. POST-OBSERVATION CONFERENCE

Please make any notes you would like to here about what you would like to mention at the post-observation conference:

THANK YOU FOR YOUR PARTICIPATION

Appendix 2.6 Principal's Remarks Concluding Observation Cycle (PROCOC)

TEACHER OBSERVATION

DEPARTMENT OF EDUCATION
RHODES UNIVERSITY

PRINCIPAL'S REMARKS

TEACHER: _____ OBSERVER: _____

SUBJECT: _____ DATE OF OSERVATION _____

_____

_____

_____

_____

_____

_____

_____

_____

_____

Appendix 2.7. Observation Cycle Evaluation Form (OCEF)

1. To what extent, if any, did the observation cycle assist you in assessing your own teaching skills?

2. Did you find the observers encourged you to honestly evaluate your own teaching, either directly or indirectly?

3. Will the observation cycle assist you to improve those areas of your teaching skill that need improvement, if there are any?

4. Can you suggest ways in which the observation cycle, or model, can be improved so that it is of greater assistance to you?

5. Were the observers genuinely concerned to assist you?

6. Were the observers sufficiently sensitive to your own perceptions of the lessons or subject in which you were involved?

Appendix 2.8. Matrix Analysis and Observation Comparison Form (MAOC)

DOMINO SERVITE SCHOOL RESEARCH

MATRIX ANALYSIS AND OBSERVATION COMPARISON

SECTION A : GENERAL INFORMATION

Teacher:	Standard
Subject:	Date:
Observer:	

SECTION B : PRE-OBSERVATION CONFERENCE / POST-OB CONFERENCE

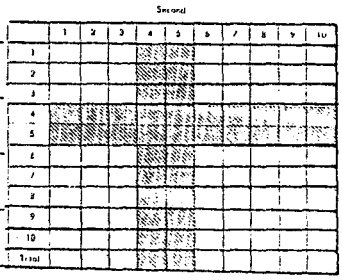
Appendix 2.8. Matrix Analysis and Observation Comparison Form (MAOC)

SECTION C : MATRIX ANALYSIS

This							
	TT	PT	SC	ID	RID	SE	
GRP							

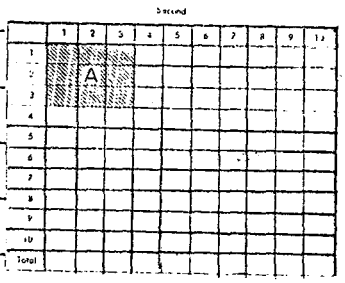
1. THE "CONTENT CROSS" _____

Table 2-3
The "Content Cross"



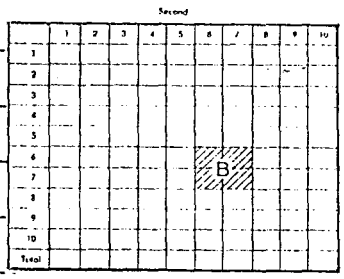
2. EXTENDED INDIRECT INFLUENCE _____

Table 2-4
Extended Indirect Influence



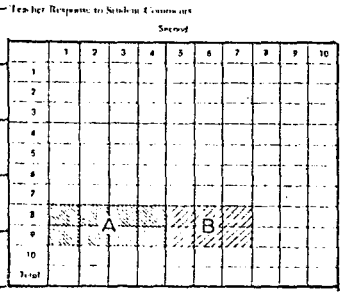
3. EXTENDED DIRECT INFLUENCE _____

Table 2-5
Extended Direct Influence



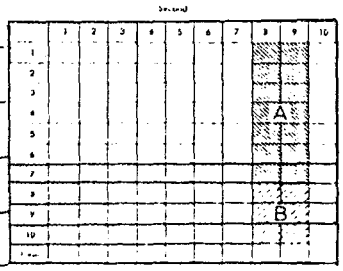
4. TEACHER RESONSE TO PUPIL COMMENTS _____

Table 2-6
Teacher Response to Student Comments



5. PUPIL TALK FOLLOWING TEACHER TALK _____

Table 2-7
Student Talk Following Teacher Talk



Appendix 2.8. Matrix Analysis and Observation Comparison Form (MAOC)

6. SILENCE OR CONFUSION

Table 2-8
Silence or Confusion

	1	2	3	4	5	6	7	8	9	10
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										
Total										

7. STEADY-STATE CELLS

Table 2-9
Steady-State Cells

	1	2	3	4	5	6	7	8	9	10
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										
Total										

SECTION E : GENERAL OBSERVATIONS

Appendix 2.8. Matrix Analysis and Observation Comparison Form (MAOC)

SECTION D : OBSERVATION COMPARISON PROFILE

Sections in observation form:

1 Goals & Curriculum Orientation
2 Planning and Presentation
3 Teacher-pupil Interaction
4 Classroom Management
5 Teaching Methods
6 Alternative Approaches
7 Questioning
8 Functionalisation
9 Intro & Conclusion
10 Relevance
11 Differentiation
12 General

1	7
2	8
3	9
4	10
5	11
6	12

1	7
2	8
3	9
4	10
5	11
6	12

1	7
2	8
3	9
4	10
5	11
6	12

1	7
2	8
3	9
4	10
5	11
6	12

1	7
2	8
3	9
4	10
5	11
6	12

C. 850

IRIPHABLIKI YECISKEI

REPUBLIC OF CISKEI

Irefrensi: *Ref. No.* 7/3/1

Imibuzo: *Enquiries:* Mrs Mtshibe

Ifoni: *Telephone:* 0401 - 995159

ISebe Lemfundo
Department of Education

Ingxowa Eyodwa
Private Bag X0032

BISHO

Mr M.R. Davidson
40 Alamein Crescent
KING WILLIAM'S TOWN
5600

7. 17.

PERMISSION TO DO RESEARCH IN CISKEIAN INSTITUTIONS

1. Receipt of your letter dated 08.05.1990 in connection with the above matter refers.

2. Kindly be informed that your application to do research in Ciskeian institutions has been approved and permission is hereby granted.

DIRECTOR - GENERAL : DEPARTMENT OF EDUCATION
NWM/zbq

DEPARTEMENT VAN ONDERWYS EN KULTUUR
DEPARTMENT OF EDUCATION AND CULTURE
ADMINISTRASIE: VOLKSRAAD
ADMINISTRATION: HOUSE OF ASSEMBLY

KAAPLANDSE ONDERWYSDEPARTEMENT
CAPE EDUCATION DEPARTMENT

Navrae: Enquiries: Mr G.J. Swanepoel
Verw.: Ref.: L.15/73/7
Tel.: (021) 483-3329

Provinsiale Gebou
Provincial Building
Posbus 13
PO Box 13
Kaapstad 8000
Cape Town 8000

24 July 1991

Mr M.R. Davidson
40 Alamein Crescent
KING WILLIAM'S TOWN
5600

Dear Mr Davidson

PERMISSION TO VISIT HIGH SCHOOL:

1. I refer to your facsimile of 19 July 1991.

2. Your application to approach the Principal and teachers of School for research purposes is granted, subject to the following conditions:

2.1 The principals/teachers are under no obligation to cooperate in the research.

2.2 The principals/teachers/schools may not be identifiable in any way, in your research project.

2.3 All arrangements in connection with your project must be undertaken by yourself.

2.4 The research must not be conducted during the fourth term of the school calendar.

2.5 The conditions 2.1 - 2.4 above must be quoted in full when you approach the principals/teachers concerned.

2.6 You are kindly requested to submit a covering letter from your supervisor Prof. Turner and the measuring instrument, i.e. the Flanders system which you are going to use, to the department.

2.7 An synopsis (± 3 pages) of the contents, findings and recommendations in respect of your research must be placed at the disposal of the department.

2.8 In addition to the synopsis mentioned in par. 2.7 you are requested to submit a copy of your completed thesis to:

The Research Section
Cape Education Department
P.O. Box 13
CAPE TOWN
8000.

3. The department wishes you every success with your research.

Yours faithfully

for EXECUTIVE DIRECTOR: EDUCATION

OBSERVER TRAINING SCHEDULE

I	ORIENTATION (Handouts)	The Flanders System Clinical Supervision Domino Servite School
II	MEMORISATION OF CATEGORIES (Each observer responsible)	See appendix 1
III	PRELIMINARY TRAINING (6-10 hours) (Group working together in 6 ½ hour sessions to achieve reliability.)	Tape recordings Scott's(1955) method
IV	FORMULATION OF GENERAL OBSERVATION FORM	Conference
V	FORMULATION OF SUBJECT- SPECIFIC OBSERVATION FORM	Indivdual Observer

Observers	Areas of Speciality	Subjects
GRAVEN	Languages	English Afrikaans
OOSTHUYSEN	Social Sciences	History Geography Bib Studies
HURTER	Sciences	Mathematics Physical Sc., Biology

VI CLASSROOM OBSERVATION (Reliability) at Griffiths Mxenge College

SESSION	SUBJECT	OBSERVERS	TEACHER
1	English	GRAVEN Oosthysen Hurter	Alexander
2	Afikaans	GRAVEN Oosthysen Hurter	Walton
3	Mathematics	HURTER Graven Oosthysen	Ned
4	Biology	HURTER Graven Oosthysen	Katshaza
5	Biblical St.	OOSTHYSEN Graven Hurter	Loni
6	History	OOSTHYSEN Graven Hurter	Hattingh

Each session requires all three observers to code lessons for a minimum of 20 minutes followed by the completion of the general observation form.

VII	MODIFICATION OF OBSERVATION FORM (General and subject-specific)	Conference

VII FIELD TRIP (1) Domino Servite School

DAY	TIME	ACTIVITY				
Sat 07 09	11:h00 11:h55 16:h00 18:h00 19:h00	Leave EL Arrive DBN Arrive at mission (?) Supper (?) Service (?)				
Sun	08.h30 11.h00 14.h00	Breakfast Service Lunch Free				
Mon	(O:TIME)		Observer	Subject	Class	D.S.Teacher
		POC+O POC+O POC+O POC+O	Graven	English Afrkaans English Afrikaans	9 10 10 9	
		POC+O POC+O POC+O POC+O	Oosthuysen	Bib Studies History Bib Studies History	9 10 8 9	
		POC+O POC+O POC+O POC+O	Hurter	Maths Phy Science Maths Pys Science	9 10 10 9	
Tue		POC+O POC+O O O	Graven	English Afrikaans English Afrikaans	8 8 10 10	
		POC+O POC+O O O	Oosthuysen	History Bib Studies History Bib Studies	8 8 10 10	
		POC+O O O O	Hurter	Biology Maths Biology Maths	9 9 10 10	
Wed		O O O O	Graven	English Afrikaans English English	9 9 8 8	
		POC+O O O O	Oosthysen	Bib Studies History Bib Studies History	9 9 8 8	
		O O O O	Hurter	Phys Scienc Biology Maths Phys Sceinc	9 9 10 10	
11 09	17h30 18h25	Depart DBN Arrive EL				

INTERACTION ANALYSIS RESEARCH

(1) The categories (1-10) according to the Flanders system must be memorised.

(2) Two observers must code each lesson. If one member cannot be present, the other two must be informed. Any observation that only one observer attends cannot be used for reliablity coefficients.

(3) Teachers who are being observed will receive an audio cassette of the lesson in which they have been observed. This should be coded as soon after the lesson as possible.

(4) The rough observation sheets with the coding from the two observers together with the coding sheet from the teacher will be transferred onto a 10/10 matrix.

(5) The researcher will be responsible for the matrix construction and calculation of the Scott coefficient (an arbitrary reliability calculation.)

(6) Allow at least five minutes in each lesson before you begin coding.

(7) One of the observers must be the time keeper (make sure you have a minimum of 20 minutes coding, and that you are coding the same events. (You must stop and start coding at the same time, for example, when the teacher writes on the C/B for five minutes stop, and restart when communication begins again.)

(8) Tempo is important. The required tempo is between 20 and 25 tallies per minute. This will develop as we progress.

(9) No value judgements can be made on any teaching from this procedure. You are simply recording communication.

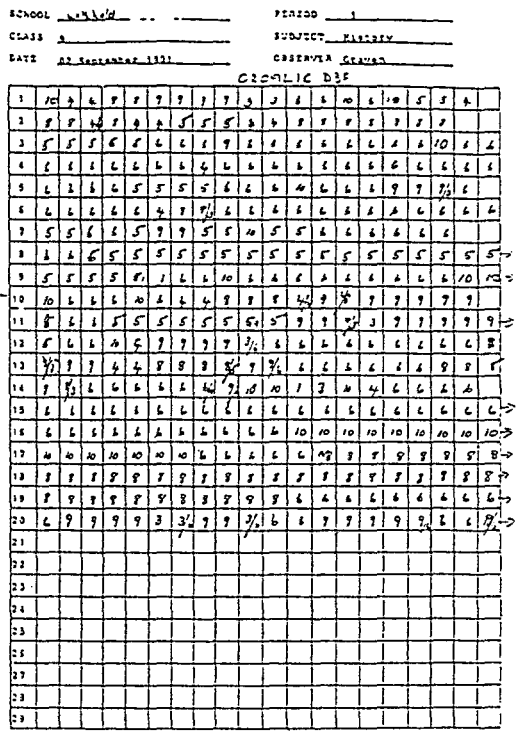
(10) It will become apparent that there are many factors that influence the coding choices you make. These MUST be discussed with the researcher and other evaluators.

(11) Once "training" has produced the acceptable level of reliability it can still deteriorate because of the unending variety of judgements that will arise.

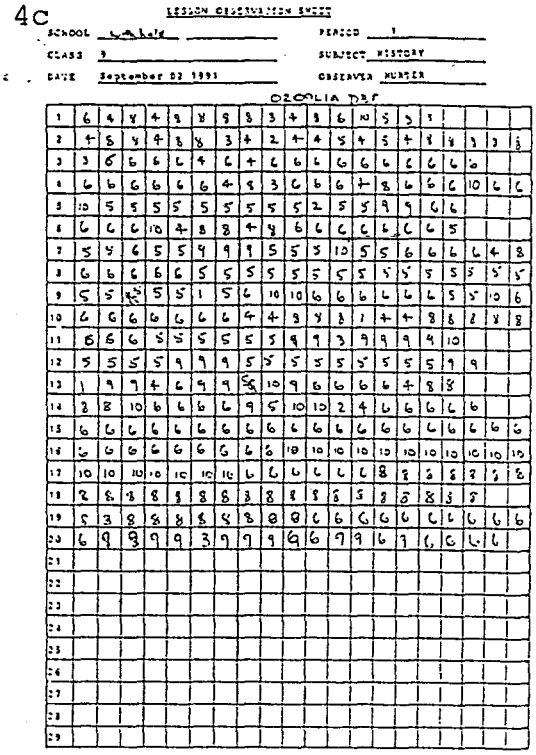
(12) It will become apparent that classroom observation (as you know) is never as clear-cut as Flanders' categories could be viewed. Reliable observation requires consideration of the total social situation being observed in order to understand the individual acts being classified.

(13) When there is choice of two or more acts in a three-second time period, record the act represented by the category most distant numerically from category five, with the exception of category 10. (OR in other words, MAXIMISE information by choosing the least frequently occuring category, (except 10), when there is a choice.

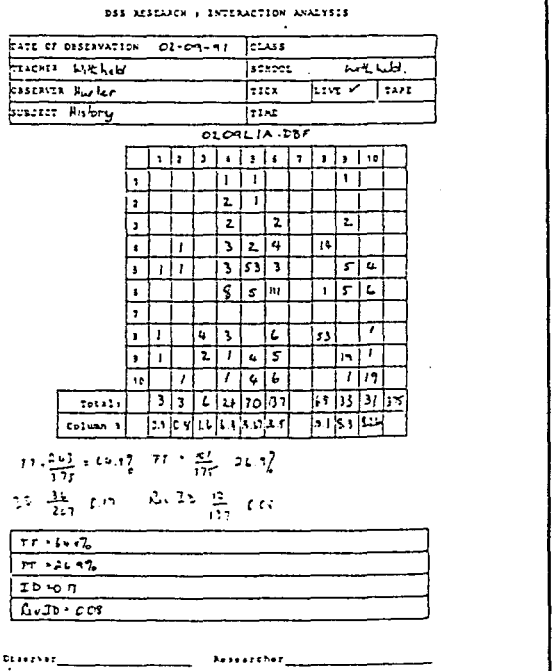
4b


LESSON OBSERVATION SHEET
SCHOOL
PERIOD
CLASS
SUBJECT
DATE
OBSERVER
OLOGLIC DBF

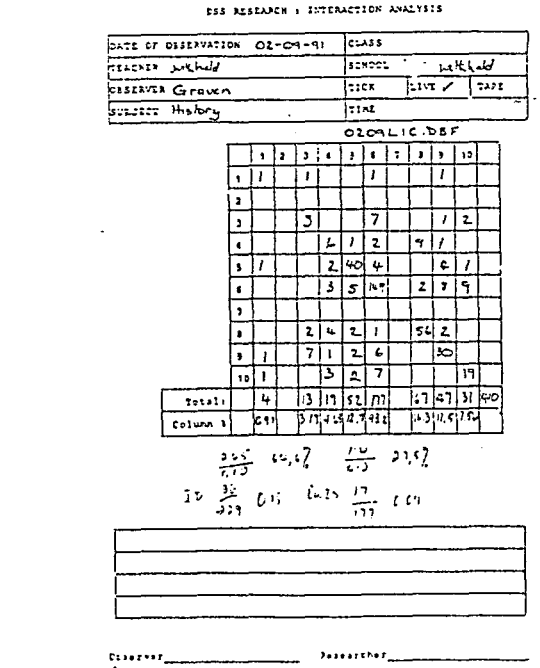
4c


LESSON OBSERVATION SHEET
SCHOOL
PERIOD
CLASS
SUBJECT HISTORY
DATE September 02 1991
OBSERVER HUNTER
OLOGLIA DBF

4d


DSS RESEARCH : INTERACTION ANALYSIS
DATE OF OBSERVATION 02-09-91
CLASS
TEACHER Mitchell
SCHOOL Mitchell
OBSERVER Hunter
TICK
LIVE ✓
TAPE
SUBJECT History
TIME
OLOGLIA.DBF
Totals
Column %
TT = 64.9%
PT = 26.9%
ID = 0.0
GvID = 0.0
Observer
Researcher

4e


DSS RESEARCH : INTERACTION ANALYSIS
DATE OF OBSERVATION 02-09-91
CLASS
TEACHER Mitchell
SCHOOL Mitchell
OBSERVER Graven
TICK
LIVE ✓
TAPE
SUBJECT History
TIME
OLOGLIC.DBF
Totals
Column %
Observer
Researcher

4f

DSS RESEARCH : INTERACTION ANALYSIS

OBSERVATION RELIABILITY

DATE 02-09-91 OB ID	A/C	SUBJECT HISTORY	TEACHER

Category	A	B	C	%A	%B	%C	%Dif	Avg
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
1	3		4	0.8		0.97	0.17	0.00783
2	3			0.8			0.8	0.0016
3	6		13	1.6		3.17	1.57	0.0568
4	24		19	6.4		4.63	1.77	0.3415
5	70		52	18.67		12.7	5.97	2.4601
6	137		177	36.5		43.2	6.7	15.8802
7	~~6~~							
8	68		67	18.1		16.3	1.8	2.9584
9	33		47	8.8		11.5	2.7	1.0302
10	31		31	8.26		7.56	0.7	0.6258
Totals	375		410				22.18	23.3624

SCHOOL:

$$\frac{(100-22.18)-24.40}{100-24.40}$$

$$\frac{54.4576}{~~76.6376~~}\ 75.6$$

$\pi = 0.72.$

Researcher_____

4g

DSS RESEARCH : INTERACTION ANALYSIS

OBSERVATION ERRORS

A-C

ROW	DATE OF OBSERVATION	1	2	3	4	5	6	7	8	9	10	TOTAL	Pi
1	02-09-91	1	3	7	5	15	40	0	1	14	0	89	
		7	3	19	43	122	314	0	135	80	62	795	0.69
2	02/09/91	3	3	16	2	21	24	2	7	4	3	145	
		7	11	104	120	291	168	10	89	26	13	839	0.54
3	02/09/91	5	5	5	2	34	25	2	2	2	2	177	
		12	11	71	110	452	45	12	93	6	5	825	0.66
4	02/09/91	3	3	2	5	10	10	5	31	1	5	75	
		5	5	29	33	10	94	5	533	19	63	795	0.78
5	02/09/91	0	25	24	16	2	5	3	40	3	9	126	
		2	45	100	150	52	31	7	274	39	126	840	0.75
6													
7	Errors	15	39	54	30	245	124	12	51	26	19	612	
	Total Tallies	53	75	322	460	927	652	34	1139	170	272	4094	
8	% Error	45.4	52	16.7	6.52	26.4	15.9	35.29	7.11	14.1	6.61	14.98	
9	% Category	0.10	1.53	7.33	11.22	22.69	15.96	0.83	27.85	4.16	6.66		
10	Category Lmts												

TRINING PERIOD PROFILE

TRAINING PERIOD 19-08-91 TO 30-08-91

Date	Institution	Teacher	Period	Observers	Subject	Duration
I9-08-91	GMC	Graven	8	A + B	Sp Eng	25 min
20-08-91	GMC	Video		B + C	Eng	17 min
20-08-91	GMC	Video		B + C	Eng	13 min
21-08-91	GMC	Video		A + B	Eng	12 min
22-08-91	GMC	Venter	6	A + B	Afr	20 min
22-08-91	GMC	Bridges	8	A + B + C	Afr	23 min
22-08-91	GMC	Lindenberg	9	A + B + C	Hist	20 min
23-08-91	GMC	Mayola	2	A + B	Eng	X
23-08-91	GMC	Theron	3	A + B	Mth	20 min
23-08-91	GMC	Hattingh	4	A + C	Hist	20 min
23-08-91	GMC	Conference	8	ALL		30 min
26-08-91	GMC	Oosthuysen	2	A + C	B.S	20 min
26-08-91	GMC	Venter	3	A + C	Afr	20 min
26-08-91	GMC	Bridges	8	A + B	Afr	20 min
26-08-91	GMC	Alexander	9	A + B	Eng	15 min
27-08-91	GMC	Nedumaran	1	B + C	Mth	20 min
27-08-01	GMC	Steyn	6	C	Geog	16 min
28-08-91	GMC	Qona	3	A + B	Bib	20 min
28-08-91	GMC		7	A + B + C	Conf	20 min
28-08-91	GMC	Mayola	8	B + C	Eng	20 min
28-08-91	GMC	Hurter	9	B + C	Mth	21 min
29-08-91	GMC	Davidson	3	A + C	Bib	20 min
29-08-91	GMC	Lindenberg	8	A + C	Hist	20 min
A = 360		B = 275		C = 300		442 min

Appendix 2.13 Training Period Profile

Date	Institution	Teacher	Period	Observers	Subject	Duration
30-08-91	GMC	Davidson	8	A + B + C	Bib	30 min
	A = 390	B = 315	C = 330			470 min
02-09-91	Model B		1	A + B + C	Hist	20 min
02-08-91	Model B		2	A + B + C	Geog	20 min
02-08-91	Model B		9	A + B + C	Eng	20 min
02-08-91	Model B		6	A + B + C	Sc	20 min
02-08-91	Model B		7	A + B + C	Eng	20 min
	A = 490	B = 415	C = 430			570 min

Appendix 2.14 Composite Timetable

COMPOSITE TIMETABLE

TEACHER EVALUATORS : DSS RESESARCH

H= HURTER G =GRAVEN O = OOSTHUYSEN

PERIOD		1	2	3	4	5	BREAK	6	7	8	9
DAY / TIME		07H30-08H10	08H10-08H50	08H50-09H30	09H30-10H10	10H10-10H50	10H50 11H20	11H20-12H00	12H00-12H40	12H40-13H20	13H20-14H00
DAY 1	G	3E			Eng 3	Eng 3	BREAK			1K	1A
	O		1B	1B	2E			2B	2B		
	H							Mth I	Mth1		
DAY 2	G			1A	1K	3D	BREAK		3E	Eng 3	Eng 3
	O		2A	2A				1A	1A		
	H	Mth 1	Mth 1								
DAY 3	G	1K	3D	Eng 3			BREAK	1A	Conference		
	O	2B	2B		1B	1B			or Panel		
	H		Mth 1						Observation	Mth 1	Mth 1
DAY 4	G	1A	1K				BREAK	Eng 3	Eng 3		
	O			1A	2A	2A			2E	1A	1A
	H				Mth 1	Mth 1					
DAY 5	G	1K	Eng 3	Eng 3		3E	BREAK		3D	Conference	1A
	O	2A			1B	1B		2A	2A	or	
	H							Mth 1	Mth 1	Panel Observation	

Day / Time	730-905	905-840	840-915	915-950	950-1025	1025-1110	1110-1140	1440-1215	1215-1250	1250-1325	1325-1400
Monday & Friday						ASSEMBLY	BREAK				

Appendix 2.15 Research into Pupil Performance

DOMINO SERVITE SCHOOL RESEARCH PUPIL PERFORMANCE

NAME OF PUPIL _____ This name will not be mentioned in the research.

TRIAL RESULTS SUBJECT	%	DET SYMBOL	DET MATRIC SUBJECT	DET SYMBOL

TERTIARY INSTITUTION SUBJECT	%	UNIV SYMBOL	DET SYMBOL

FIRST YEAR SUBJECTS

SECOND YEAR SUBJECTS

Please indicate the NAME of the instiution at which the above past pupil is currently enrolled _____

Any other comments you would like to make concerning the progress made by this pupil since leaving DSS.

