TITLE: 

Religious Education in South Africa: Reflections on Past, Present and Possible Future Curriculum Practice.

by

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INTRODUCTION

South Africa has been in trouble with the rest of the world and the majority of its citizens for as long as I can remember. The country has born the brunt of economic sanctions, cultural, sporting and academic boycotts for nigh on three decades. Most of these crippling aspects are now, hopefully, behind us. Education is perhaps the area which has been affected most profoundly, both by the policy of Apartheid and the resistance to that policy. Since 1976, the year of the Soweto uprising, people have been talking about the Crisis in Education. Sporadic student uprisings have occurred from time to time. The education system has been rejected by many teacher and community organisations. This state of affairs is hardly surprising if we consider the main characteristics of the present education system as seen by Ken Hartshorne,

"It is based on race and apartheid ideology. It is based on class and economic discrimination. The central State authority is dominant. The education system is authoritarian in character. The education system is the site of crisis and struggle. It is permeated by contradictions and uncertainties"

(1992, 4-8).

This thesis is an attempt to locate the curriculum practice in Religious Education during the height of the Apartheid era, to consider what options we have and to make proposals as to what can be done in terms of philosophy and practice for the future.

Chapter one focuses on the philosophy which undergirds Apartheid education, namely, the philosophy of Christian National Education and Bantu education as one of its products. The rationale for not focussing on Missionary education is simply that it would have widened the scope of the thesis too much. It cannot be disputed the notion of unequal education did not start in 1948, but that the
missionaries contributed greatly to it. However, the legislation of unequal education brought about an overt racial bias. This bias led to unequal distribution of funding for education for different population groups. In the 1969/70 financial year, for example, the state per capita expenditure on education for a black child constituted only five percent of the amount allocated to a white child. While matters have improved marginally over the years, the increase in the money allocated to black children was not commensurate with promises of redress on the part of government officials. The stark reality was exposed in the 1991/92 Race Relations Survey with the shocking revelation that,

"Per capita expenditure on African pupils decreased in real terms between 1989/90 and 1990/91. According to the minister of education and training, Dr. Stoffel van der Merwe, the increase in primary school expenditure over this period was 6.9%. Secondary school expenditure increased by almost 11%. White per capita expenditure increased by 10% between 1989/90 and 1990/91" (South African Institute of Race Relations, 1993: 195).

We argue in the latter part of the first chapter that this blatant discrimination should be regarded as a form of symbolic violence against society in general and non-white people in particular.

In chapter two we compare the Religious Education syllabi of the Department of Coloured Affairs, it is now called the House of Representatives, and the Department of Education and Training. The objective is to see whether the introductory remarks could be interpreted in terms of apartheid philosophy. Here we also pursue the possible existence of a hidden curriculum for education in general and Black education in particular.

Chapter three constitutes the turning point in the thesis from a negative past to a positive future. It is devoted to an analysis of some of the options which are being
offered and explored by various interest groups. The options which we critique are: The Curriculum Options which resulted from the Education Renewal Strategy of the Government, The Religious and Moral Education Syllabus of the Republic of Namibia, curriculum developments in the Cape Education Department and the option of the House of Representatives. These options are evaluated in terms of their strengths and weaknesses.

Chapter four is an attempt to reflect, in a practical way, what is needed for the transition from an exclusive to an inclusive curriculum in Religious Education. This chapter is by no means intended to be a major work in curriculum theory but should rather be seen as a contribution which attempts to address a concern as well as a need in Religious Education. It is our considered opinion that the two areas of inclusiveness and pupil-centredness would address that need and concern.

Chapter five is based on a Action Research project which is still in operation at Bellville College of Education. We are of the opinion that Action Research holds a lot of promise in terms of involving teachers and pupils in curriculum practice. It is further, a positive step towards negotiating a Religious Education curriculum which will be embraced by all those involved. It is our hope that this thesis will make a contribution to the Religious Education debate.
"We want no mixing of languages, no mixing of cultures, no mixing of religions, and no mixing of races. The struggle for the Christian and National school still lies before us".

Institute for CNE policy document, 1948.

"When I have control over native education, I will reform it so that natives will be taught from childhood that equality with Europeans is not for them"

H.F. Verwoerd, 1953. Minister of Native Affairs at the time Bantu Education was introduced.

"Violence is anything that reduces the psychosomatic wholeness of a person"

J.H. Yoder.

CHAPTER 1
THE LEGACY OF THE PAST.

The preceding quotations aptly summarize the concerns I shall be grappling with in this chapter. I shall argue that the ideology of Christian Nationalism which became the basis of the South African education philosophy as well as its curriculum during the years of 'Grand Apartheid', was a deliberate attempt to manipulate education in general and Religious Education in particular. The extent of this manipulation becomes apparent in the fragmentation of education - with the distinct emphasis on separating English
from Afrikaans, and even more profoundly, white from black. While the separation between English and Afrikaans could be regarded as a sideward move based on the principle of separate but equal, I shall argue that the separation between white and black was a deliberate move to create a situation which would be characterised by inequality and in this regard I shall highlight the rationale behind as well as the extent and result of Bantu Education. Both Christian National Education and Bantu Education require indepth analyses because they have had a profound influence on education in general and Religious Education in particular. I shall further argue that the impact of these philosophies was of such a grave nature that it would not be out of line to regard them as forms of institutionalised psychological violence against society.

THE IMPACT OF CHRISTIAN NATIONAL EDUCATION ON RELIGIOUS EDUCATION:

Christian National Education should be seen as the way Afrikaners responded to what they perceived to be the threat to their religion and nationality by British domination after the Anglo-Boer War. The ideas of Christian Nationalism go back much further, in fact, as far back as 1652. I shall endeavour to trace the historical, philosophical and educational roots of and rationale behind Christian Nationalism, followed by some observations regarding the three important phases it went through during this century. I shall then focus on the impact of Christian Nationalism on education in general and Religious Education in particular.

Dr. E. Greyling argues that a Reformed schooling system was in place at the Cape as early as 1652 when the first colonists settled there (1941a:31). Despite obvious
defects, which Greyling readily admits, such as the close relationship between church and school, the overt religious content of the curriculum, the uneducational infrastructure within schools and largely untrained teachers, Greyling asserts that the overriding factor was that the schools belonged to the people ("volk") and that they were happy with it. He further argues that the people were highly principled in their quest for a white nation. Greyling then bemoans the fact that the Afrikaner was forced off this course by among others J.A. de Mist and British Imperial politics. The latter, in particular is singled out for its suppression of mother tongue instruction, the establishment of free education as well as the introduction of mixed schools. It is Greyling's conviction that the British approach to Religious Education at the Cape after 1806 could be attributed directly to the influence of Commissioner-general J.A. de Mist who in turn was deeply influenced by the equality principles of the French Revolution (Greyling, 1946:33).

The response with which these measures were met was indicative of the unyielding resolve of the Afrikaner to establish a distinctive educational dispensation for their children on the one hand, and the support that came from the community at large and the church in particular, on the other hand. Soon after these setbacks there were moves under way to establish private schools in opposition to the free English schools. These initiatives were given fresh impetus by the involvement of the Reformed church in the introduction of church schools - the first one starting on 22 January 1849 (Greyling, 1941a:42). After the establishment of the Boer Republics, one of the priorities was the introduction of Christian State schools, this time without any interference from Britain and one can appreciate the fact that the Christian National ideal blossomed during this period. After the Anglo-Boer War, British domination
was once again a factor to be reckoned with, resulting in the introduction of the Christian National Education schools and the success of this venture is attested by the fact that there were 115 such schools with 4754 pupils by 1907, when these schools were taken up in government schools (Greyling, 1941a:50).

Whether Greyling is projecting the zeal of the twentieth-century Afrikaners onto their forefathers is not very clear at this stage, but what is abundantly clear is that as early as 1652, the colonists displayed a determination to fight for an education system which they could identify with. Any attempts to the contrary would be tantamount a declaration of 'cultural war' which would be met with resolute resistance. "This brief excursion into the historical basis for Christian Nationalism exposes among other aspects, a fanatical obsession for racial, religious and cultural purity which will feature more prominently in our investigation into the philosophical and educational roots of Christian Nationalism.

The Christian National idea owes its existence and subsequent sustained development and support to men such as S.J. du Toit and Jan Lion-Cachet. What appealed to Du Toit and his supporters was the important role Calvinism played in a similar movement in Holland. Not only did respected Dutch Calvinists such as Abraham Kuyper and Groen van Prinsterer provide a theoretical framework for a Christian National Education movement, but the Dutch Calvinist revival produced a Christian school movement, trade unions and a political party (Hexham, 1979:14). What emerges from these assertions of Hexham, makes for interesting analyses. If the Christian National Education ideal has its origins in Holland, then it could certainly not have been a reaction to British domination. It would certainly not be far-fetched to then assume that the Christian National Education ideal
started off as a willful attempt by Du Toit and others to foster Afrikaner separatism and the results of the Dutch Calvinist revival served as necessary inspiration and impetus for a similar project. If this assertion is taken to its logical conclusion, then one will have to entertain the possibility of racist undertones in the Christian National Education philosophy and that an event such as the Anglo-Boer War, the outcome of which was without a doubt very humiliating for the Afrikaners, presented the champions of Christian National Education with an ideal opportunity to gain public support for their cause. The support from the Reformed Church for the cause was not only in the realm of education, but it actively sought to find Biblical legitimation for the Christian National ideal. Besides the schools, which were often financially assisted by local congregations, Teachers Training Colleges and the University College of Potchefstroom became key institutions in furthering the theories of Christian Nationalism.

