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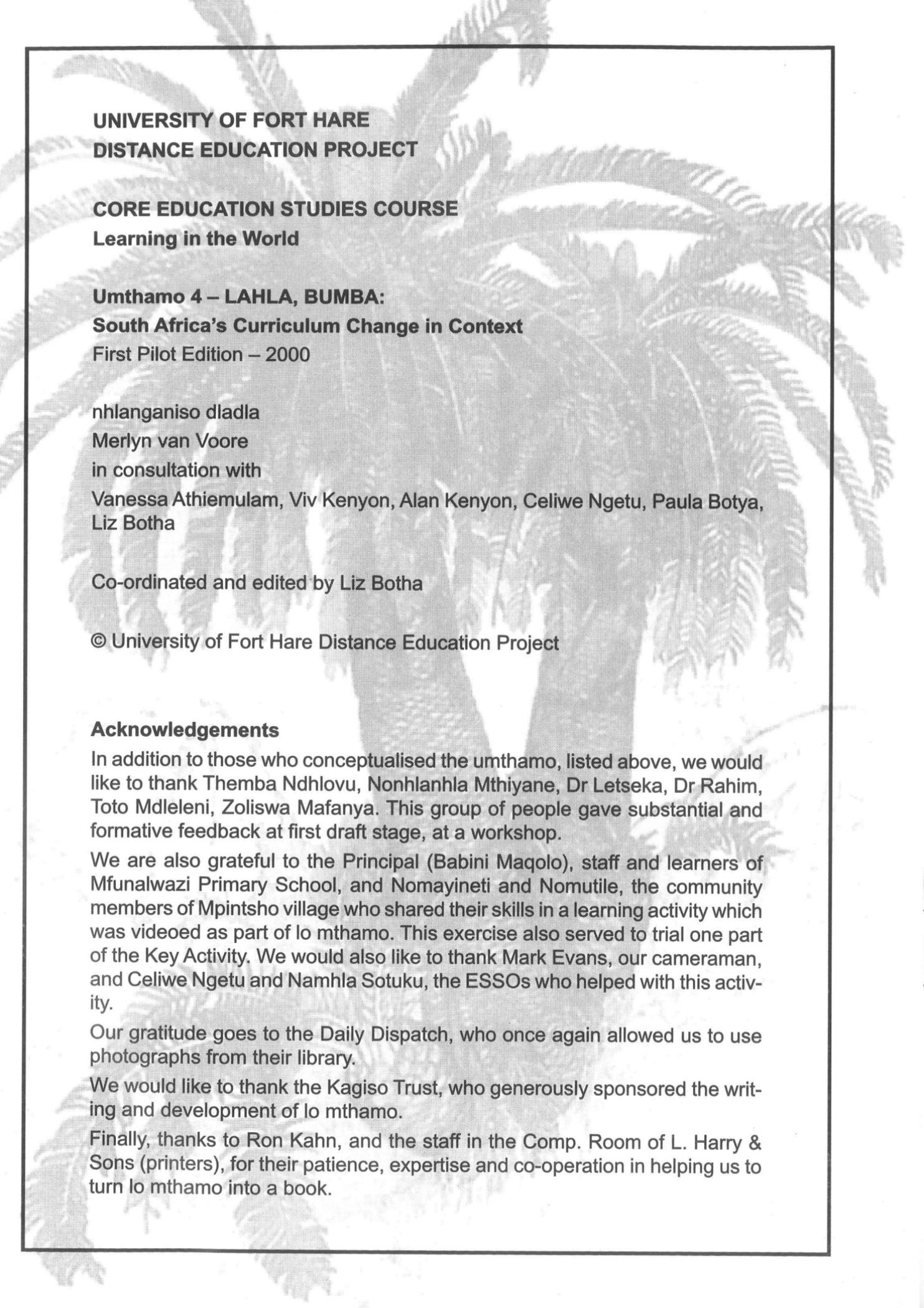
Eastern Cape Education
Department

***Distance
Education Project***

*Core Education Studies Course
Learning in the World
4th Umthamo*

***LAHLA, BUMBA: South Africa's
Curriculum Change in Context***





**UNIVERSITY OF FORT HARE
DISTANCE EDUCATION PROJECT**

CORE EDUCATION STUDIES COURSE

Learning in the World

Umthamo 4 – LAHLA, BUMBA:

South Africa's Curriculum Change in Context

First Pilot Edition – 2000

nhlanganiso dladla

Merlyn van Voore

in consultation with

Vanessa Athiemulam, Viv Kenyon, Alan Kenyon, Celiwe Ngetu, Paula Botya,
Liz Botha

Co-ordinated and edited by Liz Botha

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Learning in the World

Umthamo 4

LAHLA, BUMBA*

South Africa's Curriculum Change in Context



Introduction

Welcome to the fourth umthamo in the *Learning in the World* strand. As you can tell from the title, lo mthamo continues the discussion we started in the previous umthamo on *curriculum*. The previous umthamo was concerned with looking into the question, 'What is curriculum?' We saw in that umthamo that the concept of curriculum is central to educational thought and practice. The term "curriculum" refers to:

- the content of what is learned and taught in schools,
- the teaching and learning process itself,
- the way teaching and learning is organised and conducted,
- the outcomes of this teaching and learning process, as well as
- other factors that influence it.

If you take your minds back to the second umthamo in this strand, Umthamo 16, you will recall how that umthamo traced the evolution of education in South Africa through a number of historical stages.

This current umthamo weaves together those last two *Learning in the World* imithamo. It attempts to look at *curriculum* in the context of *change in South Africa*. The two imithamo referred to above dealt with:

- 'the changing education system in South Africa' and
- 'the concept of curriculum'.

The current umthamo focuses on curriculum change in South Africa.

The main aim here is to provide educators with an opportunity to look critically at the curriculum change process in South Africa. We hope that, through lo mthamo, you will become an active participant in debates and discussions about our curriculum. Members of the *Learning in the World* writing team were concerned that most educators have only been minimally involved in debates around the curriculum. To what extent have you been involved in key debates around the construction and implementation of the new curriculum in our schools?

*'Lahla' means 'leave' or 'throw away', while 'bumba' means 'mould' or 'make'. Lo mthamo's title therefore translates to 'mould/build the new as you leave behind the undesirable'.



Opening Journal write

Take your journal and write down your response to the question on the previous page. Do you think educators are sufficiently involved in key curriculum debates? Should they be more involved? What do you think? What are the general feelings of educators about the curriculum and curriculum changes? As part of this journal entry, write about your own experiences of the curriculum changes in this country. Write about how it has been, and how it has felt, to live through these changes.

Write freely and say whatever you wish to say. Do not restrict yourself, thinking we are expecting a particular "correct" response. Take some time (maybe even an hour, or more) to reflect on and write about these questions. We are asking you to give yourself time to do this because we would like you to give it serious thought.

Outcomes

Lo mthamo will lead to the following outcomes:

Knowledge Outcomes

When you have completed lo mthamo, you will:

- Have consolidated your understanding of Curriculum, the principles that underlie it, the formal structures of curriculum policy, and the way it works out in practice;
- Have enhanced your understanding of the principles underlying Outcomes Based Education (OBE);
- Have an appreciation of why OBE was adopted in South Africa;
- Have looked at and critically considered some different perspectives on curriculum and OBE;
- Be able to associate these perspectives on curriculum with your own experience.

Skills Outcomes

When you have completed lo mthamo, you will have:

- Sharpened your analytic skills of *association*, *comparison* and *contrast*;
- Enhanced your *organizational* abilities and skills, working with more than just your learners;
- Increased your appreciation and use of the creative arts in teaching and learning; more specifically story and drama.

This will especially be the case if you choose Scenario 2, page 12..

Attitudes Outcomes

When you have completed lo mthamo, you will have:

- Developed more critical attitudes towards curriculum issues.

How lomthamo is organised

You will work through lomthamo in four stages:



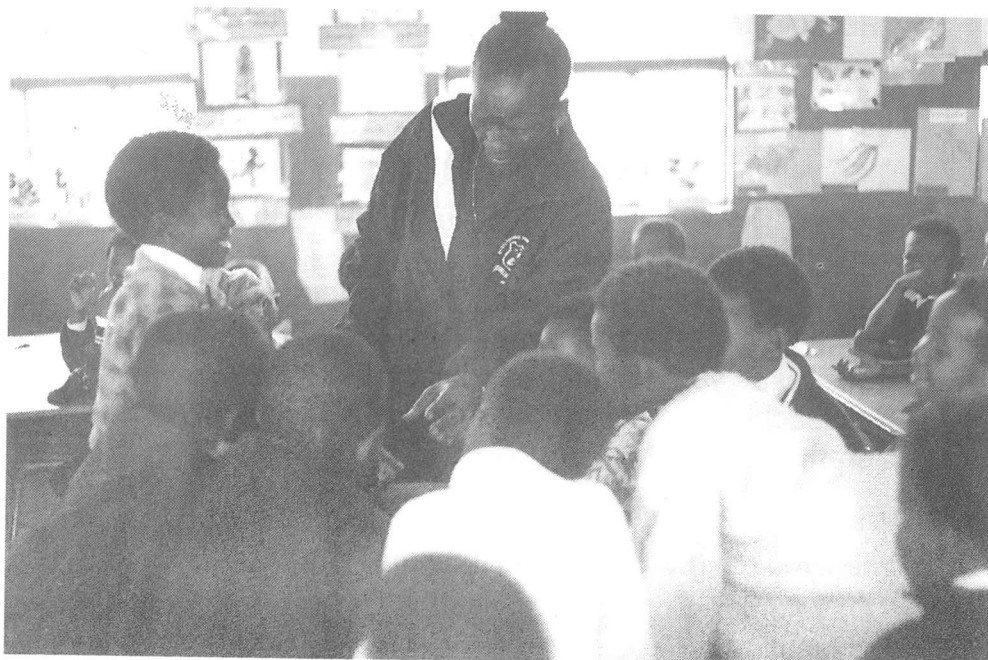
First, you will work on the Key Activity. This is organised around three scenarios that look at different types of curricula in action. You will consider these and discuss and analyse them with colleagues and learners. You will enact at least one of them in your classroom.

As a follow-up to this, you will discuss and analyse some of your own experiences and compare them with those of Ma van Voore, a teacher who lives and works in Cape Town.

Next, you will look more closely at OBE, its principles, and its development in South Africa. You will explore the question, "Is 'OBE' just another name for South Africa's new curriculum, or is it something different?" You will be asked for your own opinions on whether the OBE approach to curriculum was the right one for South Africa.

Then, you will work through a couple of critiques on the development and implementation of the OBE curriculum in South Africa. First, you will look again at what Ma van Voore says. The second critique is by Jonathan Jansen, a professor of education and renowned curriculum scholar in South Africa. This is followed by a couple of articles pulled out of a newspaper; one a criticism of OBE by a newspaper columnist, and two responses to this piece by Kader Asmal – minister of education – and a group of teachers. This section will be rounded off with a critique of your own.

Finally we will ask you to look into the future, and speculate on what lies ahead in terms of curriculum.



Unit 1: The leaves, fruit, trunk and roots of different curricula



In this unit, we use the concept of a tree to highlight 3 different aspects of curriculum. In the Key Activity, you and your learners will use this tree-analogy to analyse different scenarios where learning is taking place. You will enact at least one of these scenarios with your class.

In Umthamo 24, "What is Curriculum?", we became aware of a number of aspects of "Curriculum".

- We saw that the "hidden" part of most curricula is the world-view which they present; the principles and values which underlie them.
- We also found that most people think of a curriculum document, or an official policy, when they hear the word "curriculum".
- Most importantly, we found that curriculum is created in the school and classroom by teachers and learners, as they engage in different kinds of activities.*

**Remember, you had some observers look at one of your lessons, to see what kind of curriculum was being followed there.*

Let us compare this to a tree and its key parts.

First, you have the roots. Even before anything is seen of a tree, the roots form. In other words, we can say the tree starts growing at its roots. Even as it grows, the tree is grounded by its roots.

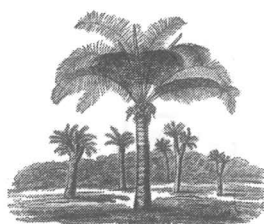
Next, you have the tree's trunk. This, supported by the roots, holds up the rest of the tree – branches, leaves, fruit and birds and other creatures (including human beings) that visit the tree in search of fruit, firewood, and other conveniences.

