

UNIVERSITY OF
FORT HARE

Eastern Cape Education
Department

***Distance
Education
Project***

*Core Education Studies Course
Learning in the World*

Umthamo 2

Education and change in South Africa

(Pilot Edition)

May 1999



A faint, stylized map of Soweto and Johannesburg serves as the background for the entire page. The map shows various townships including Dobsonville, Zondolani, Central West, and Jabavu. It also features a compass rose in the top left corner with 'N' for North, and several street names and landmarks like 'Cemetery' and 'Ishlawa' are visible. The map is rendered in a light, dotted style.

UNIVERSITY OF FORT HARE

DISTANCE EDUCATION PROJECT

CORE EDUCATION STUDIES COURSE

Learning in the World

Umthamo 2 Education and Change in South Africa

First Pilot Edition – 1999

Salim Vally

Vanessa Athiemulam

Co-ordinated and edited by Liz Botha, illustrated by Alan Kenyon

University of Fort Hare Distance Education Project

Acknowledgements

We would like to thank the following people, who read lomthamo, and gave us ideas and advice: nhlanganiso dladla, Nelisiwe Zondi, Sonto Songo, Saks Masakala and the abaKhwezeli from Maluti, Nomthandazo Botha, Doreen Mosoabi, Nontobeko Mcetywa and Ivy Ntloko, from Smiling Valley School. Thanks to Doreen, too, for helping us to trial the classroom activity.

We are very grateful to the Amathole Museum, King Williams Town, for letting us use photographs and drawings from their collection, and especially to Stephanie Pienaar, Historian, and Dr Hurst, Anthropologist, for giving us the benefit of their expertise.

Thanks to Mphela Motimele of Wits University, Education Policy Unit Resource Centre for help and finding newspaper articles. We are especially grateful to Kate Abbott, Carol Archibald and Michelle Pickover of Wits University Library, Department of Historical Papers for making available to us copies of photographs of June 16th in Soweto and of early Johannesburg.

Thanks to the Daily Dispatch who allowed us to use photographs from their library.

We would also like to thank Kagiso Trust, who generously sponsored the writing and development of this umthamo.

Finally, thanks to Ron Kahn of L. Harry and Sons (printers) for his patience, expertise and co-operation in helping us to turn lomthamo into a book.

(Map of Soweto from "Soweto", by Marshall Lee.)

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Acronyms

NECC:	National Education Crisis Committee
SASM :	South African Students Movement
SSRC:	Soweto Students Representative Committee
SASO:	South African Students Organisation
ABET:	Adult Basic Education and Training
SANGOCO:	South African Non-governmental Organisations Coalition
SASA:	South African Schools Act

LEARNING IN THE WORLD

Umthamo 2

Education and Change in South Africa



Introduction

This is the second umthamo in the strand, Learning in the World.

In the first umthamo, “The role of education”, we looked at the importance and role* of education in people’s lives. Why do we educate our children? What is the use of education in our society*? As we asked various people these kinds of questions, we found that many answers had something to do with society. For instance, some said, “Education must train young people to be responsible adults”. Others said, “Education must equip people to earn a living”.

In this umthamo, we will look at how education changes as society changes, and as different groups of people gain power. The education provided by communities and governments is different at different times and in different places all over the world. These differences depend on the needs of society in different places and times. We will focus particularly on changes in society and education in South Africa. This will help us understand some of the changes in education at the moment.

The changes in South African education can be fitted into four main time periods. We will look at education in South Africa:

- before it was ruled by people from other countries (before 1652);
- when South Africa was ruled by the Dutch and the British (1652 – 1961);
- during the Apartheid era (1948 – 1994), and
- after the first democratic elections in South Africa (1994 onwards).

Although we will look at all four periods, we will focus more on Apartheid education and some of the changes in education after Apartheid (i.e. now). We will also look at what was happening in society generally during these periods.

It is our view that education can best be understood by seeing it as part of the wider society. In our own lifetime we have seen that both education and the wider society are constantly changing. In examining these periods, we will attempt to understand how changes in the wider society impact on education and vice versa.

**role: the part that it plays*

**society: people living together, and the way they live together. This includes their customs and life-style, the way they are governed, and the way they get the money, food, etc., that they need (the economy). The concept of ‘South African society’ is a difficult one, as there are many groups in the country with very different life-styles, customs and standards of living. As we speak of society, you need to think of two things. Think of the sub-group that you find yourself a part of, and think of South African society in general.*

You may be thinking that it looks as if this is a History umthamo. Maybe you found History difficult at school and didn't like it much. Well, lomthamo *is* about History. It is about *your* history; the history of your country and your education. We hope that you will find it interesting and relevant to your own life, even if its content is challenging.

If you would like to know more about South Africa's history, look at the books in the recommended list at the end of lomthamo. Some of them will be ordered for your Centre Library.

Learning outcomes

Content outcomes

When you have completed lomthamo, you will have started to:

- understand how the needs of society influence the purpose of education and how this changes the education that is provided;
- understand how education developed over time in South Africa and why;
- understand that change happens at different levels and that some changes are deeper than others are.

*Skills outcomes:

When you have completed lomthamo, you will have enhanced your ability to:

- do research;
- analyse and classify information;
- read text and pick out the main points;
- synthesise* different points of view on a topic and develop your own point of view.

Values and attitudes outcomes:

When you have completed lomthamo, you will have had practice in:

- questioning events and their underlying causes;
- recognising that information comes from a variety of sources, and that the people who give the information each have their own points of view;
- accepting different points of view, even if you may not agree with all of them.

**The skills you will use in lomthamo are similar to some you have used in previous imithamo. Lomthamo develops them further. These are the kinds of skills that a student, or an academic, uses all the time. A student needs to build on what s/he knows already, and find out more, by reading and other research. A student then needs to put together (synthesise) this information. Finally, s/he needs to present it in a structured way, which answers the question s/he has been asking. In this case, you are asking, "How do changes in society influence changes in education?"*

**synthesise: put together and combine*

Let us look back once again, for a moment, at the first umthamo in this strand: “the Role of Education”. We tried, in that umthamo, to understand the role, purpose and importance of education. You interviewed members of your community, held group discussions with colleagues and analysed the transcript of a conversation with three ‘experts’. Some of the questions we attempted to find answers for included:

‘What is education?’

‘What should the purposes of education be?’

‘Do schools adequately fulfil the purposes of education?’.

You also read a couple of articles. One was a collection of a wide variety of views on the role of education. The other was by Julius Nyerere, the first president of independent Tanzania. He linked the purposes of education to the needs of the society (or what his government thought its needs were at that time).

He suggested that education should be designed to help young people grow up to meet the needs of Tanzanian society. One of these needs was the preparation of citizens for the world of work. He also felt that education needed to help youngsters to take on the values of the society so that they would fit into the society.

You may want to read the Nyerere article again to make sure you understand the points he was making on the purposes of education. You also need to be clear on what you believe about the purposes of education in *our* country, at *this* time. We do not need to have the same ideas as Nyerere had. But you need to have some ideas about the role of education in society. This is very important, as we will be referring to the purposes of education throughout lomthamo.

Lomthamo has a Key Activity made up of five different steps.



Overview of Key Activity

As you do the Key Activity, we hope you will build up a picture in your mind. This will be a picture of the changes in education and in society in South Africa over time. You will build this picture by using:

- your own knowledge;
- information from interviews that you will conduct; and
- information from the readings in lomthamo.

You will write the information into a table similar to the one below. An A3 size copy of the table is inserted into this umthamo. If you cannot fit your information into the table we have provided, feel free to draw up your own.

TABLE OF THE FOUR PERIODS

	TABLE OF THE FOUR PERIODS		
	What was society like?	What was education like?	What was the purpose of education?
PRE-COLONIAL			
COLONIAL	DUTCH		
	BRITISH		
	MISSION-ARIES		
	AFTER GOLD		
APARTHEID			
POST-1994			



The Five Steps of the Key Activity



Step 1: My experience



- a) In this step, you will discuss with fellow learner-teachers your own experiences of educational changes in South Africa. This will stimulate your thinking about these changes before you go on to gather information from interviewees and from readings.
- b) You will then reflect on the discussion, and write about your reflections, and your contribution to the discussion, in your journal.



Step 2: An elder's experience

In this step, you will investigate education which took place in South Africa before the days of Apartheid (i.e. in Pre-colonial* and Colonial* times).



- a) You will interview an elderly member in your community to find out what kind of education he or she received
- b) You will read through the texts on Pre-colonial and Colonial Education. You will use information from them to fill in the table. You will fill in information about what was happening in education and the wider society during these periods. You will also fill in information about the purposes of education.
- c) You will record information from the interview and from your own knowledge into the table.

**Colonial times: the period when South Africa was forcefully governed by people who came from other countries to settle in South Africa (in this case Holland and Britain)*

**Pre-colonial times: times before these people came from other continents and countries to rule over Africans in this part of the African continent.*

Step 3: 1976 learners' experiences

In this step, you will investigate education which took place during the Apartheid era.



- a) You will interview at least two people who were at secondary school in 1976 to find out what society and education was like at that time. You will also record information from your own knowledge into the table.



- b) You will use information from the text on Apartheid education to fill in parts of the table.

Step 4: Your learners' experiences

In this step, you will look at the changes which have recently taken place in education (in the Post-Apartheid* era)

**Post-Apartheid: after
Apartheid*



- a) You will plan and teach a lesson with learners from grade 7 or above to find out what they think about the changes in education and what their expectations are.



- b) You will read the text on education post-1994 and fill in the table.



Step 5: Making your own summary

In this step, you will discuss the changes and decide on what your group considers to be the main feature of education and society in each period.



In addition to the Key Activity, this umthamo includes four other activities that will help you develop your critical thinking skills. In writing about the changes in South Africa, we have written from one point of view. However, all events can be seen from different points of view. The activities that develop critical thinking show different points of view on one particular issue. You will also have your own point of view, as will the people you interview. We hope that you will be able to synthesise all these various points of view. We hope that, by the time you have completed lomthamo, you will have developed an informed opinion on changes in education in South Africa.





Unit 1: An overview

Key Activity Step 1: My experience

Each one of us has been involved in changes in education in one way or another. We have either observed the changes or experienced them ourselves. Before we read about these changes, it is important to first access our own knowledge* about such changes.