The notion that Christian Nationalism is racist in its very nature needs to be addressed more adequately. The respected Afrikaner historian, professor Floors van Jaarsveld, made the following piercing assertion regarding the Afrikaner in general,

In studying South African history one is struck by the frequent reference by political leaders to the Afrikaner's belief in a divine calling. Pronouncements in this regard run like a golden thread through the fabric of Afrikaner history. They have links with the spiritual, social, political and economic circumstances that contributed to the evolution of the Afrikaners and they are pointers to past, present and future. The idea of divine calling has ties with the process of self-assertion of the Afrikaner and with his nationalism. The idea is reflected in his traditional attitudes towards the black man, the English-speaking and one another with whom the country is shared"

(Van Jaarsveld, 1977:16).
While the notion of a divine calling is in no way peculiar to the Afrikaner people, it did turn into an all-encompassing passion to separate themselves from both black, whom they regarded as the children of Ham, and British, who personified the oppressive power of Pharaoh. The Great Trek of 1839 is a classic indication of how the Afrikaner would invoke the support and sanction of God for their cause. It is no coincidence that the Great Trek occurred almost immediately after the emancipation of slaves and in spite of arguments to the contrary, history has shown that the Afrikaner's relationship with non-whites was always tainted with an attitude of superiority. Throughout the period of Boer independence accusations of subjugation and enslavement of non-whites were levelled at the Boer Republics and this is in stark contrast to the stated objective the Trekkers to reach the 'heathens' with the Gospel. Van Jaarsveld relates an incident involving a certain C.F. Weyers who held services for non-whites and was summarily fined 250 rix-dollars for not obtaining government permission. Any missionary who was friendly towards blacks was viewed with suspicion, while German missionaries were welcomed because of their attempts to teach the black man to work and to respect the white man (Van Jaarsveld, 1977:19-20). It is my conviction that the Trekkers and their descendents never were interested in anything other than exclusivity, domination and racial purity and they found in the Reformed Church a willing ally who with,

"with its doctrine of predestination, its emphasis upon the community of the elect, the exclusive twist that could be given to its teachings, were all perfectly adapted to the inter-racial situation ... The conclusion was readily drawn and applied, that the heathen fell outside the scheme of salvation. Attempts to christianise them were not merely sanctioned by, but actually contrary to the teachings of the Bible"

(Buis, 1975:8,9).
It was the objective of the protagonists of the Christian National ideal to create schools which would reflect a philosophy and methodology based on Christian and National principles. Dr. E. Greyling argues that aspects such as the study of the Bible as literature, the opening of the school with Scripture reading and prayer, Religious Education as a subject or the presence of Christian teachers, even ministers, do not make a school Christian. A Christian school is an institution which in its aims, teaching and activities is saturated with the Christian worldview (1941a:19). Similarly, aspects such as studying mother tongue, mother-tongue as medium of instruction and the presence of own history in a syllabus do not constitute a school based on national principles. True national principles demand that the aim, syllabus, methodology, control, preparation and appointment of teachers as well as curricular and extra-curricular activities serve the national interest and cause (Greyling, 1941a:23). Greyling's sentiments seem to have been representative of Afrikaner thinking on education at the time because these principles were clearly articulated in the policy document of the Institute for Christian-National Education which was published in 1948. In writing the preface for the document J.C. van Rooy, the chairperson of F.A.C., clearly spelt out that the document was drawn up by Afrikaners for Afrikaners and that there was indeed no place for any other group in this 'cultural struggle. He exhorts his fellow Afrikaners to see the document as only the start of a just and enthusiastic struggle in the second last paragraph of the preface,

"There is too much at stake to allow any slackening in the struggle. The recognition of our language as a medium of instruction does not mean we have achieved everything. On the contrary we have achieved very little. Afrikaans as medium of instruction in a school atmosphere which is culturally foreign to our nation is like a "sounding brass or a tinkling cymbal". The real
cultural content (kultuurgoed) is still not there. Our culture must be brought into the schools and this cannot be done merely by using our language as a medium of instruction. More is necessary. Our Afrikaans schools must not be merely mother-tongue schools: they must be in the true sense of the word Christian and National schools: they must be places where our children are soaked and nourished in the Christian-National spiritual cultural tradition (kultuurgoed) of our nation. The double-medium struggle has opened the eyes of our people and helped them to appreciate still further this ideal; and it is for the realisation of this ideal that the struggle is coming. We will have nothing to do with a mixture of languages, of culture, of religion or of race. We are winning the language-medium struggle. The struggle for the Christian-National school still lies ahead and it is really for this struggle that a policy has now been laid down, a policy which can claim to be based on the greatest possible agreement of our people" (Institute for Christian National Education, 1948:2).

Some of the salient points in the above quotation need to be accentuated in order to appreciate the intensity of the sentiments expressed by Van Rooy:

* It is clearly stated that the struggle has now moved beyond the language struggle and that the real battle was now beginning. Given the numerical superiority of the Afrikaners this did not augur well for English speakers - the implications for other South Africans will be addressed later.

* The blatant exclusion of everyone outside of Afrikanerdom apparent. Add to that the aggressive assertion that no mixing of languages, culture, religion or race will be tolerated and one you have the components which are necessary for wholesale alienation between South Africans.

* The consummate ease with which loaded concepts such as: Christian-National, spiritual, and cultural tradition are used in literally one breath, coupled with the belief that children are to be soaked and nourished in
them, is indicative of a zeal which borders on the fanatical.

* The complete absence of an educational philosophy which fosters and encourages openness is apparent, even to the uninitiated. In fact, everything foreign is doomed with the Biblical connotation of meaninglessness.

* Perhaps the most dangerous aspect of this quotation is to be found in the assurance of victory based on previous victories (language issue), clear policy and unity. One of these three aspects on its own would almost certainly be enough to motivate a group and all three together would prove to be the ideal recipe for success.

Christian National Education is inextricably linked to Afrikaner Nationalism and one cannot critique Christian National Education without pursuing its Nationalistic background. The event which stands out in the previous century was the Great trek which to a large degree served as an early and very clear indication of the determination of the Afrikaner to resist attempts by the British to subjugate them and to place them on equal footing with non-whites. Of immediate concern, though, are the three stages of Afrikaner Nationalism in this century because of their impact on the Christian National Education ideal. The Anglo-Boer War left the Afrikaners without their Republics, defeated and subjected and utterly devastated. By invoking the unqualified sanction and support of a superhuman force (God) in the struggles of humans it was possible for the Afrikaner community to come to terms with the humiliation of the subhuman experience of the Anglo-Boer War. It is, therefore, not surprising that the Christian National Movement which originated as a method of Christian Education, emphasising the calling and destiny of a unique
people, emerged as the vehicle for Afrikaner aspirations (Giliomee, 1978:139). The second stage of Afrikaner Nationalism, during the thirties and forties, saw the Afrikaner outgrowing the phase of rhetoric and moving towards a more formal and established character. Johannes Degenaar identifies the Afrikaner Broederbond and the National Party as the two organisations which dominated and engineered every facet of Afrikaner Nationalism. The Broederbond established the "Federasie vir Afrikaanse Kultuurverenigings (F.A.K.)" which served as an umbrella body for an impressive array of cultural bodies (nearly 300 by 1937).

"On the economic level an impressive list of Afrikaans organisations were created, such as the Afrikaanse Handelsinstituut. A wide range of commercial enterprises were established to compete against English equivalents in insurance, banking, mining (Federale Mynbou) and finance, as well as workers' organisations, staff associations and trade unions. Press and student organisations, as well as research institutes, were also created"


During this period there was also an orchestrated attempt to find Biblical legitimation for Apartheid. Professor Evert P. Groenewald, who played such an important role in the translation of the latest Afrikaans Bible, published his seven principles in support of Apartheid where he argues that the division of human species was a conscious deed of God and that God rewards people who respect Apartheid (Loubser, 1987:62,67). Groenewald's stance was by no manner of means an individual one and the fact that it represented the dominant viewpoint in the Reformed Churches is attested by the treatment meted out to Professor Albert Geyser. When Geyser and Professor A van Selms challenged the Nederduitsch Hervormde Kerk (NHK) on the principle of exclusive white membership, Geyser was found guilty of heresy - no less! -
by a Synodal Commission and to add insult to injury he was deposed as a minister of that church (A Survey of Race Relations in S.A. (1964),1965:14). He was reinstated after he contested the matter in the Supreme Court, but by that time the true colours of the church had been shown. Two important events took place in 1938, namely, the founding of the purified National Party and the commemoration of the Great Trek. The latter proved to be more than just a commemoration - it literally took on a sacred character - it became a powerful vehicle for rejuvenating national zeal.

If 1938 represents the emotional maturity of Afrikaner Nationalism, then 1948 must be viewed as the stage of political or constitutional coming of age. With the National Party gaining the majority in the elections of that year, the wheels would be set in motion towards institutionalised Afrikaner Nationalism. The opportunity to implement the Christian National ideal has eventually presented itself and the years which were to follow are indelibly printed both in the history books and the hearts of the majority of South Africans. Non-white South Africans did not have much under British or even South African Party rule, but even the little that they had would now be taken from them.

The implications of Christian National Education for education in general are such that we will spell out in more detail what the effects were in the following chapter. Not all educationists afforded the policy document on Christian National Education the respect it received from predominantly Afrikaner circles. The South African Teachers Association concluded their critique of the document with the following statement:

"While here and there it has found its own views in harmony with those stated in the pamphlet, it deplores as a whole this policy for education. It does not
regard it as truly Christian nor truly national in its outlook, nor likely to be acceptable as educational doctrine in any civilised country. As a body of South African teachers and citizens the Association condemns a document which, if translated into practice, would make South Africa a byword for bigoted, retrogressive and educationally unsound principles."