Third, you have the top part of the tree, branches and all, as mentioned above.

Now, we can look at the curriculum in the same way as a tree.

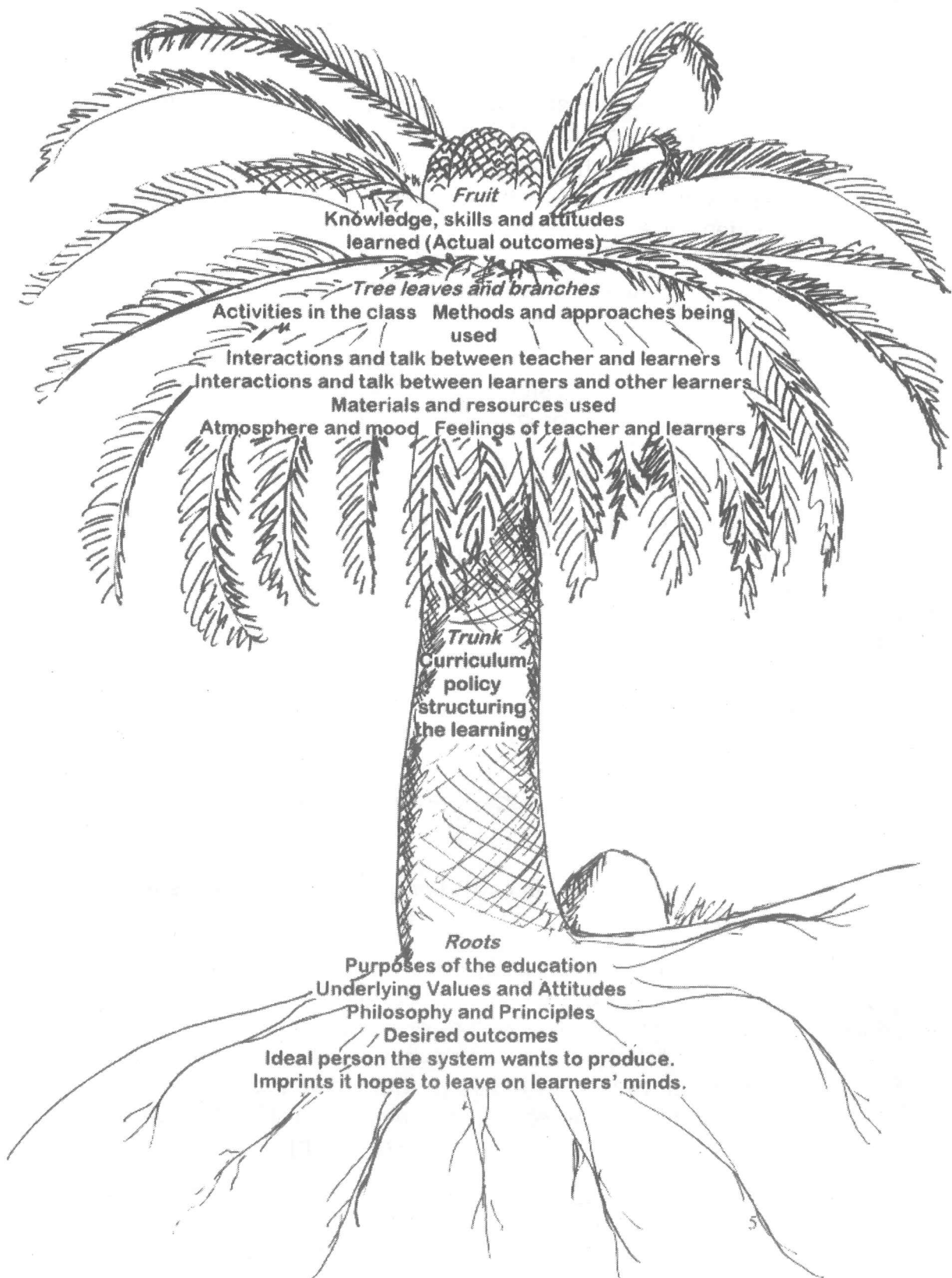
First, at the level of roots, you have the *principles* and *world view*, *values* and *ideology* that informs the curriculum. Societies or groups of people create the roots. These groups of people have certain beliefs and values. They see the world in particular ways. They have a picture of the kind of person they would like to be moulded by education. (This could be called the *desired outcomes* of the education).

Next, at the level of trunk, you have societies taking these values and framing them into curriculum policy, including various teaching and learning programmes, subjects or learning areas, and curriculum frameworks.



Thirdly, at the level of branches and leaves, you have the curriculum policy implemented (put into action) in schools and classrooms, turned into learning activities, interactions between teachers and learners, and producing *iziqhamo/iziphumo* - fruits or *actual* outcomes.

Notice that while the desired outcomes are part of the roots of the tree, the actual outcomes are at the top of the tree – the fruits.



Now, let's note something important here. The nature of the tree that is grown can either be liked or not liked by abantu (people). They may, in certain instances, like parts of the tree, but be uncomfortable with other parts. For instance, you can have two people liking a certain tree, but one of them prefers it to be trimmed, while the other likes it growing freely.

So it can be with the curriculum.

You will see in **Scenario 2** how the formal curriculum was resisted. The people just did not like most parts of that tree, especially its roots and trunk. Some might have chewed grudgingly on the fruit because it was the only thing around, but it still did not taste to their liking. Others took their own values and worldview and secretly based lessons on that. Those lessons produced very different fruits from those expected by the authorities.

Even **Scenario 3** shows a teacher creating her own curriculum, very different from that of the public school, having different aims and outcomes.



Key Activity: Analysing and enacting Scenarios

Scenario 1, Scenario 2 and Scenario 3 form the basis for the Key Activity. The Key Activity asks you to do a number of things with them.

- You will deal with the scenarios one at a time.
- You will **enact one of the scenarios** with a group at school. (Suggestions for how to do it appear with the scenarios.)
- After you have enacted the one scenario, you will discuss it with the participants.
- You are going to **read the other two scenarios** to a group. The groups will consist of your learners, and could also include community members and educators, if you wish.
- After you have read the scenario to the group, you will discuss it with the group members. In all 3 cases, you will **discuss them in terms of the tree analogy**.
- You will **write an analysis** of the curriculum in each scenario.
- You will **write a short reflective report** on each of the learning experiences.





Let us look at the steps you will follow in more detail:

1. **Read through all three scenarios** and familiarise yourself with them before you take them to school.
2. **Choose the one you will enact.** (We suggest you choose between Scenario 1 and Scenario 2.)

- Make plans to enact it with your group of learners (and community members/ educators, maybe).
- Enact the scenario.
- Discuss the scenario with the group of people who have enacted it. Discuss it in terms of the “tree-leaves and branches”, “fruit”, “trunk” and “roots” in the tree diagram on page 6. You will need to think carefully about how you will discuss these things with your group, depending on their age level.

(For instance, simple questions like, “What did the children learn from MaMbontsi?” and “What did MaMbontsi want to teach them?” can bring out many of the answers you are looking for. You can draw them deeper into the discussion by responding to their answers, and probing further.)

- Now write down a description of the “curriculum” which was “being done” in that particular scenario. Use the headings which are on the tree diagram: “tree-leaves and branches”; “fruit”, “trunk” and “roots”. Write about what happened when this lesson was originally given (in the story). Write also about what happened when you acted out the lesson with your own group.
- Write also about the learning experience of enacting and discussing the story.

What went well?

What surprised you?

What didn't go so well?

How would you do it differently if you did it again?

3. **Now take another scenario.**

- Read or relate the story to your class, or group. Ask the learners (and others, perhaps) to listen very carefully to the narrative, as you will want them to discuss it afterwards. It would be good to go over the narrative before you meet your class, so that you can be better prepared. You might have to code-switch between English and isiXhosa or seSotho as you read or relate the piece. If your learners are very young, you might decide to shorten the story, or only read/ relate a part of it. Use your judgement on what will work best for your class. Also try to dramatise the scenario in class as you relate or read it.





- Discuss the scenario with the class, or group. Discuss it in terms of the “tree-leaves and branches”, “fruit”, “trunk” and “roots” in the tree diagram on page 6. Once again, you will need to think carefully about how you will discuss these things with your group, depending on their age level.
- Now write down a description of the “curriculum” which was “being done” in that particular scenario. Use the headings which are on the tree diagram: “tree-leaves and branches”; “fruit”, “trunk” and “roots”. Include the contributions of your “listeners” as well as your own.
- Write about the learning experience of reading and discussing the story.

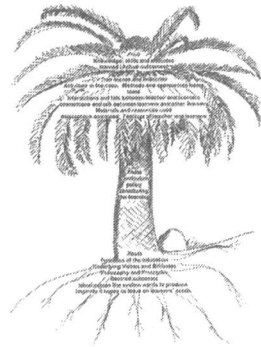
What went well?

What surprised you?

What didn't go so well?

How would you do it differently if you did it again?

4. **Now take the final scenario**, and repeat the procedure outlined above. (Read or relate it to the class, discuss it with them, write about the scenario, and about the learning experience.)



Scenario 1: Basket weaving in Mlambomtsha

“O Qamata. May you guide us through the day’s task. May you endow us with the wisdom to be patient with these uncontaminated minds as we share our experience with them. Express through their hands, hearts and minds your greatness and manifest your blessings for the community of Mlambomtsha”.

It was now six moons since she joined MaMbontsi’s class. Yet she still felt the same sense of overwhelm everytime MaMbontsi led the dedication, head bowed, palms turned up towards the sun. Even Adi – restless Adi – would forget himself in the peaceful and powerful moments of MaMbontsi’s prayers. She wondered again, as she often did, if it wasn’t because of the visits to the class by MaMbontsi’s late mother and her friends. It was common knowledge in the village that these guardians were always with the children and their teachers as they went about their daily learning and creative activities. The initiation ceremony at the start of the ‘*learning-away-from-home*’ age made sure that the children were introduced to these guardians.

“Mntana ka MaDlamini! Yek’ukuphupha and remind us why it is important that we work with grass when the sun is still burning kindly”. The voice that snapped her from her wandering was sharp, but when she looked up the eyes that met hers were kind. They always were; even during the rare moments when they were pained, like the time Themba passed away. MaMbontsi was the only one among the village Mamas she knew who seemed willing to talk about u Themba that they all missed so.

“E Mama, we saw how difficult it was to weave yesterday when we spent the whole morning singing counting songs and doing riddles. The grass had dried up and kept breaking.”

“E bantwana, sometimes it is important for you to learn ngokubona (‘by seeing’). Let’s continue from where we left off yesterday. We are going to work with the grass you cut and left outside to be kissed by the morning dew. I hope each one of you has enough grass to work with; not too little and not too much. Do we still remember why it is important that we do not cut more grass than we need?”

“Ewe Ma, we have other needs for grass; there are cattle that need to graze, huts to be built, njalo njalo. So we should take only as much as we will really need to use; it’s supposed to be the same with water, animals and other things that we live with. We have souls that support each other, and therefore none should be abused”.

“Well said mtanam.”

And so went the toing and froing between MaMbontsi and the children as they got into their weaving class. She would tell them new things about why they were doing what they were doing; about how the knowledge had been passed on through generations; and about illustrious teachers and skilled workers who had lived in Mlambomtsha – she would always remind kids that they were still present in the village, even as they were not visible to the ‘*seen-living*’. She would also patiently answer questions from the children; MaMbontsi always reminded them that anyone who worked with children had to pray for guidance to be patient with young people. “Children were the closest to the guardians and ancestors”, she would say, “and confusion and ill-fortune would be visited on anyone who treated them badly”, she would warn. But she also cautioned kids that it was their responsibility not to abuse their closeness to the guardians by misbehaving.

“Work around the frame we made yesterday. You will pair the grass into twins that walk around the frame. When one twin moves this way around the holding uhlanga, make sure that the other one approaches lohlanga from the opposite direction. Cross them like this, and move them around the next uhlanga once again. The twins will walk around iinhlanga eight times, take a breather where you will wrap them around the ‘pausing-uhlanga’ three times; continue moving eight times, take three breaths, and move again”.