_____

_____

_____

Principal Vice/Principal

INTERACTION ANALYSIS TRAINING PERIOD AND TEST
Observation Errors
Observers A + B

CATGR	1	2	3	4	5	6	7	8	9	10	Tota	Pi
19-08	3	14	7	19	16	18	1	22	1	42	143	.57
	5	18	15	89	166	50	1	112	1	292	749	
22-08	1	0	16	14	32	1	5	12	0	10	91	.69
	1	10	22	180	330	43	7	74	0	108	775	
22-08	5	3	34	1	16	20	2	10	0	41	132	.57
	5	15	38	109	136	48	6	110	0	363	830	
22-08	0	2	3	20	11	3	0	8	2	1	50	.71
	0	6	17	96	529	3	2	50	2	75	780	
23-08	0	13	17	10	49	9	4	1	0	7	110	.63
	1	15	91	98	215	11	6	141	0	113	691	
26-08	2	5	8	6	10	34	1	2	0	5	73	.68
	2	11	12	68	444	108	1	24	0	87	757	
26-08	0	5	16	9	9	11	2	3	0	9	64	.75
	0	11	44	121	157	109	2	101	0	51	596	
28-08	0	1	7	4	15	5	8	12	0	5	57	.81
	0	5	59	116	307	23	8	180	0	103	801	
02-09	1	0	4	7	22	4	0	12	12	0	62	.79
	7	6	8	41	162	278	0	124	78	62	766	
02-09	1	1	13	6	7	6	2	6	2	1	45	.85
	3	9	107	124	217	198	6	90	24	11	789	
02-09	0	1	4	19	3	15	2	5	1	1	51	.8
	4	7	72	131	395	55	8	101	5	7	785	
02-09	0	2	2	1	0	10	0	11	3	1	30	.9
	2	10	24	27	1	114	0	513	15	59	765	
02-09	1	3	6	11	0	1	0	4	0	21	47	.85
	3	67	70	127	50	25	4	248	44	139	777	
Error	14	50	137	127	190	137	27	108	21	144	955	
total	33	190	579	1327	3109	1065	51	1868	169	1470	9861	
%Erro	42.4	26.3	23.7	9.57	6.11	12.9	52.9	5.78	12.4	9.80	9.68	
%Catg	.335	1.93	5.87	13.5	31.5	10.8	.517	18.9	1.71	14.9	100	

INTERACTION ANALYSIS TRAING PERIOD AND TEST
OBSERVATION ERRORS
Observers B + C

CATGR	1	2	3	4	5	6	7	8	9	10	TOTA	P
22-08	5	6	1	54	48	11	4	21	0	51	201	.31
	5	18	3	162	104	17	4	121	0	355	789	
22-08	0	3	1	23	40	0	0	14	2	27	110	.24
	0	5	19	99	580	0	2	28	2	49	784	
27-08	5	3	4	25	35	2	1	2	0	15	92	.67
	5	7	10	126	463	26	1	10	0	135	783	
28-08	1	8	4	9	8	0	2	1	3	1	37	.88
	1	14	52	153	284	40	4	73	21	151	793	
28-08	1	11	25	15	17	4	1	7	0	14	95	.74
	1	11	49	193	59	26	1	291	0	168	799	
02-09	0	3	11	2	40	36	0	11	2	0	105	.69
	8	3	15	36	144	318	0	123	92	62	801	
02-09	4	2	3	4	74	30	4	1	2	2	126	.59
	6	12	91	126	298	174	8	83	28	14	840	
02-09	8	4	1	21	57	10	4	3	1	1	110	.62
	12	12	67	129	449	30	10	103	7	9	828	
02-09	3	5	4	6	9	20	5	20	4	4	80	.72
	5	7	26	32	11	104	5	544	16	64	814	
02-09	1	22	30	27	2	6	3	36	5	13	145	.64
	3	42	94	143	52	30	7	288	39	147	845	
Error	28	67	84	186	330	119	24	116	19	128	1101	
Total	46	131	426	1199	2444	765	42	1664	205	1154	8076	
%Erro	60.9	51.1	19.7	15.5	13.5	15.6	57.1	6.97	9.27	11.1	13.6	
%Catg	.570	1.62	5.27	14.8	30.3	9.47	.520	20.6	2.54	14.3	100	

INTERACTION ANALYSIS TRAINING PERIOD AND TEST
OBSERVATION ERRORS
Observers A + C

CATGR	1	2	3	4	5	6	7	8	9	10	Tota	Pi
22-08	0	3	35	53	32	31	2	11	0	8	175	
	0	21	37	163	88	37	2	131	1	314	794	.35
22-08	0	1	2	3	51	3	0	22	0	26	108	
	0	3	16	119	569	3	2	36	0	48	796	.43
23-08	1	2	7	12	12	3	0	3	0	7	47	
	1	2	21	112	390	3	0	39	0	225	793	.8
26-08	1	3	2	14	11	2	0	15	2	1	51	
	1	5	106	238	205	20	4	115	2	121	817	.91
26-08	0	0	21	26	28	11	1	35	0	7	129	
	0	4	75	280	158	55	1	163	0	55	791	.57
29-08	0	6	0	10	11	1	1	6	1	4	40	
	0	8	42	190	317	41	1	140	1	52	792	.86
29-08	2	2	3	12	3	1	4	5	0	3	35	
	2	2	19	76	597	11	6	41	0	43	797	.68
02-09	1	2	7	5	18	40	0	1	14	0	88	
	7	3	19	43	122	314	0	135	80	62	785	.71
02-09	3	3	16	2	81	24	2	7	4	3	145	
	7	11	104	120	291	168	10	89	26	13	839	.54
02-09	8	5	5	2	134	25	2	2	2	2	187	
	12	11	71	110	452	45	12	98	6	8	825	.66
02-09	3	3	2	5	10	10	5	31	1	5	75	
	5	5	28	33	10	94	5	533	19	63	795	.78
02-09	0	25	24	16	2	5	3	40	3	8	126	
	2	45	100	154	52	31	7	284	39	126	840	.75
Error	19	55	124	160	393	156	20	178	27	74	1206	
Total	37	120	638	1638	3251	822	50	1804	174	1130	9664	
%Erro	51.4	45.8	19.4	9.77	12.1	19.0	40	9.87	15.5	6.549	12.5	
%Catg	.383	1.24	6.60	16.9	33.6	8.51	.517	18.7	1.80	11.69	100	

Appendix 2.17 Ground Rules for FIAC Coding

Ground rules

Because of the complexity of the problems involved in categorization, several ground rules have been established. These rules of observation aid in developing consistency in trying to categorize teacher behavior. They have been useful in working in classrooms with all subject areas and at all grade levels.

Rule 1: When not certain in which of two or more categories a statement belongs, choose the category that is numerically farthest from category 5. This is true except when one of the two categories in doubt is category 10, which is never chosen if there is an alternate category under consideration. Because those categories farthest from the center (5) of the category system occur less frequently, the observer maximizes information by choosing the less frequently occurring category (except 10) when there is a choice. For example, if the observer is not sure whether it is a 2 or 3, he chooses 2. If in doubt between a 5 and a 7, he chooses a 7, etc.

Rule 2: If the primary tone of the teacher's behavior has been consistently direct or consistently indirect, do not shift into the opposite classification unless a clear indication of shift is given by the teacher. The trained observer is in the best position to judge whether or not the teacher is restricting or expanding the freedom of action of class members. If the observer feels that the teacher's pattern of behavior is generally one of expanding the freedom of students to act, a slightly more direct statement in a very indirect pattern may tend to look, in contrast, like a more direct statement than it actually is. On the other hand, he must remain alert to shift as the teacher shifts momentarily to one of the more direct categories. Conversely, if the observer feels that the teacher has been consistently restrictive in his behavior, he is particularly careful in his use of the indirect categories.

In observing this rule the observer is reacting to the general tone of the teacher's influence, either direct or indirect, and does not use the opposing categories unless it is clear that the teacher has shifted from this more general pattern. He must, of course, be certain that the teacher has established a direct or indirect pattern before he categorizes consistently in either of the two areas. Clearly he must also be ready to change when the teacher obviously moves all the way along the system; that is, to 1 or 2 from 6 or 7, or when the teacher moves all the way to a 6 or 7 from a 2 or a 3. This rule is often called the rule of the biased unbiased observer; that is, the observer is operating in a climate of general direct or indirect influence, and although he is ready to move to the opposite set of categories, he must feel that the teacher has definitely moved to the opposite type of influence before he is willing to grant a change in interaction pattern.

Rule 3: The observer must not be overly concerned with his own biases or with the teacher's intent. Rather, he must ask himself the question, "What does this behavior mean to the pupils as far as restriction or expansion of their freedom is concerned?" If, when the teacher attempts to be clever, pupils see his statements as criticism of a pupil, the observer uses category 7, rather than category 2. If the teacher in being sarcastic says how good the children are, again category 7 is used. If a statement intended as a question has the effect of restricting students' freedom so that it becomes a direction, then it must be classified as a direction. The effect of a statement on the pupils, then, not the teacher's intent, is the crucial criterion for categorizing a statement.

This rule has particular value when applied to the problem of helping teachers to gain insight into their own behavior. In trying to categorize their own tapes teachers comment, "But I meant . . . ," or "I was really trying to get the pupils to talk more," or "I think that I wanted them to answer that question," or "I was trying to praise them," or "I meant to use that child's idea." All these protests indicate that the teacher is thinking about his intent rather than the effect of his behavior on the class members.

The meaning and value of this category system for an individual teacher come from the attention it gives to the effect of teacher behavior on the freedom of the class. Use of this criterion requires a great deal of training, particularly when a teacher is categorizing a tape of his own teaching. He must learn to be nondefensive about categorizing the behavior, recognizing that there is absolutely no evaluation or good-bad orientation implied in the category system. The question is simply, "What category best describes this particular bit of interaction?"

Rule 4: If more than one category occurs during the three-second interval, then all categories used in that interval are recorded; therefore, record each change in category. If no change occurs within three seconds, repeat that category number. This rule is concerned with the situation in which statements from two categories occur during a three-second period. Generally an observer writes down a category number every three seconds. The pace of recording is evenly maintained so that only one category number is written during this period.

However, if there is a change in categories during this interval, the observer records the change. Within the three-second interval, for example, the teacher may ask a question, the child answers, and the teacher praises the child. The observer records all three of the categories. The fourth rule, therefore, is that a category number is recorded every three seconds unless the teacher changes categories within the three-second interval. If he changes categories, or if more than one category occurs during the three-second interval, then all categories used in the time period are recorded.

Rule 5: If a silence is longer than three seconds, it is recorded as a 10. (This rule is listed because observers tend to ignore short periods of silence.) The 10 is also used when two or more people are talking at once and when there is slight confusion in the classroom so that the observer cannot identify a single speaker. Breaks in the interaction in the form of silence or confusion are classified in category 10.

The importance of preserving the sequence when categorizing teacher statements was emphasized earlier in this paper. In this way the sequence of events in a classroom can be preserved for analysis. It is not enough to say that a teacher uses lecture 50% of the time or that he criticizes 5% of the time. When does he use this lecture or this criticism? With what other kinds of statements are they combined?

LESSON OBSERVATION SHEET

SCHOOL _____ PERIOD _____

CLASS _____ SUBJECT _____

DATE _____ OBSERVER _____

1																				
2																				
3																				
4																				
5																				
6																				
7																				
8																				
9																				
10																				
11																				
12																				
13																				
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27																				
28																				
29																				

APPENDIX 3

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Table 11 : Physical Facilities (1990)

Classrooms	23
Offices	1
Staffrooms	2
Storerooms	2
Library	1
Laboratory	1*
Hall	1
Toilets	
Staff	4
Urinal	2
Pupils	25
Urinals	4
Dormatories	
Bath/shower	
Lockers	

* This is a portable box - not a room.
Source: DET Questionnaire (1990)

Table 13
Organisation : Back-up and Support

Question	2.1	2.2	2.3	2.4
Total	46	47	35	57
Mean	1.39	1.42	1.06	1.73

DISTRIBUTION

	2.1	%	2.2	%	2.3	%	2.4	%
No resp	19	57	11	33	20	60	20	60
Good	2	6	8	24	3	9	1	3
Average	7	21	3	9	2	6	0	0
Poor	0	0	1	6	1	3	1	3
Unsure	4	12	2	3	3	9	10	30
None	1	3	8	24	4	12	1	3
	33		33		33		33	

Source: Question 10 Questionnaire 01 (1991)

Table 14 : Moveable Equipment

Typewriters	3
Computers	1
Photocopiers	3
Science Project Kit	1
Science (Shell) Kit	1
Video Projector	1
16mm Film Projector	1
Slide Projector	1
Chairs	1638
Desks (2 seater)	323
Desks (1 seater)	199
Desks (Teachers')	17
Cupboards	6

Sources : DET Questionnaire (1990)
DSS stock sheet

Table 17 : TEACHERS : AGE 1991
DISTRIBUTION BY GENDER

Date	Female	Male	Tot	%
1940-45	3	1	4	12
46-50	2	1	3	9
51-55	1	1	2	6
56-60	7	4	11	33
61-65	2	2	4	12
66-70	4	0	4	12
71-75	4	1	5	15
	23	10	33	100

Source: Q 1.7. Questionnaire 01 1991

Table 18 : YEAR OF COMPLETION OF STANDARD 10 (1991)

Age in years:	No respondents	%
16	1	3
17	12	36.4
18	15	45.5
20	2	6
35	1	3
Year not given	1	3
Not completed	1	3
	33	100

Source: Qs 1.7. and 2.1 Questionnaire 01 1991.

Table 19 : SECONDARY SCHOOL QUALIFICATIONS 1991

	Full Exemption	Private Study	Mature Age
Yes	23	1	3
No	9	31	29
No response	1	1	1
	33	33	33

Source: Q 2.1. Questionnaire 01 1991.

Table 20: PERSONAL STUDY PROGRAMME 1991 ENROLMENT

University	Degree	Respondents
UNISA	BA	7 (21%)
UNISA	BSc	2 (6%)

Source: Q 5. Questionnaire 01 1991

Table 21 : PROFESSIONAL TEACHING EXPERIENCE PRIOR TO SERVICE AT DSS (1991)

	Respondents	Total Years
Prior Teaching Experience:		
Primary	6	20
Secondary	4	42
Tertiary	1	1
Prior General Experience:		
Commerce	7	31
Industry	0	0
Military	11	2
Medical	9	4
Missions	7	56
Church	2	9
Self-employed	2	5
Trade	0	0
Mines	1	5

Source: Qs 4.1 and 4.2. Questionnaire 01 1991.

Table 22 : IN-SERVICE TRAINING COURSES IN RELATION TO APPOINTMENT AT SCHOOL (1991)

	Eng	Afr	Zul	Math	Psc	Bio	Comm	Bst	Art	Gen	TOT	%
Before	0	2	0	0	0	0	0	0	0	1	3	8.6
After	4	2	1	6	3	5	1	0	1	9	32	91.4
Total	4	4	1	6	3	5	1	0	1	10	35	100

Source: Qs 1.3. and 5.5. Questionnaire 01 1991.

Table 23 : SUBJECT ALLOCATION PER STANDARD 1991

1. Languages:

Std	No	Eng	%	Afr	%	Ger	%	Zul	%
10	17	17	100	17	100	0	0	16	94.1
9	35	35	100	34	97.1	4	11.4	30	85.7
8	22	20	90.9	20	90.9	3	13.6	17	77.7
7	29	29	100	29	100	1	3.4	27	93.1

2. Mathematics and Sciences:

Std	No	Math	%	P.Sc	%	Bio	%
10	17	11	64.7	1	5.8	16	94.1
9	35	22	62.9	9	25.7	18	51.4
8	22	11	50	3	13.6	6	27.3
7	29	27	93.1	26	89.7	19	65.5

3. Commercial:

Std	No	BEc	%	Acc	%
10	17	6	35.3	11	64.7
9	35	26	74.3	14	40
8	22	18	81.8	8	36.4
7	29	27	93.1	26	89.7

4. Social Sciences:

Std	No	Bst	%	Hist	%	Geo	%
10	17	7	41.2	0	0	0	0
9	35	10	28.6	6	17.1	0	0
8	22	9	40.9	8	36.4	0	0
7	29	0	0	24	82.8	24	82.8

Source: Q 2.3 Questionnaire 02 1991.

TABLE 24 : SUBJECT COMBINATIONS BY PERCENTAGE 1991

Symbol	Subjects	Standard: 7	8	9	10
	1. Languages	%	Combination		
N = 103		29	22	35	17
EAZ	(English Afrikaans Zulu)	93.1	86.4	88.6	94.1
EA	(English Afrikaans)	3.45	0	0	5.88
EAG	(English Afrikaans German)	3.45	13.6	11.4	0
	2. Maths/Science				
MPSc	(Maths General or Phs Sc)	82.7	13.6	25.7	5.88
MBPSc	(Maths Bio and Phys Sc)	-	0	11.4	5.88
PScB	(Phys Sc Biology)	-	0	11.4	5.8
MB	(Maths and Biology)	-	0.4	28.6	58.8
	3. Maths/Commercial				
MBAC	(Maths B Economics Account)	75.9	27.3	20	0
BEAC	(B Economics Accountancy)	82.8	36.4	37.1	17.6
	4. Social Science				
BSTBE	(Bib Studies B Economics)	0	40.9	28.6	17.6
BSTH	(Bib Studies History)	0	18.2	8.6	0
HGEO	(Hisotry Geography)	69	0	0	0

Source: Q 2.3 Questionnaire 02 1991.

Table 26 : THE CURRICULUM SYSTEM 1991

Q11	1.1	1.2	1.3	1.4	1.5	1.6	2	3
Tot	35	52	32	28	31	69	65	56
Av	1.06	1.58	0.97	0.85	0.94	2.09	1.97	1.70

DISTRIBUTION

	1.1	%	1.2	%	1.3	%	1.4	%	1.5	%	1.6	%	2	%	3	%
No resp	8	24	7	21	4	12	6	18	4	12	5	15	5	15	4	12
Good	16	48	11	33	28	84	26	79	27	82	4	12	5	15	6	18
Average	8	24	11	33	0	0	1	3	2	6	17	25	14	42	19	58
Poor	1	3	0	0	0	0	0	0	0	0	0	0	6	18	4	12
Unsure	0	0	1	3	1	3	0	0	0	0	4	12	1	3	0	0
None	0	0	3	9	0	0	0	0	0	0	0	0	1	3	0	0
	33		33		33		33		33		33		33		33	

Source: Q 11 (1-3) Questionnaire 01 1991

TABLE 27 : THE GUIDANCE OR PASTORAL SYSTEM

Quest	12.1	12.2	12.3	12.4	12.5	12.6	12.7
Total	36	32	46	34	36	35	49
Mean	1.09	0.97	1.39	1.03	1.09	1.06	1.48

DISTRIBUTION

	12.1	%	.2	%	.3	%	.4	%	.5	%	.6	%	.7	%
No resp	1	3	1	3	2	6	4	12	4	12	0	0	0	0
Usually	28	85	32	97	20	61	26	79	28	85	31	94	18	55
Sometimes	2	6	0	0	8	24	2	6	4	12	2	6	14	42
Seldom	1	3	0	0	2	6	0	0	0	0	0	0	1	3
Never	0	0	0	0	1	3	1	3	0	0	0	0	0	0
	33		33		33		33		33		33		33	

Source: Q 12 (1-7) Questionnaire 01 1991.

TABLE 28 : SPORTING AND CULTURAL ACTIVITIES
Pupil Group Involvement : 1991

		%	
Athletics	56	28.8	
Volley Ball	4	2.06	
Soccer	23	11.8	
Cross Country	38	19.5	
Net Ball	37	19	
Under the Cedar	11	5.67	
Music	2	1.03	
Choir	23	11.8	[194]

Source: Q. 4.1. - 4.4. Questionnaire 02 1991.

TABLE 29: SPECIAL RESPONSIBILITIES
PUPILS GROUP (1991).

Head Prefect	1
Deputy Head Prefect	2
Prefect	15
Trial Prefect	5
House Captain	4
Sports Team Captain	3
Subeditor (Under the Cedar)	1
Reporter (UC)	3
No Response	63

Source: Q. 4.2. Questionnaire 02 1991.

TABLE 30: PRIZES AND AWARDS
(Pupils)

	No	%	
Athletics	41	56.9	
Academics	16	22.2	
Honours	1	1.38	
Half colours	1	1.38	
Diligence	3	4.16	
Progress	9	12.5	
Dux	1	1.38	[72]

Source: Q. 4.3. Questionnaire 02.

TABLE 31 : PRIZES AND AWARDS
DISTRIBUTION BY GENDER

	Male	Female	Unknown	TOTAL
0	4	23	2	29
1	23	32	1	59
2	8	8		15
3	0	1		1
4	0	1		1
Total	35	65	3	103
%	33.9	63.1	2.91	100

Source: Q. 4.3. Questionnaire 02, 1991

TABLE 32: FIELD TRIPS AND VISITS

Std		Geo	Hist	Be	Bst	Bio	Eng	Zul	Gen	Agr	Spt
7	1	19	0	0	0	1	0	0	2	1	2
	2	0	0	0	0	0	0	0	2	0	2
	3	0	0	0	0	0	0	0	2	0	2
8	1	10	0	1	3	0	0	0	0	0	2
	2	4	0	0	1	0	0	0	0	0	1
	3	1	0	0	0	0	0	0	0	0	3
9	1	3	3	1	1	0	0	0	9	0	4
	2	1	1	0	0	0	2	0	4	0	7
	3	1	0	1	0	0	0	0	2	0	4
10	1	2	0	3	0	0	0	0	6	0	0
	2	1	0	0	0	0	2	3	3	0	2
	3	1	0	0	0	0	0	4	5	0	2
Total	1	34	3	5	4	1	0	0	17	1	8
Total	2	6	1	0	1	0	4	3	9	0	12
Total	3	3	0	1	0	0	0	4	9	0	11
Total/area		43	4	6	5	1	4	7	35	1	31
		41.7	3.88	5.83	4.85	.971	3.88	6.80	34.0	.971	30.1

Source: Q.4.4. (Questionnaire 02 1991).

TABLE 33 : PRESENT (1991) ADMINISTRATIVE RESPONSIBILITIES (RATING)

Item no	Description	No	%
3.	Duplication of class notes and tests :	25	75
9.	Examination invigilation	24	72
2.	Maintaining and balancing of register	15	45
5.	Making OHP transparencies	15	45
6.	Supervision of punishment	12	36
16.	Moderation of examination papers	9	27

Source: Q 6.1. Questionnaire 01 1991.

TABLE 34 : TEACHERS' TIMETABLE 1991

Teacher	Mon	Tue	Wed	Thur	Fri	TOTAL
B	6	5	4	4	5	22
b	7	6	4	8	5	30
C	2	1	1	2	1	7
E	8	8	7	6	4	33
F	10	10	6	6	6	38
G	5	6	7	6	4	28
g	7	5	7	7	3	22
H	7	6	5	7	6	31
h	3	5	4	4	3	16
K	6	7	4	5	2	24
M	5	6	5	6	6	28
N	7	7	5	4	6	29
P	3	4	4	5	6	22
v	5	5	4	5	4	23
W	2	2	2	4	1	11
X	1	0	0	1	2	4

Source: Analysis 1991 DSS High School Timetable.
(See Appendix p for Teacher codes).

TABLE 35: EXTRA-MURAL ACTIVITIES (1991)
SPORTING AND CULTURAL ACTIVITIES (STAFF)

SPORTS	No	%
Soccer	5	14
Athletics	14	39
Cross Country	2	5
Netball	4	11
Volley ball	5	13
CULTURAL		
Drama	3	8
Magazine	1	3
Under the cedar	1	3
Brass band	1	3
TOTAL	36	100
SPORT AND CULTURAL COMBINATIONS		
1 Sport	3	9
2 Sports	10	30
1 Sport 1 cultural	2	5
2 Cultural	2	5
1 Cultural	2	6
2 Sports 1 Cultural	1	3
3 sports	1	3
No participation	12	36
	33	100

Sources: Qs. 8.1. 8.2. and 8.3.
Questionnaire 01 1991.

TABLE 36: MISSION-RELATED ACTIVITIES (1991)

	no	%		no	%		no	%
1	9	11	6	5	6	11	1	1
2	5	6	7	8	12	12	2	2
3	8	12	8	6	8	13	0	0
4	11	14	9	9	11			
5	12	15	10	2	2			

Source: Q. 8.3 Questionnaire 01 1991.

TABLE 40a: FATHER AND MOTHER OCCUPATION (Pupils)

(a) Father Occupation:

Question 1.10 and 1.11		%	Section 4		%
nil	*23	22.3	Farmer	12	11.7
Missiobary/minister	9	8.7	Farm labourer	4	3.8
Sales	3	2.9	Salesman	1	0.9
Skilled labourer	15	14.6	Clerk	2	1.9
Specified labourer	23	22.3	Store owner	4	3.8
Unspecified labourer	3	2.9	Businessman	2	1.9
Professional	3	2.9	Missionary	5	4.9
Technical	3	2.9	Evangelist	1	0.9
Clerical	2	1.9	Teacher	2	1.9
Pensioner	1	0.9	Miner	1	0.9
Defense	3	2.9	Police	2	1.9
Invalid	1	0.9	No job	12	11.7
Deceased	**11	10.7	No response	54	52.4
No response	3	2.9	Unaccounted	1	0.9
	103	100		103	100

Source: Q. 1.10 Questionnaire 02, September 1991

* 16 of this total can be accounted for by the father being deceased.