(A critical commentary by the S.A.Teachers Association:18).

Albert Geyser argued that Christian and National are mutually exclusive concepts because,

"Christianity can never be National', it cannot even be merely 'international'. It is supra-national ... Any effort to 'nationalise' Christianity, ... must inevitably result in an effort to reduce the Christ of Christianity into a tribal god"

(Geyser, 1962:5).

Exposure to Christian National Education over the last four decades has been characterised by:

* the fragmentation of education, with the establishment of about fourteen education departments;
* unequal distribution of funding depending on your position in the hierarchy of apartheid;
* an orchestrated attempt to indoctrinate the nation;
* education in general and Religious Education in particular were used to promote an ideology which is neither Christian or Educational.

This state of affairs prompted Gordon Mitchell to pose the question,

"Didn't they realise what they were doing? Part of the answer is that those responsible isolated themselves to such an extent within their own communities that they didn't realise that there could be any truth but their own ....For the same reason they stand hurt and amazed when their ideas are resisted and rejected. We all need to come to terms with the mistakes of the past if only to avoid making them again"

(1991:5).
With the advent of the imminent new society, we will do well to bury the divisive, oppressive and exclusive ideology of Christian Nationalism in favour of an inclusive, democratic curriculum which will enhance and promote national unity.

THE IMPACT OF BANTU EDUCATION ON RELIGIOUS EDUCATION:

The concept and mechanics of Bantu Education came as a direct result of Christian National Education. Bantu Education, and the education of all ethnic groups other than white, was legislated because there was no room for non-whites in the worldview of the Afrikaner. Article fifteen of the Christian-National Education policy document warrants a full quotation,

"We believe that the vocation and task of White South Africa with respect to the native is to Christianise him and help him on culturally, and that this vocation and task has already found its immediate application in the principles of trusteeship, no placing of the native on a level with the white, and in segregation. For this reason we believe that any system of teaching and educating natives should be based on these principles. In accordance with these principles we believe that the teaching of the native must be based on the European's attitude to life and to the world, more particularly that of the Boer nation as the senior European trustee of the native; and that the native should be led, mutatis mutandis, to an acceptance of the Christian and National principles in education, as these principles are more fully described in articles 1, 2 and 3, provided it be an independent acceptance. We believe, also, that the mother-tongue is the basis of native instruction and education, but that the two official languages of the country should be learned as subjects, because they are official languages of the country and constitute for the native the keys to that adoption of culture which is necessary for his own cultural advancement. Because of the cultural immaturity of the native we believe that it is the duty and task of the state in cooperation with the Christian Protestant Churches to provide and superintend education for natives. We believe, however, that the actual teaching and education of natives and the training of native teachers should be undertaken by natives themselves as
soon as possible, but under the control and guidance of the state; with the proviso that the financing of native education be placed on such a basis that it is not provided at the cost of European education. Finally we believe that instruction and education of natives must lead to the development of a native community on Christian-National lines which is self-supporting and provides for itself in all ways"


Significantly, the Nationalist Government, who came to power in 1948, started with a systematic process of implementation of the letter and spirit of the policy document for Christian-National Education. The promulgation of the Bantu Education Act in 1953 serve as a classic example of the application of the Christian National Education principles. Some of the salient aspects of article fifteen of the Christian National Education policy document need to be highlighted in order to show how CNE policy became national policy:

* There is an assumption that 'native' culture is inferior and for that reason he needs to be "help(ed) on culturally". Reference is also made to his lack of cultural maturity.

* It is evident from this document that the notions of trusteeship, inferior status of 'natives' and segregation were already firmly entrenched in South African society by 1948. The document and the Nationalist rulers simply built on a foundation which had been in existence. As far back as 1855, Sir George Grey said in an address to the Cape parliament:

"If we leave the natives beyond our borders ignorant barbarians, they will remain a race of troublesome marauders. We should try to make them a part of ourselves, with a common faith and common interests, useful servants, consumers of our goods, contributors to our revenue. Therefore, I propose that we make
unremitting efforts to raise the natives in Christianity and civilisation by establishing among them missions connected with industrial schools.

(Sached, 1989:37)

Not everything in Sir George Grey's address will appeal to the post 1948 Afrikaner mindset, but the similarities speak for themselves.

* The senior trusteeship which the Boer nation accorded to itself does not go down very well when one takes into account their track record. William Bigelow, who wrote a curriculum guide on apartheid, made the following incisive point on the subject,

"The government's claim to be the guardian angel and protector of the indigenous peoples is at best crassly paternal. Worse, it's simply a lie"

(1986:ix).

* It is significant that the cooperation of Christian Protestant Churches is envisaged in the provision of education for 'natives'. Charles Villa-Vicencio suggests that this line of thinking was not in complete discontinuity with mission education (1988:95). Such was the lack of cohesive response from the churches regarding Bantu Education that Trevor Huddleston lamented,

"The tragic mistake, as I shall always believe, lay in the failure of the churches to act together. I am convinced that had, say, the Methodists, the Roman Catholics, the Presbyterians and the Anglicans united for once on this single issue, had they approached the Prime Minister and stated that, in conscience, they could not cooperate in the implementation of the Act, at least some major concessions would have been won"

The document places strong emphasis on the concept of separate development and it argues strongly for white education to be given preference above black education. This is clearly a racist basis for education and the consequences would eventually be damaging both in terms of human relations and South Africa's image with the rest of the world. The question which confront us is why The Afrikaners could not care less about what other people think. Ken Owen holds an interesting thesis which is worth considering. "The point is that we are dealing here with a people half formed, under pressure, in great danger of what they perceived to be, and what in fact at times was, actual extinction; people who see themselves as having no permanent friends, only permanent interests. Strong group loyalty, submergence of personal identity, authoritarianism in their political control, the need for a 'hoofleier', the deference to a government - not as a government but as a 'owerheid', as an authority - these are necessary characteristics" (Die Suid-Afrikaan, August 1990:9).

One of the mechanisms which the government employed to communicate the Bantu Education message was by means of a publication called Bantu Education Journal. The editorial board consisted of top officials in the Bantu Education Department - all of them white! In September 1964, the editorial article deals with the thorny question of separate development. Teachers are encouraged to acquaint themselves of the real reasons for separate development in order to avoid performing an egg dance which might turn out to be embarrassing. The article explains in detail why all the people in South Africa cannot be ruled by one integrated authority when it states, "The South African standpoint is that one has to be realistic. Experience has shown that one integrated political authority consisting of a concoction of ten different elements (seven Black, one White, one Coloured, and one Indian nations), will only be a
cauldron of trouble and conflict. For the sake of peace and prosperity, and in order to avoid mutual hostility, a policy of separate development has been decided upon ... This is the answer, whether we agree with it or not.

(Bantu Education Journal, September 1964:332).

In the May issue of the same year the Coloured population is congratulated on the establishment of a separate Coloured Education Department. They are encouraged to take hold of the opportunity to serve their own community and Coloured teachers, in particular, are exhorted to be loyal to their own Department (Bantu Education Journal, May 1964:171-172). Despite blatant propaganda manoeuvres such as those identified, the concept of Bantu Education would prove to be a constant source of dissatisfaction and Huddleston’s warning that

"There burns beneath the surface a fire of fierce resentment which, one day, will get out of control", (1956:177),

"On the morning of Wednesday 16 June 1976, in the words of one newspaper 'all hell broke loose'. Police vehicles were stoned and set on fire; a black policeman was dragged from his vehicle, beaten, and his wrists locked together with his own handcuffs; police dogs that were unleashed upon the students were knifed and set alight. Vehicles belonging to the West Rand Bantu Affairs Administration Board, which administers Soweto on behalf of the Department of Bantu Administration and Development (BAD), were burnt, and nearly all its offices in Soweto destroyed. Commercial vehicles and delivery vans of white-owned businesses were also set on fire. Beerhalls and liquor stores were burnt and looted, while a bank, a hotel, and several post offices were set alight too. Amidst cries of 'Black power!' and 'Kill the whites!' two white officials of the West Rand Board were beaten to death"

(Kane-Berman,1978:1-2).
1976 proved to be a watershed year for educational in general and Black Education in particular. While it is clear that Bantu Education was a complete failure, it did leave in its wake millions of people who have become casualties of a diabolical Apartheid system which was separate and unequal. Many of the changes which had taken place after 1990, must be attributed, in part at least, to the Black teachers, students and pupils of South Africa who have been relentless in their quest to do away with 'gutter education'. The sad thing, though, is that the reaction to Bantu Education was largely ignored by the authorities on the one hand, and relatively misunderstood, sometimes not understood at all, by white pupils. When questioned as to the achievements of 1976, a student articulated the following response,

"We saw that the white society was living in a world of dreams. When people are killed, one expects some reaction. There should have been some response from white education. Instead, they were as negative as the government. ... White schools were totally unaffected by the boycotts, as if South Africa consisted of two worlds. As if Soweto and Lower Houghton were two distant islands"

(Sached, 1989:243).

If the reaction from white South Africa was negative and unsympathetic, the opposite should be said of Coloured and Indian reaction. 1976 saw Coloureds, generally, taking a stand and for once joined the "freedom struggle" in their thousands.

CHRISTIAN NATIONAL EDUCATION AS AN ACT OF VIOLENCE.