A suggestion for enacting the scenario with your class

Ask a parent or community member who has a skill like MaMbontsi's to come and teach a group of learners her skill. This will need to become part of an on-going process of training.

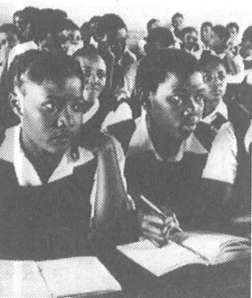
Explain to this elder that your purpose is not only that the learners should learn the physical skill of basket-weaving/ reed-mat making, etc. You hope that they will also learn the traditional knowledge, values and principles that go along with that skill. You are hoping that as they work with the 'master-weaver', they will also be enriched through singing and story-telling, for instance.

Watch carefully as the master-weaver works with your learners. Take note of all that is happening. Look out for knowledge, skills and values that he or she is teaching them which are additional to the skills of making baskets/ mats/ pots/etc.

You may already have begun this process, as part of the Key Activity in Umthamo 28. If so, you can simply continue it.

We have made a video of parents and community members working in this way with learners at Mpintsho. If your centre has a video, you can view this video at a face-to-face session and discuss what is happening in the class.





Scenario 2: Mrs Diniso's Class

This scenario is an excerpt from a play prepared for a history class in a South African school in 1973, three years before the 1976 youth revolt. It represents one teacher's creative attempts to re-interpret a historical event. In teaching this way, she was overturning the official apartheid curriculum and its values. If you choose to enact this scenario, you will be playing the part of this history teacher in 1973.

The story at issue is the trial of Mhlodlwana, a member of Bhambata's resistance army of 1906. Mhlodlwana had been captured in one of the skirmishes between Bhambata's army and the occupation army of the abelungu settlers.

Preparation

We think this play can be handled by learners aged 9 or so and upwards. But you know your learners better than we do. So use your judgement here. You have one of two choices: either you form the cast of the play from your learners, or you approach certain members of the community and ask them to be actors in the play. Whatever you decide to do, your first step will be to tell your group or class the story behind the play, as you interpret it. You may choose to translate it into isiXhosa, seSotho, or any other language you and the cast are more comfortable with.

Prepare the participants by telling them that this play is set in 1906. This was a few years before the intensification of the legislated expropriation of African land by the British colonial administration. A lot of land had already been taken by this time, but Africans still retained a significant portion, for which they were then charged the 'hut tax' that triggered off the resistance movement led by Bhambata.

Choosing the cast

You and your group will then need to decide on people for each role. Once roles have been assigned, you will need to rehearse with the "actors" before presenting the play in class.

You will need actors in the following roles:

- **Mhlodlwana**, the accused. We leave it up to you to decide whether Mhlodlwana is a woman or man. Note that women all over the world have been active in national histories and struggles.

Note: You will find an additional reading, giving more detailed background about Bhambata's resistance in the box file at your centre.

- The **trial judge**
- The **court audience**: abelungu who were looking forward to Mhlodlwana's hanging. *Pick twenty or so people (learners or others) to play this role.*
- **Court orderlies** or policemen. *Pick 3 people for this role.*
- Four **guerillas***, who will cause pandemonium in court by rescuing Mhlodlwana during court proceedings.

The rest of the class will be watching the trial as an out-of-court audience. You can even invite children and teachers from other classes to watch the play. You can invite parents too; parents usually like seeing their children involved in things like this. At the same time, a play is usually a nice community event. So, if you and your cast feel confident enough to stage this play for a wider community, go ahead and do so.

The spectators here will not be neutral. You should inform them that they will represent Mhlodlwana's community. These will be people believed by abelungu to be Mhlodlwana's sympathizers. As a result they will not even get too close to the court space, lest they be captured too by abelungu!

You, as teacher, will be director of the play, as well as facilitator of a discussion on the play. You will for instance set the scene at the beginning of the play; provide people with a background on what they will be watching, and what you will expect of them as participants in the exercise.

Rehearsing and preparing the "stage"

Next, you will have to spend some time drilling the actors in the lines they have to say in the play. Be a bit flexible here, and allow for some additional brilliant things that people may come up with. Be open to modifying the script where necessary, without changing the story at the core.

Next, you will have to decide where you want to stage the play. We suggest it be out in the open, where more people can watch. You will determine a spot that you will use as your court, or stage of the play. You will also need a chair (this could be anything from a real chair to a box, tin, etc) for the *judge*, and chairs for the *court audience*. On the day of the play, the rest of the spectators will therefore stand well beyond the court space to watch the play.

**guerillas: resistance fighters. Note that the term is usually associated with people who fight for good causes, like the armies of Umkhonto we Sizwe and APLA who fought for the liberation of South Africa. The term has, however, also been used by people who fight for dubious causes, like the evil bandits of Jonas Savimbi's UNITA in Angola, who maim and murder innocent citizens.*

You will then have to take your actors through a couple of rehearsals to get them ready to perform for the audience.

The element of surprise enhances things of this kind. It is important therefore that roles played by members of the cast are kept hidden from the greater audience who will be watching the play.

Day of the Play

Once people are assembled to watch the play, before it begins, you will notify the greater audience that they will be watching a play which was developed to teach a history lesson in a class. The play was first used in a History lesson in a Soweto school, back in 1973, three years before the Soweto uprising. It is important that people keep this in mind, for purposes of the discussion you will have with them at the end of the play.

The play will then be staged.

At the end of the play, you will engage all the participants in a discussion guided by the tree analogy (see page 6).

The scenes and key lines from the play are on the next two pages.



Bhambata and his men

The Play

The stage is empty, except for chairs for the judge and court audience.

[We therefore begin with everyone, including cast, being part of the larger group who will be addressed by the director (teacher) explaining the purpose of the play]

Members of the cast who are the court audience then break from the crowd and move to take their seats in the courtroom. [Now this in itself is a dramatic moment; where the actors seem to be emerging from the crowd. They will have been rehearsed of course.]

The court audience talks animatedly among themselves while waiting for court proceedings to begin.

Out of the greater crowd, two of the three policemen in the play suddenly grab Mhlodlwana and roughly push her/him through the crowd into the court space. Her/his hands are tied behind her/his back. The feet are also manacled (you can use rope for this, but it doesn't matter if you don't have it). The third policemen follows closely behind.

The policemen push Mhlodlwana to the front of the court and turn her/him to stand facing the court audience, who start hissing and jeering at her/him. The two policemen remain standing on either side of Mhlodlwana, while the third policeman whistles and motions for the court (and crowd) to be silent. He announces that Judge Bitterbuttocks is about to enter the courtroom, and so the court audience should rise.

Sure enough, the judge breaks from the bigger crowd and moves slowly towards his seat. As he passes Mhlodlwana, he pauses briefly and glowers at her/him, who just fixes him back a blank stare.

As soon as the judge sits, the court audience follows suit, and waits quietly.

Court orderly (third policemen): "Ladies and gentlemen of Mgungundlovu, we are gathered here before the honourable judge Bitterbuttocks to hear the trial of Mhlodlwana, callous murderer of helpless good and upright citizens of this colony.

It has come to the attention of the colony's administration that Mhlodlwana is a key member of the bunch of murderous bandits led by Bhambata. These, ladies and gentlemen, are people who refuse to identify with the good order and governance of the British empire, and choose instead to harass, maim and murder the good citizens of the empire. Their sole objective, ladies and gentlemen, is to drag this colony back into the barbarism of their forefathers.

Mhlodlwana is hereby charged with the murder of 12 soldiers of the good empire who were ambushed at Sicathaneni some six months ago.

May the good judge accord her/him the minimum sentence for murder and resisting the good governance of the empire."

Judge Bitterbuttocks: [pulls out a packet of snuff, opens it and stuffs some into his mouth, before clearing his throat to speak, with the snuff in his mouth] "This case looks pretty straightforward. Is it true, Mulodwana, that you have aligned yourself with the treasonable cause of Bhambata and roamed our colony harassing our people and causing wanton destruction to the land?"

[An uneasy silence follows, as the judge stares at Mhlodlwana, who holds her/his head chin-up and looks back defiantly at the judge, shifting her/his cold gaze between judge and court audience. A good two minutes passes as Mhlodlwana does this; occasionally, her/his gaze shifts to the greater audience and s/he acknowledges the bigger crowd – her people – with a smile. Mhlodlwana then turns to the judge.]

Mhlodlwana: "Are you asking that question because you really want an answer, or are you just playing with me?"

Judge Bitterbuttocks: *[turning to the court audience]* "Hear, hear, ladies and gentlemen of the empire. This is the kind of insolence and arrogance we have been accustomed to dealing with from the natives. Answer my question Mulodwana; this is a serious matter."

Mhlodlwana: "Thank you mlengisi ('hanging one'), for giving me an opportunity to talk. I will certainly answer your question".

Judge Bitterbuttocks: "Thank you m-what?"

Mhlodlwana: "Mlengisi"

Judge Bitterbuttocks: "What is that?" *[turns to court orderly, who rolls his head around and fidgets uncomfortably before answering]*

Orderly: "Oh, it means 'your honour' sir."

Judge Bitterbuttocks: *[smiles and turns to Mhlodlwana]* "Alright, you can go ahead and talk Mulodwana".

Mhlodlwana: "Let me open by first posing this question: Where were you born mlengisi, and all of you sitting in this court? Where were your fathers and mothers born? Who rules your land? Is it your own people? Is it strangers? Are they kind to you?"

I am asking you these questions because I want you to pause and reflect. Take a careful look at me and tell me if you think I and my fellowmen were not born human beings like yourself. Do you have a god you believe in? Uthini (what does S/he say) about the way humans need to relate to each other?

It was not enough for you that you have carved up our land and are taking big pieces for yourselves¹. No, that was not enough for you to leave us in peace. You have to go further with your uchuku. You are now demanding that we pay you for harassing us. If we say we don't need this thing (tax), you say we need to feed the children of your king in England. How can they be hungry when you have so much fertile ground that you have taken for yourselves? What about our own children?

A leader among us has risen, in the tradition of Cetshwayo before him, and Sekhukhuni no ('and') Makhado no Nehanda in the north, uSandile and Nxele in the south. These are men and women we trust, and we believe we shall see deliverance if we persevere in their wise counsel.

We have since learned as a people that you do not care for what we call honour and truth, that it doesn't matter whether or not we try to make peace with you. Honour, truth and peace are not nutrients that come in abundance in your mothers' milk.

And so, we will continue to fight for what is ours, and fight against that which seeks to make grown men and women less than ants. This is not a 'war against the hut tax', as you choose to call it and deceive people. This is a war for peace and freedom.

Ningeke nilibuse! ('you will never rule this land!')."

With that defiant shout from Mhlodlwana, the guerillas planted in the crowd burst into the court space shouting, whistling and generally causing mayhem. One grabs a rifle (a stick will do) from one of the policemen and points it at the judge, who starts blinking and swallowing rapidly like a frog. Two others pounce on the policemen flanking Mhlodlwana, while one unties Mhlodlwana. The whole group, including Mhlodlwana, then retreats and melts into the crowd, with the one guerilla holding the gun being the last to back away and bolt into the crowd.

You (the teacher) will then move into the court space and announce that the play is finished, and that you would now like to discuss the “lesson” with them. Try to take notes of what the audience says in this discussion. Include their opinions in your description of the curriculum of the lesson (see page 8).

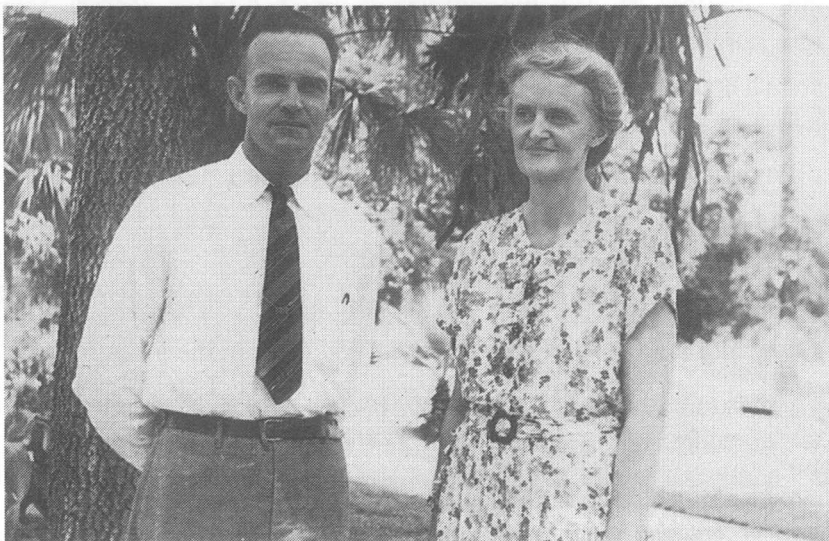
Scenario 3: Beautiful things

This scenario is an extract from the memoirs of Richard Johanson, who was a little boy at the time of Bhambata’s movement. He was the son of a Christian missionary from Sweden, who lived and worked among the Zulu people.