** Analysis of questions 5.1.1./4/5 indicates that 27 (26%) biological fathers of the total group were deceased.

40b Mother occupation:

Nil	1	Shop assistant	9
Housewife	68	Farm labourer	7
Sales	9	Buisness woman	0
Skilled labourer	2	Teacher	4
Specified labourer	4	Dressmaker	6
Professional	8	Domestic	9
Missionary	1	Missionary	6
Preacher	2	Saleswoman	5
Unemployed	1	Nurse	2
Deceased	1	Cook	9
Unaccounted for	2	No job	19
Clerical	2	No response	30
Secretary	1	Unaccounted	1
	102		107

Source: Q. 1.11. Questionnaire 02, September 1991.

TABLE 42a.: HOUSING IN AREA OF ORIGIN
(Pupils)

Accommodation	No	%
One room	1	0.9
Traditional hut	14	13.6
Town House	41	39.8
Prefabricated house	21	20.4
Rondaaval	9	8.7
Park/mobile home	1	9.7
Dormitory	5	4.8
Caravan	0	0
Other	11	10.7
	103	100

Source: Q.5.6. Questionnaire 02.

TABLE 42b : POSSESSIONS IN HOME
(Pupils)

Commodity	Y	%	N	%	0	%	Tot
Electricity	38	37	57	55	8	7.7	103
Radio (SABC)	60	58	38	37	5	4.8	104
Wood stove	53	51	45	44	5	4.8	103
TV	7	6.8	85	83	11	10.7	103
Video Machine	10	9.7	81	79	12	11.7	103
CD	3	2.9	88	85	12	11.7	103
Washing Machine	16	16	76	74	11	10.7	103
Tumble dryer	8	7.8	83	81	12	11.7	103
Microwave oven	15	15	76	74	12	11.7	103
Gas	40	39	53	51	10	9.7	103
Coal heat	14	14	77	75	12	11.7	103
Gas heat	13	13	78	76	12	11.7	103

Source: Q. 5.7. Questionnaire 02, September 1991.

TABLE 44: DEVIATION FROM NORMAL SCHOOLING YEARS
CLASS 1 TO 1991

Standard:		7	%	8	%	9	%	10	%	
Total in standard:		(29)		(22)		(35)		(17)		(103)
No response:		3	10.3	1	4.5	3	8.5	0	0	(7)
Year of entry into school (Class 1):	75	0	0	0	0	2	5.7	0	0	*17
	76	0	0	0	0	0	0	0	0	16
	77	0	0	0	0	2	5.7	1	5.8	15
	78	0	0	0	0	2	5.7	4	23.5	14
	79	2	6.9	5	22.7	4	11.4	5	29.4	13
	80	1	3.4	4	18.2	5	14.3	7	41.2	12
	81	3	10.3	3	13.6	17	48.6	0	0	11
	82	4	13.8	9	40.9	0	0	0	0	10
	83	16	55.2	0	0	0	0	0	0	9
		29	100	22	100	35	100	17	100	

Source : Q. 2.1. Questionnaire 02, September 1991.
* Years of schooling from point of entry into system up to 1991.
Source: Q.2 Questionnaire 02, 1991.

TABLE 46 : VISUAL MATERIAL USED IN TESTS AND EXAMINATIONS

	0	%	1	2	3	4	5	6
Languages								
Zulu	79	77	4	14	0	0	3	7
Afrikaans	52	50	4	17	6	1	2	17
German	98	95	0	1	1	0	0	3
English	65	63	3	12	4	1	9	10
Sciences:								
Maths	55	53	2	45	2	0	1	2
Phs Science	68	66	0	33	1	0	2	1
Biology	36	35	4	58	0	0	4	3
Social Sciences								
Geography	50	48	33	10	1	1	1	3
History	65	63	23	8	5	2	5	2
B. Studies	82	80	13	3	0	0	4	2

Source: Q 4.6.2. Questionnaire 02, September 1991

TABLE 47 : QUESTION-TYPES SET IN TESTS/EXAMS

	0	%	1	%	2	%	3	%	4	%	T	%
LANGUAGES												
Essay-type	11	11	35	34	26	25	10	10	21	20	103	100
Objective	4	4	61	59	22	21	12	12	4	4	103	100
Open-book	12	12	0	0	2	2	4	4	85	83	103	100
Projects (ind)	13	13	4	4	11	11	19	18	56	54	103	100
Projects (Grp)	16	16	15	15	15	15	14	14	43	42	103	100
Practical	24	23	6	6	11	11	4	4	58	56	103	100
Oral	18	17	14	14	25	24	10	10	36	35	103	100
SCIENCES												
Objective	25	24	45	44	14	14	10	10	9	9	103	100
Open-book	31	30	1	1	0	0	0	0	71	69	103	100
Projects (Ind)	33	32	1	1	5	5	7	7	57	55	103	100
Projects (Grp)	36	35	7	7	6	6	8	8	46	45	103	100
Practical	41	40	4	4	9	9	6	6	43	42	103	100
Essay-type	32	33	14	14	6	6	4	4	46	45	103	100
SOCIAL SCIENCES												
Essay-type	33	34	42	41	9	9	2	2	16	16	103	100
Objective	31	30	42	41	22	21	6	6	2	2	103	100
Open-book	38	37	2	2	2	2	0	0	61	59	103	100
Projects (Ind)	40	39	5	5	6	6	5	5	47	46	103	100
Oral	36	35	5	5	13	13	3	3	46	45	103	100
Projects (Grp)	37	36	10	10	10	10	5	5	41	40	103	100

Source: Q. 4.6.3. Questionnaire 02, 1991.

TABLE 48 : UNDERSTANDING YEAR MARK CALCULATION

	0	%	1	%	2	%	3	%	T	%
LANGUAGES	No response		Yes		No		Unsure			
Zulu	10	10	53	51	10	10	30	29	103	100
English	1	1	55	53	13	13	34	33	103	100
Gernman	90	87	8	8	2	2	3	3	103	100
Afrikaans	6	6	46	45	14	14	37	36	103	100
SCIENCES										
Physical Science	62	60	28	27	3	3	10	10	103	100
Mathematics	30	29	48	47	8	8	17	17	103	100
Biology	38	37	43	42	10	10	12	12	103	100
SOCIAL SCIENCES										
History	61	59	28	27	3	3	11	11	103	100
Geography	76	74	18	17	1	1	8	8	103	100
Biblical Studies	77	75	17	17	2	2	7	7	103	100

Source: Q. 3.6.4. Questionnaire 02, 1991

Table 55: PUPIL LENGTH OF STAY AT DSS BY STANDARD (IN YEARS)

Standard	0	1	2	3	4	5	6	
7	1	0	0	7	9	11	1	29
8	0	0	3	2	9	8	0	22
9	5	1	1	7	8	12	1	35
10	0	0	1	7	2	7	0	17
	6	1	6	19	30	36	8	103

Source: Q. 1.2. Questionnaire 02, September 1991.

Table 56: DISTRIBUTION OF AGE BY STANDARD

Date of birth	Tot	%	Standards 7	%	8	%	9	%	10	%
67	1	0.97	0	0	0	0	0	0	1	0.97
68	1	0.97	0	0	0	0	1	0.97	0	0
69	3	2.91	1	0.97	0	0	1	0.97	1	0.97
70	6	5.83	2	1.94	1	0.97	2	1.94	1	0.97
71	14	13.59	1	0.97	3	2.91	7	6.79	3	2.91
72	12	11.65	1	0.97	2	1.94	4	3.83	5	4.85
73	16	15.53	3	2.91	4	3.88	5	4.85	4	3.88
74	20	19.42	3	2.91	6	5.82	10	9.71	1	0.94
75	20	19.42	9	8.74	5	4.85	5	4.85	1	0.97
76	2	1.94	1	0.97	1	0.97	0	0	0	0
77	7	6.79	7	6.76	0	0	0	0	0	0
*0	1	0.94	0	0	0	0	0	0	0	0
Tot:	103	100	28	27.1	22	21.3	35	33.9	17	16.4

Source: Q. 1.4 Questionnaire 02 1991.
* No response (1) = 0.94

TABLE 57: STAFF DEVELOPMENT (1991)

Statement	9.1	.2	.3	.4(1)	.4(2)	.5	.6	.7	.8	.9	.10
Total	45	41	45	59	33	40	51	34	57	51	35
Mean	1.36	1.24	1.36	1.79	1.00	1.21	1.55	1.03	1.73	1.55	1.06
DISTRIBUTION											
Often	12	17	9	10	33	25	10	30	13	18	31
Sometimes	12	12	12	17	0	6	5	2	10	9	2
Seldom	2	0	4	5	0	1	9	0	4	5	0
Never	1	0	0	0	0	0	1	0	3	0	0
No respon	6	4	8	1	0	1	8	1	3	1	0
	33	33	33	33	33	33	33	33	33	33	33

Source : Q. 9. Questionnaire 02, September 1991.

TABLE 60 : USE OF TEACHING AIDS
Biology and Physical/General Science

	0	%	1	%	2	%	3	%	4	%	T	%
Chalkboard	4	4	86	83	12	12	0	0	1	1	103	100
O/H Projector	5	5	27	26	59	57	5	5	7	7	103	100
Filmshows	11	11	5	5	16	16	68	66	3	3	103	100
Videos	6	6	32	31	57	55	6	6	2	2	103	100
Wallcharts	16	16	36	35	38	37	6	6	7	7	103	100
Cassettes	17	17	2	2	4	4	77	75	3	3	103	100
Textbooks	2	2	80	78	19	18	1	1	1	1	103	100
Ref Books	26	15	16	16	21	20	18	17	22	21	103	100
Testtubes	10	10	45	44	27	26	14	14	7	7	103	100
Bunsen Burner	15	15	30	29	31	30	18	17	9	9	103	100
Gas	13	13	41	40	20	19	19	18	10	10	103	100
Litmus Paper	13	13	36	35	30	29	20	19	4	4	103	100
K2SO4	18	17	26	25	35	34	19	18	5	5	103	100
Microscope	10	10	19	18	46	45	19	18	9	9	103	100
Voltemeter	12	12	24	23	30	29	26	25	11	11	103	100
Battery	14	14	33	32	27	26	23	22	6	6	103	100
Pipette	23	22	12	12	20	19	36	35	12	12	103	100
Frog	11	11	18	17	47	46	18	17	9	9	103	100
Rat	17	17	6	6	20	19	50	49	10	10	103	100
Earthworm	14	14	14	14	31	30	36	35	8	8	103	100
Magnet	14	14	18	17	39	38	23	22	9	9	103	100
Circuitboard	13	13	32	31	20	19	22	21	16	16	103	100

Source: Q 3.5.1. Questionnaire 02.

TABLE 61 : USE OF TEACHING AIDS
(Languages)

	0	%	1	%	2	%	3	%	4	%	T	%
Chalkboard	6	6	79	77	17	17	1	1	0	0	103	100
Notes	4	4	83	81	12	12	1	1	3	3	103	100
Reader sets	16	16	28	27	36	35	13	13	10	10	103	100
Bible	10	10	45	44	36	35	6	6	6	6	103	100
Pictures	3	3	39	38	57	55	2	2	2	2	103	100
Magazines	12	12	16	16	39	38	27	26	9	9	103	100
Wallcharts	8	8	42	41	43	42	6	6	4	4	103	100
Flashcards	25	24	2	2	16	16	47	46	13	13	103	100
Tape recorder	9	9	4	4	37	36	46	45	7	7	103	100
Videos	2	2	51	50	47	46	2	2	1	1	103	100
Films	12	12	3	3	15	15	67	65	6	6	103	100
Filmstrips	14	14	1	1	4	4	71	69	13	13	103	100
Slides	12	12	1	1	12	12	74	72	4	4	103	100
O/H projector	2	2	39	38	46	45	13	13	3	3	103	100
Games	7	7	29	28	41	40	23	22	3	3	103	100
Drama	11	11	21	20	51	50	18	17	2	2	103	100
Debates	4	4	17	17	68	66	9	9	5	5	103	100
Speeches	4	4	45	44	44	43	6	6	4	4	103	100

Source: Q 3.5.2. Questionnaire 02.

TABLE 62 : USE OF TEACHING AIDS
(Social Sciences)

	0	%	1	%	2	%	3	%	4	%	T	%
Radio	27	26	3	3	4	4	68	66	1	1	103	100
Museum	29	28	2	2	11	11	58	56	3	3	103	100
Barometer	26	25	2	2	40	39	8	8	27	26	103	100
Thermometer	25	24	8	8	31	30	33	32	6	6	103	100
Balloon	25	24	5	5	17	17	52	50	4	4	103	100
Slides	28	27	3	3	6	6	59	57	7	7	103	100
Videos	16	16	40	39	42	41	5	5	0	0	103	100
Aerial Photos	21	20	23	22	31	30	25	23	4	4	103	100
Contour Map	22	21	26	25	31	30	21	20	3	3	103	100
Map	22	21	54	52	19	18	8	8	0	0	103	100
Wallcharts	18	17	43	42	32	31	8	8	2	2	103	100
Chalkboard	21	20	67	65	11	11	3	3	1	1	103	100
Tracing Paper	19	18	14	14	23	22	45	44	2	2	103	100
Textbook	17	17	68	66	14	14	3	3	1	1	103	100
Printed Notes	19	18	61	59	11	11	8	8	4	4	103	100
Magnetic comp	24	23	16	16	33	32	24	23	6	6	103	100
Protactor	24	23	17	17	29	28	25	24	8	8	103	100
Concordance	32	31	4	4	6	6	47	46	14	14	103	100
Models	31	30	1	1	11	11	45	44	15	15	103	100
Graph Paper	25	24	12	12	28	27	30	29	8	8	103	100
Calculator	21	20	15	15	24	23	36	35	7	7	103	100

Source: Q. 3.5.3. Questionnaire 02, 1991.

INITIAL EVALUATION AND PLACEMENT TESTS : SUMMARY

Table 50 : STANDARD 5

	Subject	1	2	3	4	5	6	7	8
1	Afrikaans 2nd (ISC)	8	18	4	5				
2	English 1st (ISC)	10	12	9	4				
3	English 2nd Subtest 1	1	3	4	9	12	3	2	1
4	English 2nd Subtest 2			2	9	12	10	2	
5	English 2nd (Combined)		1	2	12	12	8		
6	Mathematics		10	10	10	4	1		
7	Mathematics								

Table 51 : STANDARD 9

	Subject	1	2	3	4	5	6	7	8	9
1	English 2nd Subtest 1	6	6	7	6	3				
2	English 2nd Subtest 2		2	7	14	3	2			
3	English 2nd (Combined)		9	8	8	2	1			

Table 52 : STANDARD 10

	Subject	1	2	3	4	5	6	7	8	9
1	Mathematics			1	3	2	2		4	2

1	Very poor	6	High Average
2	Poor	7	Above Average
3	Below Average	8	Good
4	Low Average	9	Very Good
5	Average		

TABLE 50a : ISC PLACEMENT TEST

AFRIKAANS SECOND LANGUAGE : STANDARD 5

Raw Score	% ile Rank	T Score	Stanine	Description
30	40	47	4	Low average
29	36	46	4	Low average
29	36	46	4	Low average
27	28	44	4	Low average
26	25	43	4	Low average
25	21	42	3	Below ave
23	15	40	3	Below ave
23	15	40	3	Below ave
23	15	40	3	Below ave
21	11	38	2	Poor
20	9	37	2	Poor
20	9	37	2	Poor
20	9	37	2	Poor
20	9	37	2	Poor
19	7	35	2	Poor
19	7	35	2	Poor
19	7	35	2	Poor
18	6	34	2	Poor
18	6	34	2	Poor
18	6	34	2	Poor
18	6	34	2	Poor
18	6	34	2	Poor
17	5	33	2	Poor
17	5	33	2	Poor
17	5	33	2	Poor
17	5	33	2	Poor

Raw Score	% ile Rank	T Score	Stanine	Description
17	5	33	2	Poor
16	4	32	1	Very poor
16	4	32	1	Very poor-
15	3	31	1	Very poor
15	3	31	1	Very poor
14	2	30	1	Very poor
14	2	30	1	Very poor
13	2	29	1	Very poor
12	1	28	1	Very poor

TABLE 50b : ISC PLACEMENT TEST

ENGLISH FIRST LANGUAGE : STANDARD 5

Raw Score	% ile Rank	T Score	Stanine	Description
28	32	44	4	Low average
28	32	44	4	Low average
26	26	42	4	Low average
26	26	42	4	Low average
24	21	40	3	Below ave
24	21	40	3	Below ave
23	18	39	3	Below ave
23	18	39	3	Below ave
23	18	39	3	Below ave
22	16	38	3	Below ave
21	13	37	3	Below ave
21	13	37	3	Below ave
21	13	37	3	Below ave

Raw Score	% ile Rank	T Score	Stanine	Description
20	11	36	2	Poor
19	9	36	2	Poor
19	9	36	2	Poor
19	9	36	2	Poor
18	7	35	2	Poor
18	7	35	2	Poor
18	7	35	2	Poor
17	6	34	2	Poor
17	6	34	2	Poor
17	6	34	2	Poor
17	6	34	2	Poor
17	6	34	2	Poor
16	4	33	1	Very poor
16	4	33	1	Very poor
16	4	33	1	Very poor
16	4	33	1	Very poor
15	3	32	1	Very poor
15	3	32	1	Very poor
14	2	31	1	Very poor
14	2	31	1	Very poor
12	1	29	1	Very poor
9	0	27	1	Very poor

TABLE 50c : INITIAL EVALUATION TEST

ENGLISH SECOND LANGUAGE : STANDARD 5

Sub Test 1	% ile Rank	Standard Percent	Stanine	Description
26	91	76	8	Good
23	79	68	7	Above Average
23	79	68	7	Above average
21	71	65	6	High average
20	66	63	6	High average
19	62	62	6	High average
18	57	60	5	Average
18	57	60	5	Average
18	57	60	5	Average
18	57	60	5	Average
18	57	60	5	Average
17	52	58	5	Average
16	48	57	5	Average
16	48	57	5	Average
16	48	57	5	Average
16	48	57	5	Average
15	43	55	5	Average
15	43	55	5	Average
14	38	53	4	Low average
14	38	53	4	Low average
14	38	53	4	Low average
13	33	51	4	Low average
13	33	51	4	Low average
12	28	50	4	Low average
11	24	48	4	Low average
11	24	48	4	Low average

Sub Test 1	% ile Rank	Standard Percent	Stanine	Description
11	24	48	4	Low average
10	20	46	3	Below average
10	20	46	3	Below average
10	20	46	3	Below Average
9	15	43	3	Below average
8	11	42	2	Poor
8	11	42	2	Poor
6	5	35	2	Poor
5	3	32	1	Very poor

TABLE 50d : INITIAL EVALUATION TEST

ENGLISH SECOND LANGUAGE : STANDARD 5

Sub Test 2	% ile Rank	Standard % ile	Stanine	Description
22	81	69	7	Above average
22	81	69	7	Above average
21	77	68	6	High average
21	77	68	6	High average
20	73	66	6	High average
20	73	66	6	High average
20	73	66	6	High average
20	73	66	6	High average
19	68	64	6	High average
19	68	64	6	High average
19	68	64	6	High average
18	64	62	6	High average

Sub Test 2	% ile Rank	Standard % ile	Stanine	Description
17	59	61	5	Average
17	59	61	5	Average
17	59	61	5	Average
16	54	59	5	Average
16	54	59	5	Average
15	49	57	5	Average
15	49	57	5	Average
14	44	55	5	Average
14	44	55	5	Average
14	44	55	5	Average
14	44	55	5	Average
14	44	55	5	Average
13	38	53	4	Low average
13	38	53	4	Low average
13	38	53	4	Low average
13	38	53	4	Low average
13	38	53	4	Low average
13	38	53	4	Low average
12	33	51	4	Low average
12	33	51	4	Low average
12	33	51	4	Low average
8	13	43	3	Below average
8	13	43	3	Below average

TABLE 50e : INITIAL EVALUATION TEST (Combined subtests)

ENGLISH SECOND LANGUAGE STANDARD 5

Raw Score	% ile Rank	Standard % age	Stanines	Description
43	76	67	6	High average
41	71	65	6	High average
39	67	64	6	High average
38	65	63	6	High average
38	65	63	6	High average
37	62	62	6	High average
37	62	62	6	High average
37	62	62	6	High average
36	60	61	5	Average
34	55	59	5	Average
34	55	59	5	Average
33	52	58	5	Average
32	52	57	5	Average
32	52	57	5	Average
32	52	57	5	Average
32	52	57	5	Average
31	47	57	5	Average
31	47	57	5	Average
30	44	55	5	Average
29	42	55	5	Average
28	39	54	4	Low average
28	39	54	4	Low average
28	39	54	4	Low average
28	39	54	4	Low average
28	39	54	4	Low average
27	37	53	4	Low average

Raw Score	% ile Rank	Standard % age	Stanines	Description
25	32	51	4	Low average
24	29	50	4	Low average
24	29	50	4	Low average
23	27	49	4	Low average
23	27	49	4	Low average
23	27	49	4	Low average
20	19	46	3	Below average
18	15	43	3	Below average
13	5	35	2	Poor

TABLE 50f : INITIAL EVALUATION TEST

MATHEMATICS STANDARD 5

Raw Score	% ile Rank	Stanine	T Score	Description
21	78	7	58	Above Average
16	54	5	51	Average
15	48	5	50	Average
14	43	5	48	Average
14	43	5	48	Average
13	38	4	47	Low Average
12	33	4	46	Low Average
12	33	4	46	Low Average
11	28	4	44	Low Average
10	24	4	43	Low Average
10	24	4	43	Low Average
10	24	4	43	Low Average
10	24	4	43	Low Average

Raw Score	% ile Rank	Stanine	T Score	Description
10	24	4	43	Low Average
10	24	4	43	Low Average
9	19	3	42	Below Average
9	19	3	42	Below Average
9	19	3	42	Below Average
8	16	3	40	Below Average
8	16	3	40	Below Average
8	16	3	40	Below Average
7	13	3	39	Below Average
7	13	3	39	Below Average
7	13	3	39	Below Average
7	13	3	39	Below Average
6	10	2	37	Poor
6	10	2	37	Poor
5	8	2	36	Poor
5	8	2	36	Poor
5	8	2	36	Poor
4	6	2	35	Poor
4	6	2	35	Poor
4	6	2	35	Poor
4	6	2	35	Poor
4	6	2	35	Poor

TABLE 50g : ISC PLACEMENT TEST

MATHEMATICS STANDARD 5

Raw Score	% ile Rank	Stanine	T Score	Description
22				
22				
21				
20				
19				
18				
18				
18				
17				
17				
17				
17				
17				
17				
17				
17				
17				
16				
16				
16				
16				
16				
16				
16				
16				
16				
16				
15				

Raw Score	% ile Rank	Stanine	T Score	Description
15				
15				
14				
14				
14				
14				
13				
13				
11				

TABLE 51a : INITIAL EVALUATION TEST

ENGLISH SECOND LANGUAGE STANDARD 9

Sub Test 1	% ile rank	Stand % age	Stanine	Description
16	57	60	5	Average
14	45	56	5	Average
14	45	56	5	Average
13	39	54	4	Low Ave
13	39	54	4	Low Ave
12	33	51	4	Low Ave
12	33	51	4	Low Ave
11	27	49	4	Low Ave
11	27	49	4	Low Ave
10	21	46	3	Below Ave
10	21	46	3	Below Ave
10	21	46	3	Below Ave
9	15	43	3	Below Ave
9	15	43	3	Below Ave

Sub Test 1	% ile rank	Stand % age	Stanine	Description
9	15	43	3	Below Ave
9	15	43	3	Below Ave
8	11	41	2	Poor
8	11	41	2	Poor
8	11	41	2	Poor
7	7	37	2	Poor
7	7	37	2	Poor
7	7	37	2	Poor
6	4	33	1	Very Poor
6	4	33	1	Very Poor
6	4	33	1	Very Poor
6	4	33	1	Very Poor
5	2	29	1	Very Poor
5	2	29	1	Very Poor

TABLE 51b : INITIAL EVALUATION TEST

ENGLISH SECOND LANGUAGE STANDAR 9

Sub Test 2	% ile rank	Stand % age	Stanine	Description
19	65	63	6	High Ave
19	65	63	6	High Ave
18	60	61	5	Average
17	56	60	5	Average
14	41	54	5	Average
13	36	53	4	Low Average
13	36	53	4	Low Average
13	36	53	4	Low Average

Sub Test 2	% ile rank	Stand % age	Stanine	Description
12	31	51	4	Low Average
12	31	51	4	Low Average
12	31	51	4	Low Average
12	31	51	4	Low Average
12	31	51	4	Low Average
11	26	49	4	Low Average
11	26	49	4	Low Average
11	26	49	4	Low Average
11	26	49	4	Low Average
11	26	49	4	Low Average
11	26	49	4	Low Average
10	21	47	3	Below Ave
10	21	47	3	Below Ave
9	17	44	3	Below Ave
9	17	44	3	Below Ave
9	17	44	3	Below Ave
9	17	44	3	Below Ave
8	13	43	3	Below Ave
7	9	39	2	Poor
6	6	36	2	Poor

TABLE 51c : INITIAL EVALUATION TEST (Combined subtests)

ENGLISH SECOND LANGUAGE STANDARD 9

Raw Score	% ile rank	Stand % age	Stanine	Description
35	61	61	6	High average
31	51	58	5	Average
31	51	58	5	Average
26	37	53	4	Low average
26	37	53	4	Low average
25	34	52	4	Low average
25	34	52	4	Low average
24	31	51	4	Low average
23	28	49	4	Low average
22	25	48	4	Low average
22	25	48	4	Low average
21	22	47	3	Below average
21	22	47	3	Below average
21	22	47	3	Below average
20	19	46	3	Below average
20	19	46	3	Below average
20	19	46	3	Below average
19	17	44	3	Below average
18	14	43	3	Below average
17	11	42	2	Poor
17	11	42	2	Poor
16	9	39	2	Poor
16	9	39	2	Poor
16	9	39	2	Poor
15	7	37	2	Poor
15	7	37	2	Poor

Raw Score	% ile rank	Stand % age	Stanine	Description
14	5	35	2	Poor
14	5	35	2	Poor

TABLE 52a : INITIAL EVALUATION TEST

MATHEMATICS STANDARD 10

Raw Score	% ile Rank	Stanine	T Score	Description
30	100	9	77	Very Good
30	100	9	77	Very Good
24	95	8	66	Good
24	95	8	66	Good
24	95	8	66	Good
22	90	8	63	Good
17	67	6	54	High Average
17	67	6	54	High Average
15	54	5	51	Average
14	48	5	49	Average
11	28	4	44	Low Average
11	28	4	44	Low Average
11	28	4	44	Low Average
9	16	3	40	Below Ave

INTERVIEW 01 : PRINCIPAL

R Could you elaborate on the admission policy you have in the school generally, both for the primary and secondary school

P Well, the school actually was started with a need for the mission and people in our congregation who needed somewhere for their children to go, or because of unrest they felt they couldn't send their children to school, as a result the school was established and it provided then a door for them to have somewhere to send their children. They are those whom we give preference to. So basically that is the way we operate at the moment.