Pierre Bourdieu argues that education can be a form of symbolic violence insofar as a arbitrary power is imposing a cultural arbitrary on others (1990: 5). While one would be
careful not to regard all pedagogic action as symbolic violence, Bourdieu's assertion can successfully be linked to the imposition of the Christian National Education philosophy on South Africa after 1948. Overt violence has always been an integral part of South African society ranging from institutionalised violence to direct physical harm to persons and property to intolerance towards opposition forces. These types of violence have been sufficiently highlighted over the years in order for us to realise, and attempt to address, their harmful effects on South African society. What is, however, more difficult to measure, is the symbolic violence caused by more than forty years of Grand Apartheid. Thousands, indeed millions, of people were sucked into the cauldron of Christian National Education with its oppressive and narrow worldview.

When one takes into account that Christian National Education had been promoted as an extension of the religious convictions of the Afrikaner, then it becomes evident that Religious Education would be a crucial subject for the propagation of the ideals. We have already pointed out how the concepts of Christian and National are incompatable with each other and this has obvious implications for Education in general and Religious Education in particular. It is therefore not surprising that the Policy document on Christian National Education states,

"By Christian instruction and education for Afrikaans-speaking children we mean instruction and education given in the light of God's revelation in the Bible as expressed in the Articles of Faith in the three Afrikaans churches... It (religious Education) should shape the spirit and direction of all other subjects and of the whole school in such a way that all instruction carried out at school is based on the Christian foundation of our nation's attitude to life and to the world"

(Institute for Christian National Education, 1948:3).
There are a few salient features in this quotation which would certainly qualify as forms of symbolic violence:

* The reference to instruction and not education is significant insofar as it deals with power relations within education and the notion of Fundamental Pedagogics, where the learner is regarded as an immature person with no contribution to make - as opposed to the all-knowing teacher, is clearly entrenched.

* The reference to Afrikaans-speaking children as the target group would in itself not be problematic, but when the principles are imposed on all South African pupils, particularly if it is done to keep them in subservience, we can justifiably regard it as symbolic violence. The Afrikaners were the people who objected to mixed schools in the previous century when they argued that a child who is educated in a foreign language and foreign culture might end up losing his/her self respect, confidence. Such a child might eventually develop a crippling inferiority complex (Greyling, 1941b:86).

* The reference to the Articles of Faith of the three Afrikaans churches is another disturbing feature. Besides the imposition of a Christian worldview we have the imposition of a particular brand of Christianity, namely Calvinism. Alan Watts insisted that an ideology based on religious indoctrination is contrary to religious faith,

"Irrevocable commitment to any religion is not only intellectual suicide; it is passive unfaith because it closes the mind to any new vision of the world. Faith is, above all, openness - an act of trust in the unknown"

(Postman and Weingarter, 1969:15).
The Christianity envisaged in the policy is exclusive for whites and in spite of a conviction that it should serve the national interest, it had been manipulated to deny the majority of South Africans their dignity and basic human rights. This mindset constitute a flagrant violation of the basic tenets of Christianity whose founder, Jesus, was known for his inclusive teaching, humility, practical concern for others, particularly the marginalised, and his commitment to serve others rather than insisting to be served. J.M. Coetzee suggested that we explore the notion that those who invented and installed apartheid were possessed by demons (1991:2). The only way to effectively deal with demon-possession is to exorcise the demon in order to rid both the individual and society from its destructive activity.

In this chapter I have argued that the foundation on which our education is built is in contravention of real education. In our quest for a new South Africa we need to consciously rid ourselves of everything that is undemocratic, exclusive, divisive and in violation of basic human rights. The school is the ideal institution to facilitate and foster openness, acceptance, democracy, the untangling of the bonds of oppression. We owe it to our future generations to redress the situation now by educating them in what Postman and Weingartner called 'crap detecting',

"One of the tenets of a democratic society is that men be allowed to express themselves freely on any subject, even to the point of speaking out against the idea of a democratic society. To the extent that our schools are instruments of such a society, they must develop in the young not only an awareness of this freedom but a will to exercise it, and the intellectual power and perspective to do so effectively. (1969:15).
DESIGNED TO EXCLUDE!

One of the legacies of apartheid education is the fragmentation it brought about in the creation of a myriad of education departments - each having to take responsibility for the education of a specific group of people, whether they be White, Coloured, Indian or Black. This division is not just along racial but also along language, gender, class and religious lines. We have shown in the previous chapter that the Christian and National character of the present education dispensation is synonymous with fragmentation, exclusion, inequality, indoctrination and intolerance. It was a deliberate and orchestrated attempt to keep people apart and the fourteen education departments and sixty four laws which govern Apartheid education speak for themselves.

In this chapter I shall argue that the fragmentation in education in general and Religious Education in particular is underpinned by what is commonly called the hidden curriculum. In an attempt to determine the extent of the hidden curriculum, I shall critique the Primary school Scripture syllabus of the Department of Coloured Affairs, as it was called in 1982, and the standard five Syllabus for Religious Education of the Department of Education and Training. The extent to which factors such as ideology, religious fundamentalism, the cultural content of the syllabi, the target audience will be investigated to further highlight the presence of a hidden curriculum.

THE PRIMARY SCHOOL SYLLABUS FOR SCRIPTURE OF THE DEPARTMENT OF COLOURED AFFAIRS.

The syllabus commences with a section dealing with the relevant legislation and regulations governing Scripture, notably section 34 of Act Number 47 of 1963 dealing with issues ranging from the role of prayer and Scripture reading during the opening of the school day to the exclusion clause which covers both teachers and
pupils (whose parents have objections). The section under the heading 'General Principles' starts off on a positive note when it concedes that humans have religious needs, religious powers and religious responsibilities and it further asserts that the school programme must take these factors into account. The next point immediately cancels out any inclusive possibility that might be ascribed to the initial statement when it argues,

"The Bible reveals God's purpose for mankind and sheds light upon these religious needs, powers and responsibilities"

(Department of Coloured Affairs, 1982:1).

The teaching of Scripture, coupled with a background knowledge of the Bible, is therefore deemed necessary. The syllabus identifies a two-fold aim:

"to show how God's redemptive purpose for mankind is revealed in the Bible

to prepare the pupil, through his knowledge of the Bible, for a living faith in Christ as his personal Saviour and for a life of service to God and his fellow-man"

(Department of Coloured Affairs, 1982:2).

Some of the implications of the aims are that the instruction should be Christ-centred; the emphasis should be on the fundamental truths as they occur in the Old and New Testaments; character studies should highlight certain virtues which the pupil could emulate as well as evils which should be avoided; the application of the Bible knowledge should facilitate the real meaning and power of the Christian life.

Of particular interest is the first point in the section under the heading 'General remarks' which states that,

"Instruction in Scripture must be broadly Christian. The syllabuses have therefore been drawn up in such a way that the exclusive teaching or dogma of a particular
denomination is not the basis or bias in them, but rather that the emphasis shall consistently fall upon the accepted fundamental truths of Scripture.

(Department of Coloured Affairs, 1982:2).

Other aspects which are covered under this section deal with the Bible as the most important source; the importance of Scripture in the curriculum; distinguishing between different age groups; importance of revision with a view to enriching the pupils; the teacher's freedom to select or enrich within the confines of the syllabus according to the needs of the class; the teacher's duty to familiarise him/herself with the full story; setting a good example and, finally, that Scripture should be a strong influence for good throughout the school (Department of Coloured Affairs, 1982:2).

The syllabus for every standard is preceded by a note reminding the teacher of aspects such as the religious thinking of children in that age group, the time allocated to Scripture, options which the teacher can explore with regard to sections for memorisation and a consistent reminder that Christian festivals should be borne in mind when work is planned. The topics to be covered are listed under Old and New Testament with only the topic and relevant Scripture references appearing. The syllabus for every standard is concluded with some suggested pupil activities. I shall list the suggested activities for standard four as an example,

"(The aims are to stimulate the pupils' interest and to encourage self-activity; tasks should therefore be selected judiciously, and the necessary references and instructions provided; other suitable alternatives may be selected)

Pupils write down the titles of lessons with suitable texts and remarks on what has impressed them."
Pupils make individual or group wall charts of Palestine. Pupils draw up lists of the miracles and parables of Jesus. Pupils classify the miracles of Jesus in order to indicate His power over:

- nature
- physical defects
- illness
- death

Pupils make sketches or gather illustrations of the temple of Solomon, the Ark of the Covenant, places of historical interest, etc.

Pupils tabulate Biblical events in chronological order, eg. the childhood of Jesus.

(Department of Coloured Affairs, 1982:10).

**SALIENT POINTS:**

* The exclusion clause has over the years been used by the authorities to counter accusations of indoctrination. The exclusion clause does provide a 'way of escape' for those with conscientious objections, but it provides them with no alternative. Children whose parents do not want them to be exposed to Scripture are often told to 'keep themselves busy'.

While the exclusion clause can indeed be seen as an attempt to be sensitive to the convictions of others, it denies children an opportunity to engage in an activity which could potentially be enriching. The answer lies not in exclusion but it should rather be sought through imaginative ways of involving as many pupils as possible. Education can never be equal if some pupils are perceived to be taken more seriously than others. If this argument has won the day for the establishment of one education department, it should also apply to Religious Education.
We have already stated that the acknowledgment of the religious needs, powers and responsibilities of people and the subsequent assertion that the school programme should take this into account should be viewed in a positive light. The statement that the Bible sheds light on these issues is also not problematic, but it does take on an exclusive character when other sacred texts and traditions are totally ignored. Religion is complex and very personal and one does create all kinds of problems when one starts talking in terms of absolutes. The school is public domain where people with different mindsets and persuasions spend a lot of time together. It is a micro version of the broader society and can therefore not afford to be exclusive in its nature on ethical grounds and more importantly, exclusivity cannot be defended on educational grounds.