In your first face-to-face session, read through the following questions, then talk about your experiences in your small group. Take turns to share your experiences. Each person should have a chance to describe his or her experience before moving on to the next question. For example, if there are four people in your group, each of the four people should be given a chance to say what education was like when he or she was at school (first question below), before the group moves to the next question.

- What was education like when you went to school?
- What was education like when you first started teaching?
- What is education like now?

Now report back to the whole group. Your umkhwezeli will facilitate the report back and write notes from the group onto flip chart paper.

Journal write

At home, write down in your journal what you described in the face-to-face session. You may like to use the above three questions as headings. Write down as much as you remember, as you will need this information later. Reflect on the discussion, and record your feelings about it.

Also, try to think about what *else* was happening in the country

- when you first went to school,
- when you first started teaching, and
- now.

Write this down in your journal as well.

**access our own knowledge: think about what we already know*

Think about aspects such as: condition of buildings; facilities; textbooks; teachers; size of classes; relationships between teachers and learners; what subjects were taught; methodology; policy; school government; departmental supervision and support; learner behaviour; methods of discipline; who paid for education and how much was spent; language policy, etc.

Think about the political situation, government policies, resistance to these policies, living and working conditions.



Zintombi Mfulana at school, in her first teaching job, and in her present school.

5:00

Unit 2: Pre-colonial and Colonial education

You have spent some time discussing and thinking about your own experience of changes in education and in society. Let us now take a broader view of education and change in South Africa.

When the word 'education' is mentioned, most people think of formal schooling. However, schooling as we know it has not always existed. There was a time when most people were educated by their own local communities and families. This was true all over the world. In Britain, compulsory schooling for the majority of the population was only introduced with the Industrial Revolution (+ 1750). In South Africa, a formal schooling system was only established in the 1930's.

The pre-colonial period refers to a time in South Africa before people from other countries ruled it. When people from European countries travelled to other lands and governed there, these lands were referred to as colonies of the European country. Thus, South Africa was a colony of Britain for some time.

During the pre-colonial period, education happened through oral history, story telling, and the transfer of skills from older people to younger people. In this way, elders in the community, parents and other family members introduced children and young people to what was expected of them in society. That is, they passed on the values, culture, skills and knowledge of the society.

You might remember that the Nyerere article in Umthamo 1 gives a description of education during pre-colonial times. You might like to re-read that article now if you have not already done so.

In other words, there was no formally structured education system separate from the rest of society. Instead, there was a richly textured, complex set of rites, customs and experiential learning that was integrated into the life of the community.



A Pondo traditional healer, highly educated in the art of healing.

As you discovered in the first umthamo in this strand, much of the kind of education that took place during pre-colonial times still continues today in many communities. Some of the ancient wisdoms and skills that have been carried down through the centuries are still known and used today. Sadly, some of the knowledge and skills that were handed on from elders to younger people have been lost. This has happened as social structures broke down, and Western ways began to dominate.



Key Activity Step 2: An elder's experience

a) Interview

Interview an elderly member in your community. Try to find someone who is over 60 and who attended a formal school*.



**If you wish, you could interview two people instead of one. One person could be someone who only received traditional education, from home and community. It might even be a person whose parents would not allow him or her to go to formal school. The other could be someone who was also educated at a formal school.*

- Ask him or her about the education he or she was given at home and by the local community. What were they taught? How did it help them in life? In what situations did they use what they were taught?
- Also ask him or her about the education that he or she received at school. Ask him or her what kind of school he or she went to and what it was like. What were they taught at school? How did it help them in life? In what situations did they use what they were taught?

Re-read the information on page 14 of Umthamo 1: 'The Role of Education' for information on how to conduct the interview(s).

You may either tape-record the interview (after asking permission to do so from the interviewee) or take notes. You will need the information later after you have done the readings.





b) Read

The following two readings give a summary of what life and education was like in South Africa during two periods of history. We would like to remind you once again that they are written from one point of view. You might have discovered another point of view from the elder you interviewed in Step 2a. You yourself might have a different point of view.

You will follow the procedure described below for all of the readings in lomthamo. Follow it carefully now, so that you become familiar with it.

1. Read the text on **Pre-colonial education** quickly. Now look at the table carefully and look at the three headings given in the table:
 - What was society like?
 - What was education like?
 - What was the purpose of education?
2. Read the text again and underline all the main points on what *society* was like during this period. Now record these points in the table under the heading: What was society like?
3. Now underline all the main points on what *education* was like. Record these points in the table under the correct heading.
4. Now underline all the points on what *the purpose of education* was. You might need to work this out from the information that is given to you. Record this in the table under the correct heading.



After you have done this for Reading 1, do the same for Reading 2.



A Thembu woman doctor, skilled in dealing with psychological and physical problems.

READING 1: PRE-COLONIAL EDUCATION IN AFRICA

by *nhlanganiso dladla*, Director, Fort Hare Distance Education Project

Most people's experience of education today is through schools and other institutions as we know them today. This type of learning and schooling system has not, however, always existed. So, what kind of education existed in this part of the African continent before the modern school as we know it?

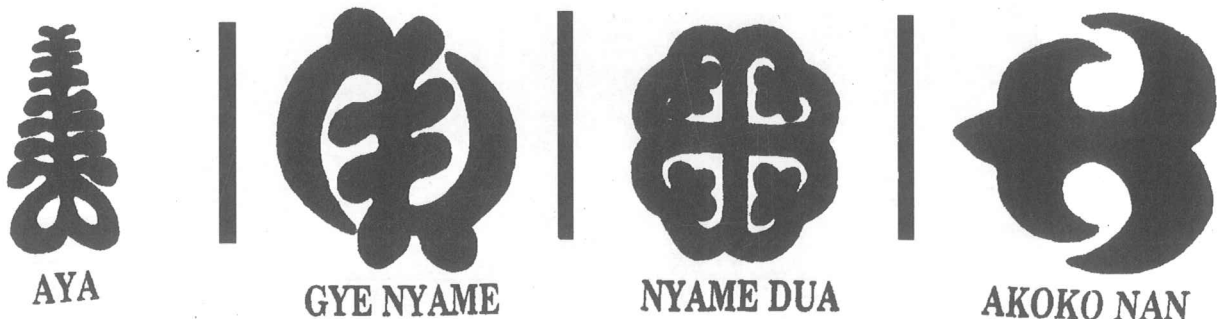
This is a rather difficult question to answer, for a number of reasons:

First, the written history of Africans before the colonial era is very scanty and full of problems. This is partly because it is claimed that Africans in general had no culture of writing before the coming of the colonisers, i.e. the Arabs and Europeans. Also, most of what was then written about Africans from the time they encountered the colonisers, is coloured by the prejudice that these people had against Africans.

But there are some scholars and writers who are starting to put the record straight, and are proving that a lot of what is carried in books about Africa's history is not true. Some names to look for (of these writers) are people such as Basil Davidson (from Britain), Cheik Anta Diop (Senegal), Ivan Van Sertima, Chancellor Williams, Yosef ben Jochannan, John Jackson, George James (USA) and others. If you come across books and articles bearing the names of these writers, please read them. They will help give you a new insight into your history.

So, what does all this say about our knowledge of education before the colonial era? We do not know much, we're afraid to admit. The few things we know of probably make up a very small part of the situation that existed then. For instance, we do have a sense that -

1. Education as a process of rearing people to adulthood and preparing them for certain roles in society was integrated into the normal life of the community. We are seeing this link between schools and community re-emerge under the new government of this country, which perhaps suggests that our foreparents had a good understanding of how education should happen.
2. We also know that societies and nation groups in this part of the continent used to have some very elaborate systems and methods of teaching people skills, values, wisdom and social behaviour. To some of us who are not too young, we probably got to experience some of this type of learning, even as we were attending the modern school. Those among us who have this experience, especially as learned in rural African communities, will most likely share the view that there was more caring emphasised under those learning systems. People also tended to be multi-skilled, and used to know how to do quite a number of things that are important for their livelihood.



Adinkra symbols, meaning (left to right): hardiness; God omnipotent; God's presence; wisdom and knowledge.

They were taught –

- how to grow their own food, herbs, medicines and ways of healing ailments,
- an understanding of other creatures that they shared their space with, and how to relate to these creatures,
- the use of very complex mathematics, geometry and technology in the functional artworks, houses and tools they created,
- music,
- appropriate social interaction, and a whole range of other things.

It is often claimed that this kind of learning happened through an ‘*informal*’ education system. This ‘*informal*’ label is something that is rather confusing to us, especially in its common usage to imply that the ‘*informal*’ system of education was inferior to the ‘*formal*’ system of schooling. We will leave it up to you to decide on what you think goes on in the minds of people who use these kinds of labels. From our experience, we know that some of these learning events and processes were very structured, where some recognised knowledgeable persons in the community would have structured teaching and learning sessions with learners. This is similar to a modern-day teacher working with a class of learners. There were also opportunities built in to assess and test people’s understanding and learned skills as they underwent the learning process.

On the other hand, some learning would happen through less structured activities, where people learnt by observing, listening, working shoulder-to-shoulder with persons who were more skilled at things, and so on. Perhaps this is where the ‘*informal*’ label applies.

Another argument we hear of is that the ‘*informal*’ label is attached to the system we are talking about here because it is not quite a literate system. This may partly be true, but the problem once again is that this argument assumes that what is not written or encoded in the common letters and script does not pass the ‘*literacy*’ qualification. How do we then explain the fact that our foremothers, and some people who are still around even today, can *read* messages on beadwork. How do we also explain the fact that musicians who play the *setinkane* and *mbira* can read songs encoded in symbols that make sense to these players, but does not carry much meaning for the musician who is accustomed to the Western notation. What about the Adinkra symbols of the Akan that most members of that society can easily read; symbols that just look like some fancy artwork to the untrained eye.

So we can see that there is a lot that can get taken for granted about African history and culture, especially if things are still looked at from a point of view that does not start from a position of trying to look for meaning in the unfamiliar.

A final point, which may bring things even closer to how we presently relate to education: We also learn from the evidence that some of the above scholars have gathered that some parts of the continent in fact had universities, most of which were destroyed by the colonisers. This happened when they forcibly brought Africans under their rule. These scholars mention pre-colonial universities such as Djenne and Sankore in what is currently Mali in West Africa. They mention writers and scholars such as one Ahmed Baba, who were professors at Timbuktu in the 15th century, and whose libraries were destroyed by colonial invaders. There is a whole lot more that these people have written about. We cannot, however, cram all this information into this piece; you can access it better through reading the books by the writers we have mentioned.