Ironically, the 1913 Land Act also affected this family. When the land belonging to the African people was expropriated, Richard’s father lost his congregation, so he and his family followed them to Durban, where many had sought work, so that they could pay the hut tax.

When he grew up, Richard and his 2 brothers got bursaries to a Bible College in America, where they trained as missionaries. Richard worked in West Africa as a missionary. He married an American wife, and retired to America, where he was when he wrote his memoirs. He loved sending photographs to his relatives in South Africa of the beautiful flowers that he grew in his garden in Florida.

Read the story and analyse “Teacher’s” curriculum according to the tree analogy. Compare the way they learned with “Teacher” to the way they learned with Scruffy. (Note that Richard studied in a “multigrade” class at the public school, and at home with “Teacher”).



Scenario 3: Beautiful Things

Not knowing the exact length of that school year, I take August 1909 as a probable time when we had Miss Hilda Theunissen as Governess-Teacher; for it was on April 4, 1910, that we began going to a public school 12 miles away... For me there never was nor ever could be another year so wonderful and fascinating as the one when Teacher ... led us in a quest for the "beautiful things" of life, which we have followed ever since.

Our family was not so large at this early date, since several of the younger members were still in the "planning" stage. There were 5 of us children: Elizabeth 11; Bernard 9; myself 7; John 5; and baby Matilda 2, a dainty, pretty little miss whom we adored. Teacher must have been about 16 or 17. She was every inch alive, never showed any signs of being homesick for her nice home a few miles away, and never made us feel that we were too much trouble to teach... Teacher lived with us, at least during the week, and she co-operated with our parents 100% in their determination to start us and keep us on the straight and narrow way. I am quite sure of one thing, that the Teacher-Mother combination was as efficient a Parent-Teacher's association as there ever has been.

When I see our crowded, dirty, smoky cities; and the hectic, meaningless program children have to follow, with so little real fun; - then I realize that as children we lived in a "paradise", at least for boys. Our Mission Station was really a farm of 311 acres, belonging to our grandparents, and deeded to the "Mission". The Station itself covered a hilltop; there were many kinds of fruit trees, "gum" trees for windbreaks and shade; tall bamboos in large "shocks", ideal for climbing; grass-covered hills and valleys which we explored, clear streams bordered by dense woods, into which we ventured with some fear in those early days. We never tired of observing and listening to the flocks of birds which abounded, and I regret to say that later we robbed their nests, and made a collection of their beautifully colored eggs...

To return to the school room; a typical day might begin something like this: Teacher would ring the big handbell, and we would rush in and stand at attention. Then Teacher would call each name, and we would report: "I washed my hands and face, and I brushed up my heart*. But the important part of our report was the "BEAUTIFUL THINGS" test, consisting of three parts.

Our daily assignment was to SEE some beautiful thing, and DO a beautiful thing, reporting on these the next morning. In addition, we were to BRING something beautiful to school each day. (If anyone thinks it is easy, let them try it for a while.) Teacher never scolded us if we simply couldn't think of anything, nor did she ridicule us if what we thought was beautiful was not really so; instead she went to great pains to enlarge on the beauty of what we saw, did and brought. We began to be conscious of colors, forms, harmony, texture, scent, composition, and many other wonders of nature; we learnt too of the motives behind "golden deeds"; of their far-reaching consequences and rewards.

Our big sister stands up to report:

Teacher: Elizabeth, what beautiful thing did you SEE yesterday?

Elizabeth (ever eloquent): Oh Teacher, I saw the most beautiful sunset.

Teacher: What beautiful thing did you DO yesterday?

Elizabeth: I minded the baby.

Teacher: What beautiful thing did you BRING this morning?

Elizabeth: This bunch of arum lilies that we picked yesterday in the swamp.

We boys had a harder time than our sister, partly because we were younger, and also were less observant. As to the seeing and bringing, we did fairly well. Since we roamed further afield than our sister, we frequently had something new; perhaps a captured butterfly; or a spotted bird's egg.

**Richard explains later that "brushing up our hearts" meant "saying our prayers".*

But when it came to doing a beautiful thing every day, we simply could not match our sister... One day Bernard was so poor in golden deeds that he had to incriminate me in order to get credit for himself. His report "I comforted John when Richard hit him on the head with a *sagiya* (knobkierie)." Teacher hardly knew what to make of that one, since I was not known to be aggressive. It was not a hard blow I gave him, just a sort of "practice" shot. We used to roam the countryside in the afternoons with our sticks and small "kieries"; pretending to be Zulu warriors on the warpath; and since there were no enemies, we had to practice our skill on each other, and little John was not yet too expert at dodging; nor was I at judging distance...

In justice to Bernard, it should be said that he more than made up for thus incriminating me, by protecting and championing the cause of his younger brothers later, in the big, rough world of public school..

Public school was quite different from the way "Teacher" taught us. The Government School teachers had so many pupils (2 or 3 standards for each one, with 20 to 30 pupils). They had difficulty getting things across to us, so gave us lots of homework, sometimes 7 or 8 subjects. One night, when I was in the 6th standard, my assignment was to write a composition on "The Black Death and the Serfs". We got home about 5 o'clock, on this summer day, and Bernard, who had no real homework at this stage, having completed the 7th year previously... began playing football outside the window where I was desperately trying to concentrate on those pesky serfs and the bubonic plague that killed so many. He kept sticking his head in the window: "Can't you come out and play?" All too soon I yielded, and the result was – bedtime came too soon – there was NO composition at all. Next morning I found myself in serious trouble*. My Teacher was the Headmaster himself, who had the 5th, 6th and 7th standards. (We called him Scruffy" behind his back. He used a rattan cane for punishment, giving - to boys only - "cuts" on the outstretched palm of the hand, to a maximum of 3 on each hand, publicly. We stole his cane once, so he got a thick stick to use instead.)

Teacher had no such problems with us. For me at least, study was easy, and the more fascinating since my work took little time or effort, and I could listen to the two older ones whenever they recited, or Teacher was instructing them. I fought in all the battles they read about, climbed the mountains, swam the rivers, crossed the oceans, as Teacher dramatically described these things to the older ones. I was lucky too in that a large wall map of the world hung right beside my desk – without more than turning my head I could read all those names in South America: Rio de la Plata – Montevideo – Rio Grande or S. Pedro do Sul – Buenos Aires. Teacher always came over to the big map when she wanted to show the older ones things, and what she told them became magnified in my childish mind into fantastic dreams of world travel and adventure... Teacher had Bernard and Elizabeth make relief maps of Africa out of clay, on wide boards. John and I were too young to make maps, but Teacher let us make marbles out of some of the clay. We put them out on a sort of cement threshing-floor grandfather had made, and it rained during the night turning our marbles back to wet clay...

Teacher took us to the standard "examination" once or twice, a few miles away. I had a lot of fun there, with kids from various places... As to the examination, I had so thoroughly been hypnotized by our Teacher, and had absorbed so much "learning" from overhearing her teach the older ones, that (I was told in after-years) the learned Dr Loram told me to stop answering every question, and give the other scholars a turn.

**The story goes on to tell how Bernard saved his younger brother from 'cuts'.*

You have now looked at the roots, trunks and tree-tops of three learning experiences, taking place in different times and contexts in our country. We would now like you to look at your own experiences of different curricula, and compare them with those of other educators.



UNIT 2: Reflect on and analyse your own experiences of curriculum change



In this unit, you will reflect on your own experiences of curriculum change, and share and compare them with colleagues.

In the beginning of Umthamo 16, you shared and wrote about your own experiences of learning and teaching. You started with your experiences when you first went to school and ended with the present. You also thought a bit about the kind of “traditional” or “home and community-based” education you have experienced.

You might have had experiences similar to some of those you have read about in Unit 1. You might have had very different ones.

Re-visit Journal write

Start by going back to that Journal Write from the beginning of Umthamo 16. Read it through carefully, and think about it. Maybe there are things you would like to add to it. Write those things in your journal now.

Share and compare experiences

Now we would like you to think about your own experiences of curriculum change by comparing them with those of Ma van Voore. We would like you to involve some colleagues in this reflection.

- A transcript of a conversation between Merlyn and Ma Van Voore appears below. Ma van Voore is an experienced educator. She has lived through different curricula in her career.
- Give the three extra copies of the transcript* to two or three fellow-educators with whom you can read and discuss Ma Van Voore’s story. The educators could be from your school or other schools in your area.
- Arrange a suitable time when you can meet and discuss the transcript after you have all read it.
- We would like you to then discuss the conversation with your colleagues and record interesting issues raised in your discussion in your journal. You will share this journal write at your next face-to-face session. Here are some ideas to guide your discussion.
 - What do you think of Ma Van Voore’s story?
 - Can you see yourselves in her story? What are the similarities between your situation and hers? What is different?
 - Do you agree with her opinions? What do you disagree with?



**These copies are in your extra handout.*



Note that you are not necessarily restricted to talking around these ideas; you can go beyond them if you choose to. The discussion between you and your colleagues, and your notes on it, should not only be about observations around which you agree. It is important also to record opinions on which you differ; this is what critical and independent thinking is all about.

Interview between Merlyn, co-writer of *lo mthamo*, and Ma van Voore

1. *Can we start by going back a number of years to your experiences as a school learner? What was it like, What subjects were you taught?*

The primary school was African Methodist Episcopal (AME) church school in Goldburn street, Goodwood. We had Sub A, Sub B and then we had Std 1 up to Std 5.

I remember when I was in Sub A and how we wrote on slates - there were no books. Which means at the end of an exercise we had to clean the slates every time. Each child had a slate of her own, which was provided by the school. We only started working on paper towards the end of Sub B. In Sub A we were introduced to patterns, numbers and drawings. The subjects at primary school were: English, Afrikaans, Environment Study, Nature Study, Art, Drama, Mathematics, some History, Weather Charts, Sewing, Singing and Physical Training.

At the end of each standard we had to write a test, which some children 'failed'. All our books were provided by our school up to Std 6, whereafter we had to buy our own books. We also had to do homework.

2. *Where did you train to be a teacher?*

I started my teacher training trained at St Augustine's Teachers Training School, where we were taught things like how to write on a blackboard, how to prepare lessons and how to work with children – effectively we were taught how to be good teachers. Here we focused on all the subjects, and we would go out for practice teaching once a month for two years for at a time. This initial training lasted two years. We would be evaluated at the end of each year. Before you could to Zonnebloem College, the inspector would decide whether you are fit to become a teacher. This was a big thing because not everybody was accepted.

Once you were found 'fit to be a teacher', you could go on, as I did, to a College like Zonnebloem Teachers' College, where you could specialise. So I specialised in Physical Education and English. This meant that I had to do subjects like Anatomy, History, English, Afrikaans, and Physical Education. For Anatomy we had to go the medical school at Groote Schuur Hospital, where we were required to handle parts of the body, do dissections – all of this was meant to enable us to understand better how the body and the muscles work. This training lasted two years. Here we went out for teaching practice every quarter.

3. *When did you start teaching? What standards/grades? What subjects?*

January 1960 at Vasco High School, Wiener Street, Vasco (Cape Town). The school was eventually forced to move, in June 1964 because of the Group Areas Act. I taught English as a Second Language and Afrikaans as a First Language, from Standard 6 to Standard 8. In addition I taught Physical Education to all girls.

4. *Why Physical Education? What did this entail?*

Physical Education was part of the syllabus at the time. Physical Education entailed Health Care, Body Development, various sport techniques, discipline, game skills and team work.