It is abundantly clear from these aims that the objective which the architects of the syllabus had in mind, was faith development when it states that the child should be prepared for faith in Christ as personal Saviour. The preparation for a life of service to God and fellow-man would be a laudable objective under normal circumstances. It does however become problematic within the framework of the confessional approach and raises questions such as:

What is meant by service - is it a preference to servitude in Apartheid South Africa? and, Who is the fellow-man - is it the fellow Coloured man?

While a Christ-centered emphasis would be admirable within a community of faith, it does become problematic within an educational sphere because it immediately excludes not only Moslems, Jews and Hindus but also certain groups within the fold of Christianity such as the Jehovah's Witnesses.

One must credit the architects of the syllabus for warning very strongly against dogmatism and the
exclusive teaching of a particular denomination. To this extent they have done their part by being fairly non-prescriptive in setting out the work.

The last general remark states that the spirit and tone of the Scripture lesson should influence the rest of the school positively. While there is merit in the assertion, I would argue that Religious Education will never have that effect while it excludes some elements in the educational process.

* The suggested pupil-activities are designed to involve them and to get them to give vent to their experiences in the Scripture lesson. The nature of the activity will depend on the degree to which pupils identified with the lesson and a lesson which excludes some pupils will certainly not have the desired effect.

* The most interesting fact is that the foreword to the Coloured Affairs syllabus is an exact replica of the foreword of the Cape Education Department (White) Scripture syllabus for primary schools.

DEPARTMENT OF EDUCATION AND TRAINING SYLLABUS FOR RELIGIOUS EDUCATION - STANDARD FIVE.

The Religious Education curriculum for primary schools has Divine Love as its theme with every standard focusing on a different aspect, namely,

Sub-Standard A: the fact that God loves.
Sub-Standard B: the effect that love has on people.
Standard 1: the manner in which or the method by which God reveals his love.
Standard 2: the fulfilment of the divine love in the lives of people.
Standard 3: the fulfilment of God's love in the life of his Son, Jesus Christ.

Standard 4: the establishment and expansion of God's Kingdom through the workers of divine love (O.T. and N.T.).

Standard 5: the aim which God has for the life of individuals, of families, of groups of people, of a nation and of a church.

Unlike the Department of Coloured Affairs and Cape Education Department, where syllabi are presented together as a package, every standard in the Department of Education and Training has a separate syllabus for every standard, each with its own forward - with some tangent-points, but distinctly different from one another. For the purpose of this thesis we shall apply ourselves to the standard five syllabus to serve as an example of the Religious Education curriculum for Africans. While the Department of Education and Training is not the only body looking after Black education, every self-governing homeland as well as every independent territory is responsible for education in its own area, it is the only body looking after Black education in so-called "white" South Africa. A comparison between the curricula of the Department of Education and Training and other educational bodies within "white" South Africa is therefore justifiable. We shall use the headings in the syllabus in our critique for the sake of expediency.

AIM:

No reference is made to any legislation or regulation regarding Religious Education but the syllabus commences with an explanation of the ultimate goal in Religious Education which is, "Neither what we have taught the child to know, nor what we have taught the child to do, but it is what we have taught the child to be, viz. to be somebody who truly loves"

(Department of Education and Training, 1983:1).
The syllabus distinguishes between primary and secondary aims for Religious Education. The primary aim is to lead the pupil to meet the living God with the objective to get the pupil to know and love him (the living God). This aim is based on the first great commandment which refers to loving God with the whole being. The secondary aim is to guide the pupil towards real Godliness which finds its fulfilment in the second great commandment which exhorts people to love their neighbour as themselves. From the outset the reader is bombarded with references from the Bible which are used to contextualise the ideas which are raised by the architects of the syllabus. Under the heading of the "Aim" we are exposed to no less than five direct quotations and sixteen other references to passages from the Bible.

While one would ordinarily not have a problem with the use of Scripture references to make or substantiate a point, one cannot avoid questioning the way in which it is done in this syllabus. Firstly, one must question why the same is not done in other syllabi (White and Coloured). The second thing we need to question is the usage of certain words which could be construed as manipulative. One such example can be taken from the primary aim with its reference to the "living God".

"The primary aim is to teach and to lead the pupil by means of an example and instruction to meet the living God, and to know and to love Him. This living God is the triune God who is the pupil's Creator, Saviour and Lord"

(Department of Education and Training, 1983:1).

The first question which comes to mind is whether the reference to "living God" is a veiled attempt to undermine traditional African religious worldview which emphasises, among other, veneration of ancestors. If this is indeed so then one could equally question concepts such as "fruitful life of real Godliness" (p.1) and "true test" of God's love (p.2).
INTRODUCTION:

The syllabus clearly states that the subject matter has been selected exclusively from the Bible. The rationale for this is given by way of a Scripture reference taken from II Peter 1:16,17. Interestingly, only a portion of the reference is quoted, namely,

"'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ...' etc."

(Department of Education and Training, 1983: 2).

While it is understandable that portions of Scripture are quoted by many people as a matter of course, it seems clear to us that the reference was carefully chosen and that those responsible for the syllabus want to say much more than meets the eye. Are these fables perhaps a reference to African Traditional Religion? The syllabus then states that the subject matter should be seen in a prophetic light and is therefore trustworthy. It is further stated that true understanding can only come about through the Holy Spirit. Another important aspect deals with the purpose of Religious Education, namely, to show the way of salvation to children through faith in Jesus Christ. It is therefore vital to understand that a Christ-centred approach is crucial to fulfil the stated purpose.
HINTS FOR THE TEACHER:

Although this section is referred to as hints, the introductory paragraph is clear about the fact that the teacher effectively has no choice in the matter,

"In order to fulfil the aforementioned aim by following the proper theme of love to God and to fellowmen, and furthermore, by making use of the prescribed subject matter, the teacher will have to consider the following matters:


There are eleven hints covering areas such as starting the lesson or school day with devotions, visual aids, lesson notes, moral training, school and community, church doctrines, to name a few.

REMARKS:

In this section the theme for standard five is located within the framework of the main theme of Divine Love. It is stated that in standard five the focus should fall on God's aim for individuals, families, groups of people, a nation and for a church. The teacher is made aware that any application to life situations must take into account God's purpose for these groups of people,

"God's purpose is clear, viz. to save sinners from the bondage of sin and to help them to share in the Kingdom of God to the glorification of the Father, the Son and the Holy Spirit"

(Department of Education and Training, 1983: 6).

CRITIQUE OF DET RELIGIOUS EDUCATION SYLLABUS FOR STANDARD 5:

The exclusive nature of the syllabus in terms non-Christian religions is an aspect which prevails in syllabi of other
departments as well. However, in this syllabus there is the inference that other religions are false. If one bears in mind that this syllabus was drawn up for black pupils we cannot but conclude that the real threat, for the architects of the syllabus, is the presence of Traditional African Religion. We base our conclusion on the fact that the existence of African Traditional Religion is not even acknowledged, not in an overt sense. In reading between the lines, it is our contention that the exclusive references to the Bible, the reference to 'cunningly devised fables' and aspects referring to matters of prophecy, trustworthiness, the capability to understand, the way of salvation, are all covert references to African Traditional Religion. We further argue that it is the objective of those who are responsible for this syllabus to marginalise African Traditional Religion by invoking superhuman authority on Christianity, and by implication this syllabus.

If African Traditional Religion is indeed the target, then the implication is that it, African Traditional Religion, cannot be spiritual, that it does not appreciate the deity of Christ and his ability to save and that the Holy Spirit does not operate within such a framework. The matter of spirituality is a contested issue, even within mainstream western Christianity. For the architects of this syllabus spirituality is closely linked to the Bible, hence the exclusive references to Scripture. The absence of sacred scriptures in Traditional African Religion might have played some part in the thinking of the compilers of the syllabus. It should be noted that African Traditional Religion is profoundly spiritual, a fact which the compilers of the syllabus did not know or chose to ignore. Jacob Ndlovu argues that African traditional Religion qualifies as an authentic religion and he bases his argument on the fact that it satisfies the seven dimensions needed to qualify as a full
religion. He further asserts that,

"1. African Traditional Religion is a monotheistic religion. It hinges on one God and One only.
2. It is contextual in the sense that it is always bound up with life, and every aspect of life falls within the orbit of religion.
3. God is believed to be transcendent, high above the human realm. He is supreme and omnipotent, hence the role of intermediaries.
4. God is not, and cannot be, reduced to any peoples’ monopoly. However, he reveals himself to his people in the context of their peculiar environment and culture"


Instead of marginalising African Traditional Religion, we need to see what we can learn from it. Ndlovu points out that African Traditional Religion can contribute largely to the benefit of humanity with principles such as a strong sense of self-identity, sense of pride in one’s background, harmony with nature, belief in man as ‘basically good’, a non-aggressive view of life, a communalistic approach and religion as a way of life, to name but a few (1989: 35). Itumeleng Mosala underscores the valuable contribution of the African Traditional way of life when he asserts that,

"The egalitarianism of the communal mode of production has not been paralleled in subsequent history"


While he warns against the danger of primitivism, which we should guard against he observes,

"Morality is the fundamental strength of this mode of production (communal), or economic system. And this morality is not abstract, not tagged on from the outside. The ethics of the communal mode of economic production is its condition of existence. It consists in the fact
production is for meeting perceived human needs. The starting point and the goal of production is human beings and their well-being. People are the basis and the content of the morality of this economic system" (Mosala, 1989: 72).

African Traditional Religion is extremely rich and poses no threat to traditional Christianity, in fact, we can all be enriched by the deep sense of the sacred. We would further argue that African Traditional Religion is not inconsistent with the Christ-centred approach which the syllabus emphasises. Alphonse Mushete describes the African view of Christ as follows,

"For us Africans Christ's incarnation is not only the mystery of the divine Word made flesh but the mystery of the Son of God made man. We have to speak not only of incarnation but of humanisation or, better still, of humanification.... Christ is the Chief, the Ancestor of humankind, in the sense of African anthropology to be sure" (1988: 75-76).