Now read through the next text quickly. Then follow the same procedure that you used for Reading 1 (see page 11).

READING 2: "COLONIAL" EDUCATION

We are using the term "colonial" to refer to the time when settlers from other countries governed the land that we call South Africa today. These were the Dutch and later the British. The British declared the land a colony of Britain.

From the time the settlers arrived until the discovery of diamonds and gold in 1886 and 1867, the communities all over South Africa were still largely farming communities. In other words, there were no towns or cities or any large industries.

During the "colonial" period, different groups took control of education at different times. These were the Dutch, the British and the missionaries.

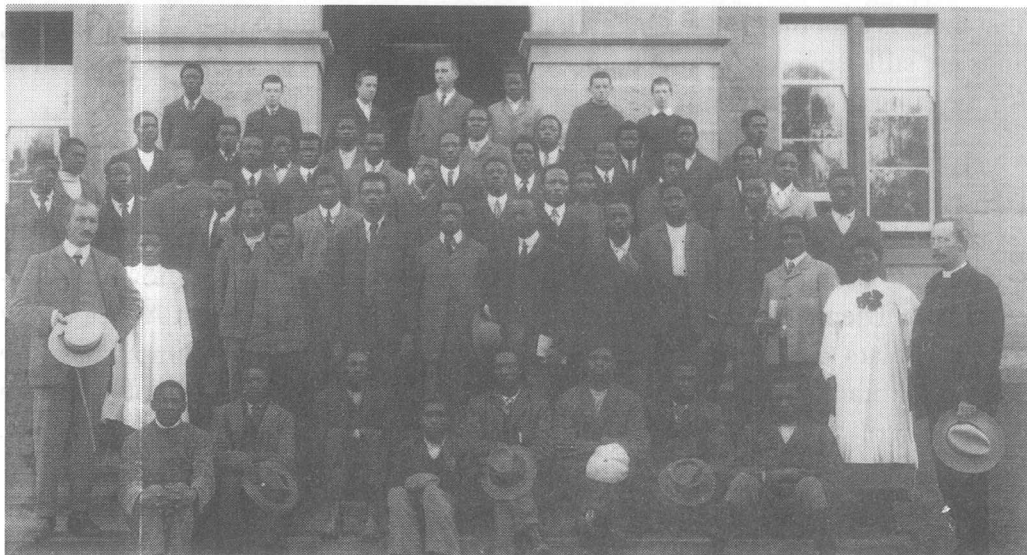
When the Dutch were in control, they generally paid very little attention to schools and were content to leave the few schools there were in missionary hands. However, it is interesting to note that the first formal school that was set up in the Cape was started for slaves. The main reason for setting up the school was to teach the slaves Dutch.

Jan van Riebeeck, 1658

"Began holding school for the young slaves. To stimulate the slaves to attention while at school, and to induce them to learn the Christian prayers, they were promised each a glass of brandy and two inches of tobacco, when they finish their task."



Schools run by missionaries existed throughout this period. In mission schools, the focus was on religion. The missionaries saw schools as a way to spread Christianity. Mission education was very important for Black people. This is because, before 1953, it was almost the only formal education available to them. However, there are different views on what the missionary's interest in education was. We will examine this more closely at the end of this section.



Students and staff at Lovedale Mission School.

Lovedale was one of the best schools in the whole of South Africa at one time. However, not all mission schools were good. Some were very poor.

The British paid much more attention to schooling than the Dutch did. They set up an education system with private, state, state-aided and mission schools. They were primarily interested in spreading their language and culture. They were interested in setting up a trading empire*. They wanted to develop towns, transport systems, banking and small businesses. All of this needed people with some specialised skills. Also, once they were forced to abolish slavery, there was no free labour. They therefore tried to ensure a supply of disciplined, semi-skilled labour and used education for this purpose.

**empire: one country ruling over many parts of the world. A trading empire is an empire in which the ruling country would be able to trade and make money.*

Schools taught reading, writing and arithmetic but also discipline, obedience and the value of work. The following statements show quite clearly what kind of education was made available to Black people by the government.

**industry: hard work*

Statements made to the Natal Native Commission in 1881:

If the natives are to be taught at all, they should be taught industry. I do not myself see much use in teaching the natives to read and write without teaching them to make use of their hands as well. ..."*



"In my opinion, schools for natives should give two hours a day to reading and writing, and three hours to manual labour. The importance of manual labour should be brought into prominence at these schools."



Lovedale students doing manual work.

With the discovery of diamonds and gold (especially the discovery of gold on the Witwatersrand), came great economic changes and therefore social and political changes.

These changes had an impact on schooling, especially as there were more jobs requiring specialised skills. Mining needed skilled and unskilled labour. Skilled people were largely brought over from Europe at very high wages. The unskilled labourers were composed mainly of Africans. Although many Africans were involved in subsistence farming*, the government devised ways so that they were forced to work for wages. They introduced taxes so that people had to earn money in order to pay the taxes. In this way, they were able to have a large labour force at low wages.

**subsistence farming: farming that can provide all the food, and other things, that they need to live, so that they do not need money.*



Commissioner Street, Johannesburg, 1893.

Changes in education

We have seen that the education system during this period was not very well organised, but that initially it was sufficient for the people's and the government's purposes. However, with the development of mining and the growth of trade and industry, what the education system provided was not adequate. The new jobs demanded new skills including reading and writing.

But the government did not have the money or the teachers or facilities* to provide large-scale compulsory education. Schools were still mainly the responsibility of the church and of parents. Schooling facilities did expand a bit, but mainly for middle class white children. Most working class children - black and white - did not have proper schooling. As earlier, schools were divided along racial and class lines*.

**facilities: classrooms, textbooks, etc.*

**class lines: according to people's wealth and status in society*

In 1902, there was a war in South Africa, in which the British took control of the country (and the goldfields). After this, they concentrated on developing a system of free, compulsory education for whites. But Black education was not made free or compulsory and remained the responsibility of the church. The government did give the mission schools some financial aid, but tried to make sure that a special curriculum was drawn up.

In 1910, however, African education was taken out of missionary hands and placed under the control of the Minister of Native Affairs.



c) Recording information

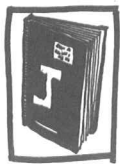
Now that you have read the above **two texts**, **read** your notes from your interview with an elder again. You will notice that some of the information which you have fits into the Pre-colonial period and some fits into the Colonial period. Write the main points from the interview into your table under the correct headings and in the correct period.

Review the notes you made in your journal for Step 1. Is there any information that applies to education during the above two periods? Enter this information into your table under the correct headings.

Journal write: What do you think?

As we said before, the two readings are written from a particular point of view. What are your feelings about what you have read? Do you disagree with anything that has been said?

Write your feelings and your opinions down in your journal.



Activity 1:

Developing critical thinking skills:

Three views on missionary education

There are different views about the missionaries' involvement in education. In this activity, we will examine the role of the missionaries in education in more detail.



Read the extracts from *The Right to Learn* below. They give three different views about missionaries and education. Which view would you agree with the most. Is there anything in the opinions expressed here that you do not agree with?



Three views on missionary education

(Extracts from *The Right to Learn**)

**This book has been ordered for your Centre Library.*

**humane people: people who treated others with kindness*

**prominent: important and well known*

"There's no doubt that the church has done a lot of good. Missionaries were humane* people who spread the Christian faith among the African tribes. And at the same time, they brought education and Western medicine.

Missionaries were the main teachers of blacks in South Africa before Bantu Education forced them to close the schools. Certainly, there were problems with some of these schools. But without these mission schools, blacks would have received no education. The mission schools educated many people. Most of the really prominent* black people went to mission schools. The missionaries deserve praise for what they did."



Mr J. T. Jabavu, Rev. John Knox Bokwe and Rev. Isaac Wauchope were among the prominent people associated with Lovedale.

"Certainly, the missionaries provided education for blacks at a time when there were few government schools. And maybe a lot of prominent people did go to mission schools. But we still need to look critically at what the missionaries did.

I say that the missionaries actually helped in the conquest of the African chiefdoms. They helped to break down African culture, and they imposed Western culture and work patterns. They undermined the way of life of the African people. I think the bible and the gun went together in the defeat of the African chiefdoms.

You talk about education. Most black people didn't get to school at all. Those who did get to school became an elite*, privileged group. So mission education actually divided people.

Overall, I think the missionaries have got a lot to answer for."

**elite group: small group of people who have special advantages and privileges*



Needlework class at Lovedale.

"There is a big difference between intentions and actions. The missionaries might have had good intentions. But this doesn't mean that what they did was always good.

Often, they did work hand in hand with the colonial government - which wasn't necessarily to the good of the blacks. And often, they did think in racist terms, and practise exploitation themselves.

But how far were the missionaries themselves responsible for this? People are very seldom aware of the role they are playing in history. Missionaries were people of their time - as all people are. They reflected and promoted the Western values of those times. Could we expect them to know differently?

And anyway, we are seldom aware of the role we are playing in history. The missionaries were part of the unequal colonial society. That doesn't mean they chose it. Surely we should be trying to understand the past instead of praising or blaming missionaries."

*Recommended reading:
Read the article by
Nosipho Majeke (1952)
on the Role of Missionaries
in Conquest, available
at your Resource Centre.*



Lovedale Soccer Team.



Unit 3: Apartheid education



Key Activity Step 3: 1976 learners' experiences

a) Interview

Interview at least two people who were at secondary school in 1976.

You could use questions like the following in your interviews:

1. What was life like in South Africa at that time?
2. What was education like for you during this period?
3. What do you remember about the June 16th uprising?
4. How did it affect you?
5. What do you believe to be the causes of the uprising?

Enter the main points which came out of the interviews into the table under the correct headings. Go back to the points about your own experiences that you wrote into your journal in Step 1. Enter any relevant information into the table under the correct headings.

b) Read

Read the following text through quickly. Use the procedure suggested for Readings 1 and 2 (see page 11). Highlight the main points and then record them in your table.

Think about aspects such as: condition of buildings; facilities; textbooks; teachers; size of classes; relationships between teachers and learners; what subjects were taught; methodology; policy; school government; departmental supervision and support; learner behaviour; methods of discipline; who paid for education and how much was spent; language policy, etc.