R Would you say that all the children are Christians?

P Not necessarily. But the parents, in most cases are; maybe one and sometimes two. So it doesn't necessarily mean the child is a Christian. Especially coming in at that age, one doesn't know what their stand would be; coming to school at the age of six, it doesn't necessarily mean that the child has made a Christian stand but coming from a Christian home we believe that ...(lost).

R Would you say that most of the parents then would be from congregations connected to 'Sizabantu

P I'd say 9 out of ten

So it could be possible that some would apply who are not connected with the mission?

P Many apply- hundreds apply, but we give them preference... we feel we owe it to them.

R Could you elaborate on your relationship with DET, Natal department and KwaZulu. Originally you started with Natal and DET, then eventually went with the DET.

P We originally began with DET. We had all black children to start off with and in the second year, 1987, we had in white children as well, which meant that they were doing English as a first language and at that time we applied to NED as a private school under which we registered. There were few so we taught them together with a view to moving over to ACE. That was not something very acceptable at that time, I think because it wasn't known so well. We used the ACE material in that class and as time went on it was stipulated, well we realised the children were going to be streamed back into the normal system and we felt that it would be to their advantage if when they did maths American that we would given them a parallel of the South African Maths as well. With the history as well, the history is mainly American, and some courses were not offered at all. Eventually the children were almost doing a double curriculum...Geography as well. Eventually, then we thought it would be good if we had some of our black children in the white section because that is the way we live and we wanted to include them so we chose some of the children we noticed managed English well and put them in and..but..that was the junior school. Then we began with the high school, some of our older children joined us...and um...out of really lack of knowing how to cope with their situation and subjects that they were doing so there wouldn't be a changeover of curriculum and subject choice, we enroled with Damlin, and this small group of children in the high school were keeping up correspondence with Damlin, which I feel was very brave of them - for tertiary education its completely different, and even then one needs help, and these were school children - Std 8, 9 and 10 Standard 6 and 7 we still coped with ourselves. Then we felt, lets put them together and then the idea came up to help us in administration and everything combine a school all under the

DET.

R So you follow the DET syllabuses? Yes

P Yes

R Would you supplement it with anything?

Well I feel that any education is better when supplemented, we make it as broad as possible. What we feel is morally or spiritually deterring we leave that out and we put anything that we feel is to the children's advantage. We have contact with ACE, we are still registered with them. We don't have their classes as they stipulate, but we use their material a lot, in reading or supplementary maths, Biblical Studies, anything from any department which we feel would broaden a child's mind and is good for them, we include it. We want to be as open as possible.

R Perhaps you explain a little about how you would cope with perhaps a textbook that would conflict with your own philosophy of education and that would not reflect the spiritual values you are trying to inculcate. What do you do?

P Do you mean a direct contradiction?

R Yes, um when its a standard 10 set book.

P In that case, we have to do it because the children are going to be examined on it, but we do it very prayerfully. We deal with it.. and I pray...and I feel up to now hasn't really done damage and if there is somebody we feel is more experienced, having more wisdom, if I can put it that way we work together to aid that person to handle that in such a way that the class is built up through it to recognise the wrong as opposed to good and to see the result of the wrong

R I should think that teacher selection pays a very important role in what you are trying to accomplish.

P Its very important

R Do you have an ideal in your mind of the characteristics of a teacher that you feel are basic and must be there?

P Well primarily we feel that the most important thing is that they feel that they are led by God to be here. That is to us of primary value. Their qualifications vary to such an extent within the school that is not really something we can base anything on Its been proved in our working set up of the school that its not necessarily anything primary. So ultimately its the person being sure themselves that is what God wants them to do. And also to watch that person's life before hand and know that what they say is really reflected in their lives, because that is actually what the children are going to learn from.

R Could you say in a nut-shell what makes a good teacher? You have mentioned the spiritual foundation. Humanly speaking, as a teacher looking at other teachers, what do you look for?

P I feel that a teacher, besides the qualities I have mentioned already, I feel that a devoted teacher is someone whose heart is in their work, whose conscientious, and whose flexible and able to work with others, because if there's not unity in your staff there's going to be the same disunity among the students and...of course, they must know what they are teaching, but then a
conscientious teacher will automatically sort that problem out and I feel that a person who is conscientious will to see to it that what they should do they did do.

R In the matter of discipline which I would imagine your are very much concerned with, your teachers presumably have different personalities and different approaches. Do you see this reflected in the way discipline is dealt with or is there a bottom line as it were, when it comes to disciple, do you have rule or a law of how misbehaviour in class, for example, is dealt with? Do you have detention or some kind of punishment system? or is it something dependent on the misdemeanour or the person who has done the wrong thing and the teacher involved. Is it something you have developed at all?

P I think discipline does depend on the teacher we don't have a detention system but I think, because we come together regularly and the teachers feel free to come to any of us who are there to help them. They will come if they are uncertain about a matter...and because of that working together the child immediately realises that teacher is not doing the thing on his own

INTERVIEW 2 : SCHOOL BOARD MEMBER

R What are you aiming at Domino Servite School

T Well basically I think we are just aiming at a very Christian oriented good education for the school which is a church school, basically. And in accomplishing that you we are probably, or are most definitely are aiming at providing the very best hostel accommodation because 90-100% of the children are in a hostel situation, and naturally building a school, because at the moment you could say they are using temporary facilities. And then the direction we'd like to move in is a technical direction, the emphasis of the school at the moment is very academic and our aim is to put, very much so, the emphasis on technical education. Not that we won't offer the academic, but we feel the majority should be receiving technical education and be offered technical possibilities.

R So could you define education

T I think you'd have to define it! I'm a missionary you're an educationist!

R The training of teachers - you've obviously now been able to see what you would consider to be an effective teacher. What could you say about how a teacher should be trained - your concept of teacher training.

T The training of our teachers is something that is very sorely lacking at the moment.. we have a very... we approach it on an in...they are trained while they teach, which is not ideal. I think a teacher should receive a basic training before they get into the classroom. And we've often wondered, though we haven't planned whether we shouldn't start a training college for teachers. Presently the teachers make-do; they study through UNISA; they attend.. we encourage them to attend as many courses as they can and they are assisted by the experienced teachers they are teaching with, and then naturally they receive, or they, have the opportunity of the practical experience, which is not always that good because of the lack of the knowledge. Its good to apply something when you have knowledge; to apply something when you aren't knowledgeable is not the ideal.

R Do you have a way of assessing teacher effectiveness? I think some of the teachers, few of them, not many of them, have said they have been observed from time to time, is that something that would be done on a regular basis - they have spoken of it in positive terms, there's never been ... as something that was intimidating. They have seen it as something that is part of their development.

T Yes, we always tell the teachers that we like

to evaluate what they are doing, to assist them and to help them, because we have such a great percentage of teachers not experienced, and some not qualified.

R Would you say they are not qualified, or just not certified?

T Well we've had unqualified...

R Aren't they qualified in the sense that they can do the job? I'm sure you don't just put anyone in the classroom; they're not qualified in terms of a piece of paper...

T Today they may be qualified and not certified, but when the school began some teacher had to learn together with the pupils...very literally.

R And then as far as teacher development is concerned, is there any strategy or anything that...to assist them professionally, are there any efforts to take them further? I suppose you have answered that to a certain extent in what you have said. I know several go to Shell courses... but is there anything that is being done uniquely by the school to assist them? The thing I heard of was the teachers' services, that some of them have remarked on

T Yes well I think on every level we are trying to develop a high standard of teaching if I can start at the bottom line, a very great need among the teachers is adequate accommodation, some of them are living under difficult conditions if you think that they have to teach, prepare, mark, study so we have drawn up plans to try to offer them far more convenient accommodation. Secondly we encourage teachers as much as possible to get themselves qualified and then we try..

R Sorry do you assist them with fees?

T Yes we assist as far as possible, whatever we can do financially to help the teachers, because of course we are conscious that we aren't paying them what they could be paid. And then thirdly, you get teachers that are just naturally gifted teachers, and if you get such a person, plus a person who lives on a high or has a good Christian foundation or lives a good Christian life, you naturally have the ideal teacher...so we spend a relative amount of time to get the teachers to that standard... We attempt at least once a week to have a service for the teachers to assist them specifically in their.. to give a spiritual input to them, not only for them but to help them in turn to pass it on to the children.

R As far as the education of the Zulu child, I haven't read very much but what I have read, people seem to indicate (they speak generally) that the Zulu nation is in transition from the tribal/rural to a westernised sort of state of affairs. Is there anything that you would try to teach your teachers as far as teaching the zulus is concerned? You know some people would say it is invalid to have a white teaching black children. What your concern for the Zulu child be, or is there no difference between educating a Zulu and a white. And is it... is the important thing just the recognition and acceptance of the fact that cultures are different...working within that framework.

T You know you are touching on a very broad field... First of all its difficult to teach a Zulu child simply because the medium of teaching is not in the child's mother tongue. If my child who grew up English had to go to a Zulu medium school, it would be extremely difficult. For that reason we are trying to accommodate, or make it easier by introducing an English year and teach a child before its gets to class one the basics of English or at least to be able to understand a little English and be able to communicate in English.

R So that would be an improvement on the lot of most Zulu children I should think.

T Very much so. Before Bantu education was introduced the children were taught to speak English from Class one and that was a profound advantage on the present system where many children only start receiving instruction ideally in Std 3, or supposed to be, but eventually it ends up in Std 6, and then they are taught by teachers who aren't competent in the language. So that is the biggest difficulty in teaching a Zulu child in the school.

R And culturally, would you say there is anything that ...

T Yes, culturally definitely, a Zulu child is different from a white, English, Afrikaans or German, or whatever nation child, and we teach our teachers...I don't think its a problem to teach a Zulu child at all. If you're a Christian and you know what the different cultures are, it shouldn't be a problem at all.

INTERVIEW 3 : ZULU SPEAKING TEACHER

R: What are you trying to achieve at Domino Servite School?

J We are trying to achieve that the children and the teachers too we want to uplift God's name - that's our aim.

R And what will uplift God's name, do you think? In your school, how will one know that God's name is being uplifted?

J In everything we do we want to put God first, we want to put Him as our foundation, and build upon Him.

R If the children love the Lord, do you think you'll see that in their work, and how will you see it in their work?

J Yes, one of the way we see how a child lives for god.. If the child has been getting high marks and suddenly the marks get lower, we see there is something wrong in the child and we help the child and then after that you see the marks getting higher and higher again.

R And what about the training of a teacher. How do you think a teacher should be trained? Is there any secret that a teacher must have in order to be an effective teacher?

J I think a teacher has to be a good example to a child, and a teacher must be an example in deeds and when the teacher speaks, everything must be right with a teacher.

R And what about his training. Is it better to be trained in the classroom as many of you are doing now, or is it better to go to the college?

J. I think both are right. If a teacher goes to the college there is nothing wrong with that and if a teacher can be trained here as we do at the Mission, I think its alright, as long as the result is good.

R And by result...you mean?

J. I mean as long as one knows what one is doing.

INTERVIEW 4 : TRAINED TEACHER

R What are you aiming at as a School at Domino Servite?

L Well I think the most important aim for all of us is that God must be first in our school. We believe God has started this school and we know that God has got a special purpose for this school, in the way He works, I can say in

the teacher's lives, and even in the children's lives that we know that in each of our lives the first thing should be god, especially that for the children the spiritual life of each child is by us the most important. And we see that if its spiritually going well with the children, their school work, well, its automatically coming right.

R So with the spiritual aim, you have some concern for things academically as well?

L Yes, and that's what the blessing is,if its spiritually going well with the child, academically he reaches heights and well, the past years have shown that we are not wrong in that our first aim is the spiritual life, because with the results we see that there is a lot of truth in that.

R Have you come to the place where you have a definition of eduction? How would you define education generally.

L If I look at myself as being a teacher before, and being a teacher in this school, I would say the first thing in education is the spiritual life of the child. The first aim must be to live a life that will please God and a teacher, I mean education comes from the teacher's side. I think if the teacher lives that life, that spiritual life that pleases God.

R As a teacher, and having been a student and a pupil you have probably got some ideas on teacher training. How do you think this should proceed?

L Well I had four years of training, and when this school started, well its no secret, many of the teachers were not well most of the teachers at that time, were not trained teachers, I can say that we never felt that those teachers um didn't do their work well, well we know that its many of those teachers who are today leading the school. But I must say and that I believe, one also sees because at the present, many of the teachers, I believe three quarters of them are studying to get a degree, or are just studying and...

R Are any other studying for a diploma?

L Yes, some of the junior teachers, ...they are trained teachers, but they are doing extra-two year courses. But the others all doing degrees as far as I can remember

R So they are broadening themselves academically, but what about the theory of teaching? Do you feel there's any place for that in the training of teachers, or would you say that we should be looking at in-service full-stop, and not be worried about the theoretical?

L You know if I think of myself, the theory also definitely helps, I would say, and even if I listen to some of the others who are training now, they found the theory very interesting and they say the theory helps them in their work now. I have heard a few of them say that.

R Now are there any procedures, or processes or structures you know of in the school that are assisting teachers develop in their own professional expertise?

L Well we have many opportunities to go for courses and the school really opens itself up to the teachers and there's also other not just specifically courses, I know for example this year they asked us, the junior school, to come with ideas in the maps... the training of the maps for the smaller children, with games and things...now its for us quite a thing...you know we can go there and share with them what we have learnt and even last year there were many teachers who could even lead other teachers.

R So there's quite a bit of that interaction between teachers themselves for the purpose of development?

L Yes

R Is it a natural process, or is it something that somebody is trying to orchestrate?

L Well I just sense it is getting more and more. So I think its people also trying in our whole school system... I think they like to involve our school and maybe because of the school they are trying more and more to get a hold of the teachers.

R But within your school itself, how much interdependance is there between teachers, would you say? Do you confer with other teachers, or do you find that most are on their own?

L Oh, no...that's what's lovely um we really try to work together.. we share ideas but we really try to have a ...one line that sort of...we do the same thing say for the class two...we do the same thing but each one has his own ideas and we share...no, that I find lovely in our school.

R And that is stimulating for your own development then?

L Yes, I've learnt a lot from other teachers

R And if you have a problem, what would you do? If you have perhaps a child in the class that is causing some sort of problem...could you outline what your steps of action would be to solve the problem.

L Taking it from the spiritual side, and that's how God has been leading me in the past that one will take that child, and first of all show him what he has done. Its not just...well it depends what he's done, say its really something against God and against God's laws, then you'll take the child to the Bible and show him that its not just you that's just getting hold...show him that what he's done is also against God, and then show the child that God wants him to be punished. I feel the child must know and understand why he is punished, and then he accepts it in a wonderful way. When I am not sure of how to handle a situation, I will go to people in authority, and say I have met with this...

R For example the principal?

L ...and the vice principal, and of course 'sizabantu and the school is one there's also the spiritual leads that one will go to.

R And that will assist you in your teaching?

L Yes, it helps alot.

R Have you ever been observed in your classroom? Has any other teacher or person, professional come into your classroom to watch what you were doing?

L I don't think so ...there was a time when others came and watched.

R What was the purpose of that?

L I think it was for a help for them... at that time

R Because you were trained and they weren't?

L Yes, I don't remember anything after that.

INTERVIEW 5 : JUNIOR SCHOOL TEACHER

R What are you aiming at Domino Servite School?

D My main aim is to teach the children..I'm with the little ones, to teach them what the syllabus requires, but the main aim is to bring them to God, because once they are through with God and they are with God then you can see there is such an improvement in their marks and their whole attitude. So the spiritual growth is as important if not more important than the academic part. And I feel that if one teaches a child his responsibility towards God and makes him aware of the fact that he is dependent on God, then its easier for him to submit, for him to be obedient and its easy for him to carry out instructions and it doesn't become a burden, you don't have this naughtiness that one has from other secular schools with the smaller children.

R Do you then have any definition of education?

D I would say it has to be equipped for the future, but then again not only academically, also spiritually there must be a very good balance.

R Now your views about teacher training. Do you think they should be pre-service, or inservice, or a combination of both. You've been a teacher at the school for some time now and you've also had children who have been to school and you were a pupil yourself...What would you say about teacher training?

D I think teacher training is very important although it is not the most important thing. I think a person who is well equipped, or is equipped by the Lord is of more value than someone who is just academically trained and qualified, and not spiritually equipped. That's why there should be a very good balance between the two, and they should go hand-in-hand. There should be a good balance between teachers' training and being equipped by the Lord.

R In your experience, have you ever been observed as a teacher at Domino Servite? Has any one sat in on your class or commented on it, with the intention of learning from your methodology perhaps.

D Yes, somebody has sat in to help me and guide me, to crit me.

R That wasn't any of us?

D No

R And would that happen regularly, or on a few occasion, or as the need arises; would you initiate it - would you ask someone to come in or would someone send somebody in to observe you?

D There's no hard and fast rule it just happens if you have the need and you want someone to give their opinion on the way you do things, then you ask, otherwise if someone thinks you need to be better equipped then they will suggest that you get someone to come and advise you.

R How much interaction is there between teachers for the purpose of development? Would you say they do interact alot and learn from one another or is everybody very much on their own doing their own thing, finding their own way

D No, I'd say there is a tremendous amount of interaction. What I have learnt I've learnt from colleagues. I'm not a qualified teacher, I'm a qualified nurse, but what I've learnt I've learnt from colleagues. Whenever I have a question on my heart, I just go to one of them and its wonderful how they just open up - there's nothing they keep from you, they're willing to share everything with you because we all know we have the same goal.

R Have you ever gone to anybody who is not a teacher in the school?

D Yes I have been on several courses, I was teaching std eight Biology, and I went to a course at Michael House. I really enjoyed and appreciated the knowledge that I could pick up.

R And have you ever received any help from people on the mission. Is there any relationship between the mission and the teachers?

D Very much so, there are very capable people on the mission, I suppose you know, and they are also most helpful if they know we have a need or a question, they are only too helpful to come and help you
with information, advice, with whatever is possible.

R And I understand you have teacher's services, I think one was held today. Do they contribute in any way or are they just purely um spiritual. Are they of practical value to you as a teacher.

D They are of spiritual value and of practical value so its not just spiritual teaching that you get its general teaching and guidance that you get.

R Aimed at a teacher or...

D Aimed at a teacher, definitely aimed at a teacher. Is usually only for the teachers therefore they speak to us directly and they teach us and they guide us.

R That would be somebody from the mission?

D That is always somebody from the mission but somebody who is very much involved in the school.

INTERVIEW 6 BIOLOGY TEACHER

R What are you trying to achieve at Domino Servite School?

C Well the first thing we are trying to achieve is to serve the Lord, because that's what the name of the school means. And in serving the Lord it is to bring the children to meet the Lord as their personal saviour, so that's our main aim and view to preach, well teach the children about Christ and to bring them to a realisation of their loss and that they need to be saved. And then, in our subjects and in our teaching them we try and bring in the teaching all the time, constantly to bring them closer to Christ.

R Can you do this in Biology?

C Yes, there are opportunities where you can do it obviously, because the world is the Lord's creation and we are directly studying nature and what God created. And then...oh yes another aim of the school...because we have started a multiracial school that is Christian-based perhaps we can help other schools in a way who don't know the cultural background of the different races and so we

have had that experience so our aim is to be an example and a help to education as a whole in South Africa.

R That's very interesting. Would you say, or let me put this way, what are the cultural differences? Can you identify a few.

C Yes there are many. Between black and white children, there are marked cultural differences. Just in the way they have been brought up, some things are totally opposite to the way a white child has been brought up.

R For example?

C In their respect towards and adult. If a black greets an adult, or if a black child meets up with an adult, he doesn't greet, the adult must greet first because he is less than the adult and he doesn't look up at the adult into his eyes. A white child is taught that is respect to look up to an adult. To respect an older person, a child sits down; but a white child stands up to show respect.

R What happens then in the school situation, do you merge the two or do you respect the differences, ah.. what's the general principle, is there a rule of thumb or how does it go.

C Well, one learns to respect the differences. If a black child feels that that's respect they'll do it like that, because we know their culture we learn to understand them. That's the main thing is to understand each other; let each one do what how they have been brought up and how they do things, but that there's understanding between us.

R Is there any conflict that arises because of misunderstanding culturally?

C Yes, if you don't understand, and if you misinterpret something, behaviour of a child as being um ... but you don't realise that its actually part of their culture it can cause a lot of conflict.

R Are you speaking generally, or at this school.

C Well at the school I suppose because we've had quite a lot of experience...we know the culture quite well already...but I think in general, when there is a misunderstanding it can cause a lot of chaos.

R You've probably got views about teaching and how a teacher is effective or ineffective. Can you perhaps give me some perspective into your own views of teacher training. Should this be pre-service, or in-service, or a combination of both.

C. Well, naturally, its better if its pre-service training because if its in-service training it can happen that while you're still trying to gain the knowledge and experience it can be to the detriment to the children and the school as a whole. But where this isn't possible, it depends on the teacher, the person himself, in-service training, if its a born teacher obviously the teacher will quickly get into it and won't make many flops. But if a teacher isn't naturally a teacher, pre-service training is essential. But for me
teacher training should be more practically based 'specially pre-service training. In high school a degree is usually required as qualification to teach, but for me they're much too academical rather the teacher must be taught how to teach like it is done at teacher's colleges and not go into so much of the academic detail. Obviously you need that extra knowledge to help a white child who might ask you deeper questions, but I feel it is too academical, more should concentrate on the practical side of teaching.

R At the school are there any opportunities for your professional development? Are there any structures or processes or practices that assist you and stimulate you to develop further as a teacher?

C Yes, definitely there is. Well for myself I teach biology, and every now and again there is a course offered in the area and they'll send a letter and the school will send me to attend the courses. And at those courses I get the opportunity of meeting other teachers who have years of experience in teaching biology so I've learnt many valuable things from those.

R Would they be in Durban or 'Maritzburg, where would they be?

C Well some in 'Maritzburg, but mostly here in Greytown there's a Shell Maths and Science centre they offer it and I've learnt al lot from those courses.

R And within the school itself?

C Well um if I do come across a problem of getting a concept across, I have somebody who's taught biology before me whose place I took over and she's helped me a lot. She stays here on the mission...she can sort it out. We can discuss it together and come to a way how to bring it across, with her ideas and my ideas.

R Has she sat in on your class?

C No

Has anybody? Have you ever been observed?

Yes I've had prac teachers, teachers who are doing their prac...they sit in on my classes and they have to do assignments on the interaction between teacher and pupil. Bit I haven't had um senior, ...a superior...

R Nobody from the mission?

C No not yet, I haven't had that yet. But other wise, just in the general way of how to go about teaching, I've always got my eyes open watching the other teachers and taking their ideas if they're good ideas or giving my ideas if I think I've got
good ideas where possibly interacting and asking advice from anybody even if its not specifically biology that they teach, I've learnt a lot from teachers who teach other subjects.

R And would this happen just at break time perhaps, or would there been meetings that specifically would be for the intention of assisting you in this way?

C Yes well we do organise meetings and bring across our ideas and organise how we are going to do such and such so that we all do it the same, especially in like setting out your work, and labelling in Biology it needs to be uniform so that when the younger children get to high school they don't suddenly get confused because the rules have changed. But um very often, most of the time, I can say it happens on an informal basis in the staffroom at break time where you're just chatting and you learn something from each other.