Religious Education is the poorer for the complete absence of the rich heritage of African Traditional Religion.

The section dealing with hints for the teacher seem more like prescriptions because of the officious language which is used. the teacher is told that in order to fulfil the aim they need to,

follow the proper theme
use the prescribed subject matter
consider the matters which follow

The rest of the section continues in the prescriptive vein. The point dealing with moral training has nothing to do with moral issues which the pupil or teacher might be confronted with in real life. The moral training which is referred to is taken from the Bible. The point on school and community is limited to the immediate community and if this is adhered to the syllabus promises that:
"In this way the attitude of Christ is realised in every individual. These individuals are bound together as a firm community in Christ and in such an individual and such a community the devil has no place" 


The implication seem to be that Christ honours those who know their place and once you move outside of this framework you give the devil an opportunity to assert his authority. If this is indeed what the curriculum planners had in mind, then one must dismiss it as unchristian and exclusive as well as a perpetuation of apartheid.

THE HIDDEN CURRICULUM CONCEPT IN RELIGIOUS EDUCATION.

We have clearly shown that although all education departments are supposed to be using one core syllabus, the practice, in Religious Education, seems to be different. If we take into account that every education department has its own bureaucracy one could reasonably expect differences in emphasis, but the stark differences between Black education and other race groups raises serious questions in one’s mind. We would concur with Ken Hartshorne in his assessment of the character of the South African education system when he asserts it is marked by,

"Inequality - in that it is fundamentally based on race and class;
Lack of freedom - in that it is centralised and highly authoritarian;
Instability - in that it is the site of struggle and crisis, and shot through with contradictions and uncertainties"

(NEPI, 1992: 4).

The above features increase in intensity as one moves from white education to black education.
If a curriculum does not seriously take into account all the people who will be influenced by it in some way, it might be regarded by those who are marginalised as having a hidden agenda. The curriculum could be hidden for a number of reasons and one would have to ask questions such as,

"Is it hidden intentionally to manipulate and persuade?  
Is it hidden because nobody notices or recognises it?  
Is it hidden because it has been forgotten or neglected?  
Is it hidden because the originator has left?"

(Meighan, 1981: 54).

One's first reaction would be to classify Religious Education for Black students as 'intentionally manipulative and persuasive'. One of the reasons why the hidden curriculum is allowed to continue, has to do with the notion of survival. Meighan voiced his opinion on the matter as such,

"Faced with rules, routines and regulations and the consequent delay, denial and interruption, pupils have to devise strategies for survival. Some of these strategies avoid or reduce confrontation with teachers but a price is paid in that effective learning of the official curriculum is reduced. These strategies include 'resignation' or ceasing to hope that school make sense, and 'masquerade', or faking involvement"


This has been the story of non-white education in general and Black education in particular over hundreds of years. The high drop-out rate, low pass-rate and lack of motivation are factors which should be directly attributed to the notion of the hidden agenda. As long as the curriculum is perceived to be antagonistic towards some of those who are to be reached, this state of affairs will prevail.
There is no doubt that the exclusive nature of Religious Education will cause it to qualify as a hidden curriculum. How we react to the notion of the hidden curriculum will ultimately determine our success in a non-racist, non-sexist, non-discriminatory South Africa with one education system and department. It would seem that there is enough goodwill around to steer away from reactions such as dismissal, pessimism or fatalism. What is needed is a concerted attempt to start afresh and to be as inclusive as possible in planning a new Religious Education syllabus. In the next chapter we will look at some of the options which certain constituencies are putting forward for a new Religious Education syllabus.
CHAPTER 3

WHAT ARE THE OPTIONS?

A new curriculum for Religious Education needs to be compiled in concert with the general educational direction for a new society. For this reason, it would be imperative seriously to investigate and critique the options which are being suggested by those who are concerned with this challenging venture. In this chapter we shall look at the discussion document, "A curriculum model for education in South Africa", by the Committee of Heads of Education Departments, released in November 1991. We shall further look at the Religious and Moral Education option taken by the government of Namibia, which until fairly recently, had the same syllabus as the one followed by the Cape Education Department. We shall also look at the work which is being undertaken by the Cape Education Department in terms of developing a new syllabus for Bible Education. Lastly, we shall reflect on what has been happening in the area of curriculum development in the House of Representatives.

A CURRICULUM MODEL FOR EDUCATION IN SOUTH AFRICA:

While the proposed curriculum model for education in South Africa is very general in its orientation, it has far reaching implications for religious education, albeit in an indirect manner. On a very superficial level, one's first impressions are positive in seeing the document as a possible vehicle to address the stark divisions and inequalities associated with education in present day South Africa:

a) It is the stated aim of the document to facilitate the fostering of what is termed the "broad educational aims", while at the same time leaving ample room for inclusion and supplementation in terms of specific demands and needs.
b) The committee further prides itself for having followed "acknowledged principles of curriculum development" and stress the importance of involving all interest groups.

c) The underlying philosophy for the model is based on three principles:
   c.1. That equality both in terms of opportunities and standards be created for all.
   c.2 "That recognition must be given to the religious and cultural ways of life of the inhabitants of South Africa and to their languages
   c.3. That the provision of education shall be directed in an educationally responsible manner at the needs of the individual and those of society, and the demands of economic development, and shall take into account the personpower needs of South Africa"

d) The greater emphasis on "vocationally-oriented education" seems to be an attempt seriously to come to terms with the weakness in the present curriculum as, well as a positive effort to make provision for future personpower needs.

e) While the proposed phases of education (junior primary [three years], senior primary [four years], junior secondary [two years] and senior secondary [three years]) are not new, an attempt to structure the emphasis (general formative education in the first three phases) and exit points (at the end of phases two three and four) in terms of the vocational objectives of the curriculum is a clearly identifiable innovation. A question which immediately comes to mind is whether this is not a hangover from the notion of a Department of Education and Training

f) The proposed curriculum for the first three phases makes provision for Religious Instruction, Guidance, Economic Education and Physical Education as part of a "Lifestyle Education" package where,
"learners are primarily educated in terms of applicable norms and values, personal convictions and attitudes to life as well as the convictions and attitudes of others ... Depending on specific needs within the community, Religious Instruction can be offered as Bible Instruction, or as another subject, e.g. Right Living" (Department of National Education, 1991: 32, 33).

In the senior secondary phase Religious Instruction and Guidance are proposed as compulsory non-examination subjects, while Religious Studies is a proposed option in the Social Sciences field of study.

While the curriculum model for education in South Africa is a valuable contribution to the ongoing debate about appropriate curricula for a post apartheid South Africa, there are inconsistencies which need to be addressed. The Committee of Heads of Education Departments, with an essentially conservative orientation, draws legitimacy from apartheid education legislation, constituted, as it is, in terms of the racial structuring of education departments we must argue that the Committee, because of its links with apartheid structures, is in no position to prepare a legitimate and adequate alternative. Instead of looking at an implementation date for this model, the best option would be to regard this model as one proposal and thereby keep the door open for other models to be tabled as well.

The question which needs to be answered revolves around the problem of consultation. Who constituted the,

"Large group of experts and representatives from the education community, as well as sectors outside of education, (who) were involved in the development work?"


It has been mooted by some observers that "the 'experts' were dominated by white males and 'sectors outside education' were dominated by capital" (Jansen, 1991:3) The Committee's document is a direct result of the government's Education Renewal Strategy (ERS), which was from its very inception
rejected by progressive organisations, such as the African National Congress (ANC), National Education Crisis Committee (NECC), the South African Democratic Teachers Union (Sadtu) and the Congress of South African Trade Unions (Cosatu), on the grounds that it is essentially a National Party education strategy in search of credibility (Ludsky & Rossouw, 1991: 5).

The ERS was also critiqued by educationists. In an open lecture on the ERS, Brian O’ Connel and Wally Morrow pointed out that while the ERS flirts with the idea of a single, centralised education department it does not seriously address the inequalities within education. This flagrant omission is perpetuated in the Discussion Document on a Curriculum Model for Education in South Africa, which implicitly assumes equal starting points, a condition that is manifestly not the case in South Africa at present.

The fact that the modus operandi, rather than the idea of renewal, of the architects of the ERS is questioned, raises serious doubts about the underlying agenda and philosophy of the National Party. The observation of the Teachers’ league of South Africa is of particular interest to the debate when they argue that the ‘singleness’ of any system is not at issue. It is its underlying political and educational philosophies that are of prime importance. The preservation of the ‘Christelike-Nasionaal’ ethic will sustain a fatal poison in the education system for a ‘new’ South Africa (Teachers League of S.A., 1991). This view is corroborated by Jonathan Jansen when he reminds us that it would be deceptive to dwell on the superficial features of the curriculum and ignore the underpinning ideology that drives the model. He further warns that the,

"Fingerprints of Christian National Education and its conservative ideological expression, Fundamental Pedagogics, are found all over the document" (Jansen, 1991:3).

It would certainly not be ludicrous to suggest that, at best, the rationale behind both the ERS and the curriculum model is to arm the National Party with a concrete option to take to the negotiation table and, at worst, the model would be
implemented "prior to the advent of a national democratic government" (Jansen, 1991:2).