5. *Tell us a bit about your present school*

When Vasco High was forced to move to Elsie's River its name changed to Elswood High School. I continued teach the same things until 1985. Now I am teaching English to Second Language speakers and Life Skills. At our school we have a system where a teacher begins at Grade 8 and moves up with the classes up to Grade 12. So currently I teach Grade 10 and one Grade 9 – English and 'Life Skills'.

Life Skills was introduced about three years ago to coincide with the new changes introduced with the announcement of C-2005. I must say that I have teaching what is now called 'Life Skills all the time!!

Most of the students are from Elsies River and their home language is Afrikaans. They come from quite poor neighbourhoods.

6. *Can we go back to something interesting you just said: Your claim that you have been teaching 'Life Skills' all the time. What do you mean? Could you expand a bit on this?*

Despite the fact that I was teaching language – I would use themes like 'The Family', 'Relationships' and 'Challenges Facing Teenagers', amongst other topics. So you see, because I am an English Teacher I don't see my role as being limited to teaching students the rules of grammar, punctuation, spelling etc. All of these things are important but I use issues that are relevant to their lives to do so.

7. *What do you think about the current education situation?*

I think the current education is a good one – but I think that teachers need a thorough and properly organised in-service programme. For example, here in Cape Town teachers go for 'workshops' after school, about twice a week. They are required to do this for at least three to four weeks. This is because of the change in curriculum. Some teachers say that those responsible for running the training are not as familiar as they should be.

Because of rationalisation, we now have more students in our classes, which means that teachers cannot give proper attention to individual students.

8. *Oh! That's a number of packed statements there which we should talk about a bit further. First, your assertion that the current education is a 'good' one: What is particularly good about it?*

When I say that the current education is a good one I mean that in documents that I have read, issued by the National Department of Education, the learner is central to the teaching and learning process. I think this is an important principle. I remember not so long ago when the saying 'children should be seen and not heard' is what informed the teaching and learning process in some classrooms. I also think there's more emphasis on discussion, at least that is how I understand it. And this too is important. Also, I think there's more emphasis on the role of the teacher — I feel as a teacher I have more room to be creative and try out different things. So that is what I mean by 'good'.

9. *The next thing we would like you to expand on are your thoughts on in-service programmes for teachers; your feeling that they are inadequate and poorly organised.*

About the in-service training, I have listened to teachers who have gone on the training saying that often the facilitators 'were not as knowledgeable as they expected them to be'. Although on the course I have gone on I haven't experienced that personally, I do think that twice a week after school for three or four weeks is perhaps not the best way. Perhaps what is needed is dedicated time off, say a full week or two, so that there is continuity, and teachers are not distracted by having to prepare for the next day's lesson. Dedicated time for in-service training can also go a long way to building commitment and a sense of collegiality amongst teachers. With the recent announcement that C-2005 will be phased out some teachers are upset because this means that they now have to change again!! Considering that they have only just begun to get to grips with some of the issues and concepts. One of my colleagues is a teacher at a local primary school, and she says that it in the beginning it was a very big step and there were times that they felt that they would not be able to cope. She says that administratively it requires a lot of work, and it also means that some teachers had to buy most of the things out of their own pockets.

The other problem is that most of the high schools have not yet implemented an outcomes-based approach, so now the question is what happens to the child coming from primary school – where there is another 'type' of teaching – which is quite different from what happens in high schools.

As members of SADTU we did discuss the new curriculum and SADTU has a commission that is responsible for making sure that the implementation process goes smoothly. Some of the teachers at my school are convinced that C-2005 will not work because it requires a lot of resources and quite small classes.

10. What do you think needs to be done both by the government and teachers?

The problem is that the Government tends to consult with people who are not practicing teachers. I think the best is to consult with teachers, they understand and know the classroom. There should be a forum where teachers' voices are taken seriously. We are the ones who work with the children and are in the best position to advise. Your best teachers are the people who have been trained at a teacher's college whose core business is inducting teachers into the profession.

We will come back to Ma van Voore's ideas in the final unit of *lo mthamo*. At this stage, we would like you to focus on your own experiences. Now that you have discussed them, and compared them with those of colleagues, and with Ma van Voore's experiences, we would like you to reflect on and analyse them.

Your own teaching/ learning experiences

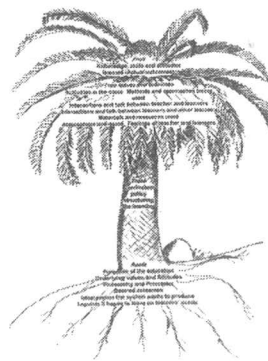
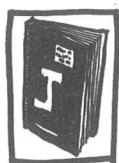
Reflect and Journal write

Think of 3 learning/ teaching experiences that you have had in your life. (You might want to draw on the *Umthamo 16 Journal Write* to help you.)

- The first should be a home or community-based learning experience (maybe something like the basket-weaving experience described in Scenario 1).
- The second should be an experience from your own schooling. This might have been in the '50's, 60's, 70's or 80's. All of these experiences would have happened during Colonial or Apartheid times in South Africa.
- The last should be an experience from the 'New Curriculum' period. In this experience, you will be the educator.

Analyse these experiences in the same way as you analysed the scenarios, writing your ideas in your journal. Use the headings from the tree diagram: "tree-leaves and branches"; "fruits"; "trunk"; "roots".

Share this Journal Write with your colleagues at the next Face-to-face session.





UNIT 3: OBE and the new South African curriculum



You have already read some of Ma van Voore's ideas about the new curriculum. You have also thought about the new curriculum yourself. You have written down what you think the roots of it are, what it looks like in your own classroom, and what fruits you think it will bear. In this unit, we will look more deeply at OBE and at the new South African curriculum.

Are OBE and the new South African curriculum the same thing?

Many people use the term 'OBE' to refer to our new curriculum. Our new curriculum has been drawn up on the outcomes-based model. Many other curricula, different from ours, have also been drawn up using the outcomes-based approach. In fact, OBE is not a curriculum; it is an approach to drawing up a curriculum.

Outcomes-based education (OBE) as a curriculum approach has gained momentum in the last few decades across the world. A review of curriculum change around the world suggests that OBE is now the predominant framework on which curricula are built. There are many different versions of OBE to be found around the world. In the appendix to lo mthamo, you will find a table, comparing OBE in three different countries (Australia, USA and South Africa). Through studying this table, we hope that you will begin to see the similarities and the differences between OBE in the USA, in Australia, and in South Africa.

But first, "What is OBE?"

What is Outcomes-Based Education?

A curriculum designed using the outcomes-based approach focuses on what the end results of the learning process will be. It states what learners will be able to do at the end of a particular set of learning experiences. It is not a list of content areas to be covered and teaching methods to be used.

William Spady is known as 'the father of OBE'. He expressed it in this way:

"Outcome-Based Education (OBE) means organizing for results: basing what we do instructionally on the outcomes we want to achieve ... Outcome-based practitioners start by determining the knowledge, competencies, and qualities they want students to be able to demonstrate when they finish school and face the challenges and opportunities of the adult world ... OBE, therefore, is not a "program" but a way of designing, delivering, and documenting instruction in terms of its intended goals and outcomes" (Spady, W.G, 1988, USA).

Those who subscribe to the OBE approach do not focus on *how* or *when* learners arrive at the outcomes, but on *what* learners learn and *whether* they achieve the outcomes successfully. Outcomes-based education is driven by well-defined outcomes, and it is the outcomes which become the focus of assessment.

There are certain principles and beliefs which are associated with the outcomes-based approach. For instance, the outcomes-based philosophy would say that:

- All learners are capable of learning. They can all achieve high levels of competency if teachers state clearly what they expect them to be able to do at the end of the learning experience.
- Learners and educators take joint responsibility for successful outcomes.
- A school, or education system, should be prepared to state publicly which are the things that all learners should learn. It should also be accountable for making sure that all learners do learn these things (that they achieve the desired outcomes).
- A school should be judged by whether learning outcomes are achieved. This is more important than lists of content covered, hours of instruction, staff-student ratios, school buildings, equipment or textbooks.
- Teaching should cater for individual learner's learning needs. Learners should progress according to their individual potential. They do not all have to progress at the same rate, or take the same route. Time and resources should be used flexibly to achieve outcomes.

What are Outcomes?

William Spady says that "Outcomes are what learners can actually do with what they know and have learned." He points out that if learners can do something valuable with the knowledge and skills that they have, this means much more than simply having the knowledge.

When educators describe outcomes, he says, they should use action verbs describing something *that can be seen* – like describe, explain, design, or produce. They should try to avoid verbs describing something which cannot be seen – like know, understand, believe, and think. (Spady, 1994, p.2, USA) These are Spady's views, of course, which are also open to critique. You may realise that, in South Africa, outcomes are not always expressed using these "action" verbs.

You can read more about OBE in the book "Understanding Outcomes-based Education: Teaching and Assessment in South Africa (Reader)", by John Gultig, et al. This book is in your Centre library. There is also a photo-copied handout which describes OBE clearly in the box-file at your centre.

Why did South Africa choose OBE?

Read, discuss and Journal write

South Africa's choice of the OBE approach is linked to the move to OBE in other countries. OBE appeared in the USA first.



1. Read the section of the table (Appendix 1) which describes why the USA turned to OBE. Discuss with a colleague what the main reasons were for the USA's move towards OBE. Try to write down your ideas in your journal, in one or two sentences.



2. Now read the column describing South Africa's reasons for choosing OBE. Discuss what you have read with a colleague, and write your ideas in your journal, in a few sentences. (Read the column about Australia too, for comparison.)



3. Do you think that South Africa made the right choice? Write your own views in your journal. Would you have supported the move to OBE if someone had asked for your opinion? Why?/ Why not?



Share what you have written in your journal with your group at the face-to-face session.

How was the new curriculum put together?

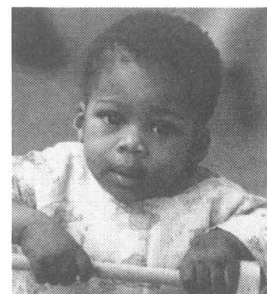
Let us look again at Spady's description of OBE. He says,

"Outcome-based practitioners start by determining the knowledge, competencies, and qualities they want students to be able to demonstrate when they finish school and face the challenges and opportunities of the adult world ... OBE, therefore, is not a "program" but a way of designing, delivering, and documenting instruction in terms of its intended goals and outcomes" (Spady, W.G, 1988, USA).

Once the South African curriculum teams had decided to go for OBE, they had only just begun the process of curriculum design. Their next task was to *'determine the knowledge, competencies and qualities they wanted students to demonstrate when they finished school and faced the challenges and opportunities of the adult world.'*

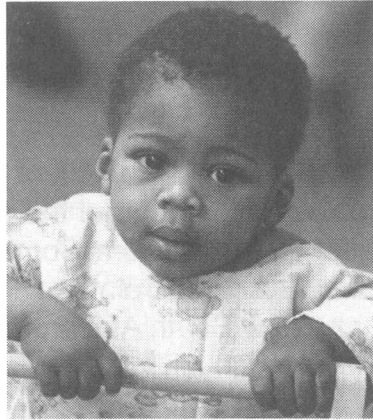
Journal write

Think of your own children, or children who are close to you. What are your hopes and ambitions for them? What kind of people do you want them to grow up to be? What beliefs and values do you want them to hold dear? What skills and knowledge do you want them to learn? Write down your ideas.



Now compare what you have written with the Critical Outcomes which our curriculum team came up with. (The Critical Outcomes appear below. Are there any similarities between the Critical Outcomes and what you have written? Are there differences? Do you agree with these Critical Outcomes as the broad aims and purposes for our education system? How would you like them to be different? Write your ideas in your journal.