R So would you say that things are well co-ordinated between the primary and the high school in those matters for example, conventions about labelling? Is it consistent from the junior school through, as far as possible?

C Well, that's what we're working at. We're working at getting all consistent. At the moment teachers have been swopping so often that this teacher brings in their idea, the next

one does their thing when they take over the class, so especially from this year we want to get it that its all the same that its ...we've organised ways to do things.

R Is there any means whereby the school evaluates you as a teacher, that you know of?

C I don't know.

R So you're not aware of anything?

C No.

INTERVIEW 7 : HETTIE
(2 years' experience)

R What is the aim of the School?

H The only thing I can say in that respect is that this school is here to glorify God's name.

R Now, within glorifying the Lord's name, what is the role of academics?

H The academic standard should be very high, because you cannot honour God's name if its low, so we must strive in every way to excellence.

R So would you say then that its two-fold, is that what you're saying, academics and spiritual primarily, but within that higher academics?

H Yes

R Any other aim?

H It up-builds everyone who participates. For me I've been here for one year and its helped me a tremendous lot. I came to help but I think it was two-way.

R Maybe we'll understand more of what you are saying when we talk about teacher development just now. You're a trained teacher, you trained for four years at RAU. Many of the teachers here have not had that opportunity, they are in in-service training, perhaps they don't have a degree. What are your views on teacher education; you've gone through a four year process, do you think that that's the best way to approach things, or how do you approach things now?

H Well when I came here I was extremely relieved that I have finished before I came here. But there are always things that you have to learn when you come to a specific school which I think could be done through inservice training - administrative things, you don't always know how to do that - people expect that you do because you've been trained, but you can always ask around... its not that you know everything. And I also, I did B.PrimEd which is an integrated university and college degree, and I felt that what I can remember is more the college things, you know, it was very practical, yes. One of the lecturers at the college used to really make us realise that he was the teacher, and we had to repeat everything um after him...yes it was very practical.

R Practical and valuable? would you say? was the university component not so valuable?

H Um...it was very valuable but the college training was very practical..the art and the English we had... I can remember that. The university subjects ... I know what I enjoyed,... I enjoyed my history and Greek but it was more for myself.

R Was that Greek Language?

H Yes. I did Biblical Studies I so that's why I did Greek.

R So you would do Biblical Studies I?

H III, Greek one; you could choose between Greek and Hebrew.

R That's very good. Would you ever teach Biblical Studies?

H I felt very frustrated sometimes in the course at the university, 'cause it wasn't from the heart, I can say, it was very academical and I didn't enjoy it most of the time, so um... if I was to teach it here it would be very different from what I learnt.

R But the Greek was academic, why did you enjoy that?

H I put my heart to it from the beginning, I decided well I'm going to enjoy this, because if you don't go into it you won't enjoy it, and I enjoyed it very much.

R Was it Classical or Hellenistic?

H Hellenistic.

INTERVIEW 8 : DANA
(Qualified Language Teacher)

R What are you aiming at Domino Servite School?

D: We're aiming at not only giving the children an academic basis, but also in building them up spiritually and that is the main aim, the spiritual aim, that each child when they come through the school that they have met with Gid. That is our main aim, and with that of the foundation everything else can be built up from that - then they are equipped emotionally to deal with what is going to come after school in work situations etcetera, they are equipped um we want to equip them academically as well; as far as character is concerned ability to deal with what ever comes up in life. That's basically what schools are there for but I...we differ because we feel if they haven't got that spiritual basis you're not really equipping them, you're not really building character in them if its just an academic emphasis and that's why for us its very strongly the first um issue the spiritual issue, then the academic issue- that is aim : the Kingdom of God is the aim.

R: So if a child does come through with God, spiritually, what sort of evidence could you expect um as you look that child.

D: We've seen it over and over and over again, how when the child progresses spiritually, his academics go up. We have experienced it how many times. There is the child who isn't academically gifted, whose maybe got another talent - a practical talent or so, but whether its a practical talent or an academic talent in any way, as soon as they get right spiritually, you just see that child blossom their character and their work its just reflected in their work.

R: Now you've had the advantage of teaching in other situations as well as this one. Has your concept of education differed at all would you say.

D: When I came here, my vision of education broadened in a way that you can hardly imagine. Yes in the other schools you were interested in the children but it was very much academically orientated and...make sure you got everything ready and so on...which is important I mean here the standard is even higher because we are doing it for God, and that's why we want to give of our best on the physical level..but my whole vision of education has broadened in a way I can't explain.

R: Can you try to explain. What breadth are you talking about? is it the two-dimensional the spiritual...is it the introduction more of the spiritual concerns? Is that what you mean by the broadening of your concept?

D: Um yes, taking that child as a whole and I don't feel that in any other...well I've not experienced that the person as a whole has been considered as I've seen here and that is what has made the difference to the child as well.

R: Now I understand from talking that one of the aids or means that is available here is having a counsellor, a spiritual counsellor. Would you say that is a part of what has assisted the school to achieve what is achieving. What role would you say the

counsellor plays in the development and education of the child?

D: Of cardinal importance. The counsellor is often someone with whom the child can identify with and its someone who knows the background of the child, more than what the teacher can know, because of sheer numbers. The counsellor is like an aid to the teacher. I mean obviously we've got to do with the child spiritually, but the counsellor far more so and in far more depth. If the child is at peace inside, how much more can't they learn and observe and want to learn - but if they're continually busy with this problem and that problem, it detracts as far as the education is concerned, one could almost say without the counsellor the child would have far more difficulty that what it has.

R: And I suppose 90% are boarders, aren't they - they majority of them so that must fulfil a very important role in their lives, having that closeness presumably with the counsellor.

R: The second question I'd like to ask you concerns the training of teachers. Now I think you were at RAU weren't you, and you did you do a BA and then an NOD and something else didn't you? Are you M+4 or 5?

D: 4 The other diploma was just A level and secretarial diploma.

R: Now as you look back at your own teacher training and as you have observed others who have trained in a different way what can you say about teacher training? - the best approach. How long have you been teaching now?

D: About 10 years.

R: So you know you are qualified to speak in that area, I'm sure.

D: First of all I feel the admission to teaching should be far stricter than what it is. I feel that people who don't see it in a dedicated way shouldn't attempt it. Now I'm speaking in a very broad way and in a very unrealistic way but in any case I'm just speaking about an ideal. I feel that it s a calling.. its by no means a work its a calling. I feel in SA we need far more expertise than has been allowed in the classroom up to now. (And I'm speaking about white education now, nothing else). I feel that the type of person whose been allowed into the classroom has been detrimental to the pupils- and I'm talking away from 'Sizabantu I'm talking about government circles. I feel that the teachers when they are training it shouldn't just be academic qualifications it must be moral and character qualifications as well because the youth of our country is going through their hands that is the future leaders of the country, so even if the child has background problems, the teacher could help to rectify in a wonderful way if it was available, if the opportunity was there in the classrooms. I feel that I like.. I've heard about the overseas system where its six years where they've got a whole year when they're busy in the classroom, I like that (Europe). Um but most important is the teacher's heart in or the person whose wanting to be a teacher and their approach, they could actually have two years training but if they're dedicated they are qualified. I'm most distressed that a different grade of person, its horrible to put it that way, but is being allowed into the classroom and that the whole profession of teaching is being degraded in that way. And people who want to get on in life don't see teaching as an option because teaching isn't made an option financially, but I understand that financial side would make it difficult. Um but I feel that a,lot more practical must be included um even though background knowledge has I've found English III its helped me, but all of the practical things there's not enough emphasis in the teacher training courses. If they could equip those teachers, now I did a university thing, so I don't know if this is in the college already, and then it equips them in a better way, so I'm only talking from a university point of view. But a lot more...that they can prepare the people who want to be teachers about um methodology, especially...and I feel this lecturing way of teaching is absolute humbug if I can put it that way. Really they must get

down to the child being active in the classroom, right up to matric. I think even the university students are missing out, actually. It should be activity, activity, activity and that's the way the children should be learning. And when they learn that way they will learn in a far better way...they'll come between with new things. But I feel more practical. Inservice training isn't bad, but its quite a strain on the person whose doing it they have got a tough timetable. If their institution helps them by giving them less subjects inservice training is the best as far as I can see, because they are getting knowledge of the children they're getting knowledge from the lectures, and they're seeing what its like in practise. I know that many things only made sense to me when I was in the classroom.

R: I can identify with that very much. So its down with chalk and talk!

D: Yes.

R: Then thirdly, what opportunities are there for you to develop professionally in this school? Are there any processes or ... what is the key to teacher development, if it exists in this school?

D: Um I feel that courses are terribly important. Teachers must stay in contact; teachers must be broad they must have information coming in, and I feel that courses if there are new developments there must be as many courses as possible, without taking the teacher out of the classroom. I feel that teachers must be prepared to go to courses in holidays, but I'm sad that there is a lack in courses- because we went to a maths course and we got a little bit of idea on this new teaching method...and now we are stuck. The teachers want to know it, but there's not enough opportunity not enough courses for the teachers to be taught and to start implementing it; but its a practical problem, they've got a problem from the university side in providing courses... The teachers must stay in touch.

R: that's externally, what about internally?

D: Internally...well we've got an original fantastic system its an informal communication um we are fortunate in that we've got more contact other than from eight to quarter past two or whatever, because we're in the same locality, most of us, and we hear this one talking about a lesson, and that one talking about a lesson we've got another thing this year we're going to implement, where a teacher has a certain lesson, and she presents it to the staff. M is going to do one on group lessons, for example. Its her speciality, so we can learn from that - its her speciality. We've got a lot of meetings, language meetings, not only language, other subject meetings where its so beneficial...that's the more formal side of it. We get down, we talk about things we're doing in the classroom, new suggestions are brought forward, we decide we are going to decide that all the pupils in the school are going to do it like this and this and this, we have set procedures; that's the formal side, but the informal side is being together, we talk about what we've done this thing worked well, that was a practical solution to the problem and its tremendous.

R: Is that any different from what you were used to before you came to this school?

D:m In quality its different. I must be honest; and I feel that's an objective answer, in quality and in the informal side of it is far more intensive than in other schools.

R: do you think that's because of the locality and the closeness of the teachers in terms of living conditions, or is it something to do with quality of relationships?

D: Must I be honest? (Always) Um...look...even though we are striving to perfect always, we are striving together there's not this one against the other one, and lets be honest that's the big thing...I don't mind if somebody does something. maybe they take my idea and they even do it better than what I did it. And I don't mind you see I'm not trying to compete in a different way - if I can put it in those terms.

R: You mean you have a common aim?

D: We've got a common aim and also we've got a Christian basis. And well its says love your brother, and love covers...

R: a multitude of sins

D: Ya, not even sins but differences. So we haven't got the battle of differences and the battle or competitiveness even though we are completely different.

R: But are you individuals?

D: Most absolutely, completely so.

R: Would you say that your situation is restrictive, or I mean do you feel free to learn and develop and grow in the way you feel you would like to?

D: Definitely, because even though somebody found something and they enjoyed it, like my big thing is theme teaching for language, I love theme teaching There's other teachers who don't do that; they've got another approach, so I can just see how we are different, and how we accept that difference as well, accepting it very much so. There is working together and yet there is so much freedom to do what...you can come with your idea you can do your idea even if nobody else...you don't even have to ask, you can just do your idea and say well it worked you know.

R: Then I must ask you, have you ever been observed in your classroom. Has anybody ever sat in apart from the time when we were here earlier on or towards the end of last year. Has any body ever sat in to evaluate you or sought to learn from you?

D: I think circumstances and time hasn't been permitting. But I know the principal has sat in and outside subject advisors have sat in.

R: In your class?

D: Yes. So that's basically what we've had, but amongst each other we are so sort of dried up. No wait, I've had other teachers come into my maths class and teaching a lesson for me; two other teachers re-teaching a lesson for me so that I can see another approach.

R: At your request, or how did that work?

D: Ya I went for advise and its was suggested, and so I thought, no lets do it like that and it helped me - I wasn't clever enough to think about it myself.
And before that there were teachers from the Cape, outside teachers coming and observing lessons.

R: How do you feel about teachers coming into your classroom?

D: Um well before one would feel embarrassed, but now I'm so happy I welcome it.

R: and those Cape teachers had they just come to visit the mission or had they come to visit the school do you remember?

D: The one was here for a few months and she helped me, even though she didn't teach she helped me with preparation, and she was in the classroom all the time.

R: For her benefit, or...

D: I think helping me mostly. There was quite a load at that time.

R: Then lastly, have you got a definition of education?

D: In its broadest concept, well no, I've got an idea - but not exactly in a sentence, but my definition of education sort of more or less would be the holistic approach to the child, helping the child to develop spiritually, emotionally, character, skills academically, ya a holistic approach. Not always practical but where one can one tries, even by saying, make sure your homework is always done, its character, you're building something into the child.

INTERVIEW 9 : PRINCIPAL AND VICE-PRINCIPAL TOGETHER.

R: What are you aiming at DSS?

P: Well I think as we have very clearly stipulated, the spiritual side of a child is very important to us. Children, perhaps one could say, are selected on those grounds more than anything else. Not that we disregard, of course, other aspects, I feel that a child needs to be developed, needs to be exposed to as much as he can be in the time he's at school and in that time, whether its physical or spiritual as I say if we can get those children to grow up to fear God, to be children God can use, and that's hence the name of the school. Especially considering the state of the country at the moment (1991) I feel that if anything is going to take pre-eminance its going to cause disaster and as a result we need to stand very firmly on things perhaps that people consider fanatical and foolish but which we feel influence the other aspects which they are now are considering so important: particularly the humanistic aspects. And I think we must stick to that and at this time its important that we don't wobble, we've got to be very direct. The more direct we are, the more the children are going to know what direction to take. And that doesn't only involve what we teach, but its going to involve our example, which I feel is more important that what curriculum we are handling. And that is what I feel is very important.

R: Your example as a school?

P: As a school, as a person each is vital.

D: I think also, as TK has said first and foremost is that they, each pupil who passes through this school can leave this school with a solid spiritual foundation. And then I think our approach is more a holistic approach that we don't just concentrate on the academic but that the pupils when they leave school, they know with their spiritual convictions, how to stand in society and improve society, maybe through their testimony wherever they work. And then also to get on with one another in the school. It makes it more possible because we have the hostel...and then also, well, this comes more under the 'spiritual", they learn to respect - something that is lacking among young people today...just simple things like respect and good morals and ethics which maybe were taken for granted but now are lost in society, we try and build this into the pupils. We are aware of the fact that we cannot say that each child who leaves the school is a Christian, a born-again dedicated Christian, but if we can't achieve that we can at least teach them to be respectable citizens and to be honest...you know honesty is a characteristic that is disregarded maybe. And that they can be faithful wherever they are. These things can be instilled by emphasising them in the classroom situation to be faithful in doing your homework, to be honest about whether you have done the homework or not. These are small issues, but I think they are very relevant because they are important in the child's spiritual development, and wherein they might be after school. And of course the academic and sport as well is a place where they can learn to praise another if another wins and if they lose, you know, good sportsmanship. Those are also qualities that we try and not harp on but make the children aware that those are good qualities in a person. And then that they do study properly.

R: Now the spiritual aspect, how do you see this, practically, influencing the academics? I sense that the two are not two separate things as it were, they are actually one. I don't know if you would see it that way? Do you see evidence of that growing spirituality that you are hoping to see born in a child's life in his academic performance? Is there a direct relationship?

D: Definitely.
P: There is.

P: it has happened again and again with children's results. A child personally in a test or test marks which one takes note of regularly and then notices that those child's marks are

slowly going down. Then one asks, or questions that child and then finds out that things aren't as they should be spiritually and that when that child has come right spiritually marks have immediately improved because it relates to being faithful. It relates to putting everything into it and to me that is directly related to the desire he has to serve the lord and do everything with all his heart that even his school work is being done for that purpose.

R: So the name Domino Servite is very central - you said that he should want to serve the Lord. That really is at the heart of the whole issue. Teachers that I have spoken to indicate that there is a tremendous amount of freedom they don't feel constricted or restricted they feel that they are free to develop and explore and use methods they would like to. They also seem to indicate in all cases, I think, they were developing that they were growing as teachers. What are the processes in the school that encourage teacher development. Are they just natural processes or are you doing,something to try to develop the teachers further?

D: I think very often it comes naturally because of our situations in class...(some may have a) slight educational background. For example, a very small thing, they may not know how to use a pair of scissors, and perhaps a Zulu child from the rural area who hasn't even seen a pair of scissors and have to be taught that.

R: Literally taught that?

D Literally. Yes in English Class definitely. Then because of that situation, the teacher has to try and develop either a method where the one won't be bored and where the other won't feel inhibited or that they don't know anything but will be encouraged to learn as well. The situation can arise even in the high school in a literature lesson. For example the matrics last year did Romeo and Juliet. Now for a first language speaking child, the ...you talk about a balcony - now any white child knows what a balcony is but a black child, because they live in a rondaaval haven't got a clue what a balcony is. These are small examples. These can happen on a broader scale and where the teacher, just because of the necessity finds that they must develop some sort of method to help and accommodate each child without harming one or the other.

R: so that helps to develop and sharpen teaching skills?

P:...for each one of us on the staff this has been a new experience. Having the children all together, from different backgrounds and nationalities. And its been upbuilding and a help to all of us to realise that each one of us can work.... And I think first of all if one realises that one can learn and has something to learn it opens your mind...These teachers, whoever it might be, whether they are qualified or not are put into these unique situations and have to think out.. Or teachers might discuss it with others who have the same problem and I think very often in those ways the teachers have learnt. Of course there are courses that we try to encourage teachers to go to.

D: I think another area where we develop ...is at subject meetings. At the school we have our own subject meetings and we might discuss what we find to be a common problem. And because we share and pool our ideas we are able to develop something - either a method or an approach which one can't really pinpoint and say that's how that school's done it or that's how that school has done it or this is how I read it in this educational book. But it might be a combination of a few because we discuss it as English teachers or maths teachers or Biology teachers.

P: This is teachers from class one to matric, this is NOT just happening in the high school.

R: So the junior school is informing the high school?

P: That's right. The high school might say this problem is arising, and this thing needs to be rectified earlier.

R: So would you try to develop Biology and geography, symbols, for example, or labelling techniques that are consistent through the school?

P: We try to have a sort of a uniformity so that the children know what is expected. I know the biology teachers all have a similar way of labelling.

R: And in the area of direct observation - does that have a place? I know some of the people mentioned that they had been observed, perhaps by yourselves. Is this something that happens often or is it in the natural course of events? Does observation present a problem to a teacher? How are you evaluating your teachers?

P: That is something I think we would like to do very much. Some teaches sometimes ask, please come to my lesson.. Mrs Stegen then expresses the need for peer-demonstration lessons.. . This hasn't developed as yet.

R: Some of the teachers have mentioned that you have services for the teacher. It seems this is a systematic attempt to assist teachers..

PD: I think because teachers are in a sense almost counsellors to the children. In a sense because even though they might not sit down with each individual child, always, and discuss the child's problem a teacher must be made aware of, ...(the fact that) marks are dropping...not always because of sin, but it could possibly be a problem at home. Or the problem may be they are growing up and there are things they don't understand. If the teacher is strong spiritually they are able to pick up these things and help the child so that he can produce the work he should produce. And the services, I feel are vital to build up unity amongst the teachers and also to help them in their own spiritual lives as far as their work is concerned. I think most of our services are orientated to problems or whatever might arise in the school. For example say now a child hasn't done homework three days in succession. Now its doesn't often happen but it does help to deal with that situation. Or sometimes an unusual meeting takes place - someone wants to visit the school, you thought you would finish the syllabus that week - now it won't happen, in other words, the meetings equip us.

P: I feel this is very important. This is part of a revival situation. What one has plans, and has in mind and what should be going like this and this and this doesn't go like that. And at school to be able to evaluate a situation and to know this is more important than that, and this must go. It may not be necessary just because it is a school rule or that it is normal that it carries on like that

D: I'd just like to mention about this evaluation or observation of teachers' lessons I think what is very important, and the teachers know it, is that there must be some sort of correlation between teaching and the results. And if possibly you are teaching and the results aren't so good, or in a certain test, pupils haven't performed as they should there definitely must be some sort of evaluation to see where things have not gone as they ought to have. We have very competent teachers and the all work very hard. But I think its a normal thing in school, and I don't think that if there is some sort of observation a teacher will feel threatened. Up to now nobody has ever felt threatened. I think because we have the same goal in trying to get the standard up to where it should be.

[Next section when principal speaks about observation is lost.]

R: Your views on teacher education: You have the unique opportunity of seeing teachers thrown into the deep end and having to learn through inservice training. And you also have teachers who are well qualified. How do you think it should be? The country as a whole, it seems to me has to look at this question of teacher training as either pre-service or inservice training very seriously, because there is something wrong in teacher education. Have we neglected inservice training.

P: I see benefits from both sides. There are

many things I have noticed about our situation, because it is a unique situation. People have had to drop many things they have learnt, not because they weren't effective but because this school is a little different from those schools they've maybe taught in and they have just had to drop many things. ...often those teachers who haven't been trained are far more versatile...There is great value in inservice training but it must be guided.

R: So in the wrong hands it could be catastrophic...

R: Dorothy? I wouldn't call you an unqualified teacher, maybe you are an uncertified teacher?

D: Well I've definitely learned everything I know from experience - the hard way sometimes, because I do think since I started studying, for example education things have come up and I've though well if I'd known this maybe I'd not had to have learnt it in such a round about way. There is that point of view but much of what I do learn comes from the classroom situation. I'm of the opinion that whether its inservice of before you start teaching I think the important thing for any teacher is to remember the goal - and that is to educate the child. So because it can be that a teacher thinks well I know everything I need to know to teach but they've actually forgotten the ultimate goal and just think of the salary, maybe, at the end of the month, or possible, well I'm qualified enough and it just becomes a routine job instead of remembering why they are teaching. I am very glad that I can teach while I'm studying because much of what I do study, I can use in the classroom. But I am also very grateful for the experience I have gained even without any knowledge of teaching, but I think that what is very important as TK said is the sharing of ideas whether they are unqualified or non-certified or whatever the case may be, one can learn from each other. And I do think in a certain way some are just born teachers. There are some teachers you can put them into whatever subject whatever age group somehow they can just accommodate their knowledge to fit for either class one or matrics.. they just somehow.. are born teachers. Then there are those who have all the knowledge, diplomas degrees that are necessary but they are not getting the subject matter through to the pupils, and to me that is a great pity. Then one wonders, wouldn't it have been better if they didn't have any of that and just realised the situation at hand.

R: Have you seen anybody improve in that situation? You may think of anyone who is like that perhaps who cannot just do that for. Have you seen people improve in your school so that gradually they can take on more for.

D: Oh I think definitely. There are some teachers who maybe when they came they weren't as competent as they are now and some are now very versatile because we are put in may different situations.

I think something else that I appreciate very much ...the first year i taught I was in the junior school but now I am in the high school but I never regret what I learnt in the junior school because one remembers where it started and how ...all the sorts of problems those little ones faced to be able to get to the high school. And to me that's something that's very valuable because sometimes teachers are trained for teaching its cut and dried. And maybe they should be more exposed to the junior school situation.

R: I notice that has happened with some of the teachers they are qualified for high school but they are teaching the junior school.

P: I feel very strongly about that . When students come from colleges to do teacher training for a few weeks I like to put them into the junior school first, because I feel it seems to me its an automatic thing that if you are busy with a little child you tend to explain more and its a danger in the high school that a person stands there and lectures and that child needs as much explanation as the little child in the junior school. And if that teacher does become accustomed to dealing with material for the little child, he'll find it much easier to do the same to a big child. And to

me that's vital. And another thing is that I think the danger of training is that a person becomes satisfied with the fact that I've got my qualification and they rest on their qualifications and its not really an effort they are making.

R: They are not developing?

P: Yes because you sort of feel well don't you realise I've got this or that sort of degree but the point is that the child is not understanding what they are teaching and its as though the child has got to understand the way they understand and they are not understanding what they are teaching. They might not even be a poor teacher but because, maybe its a complex - I don't know but maybe a teacher feels well I've got this degree and maybe it suits that idea ...

R: and that's then the end of the teaching process.

P: ...because they have no concern for the child .

D: I think its a continuing process teaching. Whether you've got your degrees or your qualifications I think its an ongoing process where you always are in a different situation, you always face a unique person in front of you. Each child is so unique and so different I think one must always be willing to learn. I think that is something very important in a teacher is to be willing to learn and to be willing to say well look I failed in that situation. I didn't get through to the child look at that child's results I'm going to have to try something else. , and forget what you do know and think about what I don't know and how I can improve.

R: And consider yourself a reflection of the child?

P: You see it was a help to us to have to start a school because we began knowing nothing. Whatever one was or had we all just knew nothing about what we were going to do...because it was new and therefore it has been a precious (experience) - each year we have learnt more and the inspector we had in the beginning was a man who, well I can only say, may God bless him for they way he led us. He exposed us to responsibilities for the school. (He was from DET) He exposed us to responsibility - almost like teaching a little child- as much as we could manage, he gave us that year. And the next year he said, now this and this and this he added things yearly which had he told us at the beginning of the year we wouldn't have known what to do. But he was an exceptional man.