The acceptability, or lack of it, of the curriculum document will have a direct bearing on the validity of the Religious Education facet which is implied in the package. If the accusation against the document sticks, then the ideological bias would also extend to Religious Education. The model makes provision for the some form of Religious Education as a non-examination subject throughout the school curriculum. Anyone who has some concern for the subject would hail this as a step in the right direction. What is less satisfying, however, is that the subject is called Religious Instruction. The notion of instruction is unacceptable in many quarters and is often associated with the idea of Fundamental Pedagogics which sees the pupil as a child who has no opinion. Whether this orientation is by accident or design is not very clear but what is obvious is the bias of the authors of the document in favour of Bible Education. Further, the authors strongly argue for diversity and taking cognizance of the cultural and religious ways of life.

We should point out that the Policy Document signifies a major shift in government thinking. It rejects race as the important factor in education; there is a commitment to equality; it argues for one education department and envisages compulsory primary education. These positive features are, however, tainted by the lack of legitimacy of the Committee among the broad South African public. The document consists of some vague concepts such as 'reform' and 'diversity' which are not adequately explained. The document, in spite of its merits, is still a typical bureaucratic exercise where decisions are made by the top officials with very little involvement from people on the ground.
EXPLORING THE NAMIBIAN OPTION:

According to a Namibian White Paper on National and Sectoral Policies, Namibia inherited a racist, tribal and ethnic-based education system with enormous disparities in resource allocation between the former white and black schools. It further asserts that, Education policy must address the questions of equity, efficiency and quality throughout the school system. Given the fact that Namibia was, until very recently, virtually a fifth province of South Africa, the dilemma facing a new South Africa would be exactly the same. Of particular interest would be the proposed Religious and Moral Education programme released by the Namibian Ministry of Education, Culture, Youth and Sport.

SALIENT POINTS:

1. The compilers of the Namibian Religious and Moral Education Programme describe the rationale behind offering the subject at public schools as the need to be sensitive to the fact that religion constitutes an important and powerful facet of a person's private and public lives.

1.1. The objectives of the subject would be to facilitate individual growth towards responsible behaviour, tolerance, acceptance of the highest common values of humanity and the discovery of the cohesive power of shared values which could promote responsible citizenship, justice, peace and progress in society (Republic of Namibia, 1990a: 1).

1.2. The focus of the syllabus is largely Christian because, it was felt, most Namibians are Christians and a syllabus would have to reflect that reality.

2. In terms of its broad goals and curriculum objectives, the compilers have committed themselves to a process of non-discrimination on all fronts. They assert that the goals are arranged in terms of how they relate, for example, to the government and the state, the individual learner, the parents
and the community, the religious communities or churches, public life, religious traditions and texts, values and skills, issues and ideas.

(Republic of Namibia, 1990a: 2)

3. The methodological approaches which are recommended to be kept in mind are historical perspectives, religious perspectives, creative activities, emphasis on skills, focussing on relevance, and cross-curricular work. The emphasis is on learner participation, self activity and self-motivation.

4. Four areas of focus are reflected in the content of the syllabus, namely, personal values, interpersonal relations, national responsibility and international issues. This pattern is followed consistently and with increasing intensity from grades eight to ten. The logical progression serves the purpose of guiding the student to eventual decision-making on a wide variety of issues, for example, in grade eight the objective is to orientate the student with the notion of personhood. In grade nine the focus falls on the role of the individual in society, while in grade ten the student is confronted with the reality of having to make responsible choices in order to cope with crises, making a living and growing towards maturity.

5. It is envisaged that at primary school level the pupil be exposed to four domains, namely, Language Skills, Social Skills, Arts and Crafts and Maths and Science. Religious and Moral Education is grouped with Social Studies. It is further envisaged that pupils be assessed by means of both formal and informal testing and peer group evaluation. The results are to be reflected on the report card. At Junior Secondary level the same principles apply, although the domains to be studied are different. However, at Senior Secondary level there is no clear indication of the status of Religious and Moral Education. The core subjects at this level include Physical Education, General Technology, English Language, Mathematics,
Cultural Studies and Development Studies. Onesuspects that Religious and Moral Education will probably fall in either of the last two areas.

**SOME STRENGTHS:**

1. Of particular significance is the inclusive nature of the syllabus, which has as its objective to facilitate individual growth towards responsible behaviour, tolerance, acceptance of the highest common values of humanity and the discovery of the cohesive power of shared values which could promote responsible citizenship, justice and progress in society (Republic of Namibia, 1990a: 1). One would say with Crosby and Lubin in to the credit of the compilers of the syllabus that,

"To extend the moral community is no doubt a worthy enterprise. The more people included in the group to whom the rule of justice apply, the better our chances for creating and maintaining a fair world. Indeed, the better are our chances for survival"  

2. The problem-centered approach and methodology envisaged in the syllabus holds the potential to stimulate self-activity and foster creative and imaginative thinking, as well as freeing the teacher to become a facilitator rather than a 'preacher'. The distinct advantages of this approach are clearly communicated by Gerrie ter Haar:

"The basis of this approach is that no one has the answers in advance: the teacher and the students together look at the material for study: together they face an 'obscure' situation, and together they try to see how a concrete problem can be tackled. The teacher and the students are together to discuss and increase their awareness of the topics to be studied. This way is much more demanding on the teacher, who is no longer secure in his 'ivory tower'; he must be open to change his own opinions! This is why many teachers are afraid of this new approach, because their 'status' seems to suffer!"  
3. The stated intention to democratise the Religious and Moral Education syllabus is in keeping with the democratic objectives of the wider community, as well as with modern teaching methods.

4. The realisation that some form of reskilling and in-service training of teachers will have to be undertaken is to the credit of the compilers of the syllabus. It is also in keeping with the requirements of the government of the day to replace totally the educational structure of the colonial regime.

SOME WEAKNESSES:

1. The compilers of the syllabus defend the Christian character by contending that,

"Most Namibians are Christians and a Religious and Moral Education syllabus will naturally have to reflect this reality ... the Bible will feature as the primary point of departure throughout this syllabus"  
(Republic of Namibia, 1990: 1.)

While it is true that 90% of Namibians could be classified as broadly Christian in their orientation, the moral exclusion of the other ten percent cannot be defended. This subtle exclusion is at variance with the spirit of the syllabus as well as Article 21 of the Namibian Constitution which states that,

"All persons have the right to freedom of thought, conscience and belief, which shall include academic freedom in institutions of higher learning"  
(Monitor, April 1990:69).

It should also be stressed that the preamble of the syllabus fails to recognize that there are different kinds of Christianity, as well as different interpretations of the Bible, among the 90% Christians, which makes their claim for a Christian character to the syllabus even more questionable.

2. While the compilers want learners to:

"be guided to honour their own religious experiences
and religious traditions while simultaneously taking
the experiences and traditions of others seriously" (Republic
of Namibia, 1990a: 7),
the learners of 'other' traditions are at a distinct
disadvantage because of the dominance of Christian material
and the acute shortage of 'other' material in the manuals for
learners and teachers.

3. The content of the syllabus does not always reflect the
quest for a common humanity, as the values of the Bible are
often linked to a specific culture or historical period. The
androcentric and patriarchal nature of the Bible would be at
variance with the liberating intention of the syllabus.

4. The overt Christian character of the syllabus brings with
it the danger of indoctrination in spite of the sound
methodological objectives. One should seriously heed John de
Gruchy’s caution that,

"There is a sense in which methods are largely neutral,
whether they be prescriptive or participatory, but that
a great deal depends on the purpose for which they are
employed"

(De Gruchy, 1980:26).

The syllabus for Religious and Moral Education for the
Republic of Namibia is a well-researched, community-friendly
document Indeed, Jean Piaget could very well have made the
following statement after having read the syllabus,

"The principle goal of education is to create men [sic]
who are capable of doing new things, not simply of
repeating what other generations have done - men who
are creative, inventive and discoverers. The second
goal of education is to form minds which can be
critical, can verify, and not accept everything they
are offered"

(Ginsberg & Opper, 1969: 231).

In the final analysis, however, this programme will be judged,
not by its elaborate intentions, but by the concrete results
it produces. It is our considered opinion that there is a
good chance that this syllabus will make a positive
contribution towards building a just, democratic and peaceful
Namibian society which will boast a strong moral fibre.
REFLECTIONS ON CAPE EDUCATION DEPARTMENT SYLLABUS:

In 1985-6 the Research Section of the Cape Education Department embarked on a research programme highlighting the plight of Scripture teaching in schools. Some of the issues which were identified as problematic were:

* Overemphasising of Bible content
* Lack of relevance of content to praxis
* Teacher-dominated approach
* Lack of experienced-based emphasis
* Danger of evangelising
* Lack of consideration for multi-religious nature of the South African context
* Emphasis on Bible education to the exclusion of Religious education
* Searching for meaningful values in a secular and material world
* The effects of a changing society on young people
* Inability of existing syllabi to meet needs of young people

(Faasen, 1991:1).

In an attempt to consult different interest groups the Syllabus committee included education planners, teachers and members of different Christian denominations. The committee consulted widely, with at least 250 teachers taking part in the initial stage, although the consultation was limited to white teachers and it excluded the universities. The committee also took cognizance of the need to be inclusive of other religious traditions. This was clearly communicated by one of the committee members who remarked that,

"Any work which we do now, to have permanent value, needs to be sensitive to the needs of other groups and other faiths who make up the population of South Africa"

(Faasen, 1991:3).

In spite of the noble intentions and impressive curriculum design, the committee formulated its general aim for Bible Education as follows:

"To extend the pupils' knowledge and understanding of the Bible in a relevant way in order that this may serve as a foundation for the development of a personal
faith in Jesus Christ which will help them to serve God and their fellow man" (Faasen, 1991:5).

This 'betrayal' of their own intentions was not limited to the initial stages of curriculum development, but is clearly identifiable in the specific aims for the Senior Secondary Course which was implemented in all CED schools in 1991:

1. "To apply, within themes of topical interest, the knowledge, insight, skills and attitudes the pupil may have acquired from Sub A to Std 7.