**What kind of person
do you want her to
grow up to be?**



Critical Outcomes

Learners will:

1. *Identify and solve problems and make decisions using critical and creative thinking*
2. *Work effectively with others as members of a team, group, organization and community*
3. *Organise and manage themselves and their activities responsibly and effectively*
4. *Collect, analyse, organize and critically evaluate information*
5. *Communicate effectively using symbolic and/ or language skills in various modes*
6. *Use science and technology effectively and critically showing responsibility towards the environment and the health of others*
7. *Demonstrate an understanding of the world as a set of related systems by recognizing that problem-solving contexts do not exist in isolation.*

In order to contribute to the full personal development of each learner, and social and economic development at large, it must be the intention underlying any programme of learning to make an individual aware of the importance of:

1. *Reflecting on and exploring a variety of strategies to learn more effectively*
2. *Participating as responsible citizens in the life of local, national and global communities*
3. *Being culturally and aesthetically sensitive across a range of social contexts*
4. *Exploring education and career opportunities, and*
5. *Developing entrepreneurial opportunities.*

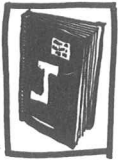
The fruits and the roots

The Critical Outcomes describe the **fruits** that the curriculum developers wanted the education system to bear. But what were the **roots** which would help the tree to bear those fruits?

What are the values and principles which underpin the new South African curriculum? Are they the same as the basic principles of OBE, described on page 25? Are some of them to be found in the Critical Outcomes?

What are they?

Remember that desired outcomes are part of the roots, whereas actual outcomes are part of the top of the tree – the fruits.

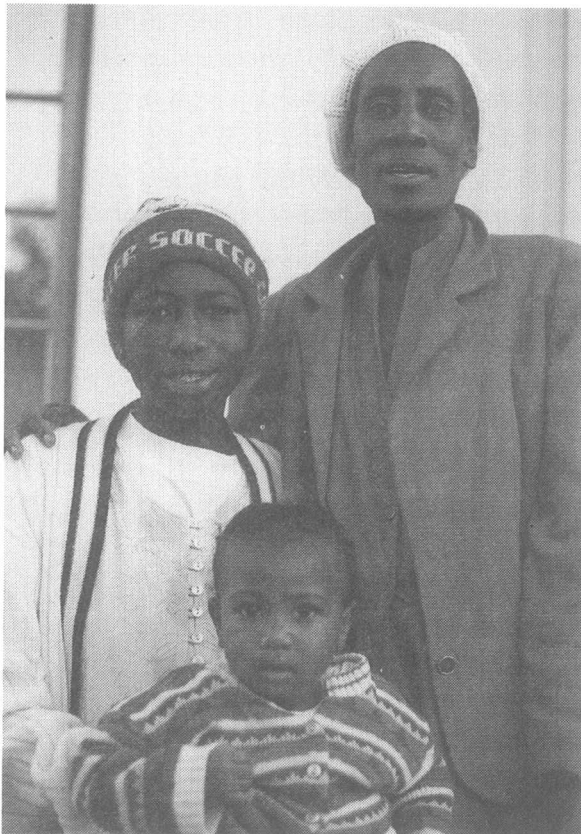


Journal write

Write down in your journal the principles and values which inform our new curriculum. Some of these will be educational principles. Some will relate to our vision for the New South Africa and new South Africans.

- Draw on your own knowledge of the new curriculum to do this task. Think about the principles and values underpinning this course. If you have a Phase Document, you will find some principles listed in the Introduction.
- Check your knowledge by reading the South African section of the table entitled, *The Roots* (page 38). (It will be interesting and helpful if you read the Roots section applying to the other countries too, so that you can compare.)

The first article in the book "Understanding Outcomes-based Education" will also give you information.



**What
knowledge,
skills and
values would
they like her
to acquire?**



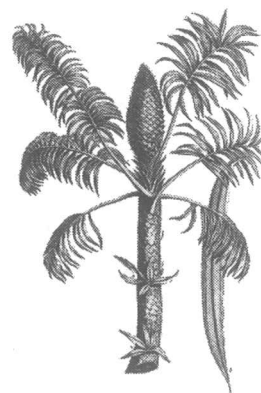
UNIT 4: Some critiques of the new curriculum

The aim of lo mthamo is to enable you to become an active participant in curriculum debates. In particular, we would like you to enter into the debate on the new South African curriculum.

In this unit, you will read a number of articles which 'critique' our new curriculum. The word 'critique' does not only mean 'be critical in a negative way'. It means 'to look carefully and honestly at the good aspects and the bad aspects'.

Some of these articles focus on the bad aspects; they criticize the new curriculum. Others focus on the good aspects; they praise the new curriculum. Some are more balanced; they look at bad and good aspects. We will ask you to read these critiques carefully and ask yourself two questions, which have a number of parts:

1. Which aspects of the new curriculum is she or he criticizing?
 - Is it the leaves, the branches and the fruits? (the way things are happening in schools and classrooms)?
 - Is it the trunk (the curriculum policy documents)?
 - Is it the roots (the principles and values which underpin it)? And the intended outcomes?
2. Which aspects of the new curriculum is she or he praising?
 - Is it the leaves, the branches and the fruits? (the way things are happening in schools and classrooms)?
 - Is it the trunk (the curriculum policy documents)?
 - Is it the roots (the principles and values which underpin it)? And the intended outcomes?



You will write these things down in tables like the one on the next page. We would like you to start by writing in what Ma van Voore says about the good aspects and the bad aspects of the new curriculum. We have started this for you. Please complete it, and then go on to the other articles:

- Jonathan Jansen
- Stephen Mulholland
- Kader Asmal
- English Department, St Stithians Boys College



Share what you have written with colleagues at the face-to-face session. Discuss the following: Which parts of C2005 should change and which should be retained? Are these things roots, trunk or leaves and branches?

Critique of the new curriculum (*Ma van Voore*)

	The roots (the principles) The fruits (Desired outcomes)	The trunk (the policy structures & documents)	The leaves & branches (classroom & school implementation)
Positive aspects	<ul style="list-style-type: none"> • <i>The learner is central.</i> 		<ul style="list-style-type: none"> • <i>There is more emphasis on discussion.</i> • <i>As a teacher, I have more room to be creative.</i>
Negative aspects			<ul style="list-style-type: none"> • <i>The in-service training programme is inadequate.</i>

OUTCOMES-BASED EDUCATION: Will it benefit our children?

***NO...** says Jonathan Jansen, dean of the Faculty of Education and director of the Centre for Educational Research, Evaluation and Policy at the University of Durban Westville*

I have spent a decade as a classroom teacher in South Africa. I have studied every major international curriculum reform this century. I have closely observed what goes on inside more than 1 000 classrooms in all nine provinces of South Africa. I have studied, first-hand, both classrooms and curriculum reform in Namibia, South Africa, Zimbabwe and the United States. I have assisted, at various points, in the development of educational policies for the broad democratic movement. And since 1991, I have trained hundreds of South African in-service teachers (urban and rural) in the fields of teaching, assessment and curriculum development. The knowledge and experience that I have accumulated lead me to the conclusion that outcomes-based education will be an unmitigated failure in South African classrooms.

With the release of 2005 balloons, painted in the colours of the national flag, the Minister of Education launched Curriculum 2005 in Cape Town on April 24, last year. What Professor Bengu also unleashed was a national controversy around outcomes-based education, the educational approach underpinning this new curriculum.

The ministry argues that OBE will displace the current teaching style (which emphasizes content), make explicit what learners should learn, direct assessment towards specified goals, and make schools and teachers more accountable. Few educators would disagree with such noble goals. But does OBE achieve what it claims to deliver? How does OBE work in

a resource-poor context? And what lessons can be learnt from the OBE experience in other countries? With such questions in mind, I would like to identify seven reasons why OBE will fail miserably in South Africa.

1. The language associated with OBE is too complex. To make sense of the system, a teacher will have to come to terms with more than 75 new concepts. Teachers will be required to understand 66 specified outcomes, competencies, unit standards, learning programmes, range statements, assessment criteria, performance indicators, equivalence, rules of combination, articulation, bands, levels, phases, and their relationship to SAQA, the NQF, NSBs, SGBs and ETQAs. Furthermore, they will have to reconcile the 12 SAQA fields with the eight learning areas, the eight phases, and the fields of study...

2. In departmental documents it is claimed that OBE will be the basis for raising the economic growth rate from three to six percent, for making South Africa more competitive internationally, and reducing unemployment. There is not a single study that demonstrates any relationship between fiddling with the school curriculum and changing economic realities of a given country.

3. OBE is supposed to create learner-centred classrooms, substitute understanding for memory learning, and develop learners who critically apply and demonstrate what they have learnt in different contexts. But how will this be achieved by an underqualified teacher who

lacks the resource materials required to teach 60 pupils who are crammed into a classroom that was designed for 25? How can this happen in those urban township schools in which more than 30% of learning time is lost to nonschool activities? And how can the system be put into practice without sustained training of teaching staff?

4. OBE focuses on instrumentalism – in other words, what a student can demonstrate given a particular set of outcomes – and therefore sidesteps the important issue of values in the curriculum. There is no commitment in OBE to combating racism and sexism in society, or to developing the Pan-African citizen, or to looking at the role of dissent in a democracy. An outcome like ‘appreciating the richness of national and cultural heritages’ could be based on content that glorifies a narrow Afrikaner nationalism or, in another context, a militant ethnic Africanism.

5. This narrow, instrumentalist view of knowledge is inappropriate for classroom teaching. The development of technical writing skills or the mechanical repair of a bicycle tube lend themselves to specifying instrumental outcomes, but developing appreciation for a complex piece of English literature or poetry does not. And there is a fundamental contradiction in insisting that students use knowledge creatively only to inform them that the desired learning outcomes are already specified.

6. The management of OBE will multiply the administrative burdens placed on teachers at the very time when schools are losing their best teachers through what is euphemistically called ‘right-sizing’. In other words, OBE is entering an environment in which conditions are exactly the opposite of those it requires to succeed. To implement OBE, teachers will be required to design innovative learning programmes, reorganize classroom

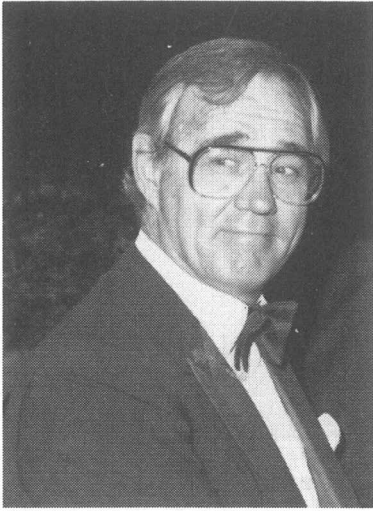
space, monitor individual student progress against established outcomes, change teaching strategies, and administer appropriate forms of assessment. Such changes represent a massive reorientation of schools, classrooms and teachers – a daunting task at the best of times, and an overwhelming one when there aren’t adequate support services, when classes are too large, and teachers are not exceptionally well trained.

7. OBE requires a radical revision of the system of assessment, but international experience with this style of education suggests that assessment changes only moderately with an outcomes-based programme. And as the matriculation examination shows, assessment has a powerful backwash effect on how teachers teach, what content is covered and how learners get to grips with the curriculum. OBE underestimates this problem.

The fact that the apartheid curriculum needs to change is indisputable – whether OBE will be able to transform the legacy of the old system is what is in question. There is real concern that introducing sophisticated curriculum changes into underprepared educational environments will breed policy cynicism among teachers...which is what our country can least afford.

(from Fair Lady, 21 January, 1998)





Asmal deserves our thanks for dumping disastrous OBE

By Stephen Mulholland: Another Voice

You have got to hand it to Kader Asmal. However he chooses to finesse it, he has had the balls to dump outcomes-based education (OBE), a ruinously expensive, left-wing education fad that has no record of success anywhere.

Our Education Minister inherited this disaster from his bumbling predecessor, the egregious Sibusiso Bengu, he who saw fit to rid our education system of thousands of experienced teachers at a cost of more than a billion rands simply because they were white.

It was this same Bengu, now consuming taxpayers' money in some fancy embassy abroad, who vilified me in the press when I had the temerity to criticize OBE.

He heaped on me the usual litany of abuse reserved for those who dare to criticize government policy. You know, reactionary, neo-liberal, racist...

...One wonders what Asmal will be able to rescue from the wreckage of Bengu's dangerous experiment.

Teachers are demoralized, students and pupils are confused and years of basic education have been lost by innocents whose parents entrusted their futures to the vainglorious fool, Bengu.

How will we forget all that jargon about paradigms, frameworks, co-operative learning and so on? What our kids need in order to function in the world is a firm grasp of the fundamentals of reading, writing and arithmetic. Bengu did an inhuman disservice to mainly black kids by imposing on them a system which did not teach them to learn their multiplication tables by heart. No, instead they were expected to absorb these basics by a sort of osmosis through problem-solving. And what's more, no one could be failed.