READING 3: APARTHEID EDUCATION (1948-1994)

Even before the government introduced the policies of Apartheid, education was designed to fit black people into a subordinate* position. We can see this from the first schools for slaves in 1658 and throughout the colonial period.

**subordinate position: a position lower than others; a position where they were under the control of others*

From 1948, when the Nationalist Party came to power, they took control of education for Blacks away from the missionaries. They linked education more openly to their broader goal of political, economic and social domination* of black people. In the 1950's the notorious* 'Bantu Education' system was introduced. Besides the Bantu Education Act of 1953, many other laws were passed resulting in separate education systems for different 'population registration groups'.

**domination: ruling over*

**notorious: well-known because it was bad*

What did this mean for the education of black people? Remember the discussions you had in the Key Activity, Step 1. Much of what you discussed about your own experience of education in South Africa would have been a direct result of the policies of Apartheid Education.

There were now far more schools for blacks in South Africa. However, in black schools, Apartheid Education meant minimal levels of resources, inadequately trained and few staff, poor quality learning materials, shortages of classrooms, and the absence of laboratories and libraries. Schools also demanded unquestioning conformity* from both teachers and learners, rote learning, autocratic* teaching and authoritarian* management styles. The syllabi were filled with racism and sexism, and tests and exams were designed to fail learners and not to help them improve.

**conformity: obeying and fitting in with what they have been told to do*

**autocratic teaching style: style of teaching where the teacher has complete power over the learners*

**authoritarian management style: style of management which allows very little individual freedom*



(Photo: Peter Magubane)

In the 1960's and 1970's, the government introduced its Bantustan policy which directed the political aspirations* of African people to artificial, economically unviable* 'homelands'. Along with this went pass laws, job reservation and restrictions on Blacks in urban areas, effectively keeping Black people out of white South Africa and only allowing them in for work purposes. Expansion of education for African people occurred in this context and spending on education in the homelands was less than ever before.

**aspirations: hopes and ambitions*

**economically unviable: unable to support themselves economically*

By the 1970's, the economy entered a recession*. The early 1970's was also a time when black workers began demanding better wages and working conditions. A huge 'illegal' strike by workers in 1973 resulted in the beginning of an independent black trade union movement. The liberation struggles in Namibia, Zimbabwe, Angola, and Mozambique, were gaining momentum*. In South Africa, the Black Consciousness Movement was also growing in popularity and making political demands.

**recession: when the economy declines, industry stops growing, workers are retrenched, unemployment increases and inflation rises.*

**gaining momentum: becoming stronger and moving forward faster*

Resistance in education over the goals, control and quality of education, was a feature throughout the period. The uprising of 1976 led by school pupils, initially in Soweto, is an example of this resistance. Many historians consider the Uprising to be one of the main events in the history of South Africa. There are different views on the causes of the uprising so we will deal with the uprising in more detail at the end of this section.

In the 1980s, student protest continued. Efforts were made to reform the system in order to modernise Apartheid, as a result of the unrest in schools. There was also pressure from businesses who complained about the lack of skilled labour. The de Lange Commission of Inquiry into Education was appointed in 1980. It reported in 1981 and proposed a single system of education with education of "equal quality" for all people. It included formal and non-formal education in the same system and it addressed itself to the labour needs of the country. However, it was subjected to attack by conservatives* and radicals*, for different reasons. Conservatives saw the proposals as a threat to Afrikanerdom. Liberals* welcomed the report and felt that it was revolutionary. Radicals felt that it was simply a modernisation of Apartheid. They felt that class, race and gender differences would still remain. Working class children (mainly black) would most likely end up doing technical and vocational education and middle class children whose parents could afford to pay would be more likely to have an academic education. So this proposal would not change the educational and social inequalities in any fundamental way.

**conservatives: people opposed to change*

**radicals: people who wanted complete change, if necessary revolutionary change*

**liberals: people who wanted some "reasonable" change*

In 1986, the then Minister of National Education, F.W de Klerk, announced a ten-year plan to finance the upgrading of black education. It is no coincidence that this is the year the NECC was formed and the call for People's Education was growing. However, the government admitted in 1989 that its reform plans had failed. A sluggish* economy was unable to make available the funds necessary to keep pace with rising numbers.

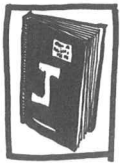
**sluggish: slow, struggling*

Schools continued to be fragmented* into different education departments and funding varied on the basis of 'race'. In 1986 per learner subsidies for whites were R2 365 compared with R572 for Africans in Department of Education and Training schools. Per learner subsidies in homelands were even lower, with Kwa-Zulu Natal the lowest at R262.

**fragmented: broken*

In the early 1990s, there was even more protest about inadequate education for Blacks. Teachers added their voices en masse* to this protest. An important development was the formation of teachers unions during this time. A number of anti-Apartheid groups including teacher organisations, student groups, civics and academics began drawing up alternative education policies. This was also the time when a number of Parent-Teacher-Student-Associations began making their presence felt in a number of communities.

**en masse: as a body; in other words, all the teachers, together*



Journal write

Do you agree with what you have just read? What do you disagree with? How do you feel about what you have just read? Record your feelings and your opinions in your journal.



Activity 2

Developing critical, thinking skills: Causes of the June 16th uprising

The following extracts give different points of view about the causes of the June 16th uprising. Read the extracts carefully.

Now find someone (a colleague, a friend or even one of the people you interviewed about June 16th) and discuss the following questions. Refer to the extracts during your discussion to support your point of view if necessary. The extracts that will be most helpful for each question are given in brackets after the question.



1. How do you think the conditions in Soweto in 1976 contributed to the uprising? (Extract 1)
2. What impact did the language policy have? What do you think motivated this particular policy? (Extracts 2 and 3)
3. What were the main causes of the uprising? (Extracts 4 and 5)
4. Why do you think that people from all over the country joined in the uprising which began in Soweto? (Extracts 6 and 7)
5. What was the effect of the uprising? (Extracts 8, 9 and 10)

Extract 1: "Statistics for Soweto 1976"

Population:	1.5 million
Area:	87 kms
Location:	Approx. 10km south west of Johannesburg
Administration:	West Rand Administration Board
Electricity:	20% of homes
Hot water:	5% of homes
Hospitals:	1
Schools:	280
No. of pupils/class:	Approx.60
Average rent/month:	40 Rand for two roomed house
Average income/month:	145 Rand
No. of homeless:	400,000
Employment:	Very little. Most people commute daily to Johannesburg (white area)

(From *What is History?*, p.45)

Extract 2

"The story of the beginnings of June 1976 is well known. In 1975, the minister of Bantu Education instructed that half of the subjects in Std 5 and Form 1 must be taught in the medium of Afrikaans. There was widespread opposition to this regulation. Some people opposed it for educational reasons, saying that children would suffer. Others opposed it for political reasons. Protests spread from school to school in Soweto.

On 13 June, SASM decided to hold a mass demonstration against the enforcement of Afrikaans. An action committee was formed, which later became the SSRC. On 16 June 20 000 students marched through Soweto in protest against Afrikaans. The police opened fire, and the first victim, Hector Petersen, died. The Soweto uprising had begun."

(from *The Right to Learn*, p.240)

Extract 3

<i>Medium</i>	<i>Subjects</i>
English	General Science and all practical subjects (needlework, woodwork, art etc).
Afrikaans	Mathematics and Social Studies, Geography and History
Vernacular	Religious instruction, music and physical education

(from *"Details of a circular sent to black schools in 1974"*)



(Photo: Peter Magubane)

Extract 4

“The increasingly defiant mood among Blacks was especially evident by March 1976. During that month, about twenty-five thousand Black commuters* in the township of Kwa-Tema, east of Johannesburg, launched a boycott of buses to protest against fare hikes. Black Consciousness supporters staged a protest in Johannesburg on March 18 against a trial of seven members of the National Youth Organisation; the demonstration developed into a four-hour street scuffle* with police when the demonstrators were joined by black workers waiting for trains, swelling the crowd to about two thousand. Thousands of Blacks rallied in Soweto three days later, on the anniversary of the Sharpeville massacre. And a week after that several hundred Black workers seeking union recognition demonstrated outside the American-owned Heinemann electrical equipment factory in Germiston.

The ideas of the Black Consciousness movement reached an even broader audience in May, when Steve Biko testified for the defence in an ongoing trial of nine leaders of SASO and BPC. Biko used the courtroom as a platform to explain the movement’s advocacy* of the universal franchise*, an end to white supremacy, and ‘the creation of a nonracial society without any particular minority protection.’ Every day after his testimony, Blacks pored over newspaper reports of the trial. Biko quickly became the toast of Soweto.

Given the highly charged atmosphere, and the scores of Black grievances ranging from low pay and poor housing to the pass laws and political repression, virtually* any issue could have set off a generalized upheaval*. The one that finally did was the regime’s decision to implement a policy of teaching half the courses in African secondary schools in southern Transvaal through the medium of Afrikaans. This roused the ire* of African students, parents, and teachers, both because of the practical difficulties of forcing students suddenly to learn through the language in which they were not fluent and because of the deep hatred among Blacks for the language used by the police, the courts, and the Apartheid administration.

(from *What is History*, p51)

*commuters: people travelling to and fro to work by bus or train

*scuffle: fight

*advocacy: promotion

*franchise:right to vote. In other words, his movement was promoting the idea of voting rights for all

*virtually: almost

*generalised upheaval: general unrest and revolution

*ire: anger

Extract 5: Causes of 1976 uprising

Firstly, there was a crisis in schooling. The general conditions in the schools are well known. There was a shortage of classrooms and teachers. There was overcrowding and high student-teacher ratios. Teachers were poorly qualified. Buildings and equipment were of poor quality. There was a high failure rate.

In the 1970s, the situation worsened. There was a large increase in the number of secondary students. One reason for this was that the last year of primary school was moved into secondary school. This put more pressure on the already overcrowded schools. And into this already difficult situation came the introduction of the Afrikaans medium.

Secondly, the economy of the country was in recession. Many black workers were laid off, and unemployment rose. Black matriculants faced poor employment opportunities. There was high inflation and food prices soared*. The poverty datum line* for Soweto was estimated at R129,05 per month; but the average black family was estimated to be earning R75 per month. So people were experiencing economic pressure at the time of June 1976.