R: Then a question that I think needs to be asked in a multicultural situation is what is the key with the multicultural situation? Its obviously a burning question. Is it acceptance of cultural differences, is it blending?Are the Zulus learning from the whites and the whites from the Zulus? How do you put everybody in one pot?

D: I thinks it is something we ourselves have been learning throughout our time at the school. I feel that God is the centre and if you bring each culture to the Lord and meet one another across that. The differences somehow fall away. There definitely are differences and nothing can ever change that. For example,a Zulu is taught not to look at someone if they respect him, a white is taught to look at the person they speak to. Now there is nothing wrong with either its just different culture. But if you meet on the Lord somehow you don't notice well has he looked at me or hasn't he, did he adopt my culture or didn't he must i adopt his or mustn't I, somehow that doesn't become the burning issue any more. There is definitely a lot of give and take. I remember one small situation right at the beginning when the school started we were very green. One of the teachers asked a child a question. And the child gave the answer, and the teacher said but that's nonsense. Now to us it would be quite normal for a teacher to say well now what a lot of nonsense this is the right answer. And you know there was no anger, no irritation I think they just said look that's nonsense. The child was absolutely offended because in the Zulu culture its a swear word. She'd sworn at

the child. Now we had to look at this . The child though well I've come to a Christian school and its a Christian person...

R: Just that English word?

D: Yes. But today if I say to a child "nonsense" they'd accept it and they wouldn't think I had sworn at them. Because there is a certain amount of acceptance. But really the most important thing is to be in the middle. Otherwise those differences blare at you everyday. But besides that they just seem to drop away, you forget about the differences because you have the same goal.

P: And that goes back to our aim again...and something else. I think many of us who grew up at the time when there was a strong black white situation notice it. Actually its a blessing. Our children to them it doesn't even relate- they don't notice its non-existent, because with these children, they'll be friends at school. Our children sleep with them, they come in the holidays. In the holidays they may go home with them and sleep in their homes and to them to try to understand a black white situation that is clashing, its difficult for them to understand.

R: So the school wouldn't exist apart from the revival?

D: No. It might exist, but not in the same way that it now exists. There is definitely love among the pupils. I think that something else that is important is to see the good in each culture. Not to say well my culture is the best.

R: But you have strong cultural identities. Zulu, English Afrikaans, German. Is it the strength of the home? In each case...Its not a melting-pot situation

P: Take the zulu tradition. They've got such strong traditions and they've got some very precious traditions which relate to the Bible, but which aren't against what the Bible teaches END of TAPE>

INTERVIEW 10 : KJELL (Board member and assistant teacher.)

R: What are you aiming at as a school?

K: We are trying to give the opportunity to a variety of children, many of them from deprived backgrounds an opportunity to get a good education. By education, we mean it in a very broad sense, because though we are aiming for academic excellence we are also aiming at a rounded Christian character in the child. So that is why we don't accept the children just on the basis of academic achievement from previous schools or entrance examinations but on the basis of their commitment to the school and to Christian values. So we want them to have an education that is broad and will get them ready for life in every sense of the word.

R: Do you have any specific ideas about the character of a teacher? The way a teacher should be trained.

K: Firstly, the moral character of a teacher is very important to us. As a private Christian school we feel it is important that the teacher be a committed Christian because the teacher is to be an example to the pupil, we find that no one really has moral values of any worth if they don't have some basic Christian values in their life. And that is why we do expect a Christian commitment from the teacher. Then, of course that is not enough, because not every Christian is a teacher. We expect the teacher to have some qualification to teach, and also some calling to teach. At our school it needs to be more a calling than a career because we are offering a quarter of the salary of normal government schools, and perhaps not even that for many of the teachers so for them it is really a sacrifice to teach here. Any teacher who is willing to make such a sacrifice we immediately feel they are committed to teach and to do their best. Not that we want them to receive such a low salary. If we can we want to improve it. But then the teacher must be able to prove to those that observe their teaching practices that the children understand what they teach. It is plain and

simply that the teacher is able to communicate with the children. If they cannot communicate so that the children understand them and gain knowledge then the teacher is not gifted in the way we want them to be. We will try to assist them, try and help them, but we do expect the teacher to have the gift of being able to get across his or her message.

R: Can you elaborate on what you said about observing teachers. How and who would observe the teachers in your school?

K: It would vary. We would firstly observe the results of the teaching by observing the marks, by watching the children's progress. And then we like to sit in on lessons as well. The headmistress, vice principal, and any of the school board are free to sit in on any class and the teachers know that we...not that we are spying or keeping a watch in that way, but we want them to know that we expect them to do the best and do it in a way that is observable. If there are poor results, that teacher would be approached. If an exam is very much below standard the reason would be asked why it is like that. If we don't do that, the teacher may be unaware of the standard expected. Or perhaps feel that he has a poor class, whereas perhaps other teachers find that the classes do well in their subject. So sometimes there might be a problem it could be that the children are just being naughty. And the children need to be spoken to. But sometimes we try to compare the results of a certain teacher with the results of other teachers in the same class. Sometimes that class may just be generally weak. If it is an all round weak class then it is understandable. We still expect the best from our teachers. The best under the circumstances.

R: So when you evaluate a teacher, are you primarily looking at the results at the end of the day? Is that the basis, the criterion that you use? Or are there other factors?

K: Yes. When I say results, I don't necessarily mean academic results. But a freedom, a relaxation among children a happiness, a general atmosphere of teachability so to say where the children are relaxed, not tense or pressurised. One can tell when a class is feeling nervous and afraid. Not that that is really our problem.

R: Do you make use of any formal observation tool, and observation form, any means of measuring teacher effectiveness or does an observation simply mean that one or a group of people sit in a class and according to their own perspective of teaching and experience that they evaluate on that basis. Or have you some point perhaps sat down and agreed upon what needs to be observed and what constitutes effectiveness?

K: I don't know if we are doing it perhaps in the accepted way but I think normally there is a generally accepted standard academically. If the children are doing badly, then we would compare their results to previous years. And that would be our observable result. But because each class is unique, each child is unique, it is difficult to have a set written standard or observation practice that we expect the teacher to comply with, not that that is impossible for us, but so far we have found it successful and not necessary yet to have some other academic observable practice. We find it is working well so far, and if there is any problem we just get it quickly ironed out. It is discussed in an atmosphere of friendliness, it is not necessary to point them to some form that shows that they are doing badly.

R: Does it happen regularly? For example would a teacher know that something is wrong because a group of observers had come to see them? Or does it happen regularly enough that it is accepted as a general part of the school.

K: Observers would be in the class of teachers who were doing well and those who were not doing so well. Its not a sign that if an observer sits in the class then the teacher is doing badly. Otherwise every teacher would just clam up and be very nervous. On the other hand it is important to realise that very often the teachers themselves very often make the observation. Very often they are the first

ones to come and say they've done badly, what's wrong please help me.

R: Do you observe regularly? Once a month, twice a quarter, or just when necessary.

K: Whenever people are available to observe. It may not always be the teachers who do the observation, or the principal. Sometimes it may be the school board that decides to sit in on a lesson. It might be Rev Stegen also visits, sometimes academic visitors who also give their opinion. We've had academics from other schools sitting in, sometimes because they want to learn how to communicate with black children or a mixed class, because of recent developments in other white schools that have allowed black children and then they would also give us their opinion on the way we teach. So we observe their observations so to speak. We do it on an irregular basis. But if we do it we would go to all the classes if possible at one time. Or at least the high school classes. The junior school classes, unless there is a problem usually we don't find it necessary to visit them. But because of the relationship where teachers come to us or the principal or the head of a department so to say and ask for advice usually it is not necessary to observe or even point out poor marks.

R: Is this school doing anything in terms of teacher development?

K: We sent our teachers to as many courses as possible through the year. They go to the subject courses, arranged by the DET, SHELL or different university courses. On the other hand, most of the teachers are also doing UNISA courses to try and advance their academic qualifications.

R: If you had the chance, how would you go about training a teacher. Would you for example start with some kind of formal qualification? Do you think the training of a teacher should be done inservice or pre-service?

K: In our experiences, not that our experience is the be all and end all, we have found that inservice training is important. Sometimes studying at the same time. We wish we could open a teacher's training college right here. Recently we've been discussing it, not seriously but certainly on an informal basis because other academics have advised us to start the teachers' training college. We have a few of our ex-matriculants who are busy with UNISA teaching at the same time. Now we find it would be a waste of time to let them do the UNISA course and then to let them start to practice how to teach. In-service training they get advice, they ask for advice and we often have the teacher sitting in on the class as well.

INTERVIEW 11 : MARIUS (Science Teacher).

R: What do you believe as a school you are seeking to accomplish?

M: In the first place I would say our aim is that every child that comes to this school will come into a personal relationship with the Lord Jesus. That is the primary aim. If we haven't been able to accomplish that, then we feel we've failed. And then secondly, we'd like to bring about or build young Christian leaders in our country and society and for that we know that they should receive the best type of education possible. And so it is not that the educational aspect lags behind. Its also important because we feel we need Christian leaders in our country.

R: If you could, how would you define education. What is education?

M: Well, once again let me come back to the spiritual aspect. I don't think any education could be considered as complete education if a person to grow spiritually and grow in his relationship towards God. And then on the other hand as well that it helps a person and gives them that which he needs to fulfil his role in society. To be a citizen who will be a benefit and be able to perform a specific role

in society - whatever type of job or career that person decides to take.

R: You've had some experience teaching. If you were given the opportunity to influence the way in which teachers were to be trained, how would you suggest it should be done? For example would you think that teacher training should be done in-service or pre-service - or a combination of the two?

M: A very difficult question. In my own case, mainly because of circumstances, I started teaching without having had any training, I received my training in service. I can only say by God's grace he has helped one and one has made progress. But I don't know if I would advise that for every teacher. It could be helpful to get some training before hand. But in fact the person only learns to know what it means to be a teacher when he is actually teaching. So a bit of preparation before hand is helpful, but the actual learning I think takes place once a person is in the teaching situation.

R: In your experience would you say you have learnt just from that exposure, or has the school provided whereby you have been enriched professionally, so to speak?

M: We as teachers help one another, we discuss things together and then the school has helped me in this that they have gone out of their way to make it possible for me to go on in-service courses which have been of invaluable help. I don't know how I would have coped without that. Every time it came just at the right moment. And at the moment I'm also studying through UNISA and I hope that will help me further.

R: In your subject area?

M: I hope it will give me more background information and a more in-depth understanding.

R: And as far as your relationships with other teachers and with the principal have you found that they have assisted you? Has it come from mutual sharing or has there been any systematic programme within itself that has helped you?

M: In my case not a systematic programme. Whenever one had a problem one was free to approach the principal to discuss it with her. She would give one time. Sometimes if she noticed something maybe from the results of the children, she would come out of herself and offer some advice.

R: Have you ever been observed by other teachers in your situation, apart from the study we did earlier. Did anyone ever sit in on your class and comment on what you have done.

M: Yes on various occasions, though not from our own staff. For example the subject advisor for science in Natal, Mr Doug Nel has visited. Then there have been other visiting teachers.

INTERVIEW 12 : ESTHER (History Teacher).

R: If you could perhaps tell us what you believe the school is trying to accomplish as a whole.

E: Well I truly believe that we have an aim in our school, first of all to bring the child to meet the one who has created him and now has his life in his hands. Because it is only then that a child can accept and be trained, not only academically, but the whole character can be built and then he can be trained to meet with life after school and be a citizen of this country and can serve the country while the child is also serving the Lord.

R: How would you define education? What is it?

E: Now to me education is not something where you only train the ability of the child, intellectually, but it is an upbuilding of the character of the child. If you are very clever but your character hasn't been built up then

you cannot be a real asset to your country. So education is both, for me it goes hand in hand, you cannot educate a child academically and leave out the upbuilding of the character, because that is the most important.

R: How would you train teachers. ..Should it be mostly pre-service...or should it be in-service training, where you learn in the field, or a combination?

E: I believe that both are needed. There are certain techniques and skills, and a knowledge one gains at the university. then again in-service training is very important because there you meet up not only the theory but how you must apply that. It is true that sometimes teachers do not have that deep calling to be a teacher so often teachers become teachers to have a job. That is sad. For me in-service training is a very important ...

R: You would say that pre-service training plays an important role.

E: Yes because it is a more difficult task to do in-service training if you have to find out things for yourself. But if you have already gained knowledge about methods and you can come and apply. I think today's teaching doesn't give enough opportunities to meet with the child.

R: In your experience in DSS how and to what extent have you been assisted in your personal development as a teacher?

E: I have read a lot when I have found that there are certain ways or methods that I lack. But I have also received so much advice and help from other teachers and my principal and even people who are not teachers, but who have a deep knowledge of the child and maybe the subject as well. And in that I have also realised...now that is my personal way of preparing for my lessons, is that if I teach history, I serve the Lord who is the best history teacher so I always personally see to it that my life is open towards the lord and that there is nothing that hinders my contact with the children. And therefore I always prepare praying, waiting on the Lord to give me ideas, but I also read a lot and ask advice and whenever I meet up with a problem there will always be someone who can help.

R: Have you in your classroom situation been observed by any other teacher or person apart from our visit, has there been any observation made of your teaching that you are aware of?

E: I have asked the principal and senior teacher she came to assist me by listening and then after giving advice. She was my senior. There were other teachers who came, they were also present in my class..

R: Did they comment, evaluate, offer assistance? Their benefit, or yours?

E: The one came, for my benefit, I asked her, the other came for her benefit. But then I asked her to help me also.

R: Then did you have some sort of conference and you spoke about the lesson she had observed?

E: That is what I wanted.

INTERVIEW 13 : ALBI (Mathematics Teacher)

R: As a teacher in the school what is the school trying to accomplish?

A: Its obvious in our school. To take the child to adulthood. The accent being on the spiritual side to have a complete spiritual new adult on the other side and then on the other side to get good academic achievement. Then also the extra-mural activities, sports...

R: What is education?

A: Its just what I've said to take a child to complete adulthood.

R: That complete adulthood, how do you perceive that?

A: That's a mouthful, but being able to stand on their own feet, make their own decisions and to be confident that they've made those decisions that they will work out right. Again with the accent being on the spiritual side depending on the Lord to guide fully and in the place ...

R: If you had the opportunity to influence the way teachers are trained do you think that teacher training should be pre-service as it is largely in the universities: three years of academic training and then one year professional training which is either pre-service or inservice training where you are in the classroom learning by your mistakes and all that the classroom entails? Or do you think that teacher training should be a combination of pre-service and in-service training? Or do you have any other ideas that you feel would be valid in teacher training in general?

A: The second option of in-service training. Where its not just in the school itself by your own mistakes and by experience but by courses presented by people who have had experience in the various subject areas, if one attends those - a one or two day story , sometimes a conference of four days - there I think you get invaluable training by learning from others thinking about it, bringing it back putting it into practice and in that way forming yourself.

R: Apart from the courses offered by DET or SHELL or any of those, has there been any structure within the school itself that has benefited your own professional development?

A: There are two specific categories here. The first is discussing your experiences, problems whatever with other teachers, and then the other thing that we, not on a regular basis, a service as such and then the word is used as the basis to guide teachers into the direction a Christian teacher should take just in general approach in the classroom. There is nothing academic there at all that's just the formation one can say of the teachers' character , personality approach - formation is perhaps the wrong word. Maybe its the completion the ...its been extremely valuable to me and to the other teachers.

R: Have you ever been observed in your classroom - apart from the very brief time we had with you earlier this year. Has any other teacher or non-professional come into the class to observe you?

A: Well no other non-professional the only other observation I have had is when I did my HOD then I had to do my teacher practice. For that I had the principal (requirement) as well as a subject advisor. They made their comments that I could then see afterwards.

R: Nobody within the school itself. No other subject teacher or person from the mission.

A: The only other time was when i was asked by Bruno, I teach 9 and 10 maths...and he does 6 to 8. He has asked me now and again to take a lesson in one of his classes and he would be present.

R: Was that so that he could learn the method or because he wanted your expertise. What was his motive?

A: The motive was because he experienced difficulty getting specific subject matter aeross - whether its concepts or whatever and he just wanted to see how I would do it.

R: And would you sit down and discuss it afterwards, or would he just observe you and there would be no interaction? How would it be?

A: Nothing formal just how he sees it etc.

R: Has that happened on only the one occasion?

A: No every now and again, on a number of occasions. He will give me one of his three classes. For example, the concept I think they do in Std 8 on areas an volumes of prisms or squares.

R: And did that just naturally evolve your

relationship or was it something that just evolved?

A: It was a request from his side. And we have got Uncle Ian Mclean - he used to teach and now he is there as a help when we need him when we are not here or when we think we can use him. I have asked him once or twice to come and help me with the 9s and 10s. I can't remember if I was there - I think it was just when I wasn't there.

R: Now is he someone qualified in maths - considered someone one would turn to when one has a problem? Or is it a case of teachers helping one another out.

A: No he's a bit of an expert - he's an engineer, used to teach mathematics in a high school in Durban a long time ago.

R: Is he a teacher as well or is he an engineer firstly, by profession? Does he have any professional training that you know of?

A: I don't know. I doubt it. I think he's just a qualified engineer who at some stage went into teaching.

A: I just wanted to add something about teachers' meetings that are held not on a regular basis where I said something to the effect that characters are shaped and formed, which is true but there are three very important aspects at these meetings that come through every time which I didn't think of last night. One is afforded an opportunity to reflect again on your motivation for being a teacher at this school, and then for teachers to be in Christian unity and have Christian love. Those three aspects come through very strongly at these meetings.

Then the other thing that I wanted to add was just in connection with the subject maths. That is that although only inservice training for teachers should be sufficient, I don't know about the other subjects, but in maths there is a new trend which is definitely taking over. That is constructivism and this will need some in-service training for teacher to be able to apply this new approach. Therefore for maths just inservice won't be sufficient there will have to be a specific course of x number of weeks or even months or a number of short courses of perhaps a week or two at a time to be able to know how to apply this approach - because it is not the normal chalk and talk story.

R: Is constructivism the dominant method you are using?

A: No and you don't use it all the time. What it is just the fancy new name they have given to the old investigative approach. The methods they are applying now and have been researching for a number of years (10 or 15 years) makes a dramatic change in the teacher's approach as well as the results they have achieved.

INTERVIEW 14 : ANNELIE
(one years' experience)

R: How do you perceive the aim of the school to be? What are you aiming at DSS?

A: Well the main thing, I would say is to teach the children to follow God and to fear Him. And to serve mankind as well. That's the main thing.

R: Do you have a definition of education?

A: As a Christian I think the most important is to teach a child to learn to fear the Lord. To teach him different subjects.

R: In your experience...Had you the opportunity of training a teacher, how would you go about it? Do you have any views about the way a teacher should be trained? Pre-service, inservice or a combination of both?

A: I think in-service training would be better. Because the practical side of it is very important. I think its the most important part. Because it is easy just to learn the

theory you've got to teach the children. I think its a very good thing to have an example how to teach to observe and to see how it is in practical terms.

R: Do you think theory plays any role in teacher training?

A: Yes - but its not the most important. I think its good if one has got it but I think it is more important to know how to act in different circumstances - to have wisdom.

R: So the priority would be to learn in a real live situation and then maybe to have some theory.

A: Yes that is the ideal.

R: In your experience at DSS can you say anything about the opportunities that have been given to you as far as your own development as a teacher is concerned? Has there been anything that has assisted you as a teacher learning the skills that you obviously need.

A: I haven't been here very long, and it is my first experience in teaching, but to me its special a privilege that we have to go to the Principal and the other teachers and they will always be there to help one.

R: What do you think was the primary way that you learn as a teacher in this school? What is stimulating you?

A: I think one cares for the children, you want to give the information over. You just try and do it.

R: So by communicating with the principal and to other teachers would be the first way you would develop if say for example you were faced with a problem - going to the principal or to the other teachers? What is the secret of your own development?

A: Yes of course one also goes to the Lord in the very first instance and then He often he just gives one wisdom.

R: So its not always going to other people.

INTERVIEW 15 : SUSAN

R: What do you think is this school aiming at?

S: Firstly the spiritual up-building of a child and why we are building him up academically, to prepare his life that he would be someone that can be usable for the community. And that is why spiritually I think it is very important that we help him that he can sort out his own life. And then academically we aim for the highest possible standard.

R: Do you have a personal definition of education?

S: I would say education is someone teaching someone accepting, hearing that knowing that and then making that his own and use that for a purpose.

R: If you had the opportunity to train a teacher, how would you go about it? You must have views on teachers. You've been a student, you've been a pupil, you've been to school. You have a good idea of what a good and a bad teacher is. Should it be inservice or pre-service?

S: I very much appreciate inservice training but what I would like to say is that teaching a teacher, a teacher itself must be taught. I think spiritually as well, if you don't get cross with a child you can build such a lot but if you lose your temper you break down what you are teaching. But that inservice training there is something in that you will not have if you are just taking in through listening and have just a little bit of practice.

R: Can you see some value in pre-service training, or would you say that you would opt for inservice training?

A: No I'd see that as important as well.
But maybe one can spend less time on that

R: Now since you have been teaching here.

How long is that? Five years? As long as the school has been going? Has any one observed your teaching apart from the brief time we had in September?

A: Yes but not in that way just visitors they would stand around and listen again and then leave.

R: People visiting the mission? They did not have any concern to criticise your teaching?(Addendum) I have just remembered we had a remedial problem so we had someone from Durban coming and we asked her to advise us.

R: Is she connected with the school?

S: I would say yes. She is a remedial teacher.

R: I am interested to know what scope for your professional development there is in the school. If you have a problem as a teacher what do you do how do you go about finding the best way of doing things as a teacher?

S: You mean a problem in the classroom or something ? I will ask myself ask the Lord to help me go to the right person go to the principal and ask them this is my problem maybe she has the answer if not then I am sure we can solve that out. I have never had a problem that the principal the vice principal one of the school board members could just clarify that. Also there are other teachers that I feel are qualified and can really help me.

R: So you have approached other teachers. Are there any formal meetings that you would have in this area for teacher development where you would look at problems or concentrate on methods or aspects of teaching that should be encouraged in your teaching?

S: Yes for example we had an Afrikaans meeting. We were with other schools and they were helping us and going through the syllabi teaching what they expect, showing us from textbooks.

INTERVIEW 16 : KOOS

R: What are you doing at DSS ?

K: In the first the place it is my aim to be a help to the pupils spiritually, and to help them get closer to the Lord and in connection with him and to create a love in their hearts for the Bible and an appreciation for the Bible.

R: I think you are speaking specifically as a subject teacher or are you speaking generally as the aim of the school.

K: On the one had I speak generally on the other I'd like to create a love of the Bible and get a knowledge that the Bible is something that becomes more important in the children's lives. I also aim at feeding a trust in the Bible in this climate of lack of trust in the Bible and the divine inspiration of the Bible. I also concentrate on that.

R: When you speak of the present climate of distrust, you are speaking generally in the world today, and the attack on the inspiration of the scriptures?

K: Especially in the theological field. The lack of trust in the Bible as divinely inspired because the theological world is so important.

I'd like to contribute with the subject Biblical Studies to the aim of the school although not the primary aim - to get good results.

R: What is the primary aim of the school would you say.

K: I'd say the primary aim of the school is the Kingdom of God to draw the pupils into the Kingdom of God, or help them to stand more firmly in the Kingdom of God.

R: Do you have any views on the way teachers should be trained? Generally today it is pre-service training with minimal emphasis on inservice training, but it seems that in this school there are several who are training as they are teaching so the emphasis seems to be

on inservice training. What do you think is a an ideal approach if you had an opportunity to influence this process?

K: I think this way of inservice training is ideal. Some of the pupils or students circumstances might perhaps be different and make it difficult to have inservice training. But when I think back on my studies as a minister, it would have been better if one could have received more practical experience in the studies. Not to lower the standard of academic equipment but to keep that standard and to busy practically.

R: Do you ever feel a need for some sort of theoretical background in teaching methodology? How do you reflect on teaching methodology, is it something that could help or is it not necessary in your case and subject?

K: Well I think it can be a help but I personally didn't experience it severely that I had not official training as a teacher, I was taught as a minister and one is taught to teach but the specific educational training as a teacher i can't say that it was such a draw-back to me.

R: And in the school setting where you are. What sort of scope is there for your own professional development as a teacher? If you have a problem in the classroom, what can you do about it?

K: With the set-up of the school that concentrates on the spiritual. There is, one can say, a limitless field of or opportunity or potential of growing because the emphasis is on the spiritual. I think with experience of handling pupils one should grow.

R: Are there any mechanisms apart from prayer and counselling and meditating that you can think of that assis in development here?

K: The fact that teachers come together and share problems now without making known confidential things, but and the advice the teachers receive at the moment...

R: From?

K: From for example the principal or the vice-principal or another member of the staff advice from a school board member, I think you can...one learns much from the experience of others. At the moment as far as I can see the most valuable thing as a help to the teachers what we hear from other, other more experienced teachers and people who are spiritually more experienced .

R: In other words advice from not only teachers but people as connected with the mission?

K: For example what we heard this morning, what we heard.

R: Did you have a service or a meeting?

K: Its a basic principle that he was sharing with us and when one remembers that it can for example keep you from when things go bad just blaming your pupils without seeing a reflection of yourself.

R: Now was that conducted by the Principal or someone from the mission?