In OBE it is assumed that all can learn and that all can earn good marks. If, therefore, a student does not do well, he or she is not failed or given a bad mark (not good for the self-esteem, you see). No, they are recorded as being In Progress or IP. There are many cases in American school districts where OBE was, with the usual calamitous effects, implemented in which students carried IP indicators for years in subjects necessary

for graduation. In this manner, children progressed through school without learning to spell or developing a command of grammar or simple multiplication and division.

What always puzzled me about this OBE business was how sophisticated leaders such as Nelson Mandela and Mbeki were taken in by the intellectual con artists who peddled this rubbish to the government. As men of letters themselves, they must have known that there is no easy route to the acquisition of knowledge. Odd geniuses like Albert Einstein can learn easily and rapidly, but for most of us hard grind is required.

As for this stuff about self-esteem let's get one thing straight. Self-esteem is not like a new dress or blazer that you buy and put on. Self-esteem is not a gift from the teacher who hides from you the fact that your essay is lousy or that your sums are incorrect. Self-esteem comes from achievement, from meeting and overcoming failure and from behaving in accord with your own highest principles. And, like anything worth having, that isn't easy. (*Sunday Times*, June 26, 2000)

Fads come and go, but OBE is here to stay – Kader Asmal



It is too soon to dance on the grave of outcomes-based education, as Stephen Mulholland tries to do in “Asmal deserves our thanks for dumping disastrous OBE” (Business Times, June 25). It is a ghoulish dance that he dances: it mimes death where there is life, and its writhings are smug and self-satisfied.

Mulholland can be forgiven for not being a writer, a scholar or a man of letters. His opinions are thankfully his own. What cannot be forgiven in a journalist is that he should get his facts wrong, and Mulholland’s facts are wrong.

Outcomes-based education is not dead. This he would know if he read the newspapers, let alone the report on Curriculum 2005 which he claims to be commenting on. Cornia Pretorius, of the Sunday Times, provided one of the most accurate journalistic accounts of the curriculum changes envisaged. Does he read his own newspaper?

Mulholland purports to present “another voice”, the voice of truth. But what is this voice? And what is the truth? Mulholland thinks the truth is that outcomes-based education is dead no matter how I “finesse” it. That is what he wants to see. And the truth is that outcomes-based education as an activity-based, results-oriented approach to education is alive and well. Curriculum 2005 will continue to be implemented well beyond 2001. No amount of wishful thinking on Mulholland’s part will change that. It is also wilfully dishonest to pretend to readers that this is the case. It sows the confusion among parents and teachers for which, ironically, he blames my predecessor, Sibusiso Bengu.

Mulholland presents outcomes-based education as a “ruinously expensive”, “dangerous experiment”, a “left-wing

education fad that has no record of success anywhere”.

Bengu, who had the boldness to move away from so-called Christian National Education to outcomes-based education, is defined as “egregious”, “bumbling”, a spendthrift, intolerant and inflicting an “inhuman disservice [on] black kids by imposing on them a system which did not teach them to learn their multiplication tables by heart”.

All is doom and gloom: the demoralization of teachers and parents vies with the confusion of pathetic pupils. The salvation lies in the righteous path which Mulholland himself treads: the return to a style of learning widely reviled as being part and parcel of Christian National Education: those “do-as-you-are-told” styles and approaches to education in which the native knows his place.

Mulholland appears to need reminding that the most ruinous, dangerous educational experiment ever conducted in South Africa was that under the National Party. Its cost to our nation and, indeed, to humanity can’t be trivialized and will be with us for years. Any effort to reverse centuries-long injustice and inequality must be applauded.

Too eager to portray Bengu, Thabo Mbeki and Nelson Mandela as hapless gullibles, he can’t hide his ignorance of how education systems work and change, what has been tried, where, and with what effect.

Outcomes-based education is the mainstream in countries with better records of success than South Africa. His thin examples of outcomes-based approaches are plucked from the air and bear little relation to any living educational initiative I know of.

The ANC and the government remain committed to outcomes-based education and to a forward-looking progressive curriculum. Although we will be making some changes to Curriculum 2005 to simplify the language and the implementation of

the curriculum there will be no going back and no turning away from a path which is intended to ensure that teaching and learning become a meaningful experience for all in schools. Similarly, scare tactics that there will be no examinations and that students will be promoted willy-nilly will not wash. We will strengthen our use of proper assessment techniques to ensure that the desired outcomes are achieved.

The enormity of the task we faced six years ago required of us that we move quickly and decisively to bring about changes in all spheres of government. Education was particularly fraught with the stench of apartheid, and we therefore had to achieve more than most countries have been able to achieve in an entire generation. It remains doubly important that we revisit our implementation of policy to assess whether implementation is happening as planned and whether any policy changes are necessary.

I invite Mulholland to some outcomes-based education classrooms to observe the motivation of teachers and the vitality and resilience of school-goers of all stripes. I invite him to shake off ignorance and to learn along with his fellow South Africans about how things can change. I invite him to take courage from change, rather than to be forever harking after a past which he himself knows served no one at all.

(Sunday Times, July 2, 2000)

OBE is an educational delight

Letter to the editor, Sunday Times, July 2, 2000

We agree with Stephen Mulholland in 'Asmal deserves our thanks for dumping disastrous OBE' (Business Times, June 25), that the Minister of Education, Kader Asmal, is to be congratulated on having the courage and integrity to admit defeat as far as the 'delivery' of Curriculum 2005 is concerned.

We are concerned, however, about Mulholland's gross misrepresentation of certain facts. Asmal has not indicated that his department is about to 'dump' OBE – outcomes-based education.

He has said that the delivery of the educational initiative will be redefined.

As English teachers, we would like to state that the new method has been an educational delight.

Co-operative learning has become more than jargon; it has enlivened and broadened our students so that they are, for example, debating, socializing and thinking with more depth and confidence than before.

As a result of this philosophy, our department has become more reflective about what we teach, why we teach it and what we hope to achieve.

Our recent attempts to assess more continuously, more inclusively and more accountably, all originate strongly from the new principles.

Efforts to replace an often 'passive' English curriculum with a new "learning-by-doing" approach have resulted in more energized, thoughtful responses from our students.

Outcomes-based education, we believe, is valuable for a number of reasons: it welcomes creative questioning, re-working and revisiting; it accepts the existence of a number of alternative paths towards "a text's meaning"; it allows for young peoples' exposure to the often politically "incorrect" forms of language that today's youth will increasingly encounter as they grapple with a future of increasing uncertainty and complexity.

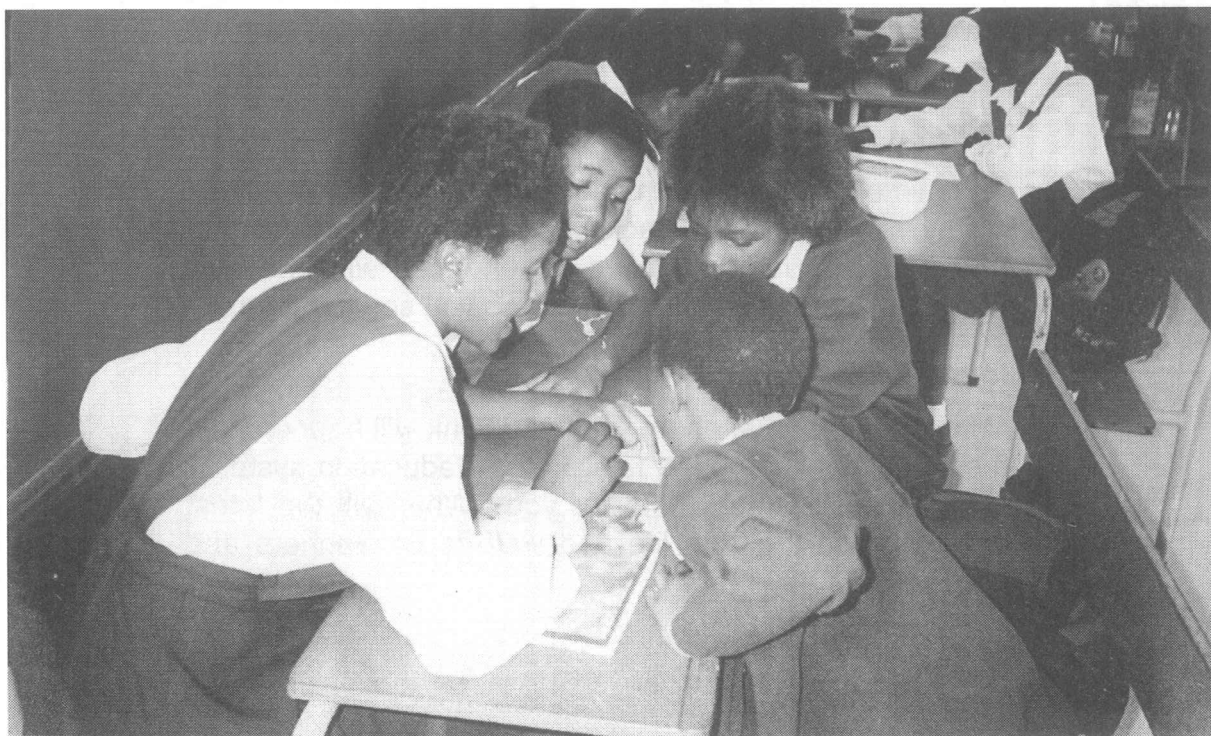
Approached wisely, the method has a great deal to offer. It extends, certainly to English teachers, the opportunity to be involved in what UK educationalist Gunther Kress calls a "curriculum of innovation".

It is this innovative dimension that South Africa so desperately needs if it wishes to produce citizens who possess the creative and transformative skills they need to deal with what promises to become a more demanding sub-continent and world.

Asmal has "dumped" Curriculum 2005 because it was in danger of doing no more than ensuring that outcomes-based education would superficially decorate the school system.

We laud Asmal for not dumping the basic approach.

Frank Rumboll, Jill Worth, Lidia Upton, Marc Falconer, George Harris, Alison Chambers, Hugh Huggett and Ingrid Wylde, English Department, St Stithians Boys' College, Johannesburg





Conclusion



In lo mthamo you have done a lot of work thinking about curriculum in general, and OBE and the new South African curriculum in particular.

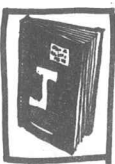
You have worked through three curriculum scenarios, acting one out and reading the other two to your group. You have discussed them with your learners (and maybe with other people). You have written about them, analysing their curricula in terms of the tree analogy.

You have thought about your own experiences of different curricula, and compared your experiences with those of other educators.

You have investigated the nature of Outcomes-Based Education. You have looked at the reasons put forward for introducing it in different countries. You have looked at its principles (its roots), and at its policy structures (its trunk).

You have read a number of critiques of the new South African curriculum, and analysed what it is exactly that they are criticising, or praising. Is it its principles? Is it the policy structures and documents? Or is it the implementation in schools and classrooms?

Your ideas about the new curriculum must have undergone some change and development as you have done all this.



Journal write

In your journal, write down what you now think about the new curriculum. Take your time, and write as much as you like.

PS What next?

At the time of writing lo mthamo, South Africa is determined to stay with OBE, but to tackle some of the difficulties that educators and learners have experienced with the new curriculum in its original form. How do you see the future?



Journal write

Write in your journal about what you think will happen next in education. What is the future of our education system? What does the future hold for you? What will the latest changes mean for the life and welfare of teachers and learners?

The Development of OBE: WHY? WHEN? HOW?