Thirdly, there were problems of Apartheid. Townships such as Soweto were overcrowded and there were inadequate facilities, like transport and housing. Problems like pass laws, influx control and compulsory homeland citizenship - all of these were grievances which people felt. These grievances were also part of the background to June 1976.

And then there was also what Molteno calls 'an atmosphere of revolt' in the 1970's. There were the liberation struggles in Mozambique, Angola, Zimbabwe and Namibia. There were black workers' strikes in the 1970s. And there were ideas of Black Consciousness and its organisations.

All this contributed to the background of the uprising.

(from *The Right to Learn*, pg. 243)

*soared: rose very quickly

*poverty datum line: an amount of money calculated by researchers. It is said that people need this amount of money to survive



(Photo: Peter Magubane)

Extract 6: Molteno quote

"Tens of thousands of men, women and children, students, parents and workers, in some 200 black communities throughout the country, including the Bantustans, actively participated in the uprising." (1979a: 54)

(from *The Right to Learn*, p.241)

Extract 7:

A CALL TO ALL

*Now is the time to take an active role in the struggle for
human dignity*

Awake and rise against the unjust system

We the students of the Cape Peninsula declare that:

- We identify with the struggle for a basic human society
- We want free and equal education for all
- We condemn all institutions which retard human progress,
e.g. B.A.D, C.A.D., C.R.C., I.A.D.
- Give the workers equal wages and work according to merit
- Stop influx control

Students you have an important role to play in the change

All oppressed people must stand up and be counted,

SO UNITE NOW.

(from *What is history*, p.54, a pamphlet issued in 1976)

Extract 8

"We shall reject the whole system of Bantu Education whose aim is to reduce us, mentally and physically, into 'hewers of wood and drawers of water'."

(SSRC 1976)

Extract 9

"Our parents have got to understand that we will not be 'educated' and 'trained' to become slaves in an Apartheid-capitalist society. Together with our parents we must try to work out a new future. A future where there will be no racism or exploitation, no Apartheid, no inequality of class or sex."

(from *Committee of 81*, Western Cape, 1980)

Extract 10

"From that moment, protest changed into challenge. The class of '76 and every subsequent generation of black South African school students rejected even the superficial legitimacy on which South African governments had until then prided themselves and in the faded garments of which they strutted about on the stage of world politics. What is called the battle for the hearts and minds of black youths was finally and decisively lost on the streets of Soweto and in every other major city in South Africa in the course of 1976 and 1977. And let it be said here once and for all: *there is simply no way in which this government or any other white minority government is going to regain the trust and the consent of the black youth.*"

(from Neville Alexander, 1986)



(Photo: Peter Magubane)



Journal write

Now that you have discussed the extracts, you will have formed some opinion of what the causes of the uprising were. This opinion may be different from the opinion of the person that you discussed the extracts with or from the people you interviewed. It may also be different from what you have read so far. Record in your journal what your own opinion and feelings are about the causes of the uprising.

Recommended reading:
The Years of Educational Crisis: The Resonance of 1976, by Neville Alexander, pp.25-27 in *Education and the Struggle for National liberation in South Africa*, Skotaville 1990, available in the Resource Centre.



Unit 4: Education after 1994

In this unit, we will look at education today, in the Post-Apartheid era. There have been many changes in education as a result of new education policies put into place after the first non-racial, democratic elections in 1994. There are also many things which have stayed the same. There are changes that have taken place which don't seem to be directly related to the new government. And there are even more changes that we would still like to see happen.

You will probably be able to contribute much of the information in this section of the table yourself. Some of the ideas you wrote down in Step 1 of the Key Activity are relevant for this section. There has been a lot of discussion in the newspapers, radio and television on education in South Africa. You probably discuss the current situation in education with your colleagues on a regular basis. The information you gathered when you were doing Umthamo 2 of 'Schools as Learning Communities' will also be useful to you here.

An important group that is usually left out of these discussions about change in education is our learners. They are the ones that education is intended to benefit, yet many of the changes happen without them being aware of them. In this section, therefore, we will include a lesson that finds out about our learners' experiences of educational change. It will also find out what their expectations are for changes in education.



Key Activity Step 4: Your learners' experiences

In this part of the Key Activity, you will look at your learners' experience of education today. You will also look at your own experience, and find out more from readings.

a) Your own notes

Review the notes you made in Step 1 in your journal under "What is education like now?" Think about the important changes in our society that you have observed. Think about what the changes in education have been. What is the purpose of education now? In other words, what is education intended for? Record these points in the table under the relevant headings.

b) Classroom Activity

In this step, you will plan and teach a lesson to learners in the senior phase of schooling or above. However, if you feel that it is important for your learners in the foundation and intermediate phases to engage with these issues, then please feel free to adapt the lesson accordingly and teach it to these learners.



We will give you an outline of a lesson plan. We will also give some ideas for additional activities, so that this lesson can be part of a theme or programme organiser.

We believe that this lesson will fit in very well to the learning area, *Human and Social Sciences* (or *History* if you have not yet started implementing the new curriculum). “Change” over time is a key concept that learners have to grapple with in this learning area (or subject). Thus, the title of your programme organiser (or theme) could be “Changes in education in South Africa”. This lesson links with the one you taught when you were doing Umthamo 2 in ‘Schools as Learning Communities’ (‘What is a quality school?’). If you teach this lesson to the same class, do not repeat what you have done before, but build on it.

Lesson on Education and Change in South Africa

Level: Senior phase learners and upwards

Learning area: Human and Social Sciences (History)

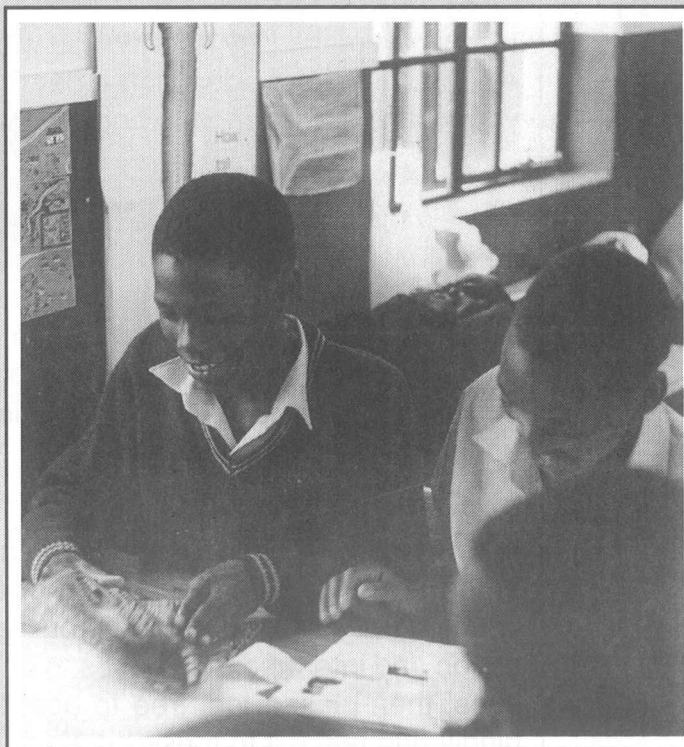
Learning outcomes:

By the end of the lesson, learners will have:

- used evidence of things happening around them to understand the changes happening in education;
- thought about what they expect and hope for in education;
- used communication skills to discuss issues relevant to themselves
- used communication skills to find out more about educational change.

Language of learning and teaching:

Teach the lesson in any language that you and your learners are comfortable with. At the senior phase, you might be teaching most lessons in English. However, remember that your learners will be most able to express their ideas in their home language. You are hoping for learners to understand the concept of change and how it is influencing their own education. For this reason, it might be a good idea to allow your learners to have their small group discussion in their home language. The report back to the class can be in English (if this is your language policy) and you can help your learners express their ideas in English.



Classroom organisation and methodology:

1. Brief introduction

- Have a whole class discussion on the question: Why do you come to school? (In other words, what do you hope to gain from education?) You may have discussed this with your class when you were dealing with the umthamo on 'The Role of Education'. If so, just remind them of what they said then.
- Explain to your learners that the new government has tried to make many changes since the elections in 1994. Many of these changes have been in education. As learners, they will have noticed some of these changes. They are going to discuss the changes that they have noticed, in groups. Write the question on the board: **What changes have you noticed in education since 1994?**

2. Group work (Use the ideas from the "Helping Learners Learn" imithamo to group your learners, and give them roles.)

- Let them discuss the question first for about five minutes to get their thoughts flowing freely. See how they are progressing.
- If you feel they need more guidance, write **some** of the following questions up on the board to guide their discussion. Write as many of the questions up as you think are relevant for your learners. You might like to make up questions of your own.
- *What kind of textbooks and other books do you have now? Are they better or more, or less than before? Who pays for your textbooks?*
- *What other facilities do you have at school? Has this changed since 1994?*
- *What are your school buildings like? What schools can you go to now? How do you get to school? Has this changed since 1994?*
- *Do you have enough teachers for all subjects? Has this changed since 1994?*
- *Do you notice a change in the way you are being taught?*
- *Do you pay school fees? What are these fees used for?*
- *How are you punished? Has this changed since 1994? What do you feel about this?*
- *What subjects are you being taught? What language or languages are you being taught in? Is there a difference from the past?*
- *Do you know any children who are not in school? Why? Has this changed since 1994?*
- *Do you know any adults who want to go to school? Are there schools for them to go to? Is this different from before 1994?*



3. Report back

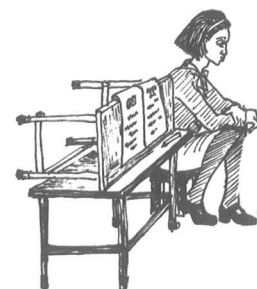
- Let each group report on their discussion. Write their answers on the board in the form of a mind-map. (Please draw the mind map where you can keep it up for several lessons.)
- Now discuss with the learners how and why the changes have taken place. First find out how much they know. Later, you may be able to explain to them the mechanisms whereby some of the changes have taken place. e.g. You might explain how a government subsidy for transport was obtained. Maybe the SGB has organised for electricity to be connected to the school. You might find yourself explaining the reasons behind redeployment. Maybe they would like to understand more about OBE.

4. Interview Foundation Phase learners*

Your senior phase learners have not yet experienced many curriculum changes, as Curriculum 2005 has so far only been introduced in the Foundation Phase. Your Foundation Phase learners have experienced the changes, although they do not know what it was like before.