K: It was Uncle Erlo (Rev Stegen). And the official staff meetings...and one can also learn from the pupils themselves. Once I wanted to do something together with a class and one member of the class last year was a prefect just came to me and mentioned a few things and I just knew I had to listen to him. So there are mature pupils as well, who assist teachers.

Appendix 3.3 DSS : Constitution

CONSTITUTION OF DOMINO SERVITE SCHOOL (D.S.S.)

1. D.S.S. is a private Christian School based on the Biblical principles of Kwa Sizabantu Mission.

2. Selection (registration and expulsion) of pupils will be according to the discretion of the School-board.

3. The School-board will be a body elected by the Mission.

4. The Constitution may be revised annually at the discretion of the school-board.

5. The teachers who are selected must be Christians by testimony in word and deed, approved by the School-board.

6. Any complaints or suggestions by the pupils' parents must be directed to the principal and/or School-board.

7. Student-fees will be determined by the School-board from year to year and is payable by the parent/guardian of each child.

We, ... as parents of ....., hereby agree to adhere at all times to all rules and regulations as determined and ammended from time to time by the school board applying to Domino Servite School and as interpreted by the said school board and its principal.

Signature of both parents / guardian .....

PREFECTS AIMS

1. *Prefects should not only consider their position a duty but a privilage and a service to the Lord*
2. *Primarily, our aim is to walk in the fear of God and to be one with Him and one with one another.*
3. *We are there to be an example and to serve and help others.....not to dictate.*
4. *Do not be hasty in acting.*
5. *Always be in command of a situation and if you are not certain, ask for advice.*
6. *Prefects are representatives of the staff in their absence and a link between the pupils and the staff.*
7. *We should see to it that all rules are obeyed, primarily by our example.*
8. *Punctuality helps in the orderly running of the school. Once again it is futile to expect punctuality from others without setting the example.*

RULES AND DUTIES

1. Pupils are to be woken up every morning at
   Prefects should see to it that they get dressed quickly and quietly.
   Pupils must leave dormitaries neat and tidy.
2. Prefects line pupils up and walk to breakfast in two single files quietly.
3. No running around in the hall, passages and kitchen.
4. Prefect must see to it that each pupil washes their eating utensils. These must not be left lying around. Duties will be arranged for half the prefects to remain and see that everything is left neat and tidy. The others are to go and hold inspection as pupils wait to attend assembly.
5. Pupils must line up for assembly according to classes. Prefects do not line up, instead they hold inspection and allow pupils to lead into the hall quietly and respectfully.
6. During breaks prefects should see to it that all school rules are adhered to by scholars.

7. The same rules apply for lunch and supper as for break= fast.

8. Prefects must see to it that all scholars are on time for sport, prep, choir practice and all other lessons.

9. Students washing is to be done on Tuesday & Thursday afternoons after sport and on Saturdays. Prefects are to check that no washing is hung up in the dormito= ries or on open windows. Washing must be taken in when dry and not left outside for days.

10. Dormitories must be springcleaned on Saturdays.

11. After prep. students are expected to go straight to bed and only with permission from the teacher on duty will they be allowed to go to the hall or else= where.

12. Prefects must check that all pupils are in bed by 9:30.

13. During week - ends prefects must see to it that all scholars are on time for breakfast and services.

14. No child is allowed to play before services on Sundays. Instead they could help prepare the hall for services and help clean their own rooms.

15. Girls should help with the dishes over the week - ends.

16. Prefects should discourage other pupils laughing at someone's attempt at speaking a second language and stop people saying this "black boy" or "white boy"

17. It is the prefect's responsibility to know the pupils in the school, their needs, their problems and be a help to all of them. If anyone is ill, the prefects must report to an adult in charge.

Appendix 3.3 DSS: Guide to Pupils

D O M I N O S E R V I T E S C H O O L

GUIDE TO PUPILS

1. WELCOME

We wish to welcome you to Domino Servite School and hope that your school career here will be rewarding and a blessing. This guide is provided to assist you to make the most of your schooling accademically and spiritually.

2. SCHOOL RULES

When a large group of people have to work together it is essential that there is order and discipline. Without order a school cannot function effectively.

3. SCHOOL UNIFORM

The school uniform must be worn at school, at official school functions and on official school excursions. They are not to be worn at home.

4. PUNCTUALITY

Pupils must familiarize themselves with school times and stick rigidly to them.

5. CLEANLINESS

It is important that we keep ourselves, our school buildings, hostels and our school grounds neat and tidy. Bins are provided for rubbish. Please use them. Please keep your toilets clean and neat.

6. PERSONAL HYGIENE

Pupils must always be clean and tidy. Their uniforms washed and ironed, fingernails clean, hair combed; short and not plaited, and shoes polished.

7. USE OF FURNITURE AND EQUIPMENT

Pupils are to take good care of the School furniture and equipment. Do not scratch or gauge desks or damage school property in any way.

8. CLOTHING

Casual wear after school must not be modern, immodest or contrary to the Christian expectations of Kwasizabantu Mission.

9. ABSENCE FROM SCHOOL

After a pupil has been absentfrom school he/she must bring a letter explaining his/her absence.

10. MISSION AND SCHOOL PROPERTY

i. Pupils must not walk or play in the roads where they may be the cause of an accident.
ii. Pupils may not use or tamper with machinery, vehicles and implements belonging to the Mission or use School equipment without permission.
iii. Gardens, fences and Mission grounds must not be damaged by any pupils.

11. GENERAL DISCIPLINE

a. Pupils must not drag their feet on the floor, but should walk in a respectable fashion.

b. When sitting on chairs, pupils must sit straight and not swing on their chairs. When leaving the classroom at any time of the day, chairs should be put in their places and books inside desks or in an orderly fashion or shelves.

c. Pupils should never walk with their hands in their pockets.

d. Pupils should stand aside and always allow an older person to walk through the door first.

e. Wheneverpupils move from one building to another or one classroom to another, they must walk in single file, even if no teacher is present.

f. Pupils are not allowed in classrooms after school hours without a teacher or prefect present.

g. Junior School pupils must not disturb the High School in the afternoons, while they still have lessons.

h. All pupils from Std 3 upwards are expected to speak the following languages on the following days:

MONDAY	ENGLISH
TUESDAY	ZULU
WEDNESDAY	ENGLISH
THURSDAY	AFRIKAANS
FRIDAY	ENGLISH

i. Pupils must respectand acknowledge the presence of parents or older people.

j. Pupils should not ignore adults, friends, visitors or teachers, but always greet them respectfully.

THE FOLLOWING ARE EXPRESSLY FORBIDDEN AT SCHOOL OR BOARDING SCHOOL

a. Drinking alcohol, smoking or using drugs at school or any other time or place.

b. Carrying anything at school that should be considered to be a weapon.

c. Rough aggressive behaviour.

d. Vulgar language.

e. Bullying.

f. Insolence, insubordination or disobedience.

g. Relationships between boys and girls. This applies during School hours AND DURING HOLIDAYS.

h. Forming groups with ulterior motives of influencing fellow pupils against teachers, the mission or the school.

1991 HIGH SCHOOL TIMETABLE

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
ZD 6 Cg	a 6 F		G 6 K	
B 7 X	A 7 b		b 7 W	
HBa 8 bEF	De 8 gG	T	ZE 8 HG	T
ZE 9 HN	MsBB 9 BKE		HBa 9 bEF	
Mb Q BM	Se Q PN	E	Mb Q BM	E
ZD 6 Cg	M 6 h	S	M 6 h	S
b 7 W	H 7 b		b 7 W	
HBa 8 bEF	ZE 8 HG	T	ZE 8 HG	T
ZE 9 HN	Ms 9 BK		HBA 9 bEF	
Mb Q BM	Baa Q EF		Mb Q BM	
Be 6 MG	G 6 K	Ge 6 MG	B 6 X	a 6 F
ZD 7 Hg	ZD 7 Hg	A 7 b	S 7 B	B 7 X
Ms 8 hK	A 8 v	Ms 8 hK	HLib 8 b	A 8 v
HBa 9 bEF	Sb 9 PM	De 9 gN	BBLib 9 E	MsBB 9 BKE
Se Q PN	Baa Q EF	Baa Q EF	sa Q KF	Se Q PN
M 6 h	A 6 b	Be 6 MG	b 6 W	a 6 F
ZD 7 Hg	Be 7 EG	ZD 7 Hg	A 7 b	A 7 b
Sb 8 PM	Sb 8 PM	HBa 8 bEF	De 8 gG	ZE 8 HG
Ms 9 BK	De 9 gN	e 9 N	A 9 v	A 9 v
Baa Q EF	sa Q KF	A Q v	sa Q FK	Se Q PN
b 6 W	M 6 h	a 6 F	b 6 W	ZD 6 Cg
A 7 b	Be 7 EG	ZD 7 Hg	H 7 b	M 7 h
ZE 8 HG	Sb 8 PM	Sb 8 PM	De 8 gG	ZE 8 HG
Ms 9 BK	De 9 gN	MsBB 8 BKE	ZE 9 HM	HBA 9 bEF
Baa Q EF	sa Q KF	A Q v	Baa Q EF	Mb Q BM
A 6 b	ZD 6 Cg	G 6 K	ZD 6 Cg	A 6 b
Ee 7 EG	a 7 F	M 7 h	M 7 h	a 7 F
A 8 v	Ms 8 hK	ZE 8 HG	A 8 v	Ms 8 hK
De 9 gN	A 9 v	DBB 9 gE	Sb 9 PM	Sb 9 PM
sa Q KF	ZE Q HN	Se Q PN	Baa Q EF	ZE Q HN
S 6 B	b 6 W	ZD 6 Cg	ZD 6 Cg	M 6 h
Be 7 EG	a 7 F	M 7 h	M 7 h	a 7 F
A 8 v	Ms 8 hK	ZE 8 HG	A 8 v	DE 8 gG
De 9 gN	A 9 v	HBa 9 bEF	Sb 9 PM	Sb 9 PM
sa Q KF	ZE Q HN	Se Q PN	ZE Q HN	ZE Q HN
S 6 B	b 6 W	M 6 h	A 6 b	Be 6 MG
a 7 F	M 7 h	B 7 W	ZD 7 Hg	G 7 B
Ms 8 hK	FREE	De 8 gG	Ms 8 hK	HBa 8 bEF
A 9 v	HBa 9 bEF	HBa 9 bEF	A 9 v	ZE 9 HN
ZE Q HN	Mb Q BM	Mb Q BM	Se Q PN	A Q v
H 6 b	Be 6 MG	b 6 W	H 6 b	B 6 X
a 7 F	G 7 B	S 7 B	ZD 7 Hg	S 7 B
De 8 gG	HBa 8 bEF	De 8 gG	De 8 gG	Sb 8 PM
A 9 v	ZE 9 HN	A 9 v	Ms 9 BK	HBB 9 bE
ZE Q HN	A Q v	sa Q KF	Se Q PN	A Q v
a 6 F	Be 6 MG	A 6 B	H 6 b	S 6 B
H 7 b	G 7 B	Be 7 EG	Be 7 EG	b 7 W
BLib 8 E	HBa 8 bEF	A 8 v	Sb 8 PM	Sb 8 PM
Sb 9 PM	ZE 9 HN	Sb 9 PM	ZE 9 HN	De 9 gN
A Q v	A Q v	ZE Q HN	A Q v	Z Q H

SUBJECTS

A Afrikaans
a Accounting
aa Accounting(Nils)
B Biology
BB Biology II
b B.E.
s Bib.Studs
D German
E English I
e English II
G Geography
H History
M Maths
S Science
Z Zulu

TEACHERS

B A.Brits
b E.Boorman
C F.Cele
E C.Engelbrecht
F F.Grobler
G G.Geldenhuys
g E Greeff
H T.RADEBE
h B.Hlongwane
K K.Combrink
M C.Muller
N D.Newlands
P M.Pretorius
v L.van Eck
W W.Geldenhuys
X

KEY

Subjects	Standards	Teachers
e.g.ZE	8	HG

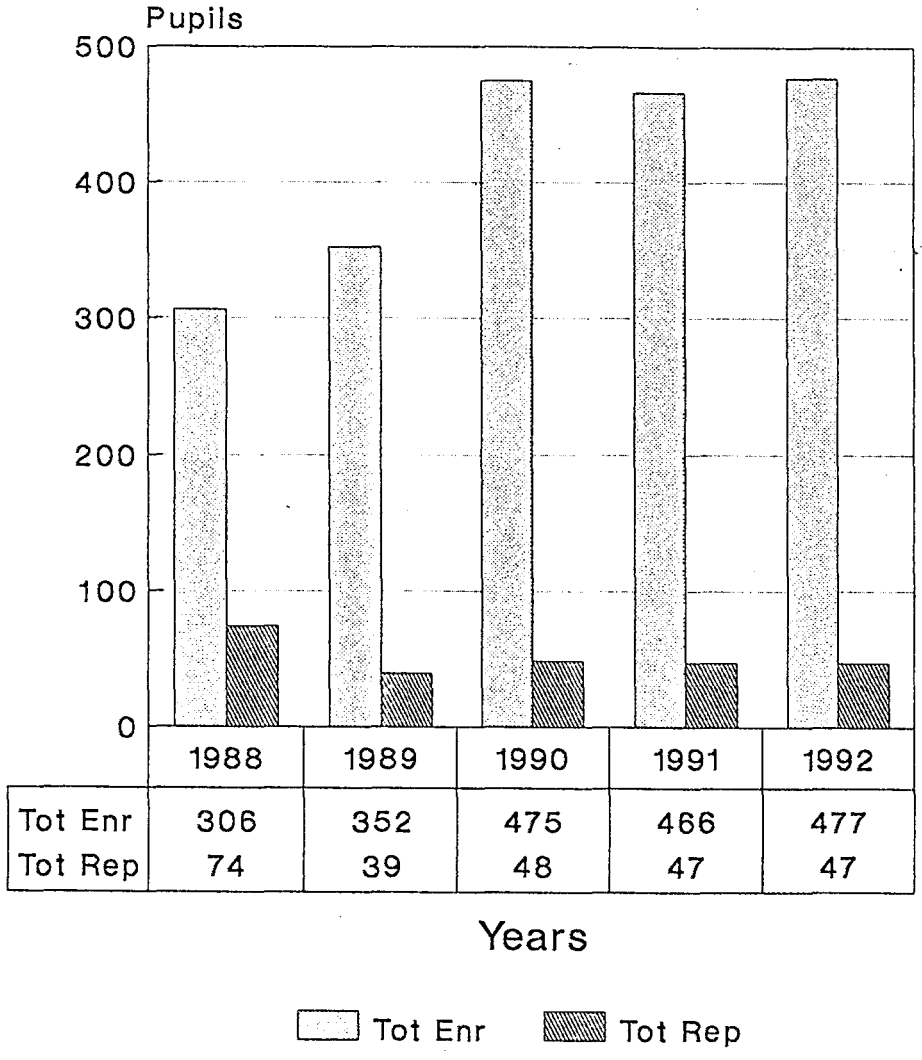
DOMINO SERVITE SCHOOL ENROLMENT

		1	2	3	4	5	6	7	8	9	10	11	12	13	
1988	Boys		12	17	13	15	23	12	10	24	4	2	2	1	135
	Girls		16	15	19	16	25	15	11	3	20	15	9	7	171
	Total		28	32	32	31	48	27	21	27	24	17	11	8	306
	Repeat		7	4	5	2	9	4	0	7	8	3	4	3	56
	% Repeat		25	12.5	15.6	6.45	18.8	14.8	0	25.9	33.3	17.6	36.4		20.326
1989	Boys		23	10	17	13	20	17	14	13	17	9	9	1	163
	Girls		20	13	15	15	21	22	15	13	14	22	13	6	189
			43	23	32	28	41	39	29	26	31	31	22	7	352
	Repeat		4	1	3	0	7	0	2	8	3	8	3	0	39
			9.30	4.35	9.38	0	17.1	0	6.90	30.8	9.68	25.8	13.6	0	10.574
1990	Boys	23	33	24	13	21	19	19	18	9	14	11	8	8	220
	Girls	23	25	25	16	18	22	24	23	19	16	16	19	9	255
		46	58	49	29	39	41	43	41	28	30	27	27	17	475
	Repeat	0	0	1	3	3	10	7	3	4	7	4	6	0	48
		0	0	2.04	10.3	7.69	24.4	16.3	7.32	14.3	23.3	14.8	22.2	0	10.978
1991	Boys	18	31	6	23	12	25	20	21	13	12	9	14	6	210
	Girls	21	24	8	27	17	22	23	22	26	19	14	22	11	256
		39	55	14	50	29	47	43	43	39	31	23	36	17	466
	Repeat	0	3	0	1	2	9	8	8	3	4	0	9	0	47
		0	5.45	0	2	6.90	19.1	18.6	18.6	7.69	12.9	0	25	0	8.9465
1992	Boys	15	29	16	12	21	15	26	19	20	14	8	11	9	215
	Girls	21	24	29	9	29	15	22	24	21	21	17	14	16	262
		36	53	45	21	50	30	48	43	41	35	25	25	25	477
	Repeat	4	9	1	6	5	4	5	4	5	3	1	4	0	51
		11.1	17.0	2.22	28.6	10	13.3	10.4	9.30	12.2	8.57	4	16	0	10.977
Total	Enrolm	166	237	163	164	177	207	200	177	161	151	123	121	74	2121
Total	repeat	12	23	7	18	12	39	24	17	27	25	16	26	3	249
Tot %	Rep	7.23	9.70	4.29	11.0	6.78	18.8	12	9.60	16.8	16.6	13.0	21.5	4.05	11.639

Key :

1	English Class	7	Std 4
2	Class 1	8	Std 5
3	Class 2	9	Std 6
4	Std 1	10	Std 7
5	Std 2	11	Std 8
6	Std 3	12	Std 9
		13	Std 10

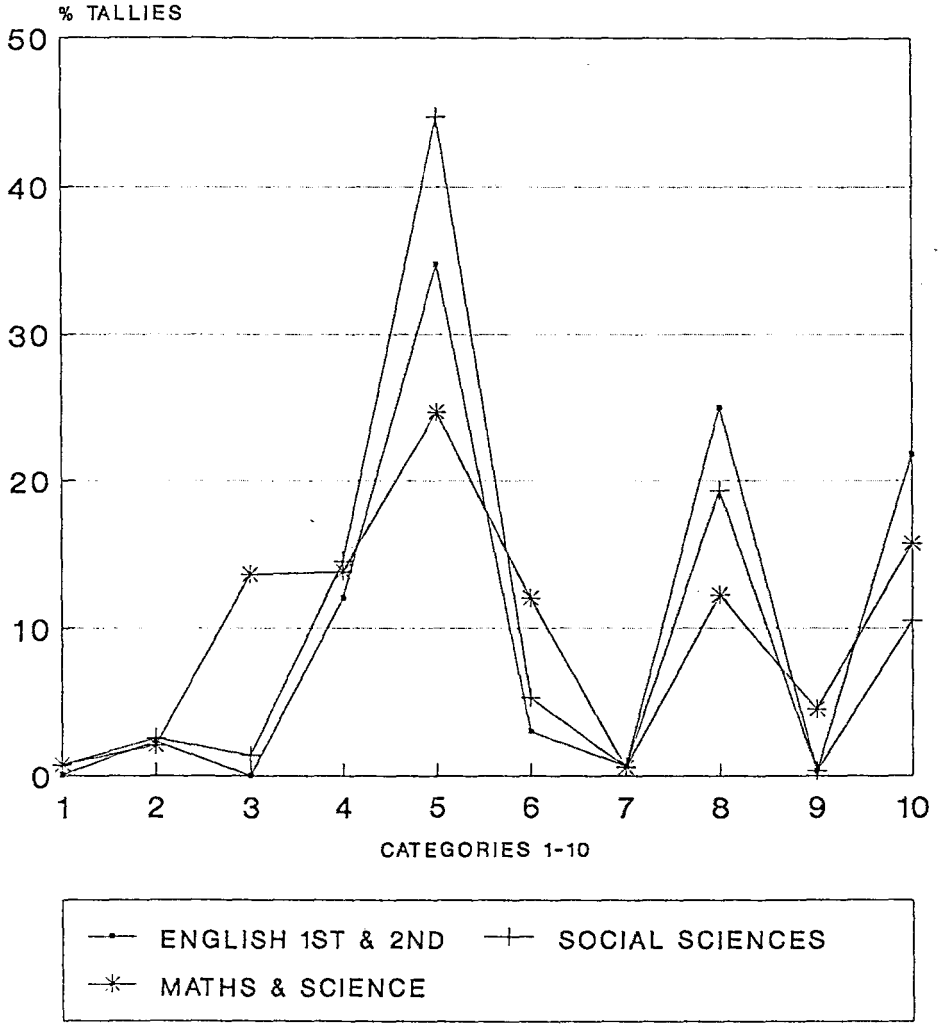
DOMINO SERVITE SCHOOL ENROLMENT
Pupil Enrolment and Repeater Trends



	1988	1989	1990	1991	1992
Tot Enr	306	352	475	466	477
Tot Rep	74	39	48	47	47

Source: ET20 1992

COMPARISON OF CATEGORIES 1 - 10
% TEACHER AND PUPIL RESPONSE
DOMINO SERVITE SCHOOL



SUMMARY OF TALLIES BY SUBJECT

NOTE ON TOP DET CANDIDATES 1990 : A STOTT and P BECKER

In respect of their own privacy, the matriculation results of both of the above, (who were the subject of several brief media reports when it was announced that the top DET matrics where "white" in 1990), are not reproduced here. Information from these candidates ("Research into Pupil Performance - Appendix 2:85:61 indicates that both had done exceptionally well at UNISA and the University of Natal. Both are to received their BSc degrees shortly.

DISTRIBUTION OF MATRIC RESULTS

Candidates	Pass Matric	Pass Senior	Fail	Z	F	EE	E	D	C	B	A
1988											
8	1	7	0	0	0	2	3	3	0	0	0
1989											
7	3	4	0	0	2	2	0	1	2	0	0
1990											
17	11	6	0	0	0	3	1	7	3	1	2
1991											
17	6	11	0	0	1	7	4	3	1	1	0
1992											
24	11	13	0	0	0	0	8	10	1	2	3
1993											
16	Results expected January 1994.										

INFORMATION ABOUT PAST MATRIC PUPILS

The following information was supplied by the school in respect of past pupils either studying or in employment. Out of the 74 candidates matriculated at
DSS, no information was presented for 20 of these.

Candidate

1. Rapid Results
2. UNISA.
3. UNISA.
4. Indumiso Training College
5. UNISA.
6. UNISA.
7. UNISA.
8. UNISA.
9. UNISA.
10. UNISA.
11. Applesbosch Training College
12. Mangosuthu Training College
13. Rapid Results.
14. ? Business College.
15. KSB crech.
16. UNISA.
17. UNISA.
18. UNISA.
19. Eskhaweni Training College
20. Applebosch Training College
21. Mukelisiwe (sic) Training College.
22. Unknown
23. Supplementing
24. Not studying
25. Supplementing (to improve matric).
26. Receiver of Revenue.
27. Unknown.
28. Unknown
29. Employed (unknown where).
30. Not studying yet.
31. Assists in surgery.
32. Not Studying.
33. Not studying.
34. Not studying.
35. Baker.
36. Unknown.
37. Not studying.
38. Unknown.
39. Unknown.
40. UNISA.
41. Eskhaweni Training college.
42. Indumiso Training college.
43. Indumiso College.
44. Applesbosch training college.
45. Rapid Results.
46. Rapid Results.
47. UNISA.
48. UNISA.
49. Applesbosch Training College.