	USA	South Africa	Australia
	<p>USA</p> <ul style="list-style-type: none"> During the 1980s many educators, the community and business expressed concern that the American education system was not adequately preparing students for life and work in the 21st Century. As one commentator put it: <i>"During the 1980s Americans concluded that their schools were in serious trouble and that many children were not learning"</i>. McKernan, J (1993). Or as another put it: <i>"National business leaders urged educators to follow their example in making their organisations more responsive and efficient"</i> Brandt, (1994). The outcomes based approach began to win support in legislatures and among state governors. In the mid-1980s many states began to institute OBE programmes. (Manno, 1994) A major driving force for OBE in the US was 'better accountability'. That is, business leaders, governors, mayors, other community leaders started to demand that "education experts make themselves accountable to the public". (Manno, 1994) The late 80s saw a drive to reform the American Education system. In April 1983 a report titled "A nation at risk" found that American school leavers, compared counterparts in other 'developed' countries fared dismally. "The report's greatest criticism was that America's young people were not learning enough, and it made clear that the input focus and resource-based strategies of the mid-1960s and the Great Society had failed to improve the nation's education results." (Manno, 1994). As a response to this report Bush convened a summit with 50 Governors. This summit developed national goals and the America 2000 Education Strategy was launched. OBE became part of America's 2000 education proposals. OBE was first embraced by the Bush Administration in 1989/90. <p>The six national education goals:</p> <ol style="list-style-type: none"> 1 All children will start school to learn 2 At least 90% of all students will graduate from high school 3 All students will demonstrate competence in challenging subject matter 4 US students will be first in the world in mathematics and science 5 Every adult literate 6 Every school will be safe and drug-free. 	<p>South Africa</p> <ul style="list-style-type: none"> 1990 is seen as the critical turning point in education and curriculum debates. Until that time SA was characterised by a uniform, central apartheid curriculum policy. Most of us are familiar with the fact that the previous dispensation was characterised by unequal access to educational opportunities, inadequate resources, lack of funds, irrelevant syllabus and curricula, shortage of facilities etc. According to Jonathan Jansen (JJ) "the precise date and sequence of events leading to the introduction of OBE into SA's education and training system are not clear". JJ identifies the following main influences: <ol style="list-style-type: none"> 1 Competency debates in the labour movement 2 Influence from abroad (USA – Spady, Canada and Australia) 3 The Apartheid legacy 4 Performance-based learning 5 Globalisation In 1994 the Ministry of Education and the Ministry of Labour were established. In 1995, the White Paper for Education and Training called for the transformation of the school curriculum. The White Paper on Education and Training emphasised the need for major changes in education and training in South Africa towards outcomes-based education. Between 1995 and 2000 a range of committees were made responsible for different curriculum design activities, eg Learning Areas Committees (LACs). Committees such as these were established on the basis of stakeholder representation. 	<p>Australia</p> <ul style="list-style-type: none"> Outcomes based Education was introduced in Australia in the late 80's. The 80s saw changes in education and social policy. The 80s also saw the pressures of globalisation. The 1970s was governed by school-based curriculum development In the 1980s central government guidelines for school-based curriculum were introduced. In Australia, the stimulus for outcomes-based schooling in recent years has come from a number of sources, mainly political. <p>As one commentator describes it: <i>"These developments were closely related to the Government's drive for national economic efficiency, which itself reflected a worldwide emphasis of accountability (including calls for schools to produce measurable outputs commensurate with the public monies invested in them)"</i>. Killen, R, (1996).</p>

The Roots (Philosophy and principles) What is OBE supposed to do?

Learning Areas Committees (LACs). Committees such as these were established on the basis of stakeholder representation.

Australia

- Outcomes based Education was introduced in Australia in the late 80's.
- The 80s saw changes in education and social policy. The 80s also saw the pressures of globalisation.
- The 1970s was governed by school-based curriculum development
- In the 1980s central government guidelines for school-based curriculum were introduced.
- In Australia, the stimulus for outcomes-based schooling in recent years has come from a number of sources, mainly political.

As one commentator describes it: *"These developments were closely related to the Government's drive for national economic efficiency, which itself reflected a worldwide emphasis of accountability (including calls for schools to produce measurable outputs commensurate with the public monies invested in them)"*. Killen, R, (1996).

USA

- According to Spady (1991), OBE rests on three premises:
- All students can learn, but not on the same day in the same way
- Success breeds success
- Schools control the conditions for success
- Four principles of OBE (Spady in Brandt 1992): –
- *clarity of focus*: This means that all curriculum design, delivery and assessment is geared to what we want kids to demonstrate successfully at the "real" end – not just the end of the week, the end of the semester, the end of the year – but the end of their time with us. Curriculum is designed to enable students to achieve outcomes which are explicitly and publicly described.
- *expanded opportunity*: It means expanding the ways and number of times students get a chance to learn and demonstrate what they are ultimately expected to learn. One shot at it isn't good enough.

- *high expectations*: All students can achieve and achieve well! We want all students to do significant things at the end of their time with us.

- *design down*: Design curriculum back from where you want your students to end up. That is, start with the outcomes (the destination) and then determine the curriculum (the routes to get there).

Examples of state-issued outcomes, which are designed to serve as guidelines for local districts:

- positive self-image
- openness to change
- appreciation of diversity in others and appreciation of the global community
- interpersonal competencies
- a willingness to question things
- holistic learning

It was believed that OBE would the means whereby American learners would eventually be in a position to compete with workers from other countries.

South Africa

South Africa's approach to OBE is realised through the National Qualifications Framework (NQF). It was envisaged that through the NQF, the notion of an integrated education and training system would be realised. The principle of integration is one of the key elements of the NQF. Integration removes the traditional divisions between academic knowledge and applied/ practical knowledge, i.e., between theory and practice, or 'hand' and 'head'.

Objectives of the NQF:

- To create an integrated national framework of learning achievements
- Facilitate access to, and mobility and progression within education, training and career paths
- Enhance the quality of education and training
- Accelerate the redress of past unfair discrimination in education, training and employment opportunities
- Contribute to the full personal development of each learner, and the social and economic development of the nation at large
- Promote a new ethos and patriotism in South Africa

- Enable all learners to function sensitively in a multi-cultural and multi-lingual society
- Promote a culture of lifelong learning among all citizens
- Enable all citizens to participate effectively in political, social, economic and cultural processes

In a policy document issued by the Department of Education in 1997, the new curriculum framework is directed towards achieving "a prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice".

In the same document, the following key principles guiding curriculum development in South Africa are listed:

- Integration
- Holistic development
- Relevance
- Participation and ownership
- Accountability and transparency
- Learner-oriented approach
- Flexibility

The Trunk (Policy structures and features) How does it work?

	USA	South Africa	Australia
	<p>In the US you have division of responsibilities regarding the development and implementation of OBE:</p> <ul style="list-style-type: none"> • State departments of Education produce OBE guidelines for local districts. • 'Exit outcomes' are defined at local district level. Exit outcomes are broad performance capabilities. The idea is that all stakeholders at the district level are involved in designing exit outcomes. • Programme outcomes are then defined at school level. These outcomes relate specifically to the school's programmes- eg a guidance and counselling programme. • The level (degree of complexity) which a student must have achieved at the end of a particular Grade (Grade outcomes) are not defined as in the Australian scenario (discussed in Column 3). • There are seven to fifteen broad areas of learning and outcomes are developed for each learning area. • Unit outcomes are worked out for particular lessons, or tasks. • The State promulgates guidelines and develops assessments for what students should know and do, while local schools determine how to reach these goals. Schools have the freedom to effect exit outcomes in an appropriate way and are responsible for producing results. • Some states require that schools "meet or exceed" a certain set of outcomes in order to maintain accreditation. In other states schools and districts are encouraged to develop their own outcomes, based on a framework issued by the state. • Exit outcomes are the goals schools hope learners will accomplish in 12 years of schooling. Here are the exit outcomes developed by the educators and community of the Arlington school district. • Ability to communicate • Analytical capabilities • Skill in creative expression. • Skill in making value judgments and decisions • Responsible participation in a global environment • Skill in developing and maintaining wellness • Skill in using technology as a tool for learning • Skill in life and career planning – [reference: In Glatthorn, A, 1993] <p>Each of the above 'exit outcomes' are defined in terms of a number of indicators or proficiencies.</p>	<p>South Africa's adoption of an outcomes-based education framework took the form of what was called Curriculum 2005.</p> <p>The dominant design principle of C2005, integration, rests on 5 design features:</p> <ul style="list-style-type: none"> • the 12 critical outcomes, or 'generic skills' prescribed by SAQA; • the 66 specific outcomes to be related within and across learning areas; • the learning programmes which integrate learning areas; • the phase organisers, which are broad skill/issue clusters akin to the critical outcomes; • the programme organisers, which are issues chosen by teachers from everyday life to reflect local social priorities. (Chapter 3, Curriculum 2005: Review) <p>In addition to "Critical cross-field outcomes" and "Specific outcomes", the framework has:</p> <ul style="list-style-type: none"> • Range Statements • Performance Indicators • Assessment Criteria • Levels <p>Critical Cross-field Outcomes:</p> <p>The critical outcomes inform all areas of learning, all the phases and all bands. All specific and learning area outcomes should follow from the critical outcomes. This means that the critical outcomes should guide and inform curriculum development.</p> <p>Specific Outcomes:</p> <p>"Specific outcomes" is a South African term. Specific outcomes are informed by critical outcomes – "they describe the competence which learners should be able to demonstrate in specific contexts and particular areas of learning at certain levels." (Gultig, et al 1998,p. 11)</p> <p>It is the specific outcomes which are used as the basis for assessing the progress of learners. There are 66 specific outcomes. The specific outcomes are not grade specific.</p> <p>How does it work?</p> <p>It was envisaged that a teacher developing a learning programme for the Foundation Phase would proceed as follows:</p> <ul style="list-style-type: none"> • The teacher chooses one of the learning area groupings (say Life Skills) • Then an appropriate phase organiser and a programme organiser are chosen • Specific outcomes are identified • Assessment criteria from these outcomes are chosen • Activities are then designed to achieve the outcomes and their associated assessment criteria 	<p>Australian teachers take their lead from the learning area outcomes (as in traditional schooling), keeping half an eye on national goals." (Malcolm, 1999.)</p> <p>The structure:</p> <ul style="list-style-type: none"> • National goals • Nationally developed <i>Statements and Profiles</i>. Teachers and other stakeholders were involved in developing "Curriculum Statements and Profiles". The <i>Profiles</i> contain 40 outcomes, each with 3-4 assessment criteria. <p>"A school's secondary frameworks are provided by the learning areas, and policies on curriculum design." (Malcolm, 1999, p. 89) A school's secondary frameworks are decided by government.</p> <ul style="list-style-type: none"> • In Australia there are no "exit outcomes". "Australia does not have culminating outcomes or standards that all students must reach" (Malcolm, 1999, p.90). The phrase "<i>at the end of Grade X students will be able to</i>" is not used. • Australia has 8 outcomes levels across Grade 1 –10 (or Year 1-10). It is expected that students will achieve level 6 by the end of Year/Grade 10. (see Malcolm, 1999) • "Outcome levels do not align with year levels or grades." (Malcolm, 1999, p.98)

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STRUCTURE OF THE NQF

NQF LEVEL	Band	Types of Qualifications and Certificates	
8	Higher Education and Training Band	Doctorates	
7		Further Research Degrees	
6		Higher Degrees Professional Qualifications	
5		First Degrees Higher Diplomas Diplomas, Occupational Certificates	
Further Education and Training Certificates			
4	Further Education and Training Band	School/College/Training Certificates Mix of units from all (NGOs)	
3		School/College/Training Certificates Mix of units from all (NGOs)	
2		School/College/Training Certificates Mix of units from all (NGOs)	
1 = General Education and Training Certificates = 4			
General Education and Training Band	General Education and Training Band	Senior Phase	ABET Level 4
		Intermediate Phase	ABET Level 3
		Foundation Phase	ABET Level 2
		Pre-school	ABET Level 1



What the best and wisest parent wants for his own child, that must the community want for all its children. (John Dewey. 1902. *The child and the curriculum*.)

The enormity of the task we faced six years ago required of us that we move quickly and decisively to bring about changes in all spheres of government. Education was particularly fraught with the stench of apartheid, and we therefore had to achieve more than most countries have been able to achieve in an entire generation. It remains doubly important that we revisit our implementation of policy to assess whether implementation is happening as planned and whether any policy changes are necessary. I invite (you) to some outcomes-based education classrooms to observe the motivation of teachers and the vitality and resilience of school-goers of all stripes. I invite (you) to shake off ignorance and to learn along with (your) fellow South Africans about how things can change. I invite (you) to take courage from change, rather than to be forever harking after a past which (you yourself) know served no one at all.

(Kader Asmal. *Sunday Times*, July 2, 2000)

(Pilot Edition)
August 2000