You could ask your older learners to interview learners in the Foundation Phase to find out about some of the changes. They will not be able to ask the young learners what is different, as these learners will not know. However, older learners can compare their own experiences of Sub A and Sub B with what these younger learners say. In this way, they can find out what has changed.

- Arrange for a colleague, or colleagues, who teach Foundation Phase to help you. It will be better if only a few older children go into a Foundation Phase class at one time. If there are too many, the small children may feel overwhelmed.
- The Foundation Phase teacher should prepare her learners. She could tell them that the older children want to learn from them today*. Schools have changed since they were in Grade 1 and 2. They want to find out what it is like to be in Grade 1 and 2 now.
- The small children could sit in groups with one of two older children. The older children could ask them questions like:
 - *What do you do every day in class?*
 - *What does your teacher teach you?*
 - *Do you have something called 'subjects'? What are the subjects called?*
 - *What books do you use?*
 - *Do you write tests?*
 - *Do you have a timetable? What does it look like?*
 - *What language does your teacher use when she talks to you?*
 - *What are the things you like most at school?*
- In your next lesson, ask the groups to report back on what they have found out. Discuss what is different in Foundation Phase now. Add any new information to the mind map.



**This stage could be left out if it is too difficult to organise in your school. Instead of interviewing the Foundation Phase learners, your older learners could interview a Foundation Phase teacher to find out about curriculum changes.*

**Maybe you can also think of something the young learners can learn from the older ones!*

5. *Lastly, they will discuss in small groups what changes they hope to see in education. Tell your learners that there are clearly changes that have been made in education. However, there are probably other changes that they would still like to see. What are these changes?

- In their groups, have them discuss what changes they still hope to see in education.
- Ask them to write this up on big sheets of paper, one for each group. (If you do not have flip chart paper to give them, let them paste blank pages onto a double sheet of a newspaper to make a big sheet of paper).
- Learners can decorate their pages with drawings of how they would like education to be, or with photographs that they have taken out of magazines and newspapers. Be careful to give them the magazines only *after* they have written what changes they would like to see. If you give them the magazines first, the changes they write will be dictated by the pictures that they find. Display these sheets on the classroom walls.

"Leave out this stage if they have had a similar discussion when you were working on the 'Quality Schools' umthamo.



Extension activities for the topic: Education and change in South Africa:

1. Let learners collect newspaper clippings on education over a period of time. Let them pin these clippings onto a notice board. After some months, they could discuss what the main issues have been.
2. They could write a class letter to the newspaper giving their opinion about the changes in education. They could say what they would like to see happen in education. Use the format from Umthamo 1 in this strand to help them. (see pages 38 and 39, Umthamo 1)

3. Learners can do a project on the history of their school. They can find out:

- when it was built,
- who built it (the government or the community),
- how many classrooms it had in those days,
- who was the first principal and teachers,
- what was the school song, motto, uniform,
- what subjects were taught, etc.



They can interview ex-learners and ex-teachers of the school to get this information. They can put the information on a series of posters and illustrate these with photographs (if they can get them) and drawings.

4. Learners can also do a project on June 16th. Use the information in this umthamo to give them an idea of what the uprising was all about. Learners can also interview people who experienced June 16th to gather information. One way to proceed would be:

- give them some information,
- ask them what other questions they have, then
- arrange a panel discussion in class where you get members from the community or other teachers to tell what they remember about June 16th.

It would be a good idea to do this project at a time near the June 16 public holiday, so that they understand the reason for this special day.

5. They can think about the changes they would like to see in education and discuss:

- whether they can contribute to the changes in any way,
- who they would need to help them, and
- how they can get this help.



Key Activity Step 4

c) Read

From the above two steps, you will have gathered information about peoples' personal experiences of changes in education. Some people will have noticed a lot of changes for the better. Some people might feel that there has not been any change. Others might feel that the changes have been for the worse.

It is difficult to determine who is right, especially when people are speaking from personal experience. We are probably all right. However, it is important to get an overview of what is happening in the country and in education. This helps us to get an overall sense of how beneficial the changes have been. Read the information which follows carefully. Fit information from these readings into your table. Follow the same steps you have followed in previous units (page 11).

READING 4: POST-APARTHEID EDUCATION

Since the first non-racial democratic elections in 1994, we have seen many changes. Our new constitution makes any form of discrimination illegal and gives **all** citizens rights. The Bill of Rights, for instance, says that education is a basic human right to which everyone is entitled. However, even with these rights, we still have inequalities.

Many people argue that the gap between rich and poor is increasing. Like in the 1970's, unemployment and inflation is increasing and the economy is not growing. In a recent report to the Deputy President's office, it was found that about 50% of households or 18 million people are classified 'poor', that is, earning less than R353 per month. The report also found that the distribution of income and wealth in South Africa is amongst the most unequal in the world. The majority of households have inadequate access to clean water, electricity, health care, and education.

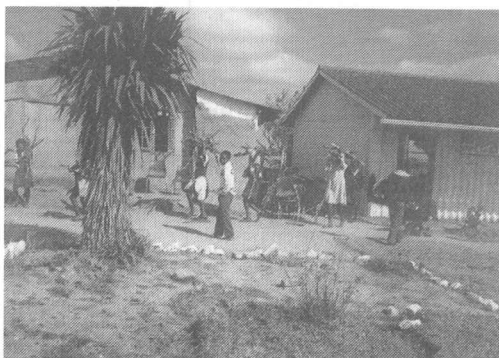
The guiding document for the new government was the Reconstruction and Development Programme (RDP). This programme prioritised* meeting the basic needs of people including jobs, housing, electricity, transport, health care, education and social welfare. With regard to education, the RDP promised ten years of free, compulsory education from the pre-school reception year to Grade 9 (Std.7).

**prioritised: made it something of first importance*

However, in 1996, the government unveiled* a new guiding document called the Growth, Employment and Redistribution Strategy (GEAR). The GEAR strategy argued that the basic needs of the people can only be met if the economy grows. According to GEAR, the government's expenditure on social sectors (education, health, housing) must be limited while the manufacturing sector is built up. But many people do not think this is a good strategy and argue that the backlogs created by Apartheid (see box showing the inequalities in education) will only be met if the allocation for education is increased.

**unveiled: introduced to the public something which had been hidden before*

The country is therefore in a difficult position. It would appear that we need to spend much more on education. Without this additional expenditure, we will not have the kind of quality education we need. We need quality education to help learners to develop the necessary skills to participate productively in the economy. On the other hand, the GEAR strategy implies that we must first help the economy to grow before we can get the money that is needed.



To fully understand the problem of financing education, we need to look at the massive inequalities in education (largely a legacy of Apartheid) which the box below shows.

The following information from the publication 'Poverty and Inequality in Education' gives us a national picture of the inequality in education in South Africa.

A Situational Analysis of Poverty and Inequality in Education in South Africa

Education Expenditure

The very poor (for this purpose those who earn below R300 per month) make up 53% of the population, but only receive 40% of education resources. On the other hand, the richest 12.5 % of the population receives 23.4 % of public education resources.

Schools

- Fifty-percent of the poor have no formal education or only partial primary education and only 7 % have completed secondary school.
- Fifty-percent of black children who live on white-owned farms do not attend school.
- One in four schools has no water within walking distance.
- Fifty-seven percent of schools do not have electricity.
- Fifty-two percent have pit-latrines for toilets; 13 % have no ablution facilities at all.
- Seventy-three percent have no learning equipment; 69 % no learning materials.
- Nationally, 57 499 classrooms are needed.
- Seventy-two percent have no media collection and 82 % no media equipment.

Out-of-School Children and Youth

- The number of 13-17 year olds out of school is close to 430 000.
- It is estimated that 500 000 children of school going age are working. (100 000 children below the age of 10; 200 000 between 10 and 14; 200 000 between 15 and 17 years.)

Adult Illiteracy

Between 10 and 15 million adults are functionally illiterate.

It is estimated that ABET provision by the state reaches only about 0.01 % of potential learners. Adult Basic Education receives roughly 0.47 % of the total education expenditure.

Early Childhood Development

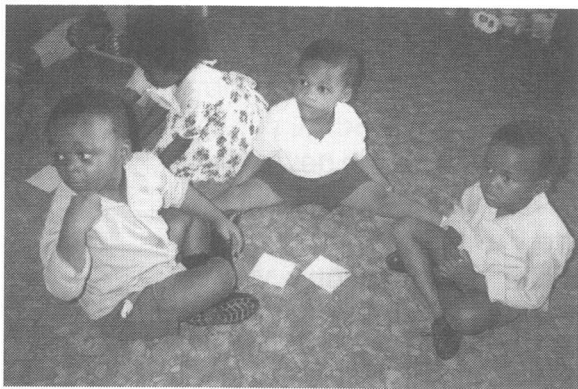
In 1996/1997 pre-primary education received a mere 0.44 % of the overall education budget.

Special Needs Education/Disability

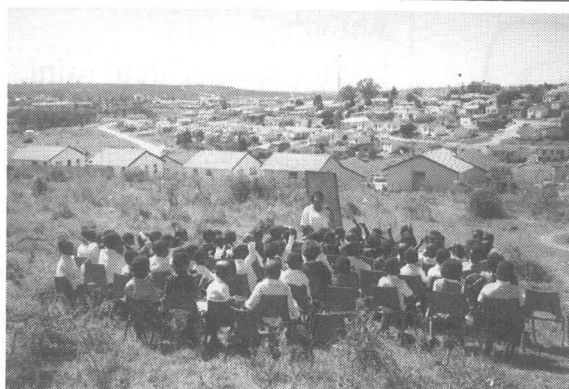
An estimated 270 000 learners with disabilities are outside the formal specialised school system.

from 'Poverty and Inequality in Education', Vally, S. 1986. SANGOCO, p.6.

Some of this information will be familiar to you from the 'Schools Register of Needs Survey' which you looked at in the umthamo on 'Quality Schools'.



0.44% of budget spent on pre-schools



57 499 classrooms are needed

The above information shows how enormous the task of educational reconstruction is going to be. In order to meet this challenge, the new government has spent much of its time re-orientating education policies, repealing Apartheid legislation and setting in place new structures and personnel.