RESPONDTNO	C1	C2	C3	C4	C5	C7	C8	C9	C10	C11	C12	IND AVE	AVE 1-4	AVE 1-4
1	4.00	3.00	3.00	3.00	2.00	3.00	3.00	4.00	3.00	3.00	3.00	3.09	3.25	3.25
2	4.00	4.00	3.00	4.00	3.00	2.00	4.00	4.00	4.00	3.00	3.00	3.45	3.75	3.75
3	4.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	3.91	4.00	4.00
4	4.00	5.00	5.00	5.00	5.00	4.00	5.00	5.00	5.00	5.00	0.00	4.36	4.75	4.75
5	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
6	4.00	4.00	4.00	4.00	4.00	2.00	3.00	3.00	3.00	3.00	4.00	3.45	4.00	4.00
7	4.00	4.00	4.00	4.00	3.00	3.00	0.00	4.00	4.00	4.00	4.00	3.45	4.00	4.00
8	4.00	5.00	4.00	4.00	5.00	4.00	4.00	5.00	5.00	3.00	4.00	4.27	4.25	4.25
9	4.00	4.00	3.00	3.00	2.00	2.00	3.00	3.00	4.00	2.00	3.00	3.00	3.50	3.50
10	4.00	4.00	3.00	2.00	3.00	3.00	4.00	4.00	4.00	3.00	4.00	3.45	3.25	3.25
11	4.00	5.00	5.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.09	4.50	4.50
12	4.00	5.00	4.00	4.00	5.00	4.00	4.00	4.00	4.00	3.00	5.00	4.18	4.25	4.25
13	4.00	3.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	1.00	0.00	3.09	3.50	3.50
14	4.00	4.00	4.00	5.00	5.00	4.00	4.00	4.00	4.00	4.00	4.00	4.18	4.25	4.25
15	4.00	5.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	3.91	4.00	4.00
16	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	1.00	0.00	3.27	4.00	4.00
17	4.00	4.00	4.00	4.00	4.00	3.00	4.00	4.00	4.00	4.00	0.00	3.55	4.00	4.00
18	4.00	5.00	5.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.18	4.50	4.50
19	4.00	5.00	4.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	0.00	3.55	4.25	4.25
20	4.00	4.00	4.00	5.00	3.00	5.00	4.00	4.00	4.00	4.00	0.00	3.73	4.25	4.25
21	3.00	5.00	5.00	4.00	3.00	2.00	3.00	5.00	3.00	1.00	4.00	3.45	4.25	4.25
22	3.00	5.00	5.00	5.00	4.00	5.00	4.00	4.00	5.00	4.00	4.00	4.36	4.50	4.50
23	5.00	5.00	5.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	5.00	4.36	4.75	4.75
24	5.00	5.00	5.00	5.00	4.00	5.00	4.00	4.00	4.00	2.00	5.00	4.36	5.00	5.00
25	5.00	5.00	5.00	5.00	4.00	2.00	3.00	4.00	4.00	3.00	4.00	4.00	5.00	5.00
26	5.00	5.00	4.00	4.00	4.00	5.00	4.00	4.00	4.00	4.00	5.00	4.36	4.50	4.50
27	5.00	4.00	5.00	5.00	5.00	5.00	4.00	4.00	4.00	4.00	4.00	4.45	4.75	4.75
28	5.00	5.00	5.00	3.00	4.00	5.00	3.00	5.00	5.00	2.00	5.00	4.27	4.50	4.50
29	4.00	4.00	4.00	4.00	4.00	3.00	3.00	4.00	3.00	2.00	4.00	3.55	4.00	4.00
RESPONDTNO	C1	C2	C3	C4	C5	C7	C8	C9	C10	C11	C12	IND AVE	AVE 1-4	AVE 1-4
30	5.00	5.00	5.00	5.00	4.00	4.00	3.00	3.00	4.00	3.00	5.00	4.18	5.00	5.00
Average:	4.20	4.47	4.27	4.07	3.77	3.67	3.67	4.07	4.03	3.20	3.33	3.88	4.25	4.25

Appendix 3.8.2 Self-Evaluation Schedule (Teachers' Ratings)

RESPONDTNO	AM	BM	CM	DM	EM	FM	GM	HM	IM	JM	IDV AVE
1	5.00	4.00	4.00	3.57	2.00	1.00	2.00	1.00	1.00	1.00	4.1425
10	4.80	4.50	3.80	3.29	1.00	2.00	2.00	1.00	1.00	1.00	4.0975
11	5.00	4.38	4.20	3.71	1.00	2.00	2.00	1.00	1.00	1.00	4.3225
12	4.60	4.38	3.20	2.86	1.00	2.00	1.00	1.00	1.00	1.00	3.8100
13	3.40	3.75	3.80	3.00	1.00	1.00	2.00	1.00	1.00	1.00	3.4875
14	4.40	4.00	4.00	3.71	1.00	1.00	2.00	1.00	1.00	1.00	4.0275
15	4.00	4.00	3.80	2.71	1.00	1.00	2.00	1.00	2.00	1.00	3.6275
16	5.00	3.88	2.60	3.00	1.00	1.00	2.00	1.00	1.00	0.00	3.6200
17	5.00	4.25	4.00	4.00	1.00	1.00	2.00	1.00	1.00	1.00	4.3125
18	4.20	3.75	4.00	2.71	1.00	2.00	2.00	1.00	1.00	1.00	3.6650
19	5.00	3.63	3.80	3.43	1.00	2.00	2.00	2.00	1.00	1.00	3.9650
2	4.60	4.25	3.60	2.29	2.00	1.00	1.00	1.00	1.00	1.00	3.6850
20	5.00	3.75	2.60	3.14	1.00	2.00	2.00	1.00	1.00	0.00	3.6225
21	4.60	3.63	2.40	2.57	1.00	1.00	2.00	2.00	2.00	1.00	3.3000
22	4.00	4.38	3.20	3.71	1.00	1.00	2.00	1.00	1.00	1.00	3.8225
23	3.80	4.00	2.20	0.86	1.00	1.00	2.00	1.00	2.00	1.00	2.7150
24	4.00	2.75	1.60	1.43	2.00	2.00	1.00	1.00	1.00	0.00	2.4450
25	2.40	4.00	2.20	3.43	2.00	1.00	2.00	1.00	1.00	1.00	3.0075
26	4.60	4.00	2.20	2.14	1.00	2.00	2.00	1.00	1.00	1.00	3.2350
27	4.60	2.88	3.20	2.00	2.00	1.00	2.00	1.00	2.00	1.00	3.1700
28	4.40	3.75	2.40	3.57	1.00	1.00	2.00	1.00	1.00	1.00	3.5300
29	4.20	4.25	3.40	3.57	2.00	2.00	1.00	1.00	1.00	1.00	4.0050
3	4.20	3.25	3.40	2.29	1.00	1.00	1.00	1.00	1.00	0.00	3.2850
30	5.00	4.88	5.00	3.71	1.00	2.00	2.00	1.00	1.00	1.00	4.6475
4	4.80	4.38	4.40	4.00	1.00	2.00	2.00	1.00	1.00	1.00	4.3950
5	4.60	3.75	3.20	3.29	1.00	1.00	2.00	1.00	1.00	1.00	3.7100
6	4.80	4.38	3.20	2.14	1.00	2.00	2.00	1.00	1.00	0.00	3.6300
7	4.60	4.63	3.40	3.86	1.00	2.00	2.00	1.00	1.00	0.00	4.1225
8	4.60	3.88	3.60	3.14	1.00	2.00	2.00	1.00	1.00	1.00	3.8050
9	5.00	4.00	1.20	2.43	1.00	2.00	2.00	1.00	1.00	1.00	3.1575
Average:	4.50	3.98	3.25	2.99	1.20	1.50	1.83	1.07	1.13	0.80	3.6789

TRAINING PERIOD : TERTIARY INSTITUTION
19-09- TO 28-09-91

1	2	3	4	5	6	7	8	9	10	TOT	TT	PT	SC	ID	RID	%TT1	%TT2	%TT3	%TT4	%TT5	%TT6	%TT7	TOT
						LANGUAGES																	
1	0	37	104	21	11	1	149	0	91	415	42.2	35.9	21.9	4.30	3.17	.571	0	21.1	59.4	12	6.29	.571	100
0	11	12	89	38	15	0	142	0	77	384	43.0	37.0	20.1	2.11	1.53	0	6.67	7.27	53.9	23.0	9.09	0	100
0	8	14	56	83	49	2	49	0	30	291	72.9	16.8	10.3	.582	.431	0	3.77	6.60	26.4	39.2	23.1	.943	100
0	3	30	65	74	60	0	52	0	21	305	76.1	17.0	6.89	.731	.55	0	1.29	12.9	28.0	31.9	25.9	0	100
2	8	2	31	217	37	1	11	0	46	355	83.9	3.10	13.0	.169	.316	.671	2.68	.671	10.4	72.8	12.4	.336	100
0	3	10	37	227	71	0	13	0	41	402	86.6	3.23	10.2	.168	.183	0	.862	2.87	10.6	65.2	20.4	0	100
1	4	54	126	97	11	2	55	0	61	411	71.8	13.4	14.8	1.68	4.54	.339	1.36	18.3	42.7	32.9	3.73	.678	100
0	1	52	112	108	9	2	60	0	60	404	70.3	14.9	14.9	1.39	4.82	0	.352	18.3	39.4	38.0	3.17	.704	100
0	12	1	108	28	3	0	71	0	153	376	40.4	18.9	40.7	3.90	4.33	0	7.89	.658	71.1	18.4	1.97	0	100
5	6	2	54	76	14	4	50	0	202	413	39.0	12.1	48.9	.713	.722	3.11	3.73	1.24	33.5	47.2	8.70	2.48	100
0	9	36	55	60	34	2	60	0	161	417	47.0	14.4	38.6	1.04	1.25	0	4.59	18.4	28.1	30.6	17.3	1.02	100
1	5	3	83	181	22	1	33	0	59	388	76.3	8.51	15.2	.451	.391	.338	1.69	1.01	28.0	61.1	7.43	.338	100
0	5	19	97	149	21	6	41	0	49	387	76.7	10.6	12.7	.688	.889	0	1.68	6.40	32.7	50.2	7.07	2.02	100
1	2	11	35	91	16	1	67	4	167	395	39.7	18.0	42.3	.454	.824	.637	1.27	7.01	22.3	58.0	10.2	.637	100
4	16	4	54	75	34	0	45	3	125	360	51.9	13.3	34.7	.716	.706	2.14	8.56	2.14	28.9	40.1	18.2	0	100
15	93	287	1106	1525	407	22	898	7	1343	5703	61.2	15.8	23.0	1.27	1.64	.520	3.09	8.33	34.4	41.4	11.7	.649	100
						SOCIAL SCIENCES																	
2	0	8	32	300	5	5	23	0	23	398	88.4	5.78	5.78	.135	1	.568	0	2.27	9.09	85.2	1.42	1.42	100
0	2	11	44	297	6	1	18	0	20	399	90.5	4.51	5.01	.188	1.86	0	.554	3.05	12.2	82.3	1.66	.277	100
0	7	21	90	164	20	0	67	1	28	398	75.9	17.1	7.04	.641	1.4	0	2.32	6.95	29.8	54.3	6.62	0	100
0	1	21	100	153	21	0	73	0	24	393	75.3	18.6	6.11	.701	1.05	0	.338	7.09	33.8	51.7	7.09	0	100
0	2	26	60	161	14	0	84	0	54	401	65.6	20.9	13.5	.503	2	0	.760	9.89	22.8	61.2	5.32	0	100
0	3	33	56	146	9	8	96	0	49	400	63.8	24	12.3	.564	2.12	0	1.18	12.9	22.0	57.3	3.53	3.14	100
0	2	48	153	65	33	0	64	0	31	396	76.0	16.2	7.83	2.07	1.52	0	.664	15.9	50.8	21.6	11.0	0	100
0	2	27	127	93	22	1	99	0	24	395	68.9	25.1	6.08	1.34	1.26	0	.735	9.93	46.7	34.2	8.09	.368	100
0	0	14	62	189	0	0	18	0	116	399	66.4	4.51	29.1	.402	4.6	0	0	5.28	23.4	71.3	0	0	100
1	2	7	50	201	3	0	21	0	109	394	67.0	5.33	27.7	.294	3.33	.379	.758	2.65	18.9	76.1	1.14	0	100
0	1	9	61	310	0	1	7	0	11	400	95.5	1.75	2.75	.228	10	0	.262	2.36	16.0	81.2	0	.262	100
0	4	10	38	270	0	1	21	1	38	383	84.3	5.74	9.92	.192	14	0	1.24	3.10	11.8	83.6	0	.310	100
0	2	7	58	259	3	1	29	0	37	396	83.3	7.32	9.34	.255	2.25	0	.606	2.12	17.6	78.5	.909	.303	100
3	28	242	931	2608	136	18	620	2	564	5152	77.0	12.1	10.9	.578	3.57	.073	.724	6.43	24.2	64.5	3.60	.467	100
						SCIENCES AND MATHEMATICS																	
0	11	24	72	146	20	3	36	9	75	396	69.7	11.4	18.9	.633	1.52	0	3.99	8.70	26.1	52.9	7.25	1.09	100
1	3	28	81	138	20	1	37	12	76	397	68.5	12.3	19.1	.711	1.52	.368	1.10	10.3	29.8	50.7	7.35	.368	100
0	2	7	75	214	14	0	4	0	60	376	83.0	1.06	16.0	.368	.643	0	.641	2.24	24.0	68.6	4.49	0	100
5	5	3	51	249	12	1	6	0	75	407	80.1	1.47	18.4	.244	1	1.53	1.53	.920	15.6	76.4	3.68	.307	100
0	14	54	104	83	1	5	71	0	60	392	66.6	18.1	15.3	1.93	11.3	0	5.36	20.7	39.8	31.8	.383	1.92	100
1	1	37	94	132	10	1	70	0	53	399	69.2	17.5	13.3	.930	3.55	.362	.362	13.4	34.1	47.8	3.62	.362	100
7	36	153	477	962	77	11	224	21	399	2367	72.8	10.3	16.8	.803	3.26	.377	2.16	9.37	28.2	54.7	4.46	.673	100
25	157	682	2514	5095	620	51	1742	30	2306	13222	2356	456.	588.	31.4	90.6	0	11.0	68.8	265.	1000	1787	248.	19.8	3400
.189	1.19	5.16	19.0	38.5	4.69	.386	13.2	.227	17.4	100	69.3	13.4	17.3	.925	2.66	.324	2.02	7.79	29.4	52.6	7.31	.584	100

MODEL B SINGLE SEX SCHOOL RELIABILITY
TEST : 02-09-91

1	2	3	4	5	6	7	8	9	10	TOT	TT	PT	SC	ID	IRD	%TT1	%TT2	%TT3	%TT4	%TT5	%TT6	%TT7	TOT
				ENGLISH 1																			
1	4	13	14	0	52	0	251	9	29	373	22.5	69.7	7.77	.615	.346	1.19	4.76	15.5	16.7	0	61.9	0	100
1	35	38	69	25	13	2	122	22	59	386	47.4	37.3	15.3	3.58	4.93	.546	19.1	20.8	37.7	13.7	7.10	1.09	100
1	6	11	13	1	62	0	262	6	30	392	24.0	68.4	7.65	.492	.290	1.06	6.38	11.7	13.8	1.06	66.0	0	100
2	32	32	58	25	12	2	126	22	80	391	41.7	37.9	20.5	3.18	4.71	1.23	19.6	19.6	35.6	15.3	7.36	1.23	100
4	1	15	19	10	42	5	282	10	34	422	22.7	69.2	8.06	.684	.426	4.17	1.04	15.6	19.8	10.4	43.8	5.21	100
1	10	62	85	27	18	5	162	17	67	454	45.8	39.4	14.8	3.16	3.17	.481	4.81	29.8	40.9	13.0	8.65	2.40	100
10	88	171	258	88	199	14	1205	86	299	2418	34.0	53.6	12.3	1.95	2.31	1.45	9.29	18.8	27.4	8.91	32.5	1.66	100
				SOCIAL SCIENCES																			
3	3	6	24	70	137	0	68	33	31	375	64.8	26.9	8.27	.174	.088	1.23	1.23	2.47	9.88	28.8	56.4	0	100
4	2	3	17	92	141	0	56	45	31	391	66.2	25.8	7.93	.112	.064	1.54	.772	1.16	6.56	35.5	54.4	0	100
4	0	13	19	52	177	0	67	47	31	410	64.6	27.8	7.56	.157	.096	1.51	0	4.91	7.17	19.6	66.8	0	100
2	4	60	59	105	96	4	48	11	5	394	83.8	15.0	1.27	.610	.66	.606	1.21	18.2	17.9	31.8	29.1	1.21	100
1	5	47	65	112	102	2	42	13	6	395	84.6	13.9	1.52	.546	.510	.299	1.50	14.1	19.5	33.5	30.5	.599	100
5	7	44	61	186	72	6	41	15	8	445	85.6	12.6	1.80	.443	.718	1.31	1.84	11.5	16.0	48.8	18.9	1.57	100
19	21	173	245	617	725	12	322	164	112	2410	74.9	20.3	4.72	.340	.356	1.08	1.09	8.72	12.8	33.0	42.7	.564	100
				MATHEMATICS																			
2	3	38	56	199	35	5	48	2	3	391	86.4	12.8	.767	.414	1.08	.592	.888	11.2	16.6	58.9	10.4	1.48	100
2	4	34	75	196	20	3	53	3	4	394	84.8	14.2	1.02	.525	1.74	.599	1.20	10.2	22.5	58.7	5.99	.898	100
10	8	33	54	253	10	7	50	4	5	434	86.4	12.4	1.15	.389	3	2.67	2.13	8.8	14.4	67.5	2.67	1.87	100
14	15	105	185	648	65	15	151	9	12	1219	85.9	13.1	.978	.443	1.94	1.29	1.41	10.1	17.8	61.7	6.34	1.41	100
43	124	449	688	1353	989	41	1678	259	423	6047	911.	483.	105.	15.1	21.8	19.0	66.5	196.	295.	437.	470.	17.6	1500
14.3	41.3	150.	229.	451	330.	13.7	559.	86.3	141	2016	60.8	32.2	7.02	1.01	1.46	1.27	4.43	13.0	19.7	29.1	31.3	1.17	100

DOMINO SERVITE SCHOOL OBSERVATION
09-09 TO 11-09-91

ENGLISH 1&2

1	2	3	4	5	6	7	8	9	10	TOT	TT	PT	SC	ID	IRD	%TT1	%TT2	%TT3	%TT4	%TT5	%TT6	%TT7	TOT
0	13	0	80	102	19	0	81	0	105	400	53.5	20.3	26.3	.77	.684	0	6.07	0	37.4	47.7	8.88	0	100
2	5	0	49	121	44	0	43	0	133	397	55.7	10.8	33.5	.34	.159	.905	2.26	0	22.2	54.8	19.9	0	100
0	6	0	56	75	4	0	130	1	128	400	35.3	32.8	32	.78	1.5	0	4.26	0	39.7	53.2	2.84	0	100
0	10	0	47	148	4	16	158	3	14	400	56.3	40.3	3.5	.34	.5	0	4.44	0	20.9	65.8	1.78	7.11	100
0	19	0	66	148	12	1	89	1	64	400	61.5	22.5	16	.53	1.46	0	7.72	0	26.8	60.2	4.88	.407	100
0	8	0	14	55	15	0	100	0	208	400	23	25	52	.31	.533	0	8.70	0	15.2	59.8	16.3	0	100
0	14	0	58	155	0	5	101	5	62	400	58	26.5	15.5	.45	2.8	0	6.03	0	25	66.8	0	2.16	100
0	7	0	28	168	4	2	176	2	13	400	52.3	44.5	3.25	.20	1.17	0	3.35	0	13.4	80.4	1.91	.957	100
0	3	0	32	279	7	0	23	0	56	400	80.3	5.75	14	.12	.429	0	.935	0	9.97	86.9	2.18	0	100
2	85	0	430	1251	109	24	901	12	783	3597	52.9	25.4	21.8	.43	1.03	.101	4.86	0	23.4	63.9	6.52	1.18	100

SOCIAL SCIENCES

1	0	1	9	334	2	0	4	6	43	400	86.8	2.5	10.8	.03	1	.288	0	.288	2.59	96.3	.576	0	100
0	15	15	81	159	29	0	62	0	39	400	74.8	15.5	9.75	.59	1.03	0	5.02	5.02	27.1	53.2	9.70	0	100
0	13	2	75	121	33	0	92	0	44	380	64.2	24.2	11.6	.58	.455	0	5.33	.820	30.7	49.6	13.5	0	100
0	18	10	76	203	1	4	77	3	8	400	78	20	2	.5	5.6	0	5.77	3.21	24.4	65.1	.321	1.28	100
0	8	9	66	228	7	5	40	0	37	400	80.8	10	9.25	.35	1.42	0	2.48	2.79	20.4	70.6	2.17	1.55	100
1	8	1	14	95	34	4	163	1	79	400	39.3	41	19.8	.18	.263	.637	5.10	.637	8.92	60.5	21.7	2.55	100
0	10	1	85	112	43	4	101	0	44	400	63.8	25.3	11	.60	.234	0	3.92	.392	33.3	43.9	16.9	1.57	100
2	72	39	406	1252	149	17	539	10	294	2780	69.6	19.8	10.6	.41	1.43	.132	3.94	1.88	21.1	62.7	9.26	.992	100

MATHEMATICS AND SCIENCE

7	0	88	119	21	32	1	102	0	30	400	67	25.5	7.5	4.0	2.88	2.61	0	32.8	44.4	7.84	11.9	.373	100
4	7	75	36	37	34	0	28	92	87	400	48.3	30	21.8	1.7	2.53	2.07	3.63	38.9	18.7	19.2	17.6	0	100
1	3	71	45	123	28	0	29	6	94	400	67.8	8.75	23.5	.79	2.68	.369	1.11	26.2	16.6	45.4	10.3	0	100
6	12	23	55	20	106	5	57	15	101	400	56.8	18	25.3	.73	.369	2.64	5.29	10.1	24.2	8.81	46.7	2.20	100
5	11	54	53	138	37	2	54	14	32	400	75	17	8	.69	1.79	1.67	3.67	18	17.7	46	12.3	.667	100
0	2	24	18	132	46	2	17	2	145	388	57.7	4.90	37.4	.24	.542	0	.893	10.7	8.04	58.9	20.5	.893	100
1	16	43	68	92	86	9	60	15	10	400	78.8	18.8	2.5	.68	.632	.317	5.08	13.7	21.6	29.2	27.3	2.86	100
0	15	55	45	225	15	0	43	0	2	400	88.8	10.8	.5	.48	4.67	0	4.23	15.5	12.7	63.4	4.23	0	100
24	66	433	439	788	384	19	390	144	501	3188	60.0	14.8	14.0	1.0	1.79	1.08	2.65	18.4	18.2	31.0	16.8	.777	100
28	223	472	1275	3291	642	60	1830	166	1578	9565	1503	500.	396.	16.	35.3	11.5	95.3	179.	522.	1293	274.	24.6	2400
.293	2.33	4.93	13.3	34.4	6.71	.627	19.1	1.74	16.5	100	62.6	20.9	16.5	.67	1.47	.480	3.97	7.46	21.7	53.9	11.4	1.02	100

APPENDIX 4

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Table 69: GOVERNMENT SPENDING ON EDUCATION

Year	Amount	Proportion of total budget	Total budget	Education spending as proportion of GDP
1985/86	5 332	16,2	32 912	4,2
1988/89	10 264	18,4	55 927	5,0
1990/91	15 457	20,9	73 959	5,7
1991/92	17 110	19,8	86 388	5,6
1992/93	19 059	19,3	98 832	5,4

Source: SARRS,1993:358.

Table 70 : Urban/Rural Population Distribution 191,1992, 2000 and 2010 (Projection)

	% Urbanised Population		% Population in agric sector	
	1950	1974	1950	1970
Finland	32	58	47	21
Switzerland	37	57	17	8
Greece	37	57		
Canada	52	76		
Ireland	42	55		
Sweden	48	84	21	8
Portugal	21	29		
Norway	32	45		
Yugoslavia	19	39		
New Zealand	71	83		
USA	61	73		
Iceland	72	83		
W Germany	72	83	23	8
Belgium	63	87		
France	59	71	21	10
Austria			33	14
Italy			42	17
Spain			50	25

Source: Sher 1981:6-7

Table 71 : URBAN/RURAL DISTRIBUTION OF THE AFRICAN POPULATION: 1985 AND 1991 : RSA

	Number 1985	Prop 1985	Number 1991	Prop 1991	Number 1992	Prop 1992
Non-Homeland areas:						
Metropolitan	5,2m	21%	7,0m	24%	7,3m	24,3
Urban	1,6m	7%	2,0m	7%	2,0m	6,7%
Rural	3,4m	14%	3,4m	12%	3,4m	11,2%
Ten Homelands:						
Metropolitan	3,5m	14%	4,5m	15%	4,7m	15,8%
Urban	0,8m	3%	1,1m	4%	1,2m	4,0%
Dense Settlements	1,9m	8%	2,3m	8%	2,4m	7,9%
Rural	8,0m	33%	8,8m	30%	8,9m	30,4%

Table 72: Urban/rural Population Distribution 1991,1992,2000 and 2010 (Projection)

		African	Other
1991	Non-homeland area		
	Metropolitan	6 971 200	6 440 200
	Urban	1 942 900	1 969 300
	Rural	3 351 500	913 900
	Sub-total	12 265 600	9 323 400
	Ten homelands		
	Metropolitan	4 537 000	10 100
	Urban	1 125 800	13 300
	Dense Settlements	2 293 000	
	Rural	8 841 100	36 100
	Sub-total	16 796 900	59 500
	TOTAL	29 062 500	9 382 900
1992	Non-homeland area		
	Metropolitan	7 271 800	6 537 500
	Urban	2 004 700	1 984 600
	Rural	3 351 500	810 200
	Sub-total	12 628 000	9 332 300
	Homelands		
	Metropolitan	4 734 500	9 600
	Urban	1 181 600	13 200
	Dense settlements	2 365 500	-
	Rural	8 980 000	36 000
	Sub-total	17 261 600	58 800
	TOTAL	29 889 600	9 391 100

		African	Other
2000	Non-homeland area		
	Metropolitan	10 168 500	7 304 500
	Urban	2 514 600	2 106 300
	Rural	3 351 500	864 800
	Sub-total	16 034 600	10 275 600
	Ten homelands		
	Metropolitan	6 637 000	9 700
	Urban	1 694 100	12 800
	Dense settlements	2 967 400	
	Rural	9 926 900	34 300
	Sub-total	21 225 400	56 800
	TOTAL	37 260 000	10 332 400
2010	White-designated area		
	Metropolitan	14 299 300	8 172 200
	Urban	3 292 200	2 245 800
	Rural	3 351 500	766 600
	Sub-total	20 943 000	11 184 600
	Ten homelands		
	Metropolitan	9 345 300	9 100
	Urban	2 398 000	11 800
	Dense settlements	3 885 000	
	Rural	11 926 500	30 700
	Sub-total	27 554 800	51 600
	TOTAL	48 497 800	11 236 200

Source: SARRS 1992/3:255.