Some of the new policies include:

- the restructuring of school ownership, governance and finance;
- the introduction of a system of Developmental Appraisal for educators;
- the development of an integrated approach to education and training based on a National Qualifications table (NQF) and Outcomes Based Education (OBE) through the implementation of Curriculum 2005 in schools.
- One of the curriculum changes is the introduction into the curriculum of entrepreneurship. This means that learners must learn to develop skills so that they can be self-employed. This is interesting given that there are so many unemployed people in our country. It is also very much in line with world-wide trends

In 1996, the South African Schools Act was approved. The Schools Act repeals all Apartheid legislation relating to schools, abolishes corporal punishment, makes education compulsory for children between the ages of seven to fifteen and provides the table for a unified schooling system.

It also set out a new table for the ownership, governance and funding of schools which was heavily debated. Most of the debates took place over issues such as school fees and the composition and powers of governing bodies. The Norms and Standards for School Funding which is part of the Schools Act, tries to effect redress by allowing more of the education budget to be spent on the poorer schools in a province.

However, the budget for education is still so limited that it has to be supplemented by school fees which means that some communities will be able to provide better education for their children than others will. The following activity will give you an idea of different views on the current situation with regard to spending on education.





Activity 3

Developing critical thinking skills: Evaluate current education policies

In this activity, we will examine and evaluate the new policies. First read the extracts from a speech by Minister Bhengu and the extract from the Poverty and Inequality hearings. Think about the Minister of Education's view on changes in education. Compare this with the views of people who gave testimonies to the Poverty and Inequality Hearings. Do you notice any contradictions between the Minister's speech and the extracts? If possible, discuss this with a friend or colleague.

Speech by Minister of Education, Professor SME Bhengu

"We promised to do away with the race-based apartheid systems of education, and replace them with a single non-racial and democratic education system open to all, and we have done so..."

We said we would democratise the system, and make sure that the users of that system participate in the decision-making processes, and we have done so...

We promised to open access to all, and we have done so...

We said we would create a National Qualifications Framework that would integrate education and training, and allow for flexibility and articulation between institutions and between programmes, recognising prior learning experience, and we have done so...

We said we would democratise the classroom and transform the apartheid curriculum totally, and make sure that children were active participants in their own learning. We are doing so."

"There is no crisis in education."

Minister Bhengu, 13 July 1998.



The Poverty and Inequality hearings, 1998

The Education leg of the Poverty and Inequality hearings held from the 10th - 12th of June 1998 in Thabong, Mangaung and Phuthaditjaba in the Free State heard accounts of children not in school because parents could not afford transport costs, clothing, food, school books and stationery. School fees were unaffordable for many who testified. Here are some extracts from those hearings:

"The children don't go to school. Why? Because the parents have no money. Because they are unemployed. Free education was once talked about. When a child starts school, it was explained to us parents we don't have to pay. This is not happening." **Seipati Leshomo**

"So many Standard Tens have passed but they are just roaming around because there are no jobs." **Johanna Sebetlela**

"From standard five up to standard eight they are attending school far away. They travel something like seven kms and they walk on their feet to and fro. They leave at six and arrive at eight. They move from school at two in the afternoon and arrive at home by four. A child cannot travel for so long. She is always tired. Because we are not equal, some parents are able to give their children money for buses, but others cannot." **Adam Dichaba**

The lack of electricity, adequate water and toilet facilities in schools was referred to in a number of submissions. Overcrowded classrooms continue to be a standard feature in poor communities. Frustrated by unfulfilled promises, many poor communities, particularly women in these communities scraped together their meagre resources in order to provide rudimentary education facilities.

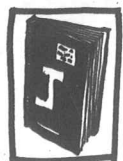
Journal write

What is your response to these extracts? Write your thoughts and feelings in your journal.

To conclude this section, have a look at the 4 newspaper articles in the Appendix. Three of them will give you other opinions on the changes in education in South Africa. The last article was commissioned by Oxfam International. It describes the state of affairs in education internationally. We hope that reading this article will help you to understand what is happening in South Africa in relation to the rest of the world.

Journal write

After you have read the articles, think about them and write down in your journal any new ideas that you have. Write down your own opinion on the changes that they mention.





CONCLUSION: DIFFERENT KINDS OF CHANGE

We have tried to show some of the changes in education in South Africa over the years. You will realise that some of these changes went deeper than other changes.

When we think about making changes in education, we first have to think about what kind of society we want to have, and what changes in society are possible. Then we have to make sure that the changes in education can support the changes in society. The changes in society also have to be able to support the changes in education.

Changes need to happen on a number of different levels. Some of these levels are:

- changes of attitudes or values (psychological, spiritual or emotional change);
- changes in policies or regulations (political change), and the implementation of these policies;
- changes in the amount of finance and resources that are allocated (economic change);
- changes in the relationships between people.

We have control over some of these changes, and some of these we can lobby the government to change.

We also have to think about what kind of impact the changes will make. For example, is it enough for us to have a Black Minister of Education? Many people would say that this is not enough. They would say that changing the faces of the people in power to reflect the different sections of our population is important, but it is not enough.

The policies in the different institutions must also change. The SASA* of 1996 is an example of a new policy that will change the institution of schooling. For example, it declares that all schools are non-racial. No learner can be excluded from a school on the basis of race. However, this may also not be enough. Schools may be open, but some learners cannot afford to go to certain schools as the school fees are too high. So this could mean that poor people will still be disadvantaged and people who are richer will be able to provide a much better education for their children. This could mean that the present inequalities continue to exist, even though the government is trying to eradicate poverty.

*SASA: South African
Schools Act

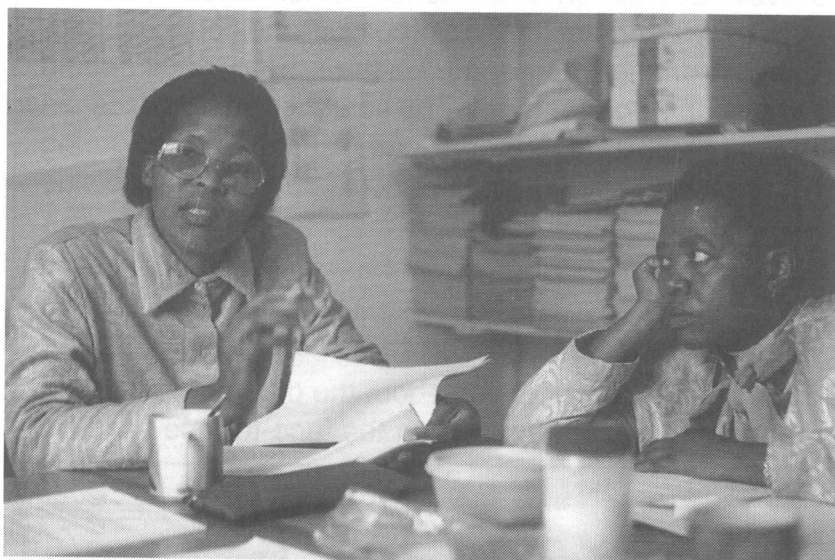
Is this how we want our society to be? We may need to examine the deeper values on which our society is based and decide whether we agree with these or not. If we do not agree, then we will have to decide what to do to get our society to change its values.

As we can see, thinking about change is much more complicated than just looking at different events in history that have happened. In the next umthamo, we will look at the different kinds of change in more detail and we will look at the current situation in South Africa from the point of view of the different kinds of changes.



Discuss

Share ideas about how real the current changes in education are. Which changes are deep and which are shallow? Which will last and which will fade away? Why do you think this way?



Key Activity Step 5: Making your own summary

We hope that you now have some understanding of the changes in education in SA during the different periods and how they link to broader socio-political changes and the agendas* of those in power. Let us consolidate our understanding of change in education in South Africa by doing the last step of the Key Activity.

**agendas: the things they want to achieve*

The road of education in South Africa has been a long and winding one. It has changed direction many times. And it has gone through many different types of territory. On page 43 is a diagram, showing this road. (A bigger copy of it will be given to your small group by your umKhwezeli.)

You will work on this diagram with members of a small group at your face-to-face session. Before you begin, share your table with the other members of your small group. Do peer and self-assessment on the tables. Now refer to your tables to fill in the diagram, as a group.





1. The signposts show **the direction** in which education was going. On the blank signposts write **the purpose of education** in each of the 4 periods (and the 4 sub-periods of the Colonial period).
2. In your group, decide on a sentence for each period which **describes education in that period**. Each of the periods (and sub-periods) on the diagram should have *only one* sentence. Write this sentence on the left-hand side of the road. The sentence should describe what was special about South African education in that period.
3. Now decide on a sentence which describes **the broader society** (the socio-political and economic situation) during that period. Each of the periods should have *only one* sentence. The sentence should describe what was special about South African society during that period. Write that sentence on the right-hand side of the road.

Put up the group diagrams on the wall. Walk around and look at the diagrams other groups have made. Compare what they have written with what your group wrote.

Have a general discussion about the diagrams with your group and your umKhwezeli at the face-to-face session.



PRE-COLONIAL

LONG AGO



DUTCH

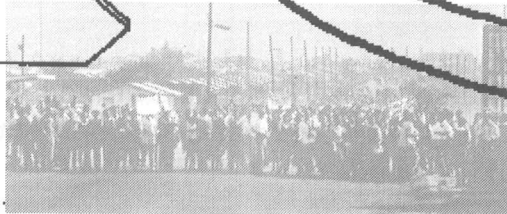
BRITISH

MISSIONARIES

AFTER GOLD

APARTHEID

POST-APARTHEID



NOW

You have now made a summary of the learnings which have come out of lomthamo.

Lomthamo showed that educational change is linked to social change. You have looked at the nature of society in four periods of our history:

- Pre-colonial;
- Colonial;
- Apartheid and
- Post-Apartheid.

You have seen what the purposes of education were for each of those periods. And you have seen what kind of education was provided as a result of the nature of society, and the purposes of education.

You have summarised all this on a table, and in a diagram. In doing this, you have used the academic skills of:

- selecting and categorising information, and of
- synthesising information from different sources.

The sources you have used were:

- your own experience;
- other people's experience (uncovered through interviews), and
- readings.

Congratulations!

In the next two imithamo, we will look at the new curriculum in more detail. We will also look at what is happening in education in the rest of the world.



Traditional skills, handed down from older generations.

Bengu ready to hand over controls to new 'pilot'

JOVIAL RANTAO
PARLIAMENTARY BUREAU

"I LEAVE behind an education system that is well on the road to transformation, a vehicle that is oiled, that is fully serviced and is ready for the journey. Another pilot may now take it further."

With these words, Education Minister Professor Sibusiso Bengu bade farewell to fellow MPs in his last address to Parliament's portfolio committee on education.

Bengu said he was proud to be leaving behind a single, non-racial, democratic education system, in which no child can be excluded because his/her parents cannot afford to

pay, in which finances are distributed to schools equitably, in which children of school-going age cannot be kept away from school and in which teachers have rights of representation and organisation.

"I leave behind a dynamic curriculum, a curriculum that will take the country into the new millennium. I leave behind a higher education system that is indeed on track towards becoming a well-planned and coherent system, responsive to the human resource, and other development needs for our country.

"I leave behind an education system that is well on the

road to transformation," Bengu said.

Recalling his first day in office, he added: "There were one or two (officials) who could not hide their contempt for having to account to the first truly African Minister of Education. And that was just the beginning.

"Over the years I have met many angry and hostile people.

"People who have accused me of this, that, and the other evil, and malicious deeds against them and their education."

Life as education minister he said "ain't been no crystal stair". (24/3/99 Cape Times)



A new history for a new South African mindset

The reduction of material disparities in the education system needs to be matched by cultural and psychological rehabilitation. Professor Sipho Seepe from Vista University responds to the Gauteng Education budget speech by Education MEC Mary Metcalf.

The ushering in of the new dispensation in 1994 provided a unique opportunity for the country to examine the fundamental political, cultural and economic concerns of all South Africans.

The dispensation also renewed the country's commitment and resolve to deepen democracy and to strive for social and economic justice.

This deepening of democracy must be seen from the perspective of the African majority.

The African condition should provide the nation with a benchmark, since it is within this sector that there is an intensity of human deprivation, persistent poverty, wide disparities in the quality of life, high levels of unemployment, disintegration of the social fabric and instability wrought by ethnic divisions and illiteracy.

The coming elections provide us with an opportunity to reflect and take stock of how we have fared in this project of developing democracy.

It is within this context that the 1999 provincial and national budgets should be read and interpreted.

On the education front, only incurable cynics and those with no understanding of the debilitating effects of apartheid would fail to notice the strides already taken to address the legacy of the past

In Gauteng for instance, the department completed the task of establishing a single non-racial department.

There has also been visible investment in education provisioning - evidenced by the number of schools that have been built in the province.

There are also encouraging signs that schools are shifting from being sites of anarchy to becoming centres of learning and teaching.

Also encouraging is the fact that this year's budget has increased three-fold; this speaks of the Government's commitment to investing in the country's youth.

While these efforts and initiatives

are laudable, they address themselves only to the material and economic aspects of apartheid.

Fitting with the logic of apartheid colonialism, the African majority were not only subjected to material and economic deprivation, they were also subjected to spiritual and cultural subordination.

The essence of the ideological thrust of apartheid education is perhaps captured by Verwoerd's prescription: "When I have control of native education, I will reform it so that the natives will be taught from childhood to realise that equality with Europeans is not for them."

To achieve this objective it became necessary for educational authorities and some intellectuals to create historical and scientific myths, cultural symbols and models of intellectual emulation through the curriculum.

The curriculum - which by and large remains unchanged throughout the educational system - served not only as a tool to reproduce and promote the values, norms and beliefs of apartheid but to maintain and legitimise social, economic and political relations.

Steve Bantu Biko captured this as follows: "In order to destroy completely the structures that had been built in African society and to impose their imperialism with an unnerving totality, the colonialists were not satisfied merely with holding a people in their grip and emptying the native's brain of all form and content, they turned to the past of the oppressed people and distorted, disfigured and destroyed it.

"No longer was reference made to African culture, it became barbarism. Religious practices and customs were referred to as superstition. The history of Africa society was reduced to tribal battles and internecine wars."

In other words, the content; pedagogical practices; what is taught; how it is taught; in what context and by whom; the distribution of resources and

other policy issues; are and were informed by political and ideological decisions.

These were marshalled to convince the African of his or her second or third class citizenship.

Given this experience, any honest appraisal of the apartheid education system should not only centre on the material and economic aspects of the system but should, as a matter of priority, address the social, cultural and spiritual devastation visited on the African community.

Failure to do this will lead to the advancement of technocratic approaches or solutions to combat the legacy of apartheid colonialism.

Fortunately there have been initiatives that have sought to highlight the cultural, psychological and spiritual dimension of apartheid-colonial oppression.

Incisive essays by, inter alia, Chibani Manganyi in *Being Black in the World*, Frantz Fanon's *In Black Skin, White Masks*, and Biko's *I write what I like*, come easily to mind.

The insights and suggested corrective measures emergent from these works still need to find material expression in curricular terms.

This is the challenge presently facing the entire educational system; from the Ministry of Education and the Education Department to schools and universities.

The challenge is to work towards the inauguration of a new consciousness, a new humanity.

This challenge suggests a need for the (re)formulation of a liberatory philosophy of education and educational goals that will resonate and affirm the majority experience in this country.

Prominence should be given in questions dealing with what type of society is envisaged and the kind of knowledge, skills and values required for cultural, societal and economic development.

To do this will require a critique and analysis of values, assumptions, ideologies and interests embedded and reflected in the bodies of knowledge in our institutions.

Unfortunately, these debates have so far enjoyed a peripheral status in the country.

In the final analysis, a reconfigured curriculum will be a statement on our societal and educational transformation.

(Sowetan, 26/3/99)

Key education questions

The crisis in our education system is never far from the national consciousness. And now the crisis has been given a sharper focus as eyes turn in particular to the Eastern Cape.

The auditor-general's report on education performance in that unhappy province has just appeared, and it makes for depressing reading. Infrastructure is collapsing or nonexistent; the province needs an extra 15 000 classrooms immediately, and less than a quarter of the classrooms which exist have electricity. High percentages of educators, including nearly 70% of principals, are underqualified. And learners are going to school on average two-and-a-half years longer than necessary to get their matrics, a reality which costs the province an extra R8-billion a year. And so the tale of woe continues.

The Eastern Cape inherited two of the most impoverished old Bantustans, both hopelessly under-resourced by the previous government. Certainly, it's against this nightmare background that the present problem must be

viewed. Having said that, however, we need to understand that a department which spends nearly 94% of its budget on salaries does have serious constraints when it comes to improving infrastructure and the qualifications of its educators.

Should staff complement be reduced to release more funds? If so, how should this be done without further diminishing the opportunities of millions of learners and incurring the wrath of the teachers' unions? The problem of generally demotivated yet highly paid teachers and administrators – highly paid, that is, relative to the total education budgetary slice – will inevitably form a central part of the deliberations of the high-powered task team appointed to examine the education crisis in the Eastern Cape.

Since this problem is germane to the national education scene, the eyes of many South Africans will be expectantly turning to the task team's findings. (*Star*, 8/7/98).

Lack of education widens gaps between rich and poor

Oxfam International has commissioned a study into the state of affairs in the field of education and the money needed to solve the crisis. Below are a few quotations from the study report.

The education crisis is among the greatest scourges afflicting humanity at the end of the 20th century. Yet the crisis is real. It is not a threatening problem, or an impending disaster. It is already undermining efforts for poverty reduction, peace and social justice. The viability of whole societies is under threat. Left unresolved, the education crisis will lead to growing gaps between rich and poor countries, and rich and poor people, creating increasingly marginalised enclaves of despair.

PROJECTIONS

Looking towards the 2015 target date, projections indicate that even the minimum requirement of universal enrolment will not be met:

- There will be 96 million children out of school in 2005 and 75 million in 2015.
- Sub-Saharan Africa will account for a growing share of children not enrolled in school. Today, the region accounts for one third of the total out-of-school popu-

lation. On current trends, it will account for three-quarters of the total in 2015. This in a region which will represent 10 per cent of the world's primary school age population.

- Alone among developing regions, Sub-Saharan Africa will experience an increase in the number of children out of school. Twenty-two countries in the region will have enrolment rates of less than 70% by 2015.

COSTS

Some will object that universal primary education is an impractical and unaffordable goal. In fact, the achievement of universal primary education within a decade in all developing regions would cost around US\$7-8 billion annually above existing expenditure. To put the figure in context, it represents:

- Around four days' worth of global military spending.
- Seven days' worth of currency speculation in international markets.
- Less than half of what American parents spend each year on toys.
- Less than the amount Europeans spend on ice creams.

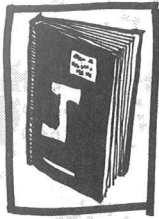
(*N. News*, February 1999)

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RECOMMENDED READING

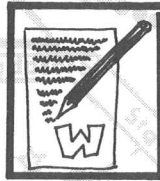
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Journal



Thinking and Reflecting



Written Report



Classroom or School



Reading and Thinking



Key Activity



Time



Making materials



Taping



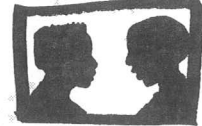
Discussion



Face-to-face
umkhwezeli



Concertina File
for Portfolio



Interviewing



Community
Boundary

Police Stations

CRAD and
Shopping
Centres

Parks

Pretoria

'Soweto parents have to carry out the educational functions formerly exercised by a whole group of kin but many are not trained or prepared for it: neither are they aware of the new needs. "School" has to many become synonymous with "education". I have seen mothers who make sacrificial efforts to keep their children at school but who, nevertheless, have no means of communicating with their own children as persons. This lack of communication, of not knowing how to talk freely about the trivia of everyday life as well as about the important decisions that have to be made, between parents and children as also between many husbands and wives, is one of the gravest and all-pervading factors affecting black family life. There are, moreover, a host of practical difficulties. Mothers have to work and leave children on their own. Parents may be illiterate and children educated, which may make children look down on their parents. Parents are frequently unable to fulfil the material demands of children. Added to this is the obvious lack of status of every black man in a white dominated society. These factors, together with others too numerous to mention, add up to the syndrome "loss of parental control" of which Soweto parents are acutely and generally helplessly aware.'

Nothing could be more explicit proof of this helplessness than the coming to power of the 'Children' since June 16, 1976. 'They will not listen to us,' was the despairing cry of many parents who suddenly found themselves having to listen to their children.

(Marshall Lee & Peter Magubane. 1978. *Soweto*. Cape Town: Don Nelson. The extract quotes Ellen Hellman, writing about social conditions in Soweto before 1976.)