2. To help the pupils to form a balanced image, founded on the Bible as only point of departure in the classroom situation, of the Christian lifestyle.

3. To help pupils determine the place, task and role of the Universal Church of Jesus Christ in today's society.

4. To induce in pupils the desire to live according to Biblical truths and values.

5. To promote realisation in the pupils of a personal faith" (Faasen, 1991: 23.)

This kind of curriculum is clearly not the answer for a multicultural, multi-faith reality, which does not lie in the distant future, but is already a reality facing the 'open schools' within the Cape Education Department. Taking into account the so-called widespread consultation and democratic procedures which preceded this curriculum, one cannot help feeling a sense of disappointment that the curriculum is still exclusively Christian in its character. Essentially, the syllabus is a summary of Afrikaans Reformed and English Evangelical thinking.

HOUSE OF REPRESENTATIVES 'TRADE-OFF':

In the Department of Education and Culture in the House of Representatives Syllabuses for Islamic studies, as a local option at primary and secondary schools, were introduced from January 1992 in an apparent attempt to be sensitive to the needs of Muslims. While it was hailed from many quarters as a
step in the right direction, people like Abdul Kader Tayob of the Religious Studies Department at the University of Cape Town criticised the move as counter-productive and divisive. He argued that this move could pave the way for every splinter group wanting to be accommodated, which would create a logistical nightmare for any principal. He is under no illusion that the success of such a venture would be very limited, but the long term effects would not make such a move worthwhile:

"This is also the option which will perpetuate the status quo closely. In fact, while some vociferous groups like the Muslims might get their way in isolated schools, Christian religious instruction will continue for the rest. This would be another painful example of nothing changing in the future. Therefore Islamic Studies in schools is not necessarily a victory: but a calculated trade-off with conservative Christian groups!"


This move by the House of Representatives is clearly an attempt to passify the Muslims. While one would understand the willingness in Muslim quarters to exercise the option, it certainly does not solve the exclusivity problem of Religious Education. Within this framework, exclusivity will still exist, but this time in a decentralised form. While Muslims might be accommodated, there would still be many other groups which would feel marginalised. We would argue that the option could, potentially, create more problems than it would solve.

Would the Muslim community regard this option as a substitute for Madressa classes? If this is indeed what is envisaged, we would strongly argue that it will be counter-productive. The public school does not provide an infra-structure for intensive faith development. Many Christians have long admired the commitment on the part of the teachers, parents and children in the running of the Madressa. To substitute such a solid base for something as loose as this project would certainly be tantamount to regression.
By accepting the 'trade-off', the Muslim community, particularly those members who are committed to democratic education, would contribute to the perpetuation of apartheid education. Fragmenting our education in any way would exacerbate religious intolerance and will also cause us to miss opportunities in making sense of our plural society in imaginative ways.
CHAPTER FOUR

NEGOTIATING A NEW PHILOSOPHY: FROM TOKENISM TO CITIZENSHIP

The philosophy which undergird our thinking when we talk about a new educational dispensation will ultimately determine whether we have learnt from the mistakes of the past. We should, however, point out that philosophy does not provide the answers to the problems we face in education. What it is supposed to do is to influence the way we think about education. While many teachers would argue that much of what passes for educational philosophy is way above them, we do, however, share Lionel Elvin's optimism when he asserts that,

"There is a necessary abstraction in every kind of philosophical study, but it seems to me that philosophers of education should always have present somewhere in their minds real schools, real teachers and parents and real children."


The tension between the abstract and the concrete often results in tension between the planners or theorists, who often have a sense of having access to some higher truth, on the one hand, and practitioners on the other. More often than not the constituency which suffers most is the learner. In this chapter we shall attempt to identify aspects which will seriously address the 'real schools, real teachers and parents and real children'. We shall attempt to identify some features which should have a major impact on the way we think about education in general, and Religious Education in particular. While we shall concern ourselves with only two aspects, namely, inclusiveness and pupil-centredness, we will argue that these two aspects lie at the heart of a meaningful new curriculum for Religious Education.
INCLUSIVENESS:

It is our contention that the notion of inclusiveness should be a first step in the process of educational affirmative action. If affirmative action is high on the agenda in other spheres of society, then it should certainly feature prominently in the restructuring of our education. While funding of education immediately comes to mind, this is by no means the only area where we need to level the playing field. Religious Education needs to be rid from its exclusive, fundamentalist and inflexible image. One way in which the educational planners can convince the public of their bona fides is to promote a curriculum which would transcend barriers of race, culture and religion. Len Holdstock asks the probing question which any person who is serious about education should be asking,

"Why can education not be more human, relevant, innovative, exploratory, playful, experiential, active rather than passive, democratic, multi-cultural, physical, intuitive, reflective, peaceful, imaginative, spiritual, compassionate, musical, loving, touching, cooperative, facilitative of natural potential, concerned about developing life skills, understanding of students, respectful of students, trusting of students, concerned about moral development, concerned about the ability to analyse, evaluate and make thoughtful decisions, - holistic?"


While Holdstock did not intend to apply his concern to Religious Education in particular, we would argue that no area of education is excluded. It would, therefore, not be presumptuous to pursue the possibilities of a holistic or inclusive approach for Religious Education. What would be the benefits of a Religious Education curriculum which is based on the principles which Holdstock would like to see in education? What follows is an attempt to see what a
Religious Education curriculum, based on a holistic paradigm, would look like.

**HUMAN:**
Religion by its very nature attempts to get humans to respond to super-human expectations. In the process those who do not make the grade are often alienated to the level of sub-humanness. Religious experience then becomes a struggle to appease a super-human force and in the process attempting to avoid the sub-human stigma. Unfortunately the Religious Education curriculum as well as the philosophy behind it often exacerbated this struggle instead of making it easier to cope with it. Those who are somehow able to have the personal relationship with Christ or who are able to love in the way that the syllabi prescribe, will always be in the minority while the rest will be haunted by guilt complexes. What needs to be done is to have a Religious Education curriculum which is serious about helping our pupils and students discover their common humanity. One way in which this can be done, is to build into the curriculum the principle that religious preference has to do with a preferred way of expressing one's humanity. If we do not discriminate against students because of their sport or subject preferences then why should we discriminate against them for their religious convictions.

**RELEVANT:**
Because of some of the difficulties we have raised in the previous point it is logical to assume that a pupil or student who feel excluded might regard the curriculum as irrelevant. If a future Religious Education syllabus is going to be relevant it will have to show a major shift from Christian exclusivity to religious inclusivity and from fundamental pedagogics, where the learner is regarded as an immature individual and the teacher as the all-knowing expert, to partnership. Only when our pupils and students
can identify with and regard the syllabus as taking their concerns seriously will Religious Education become relevant on a massive scale.

INNOVATIVE:
While the search for relevance in the syllabus will be very challenging, it does open the way for a search for innovative ways of dealing with that challenge. The possibilities for renewal are vast. Religious Education need not be boring and one-sided; it does not need to be an extension of the church sermon; it need not be predictable. In an attempt to address the question as to what went wrong between religion and values, Gordon Mitchell suggests that all those who are involved in education pool their resources and ideas. He further suggests that,

"text books and curriculae be outlawed and that instead everyone involved in religious education go out and buy a loose-leaf file. Regional conferences can serve as places where ideas are shared and files stocked up. Hopefully the process will never be canonized, as it is the process itself that is profoundly educational" (1992:49).

While, by his own admission, Mitchell's suggestion was made tongue in cheek and will be problematic because of its lack of substance as well as the possible presence of a laissez-faire approach to education, it does have merit in terms of the argument for an innovative approach to education. The mechanics of how we should go about it is a matter for negotiation and consensus but the principle of innovation should be non-negotiable.

EXPLORATORY:
Instead of seeing other religious traditions as rivals and for that reason not worthy of being studied we should actively encourage our students to explore the unknown. Vilifying the unknown is one way of dealing with one's fear of and apprehension for it. Exploring the unknown, on the
it. Exploring the unknown brings with it the potential to overcome that fear and that in itself can be very rewarding and fulfilling. Exploring options which are different to what one is used to contribute to a culture of understanding, tolerance and facilitates the breaking down of barriers.

PLAYFUL:
The notion of play in Religious Education might be regarded as incongruous with the spirit of the subject. It might be argued that play is inconsistent with the sacred character of the subject. Any perceived lack of seriousness would therefore be construed as sacrilegious. It will probably take a long time, and a lot of convincing at that, before people would generally feel comfortable with the idea of being oneself when it comes to religious matters. It is almost as if we have been programmed to become another person altogether when we deal with religious matters. We often think differently, act differently and speak differently - and in this regard some religious leaders are taking the lead with a distinctive prayer voice or preaching voice. While education should not make light the profound realities of faith, we believe that it should discourage the kind of dichotomy between the secular and the spiritual which we often see in society. Children can teach us much in this area because it is in playing together that they find and understand one another. While negative things such as foul play might sour relationships for a short while we can rest assure that the children will find each other again - in play. It is common knowledge that play does not necessarily have to be frivolous to be meaningful. Religious Education can become meaningful if it employs the notion of play as an educational possibility. N.A.J. Coetzee makes a strong case for the value of educational play when he asserts that,
"The value of play and the applicability thereof for education can be the following:
- It serves as an alternative to serious life
- It complies with a deep human need
- Play can serve as preparation for life
- Education takes place through play
- Play serves as an experiment for victory and helps to overcome obstacles in life"


Play has to do with involvement and that is maximum involvement of our students is what we should strive for.

EXPERIENTIAL:
Knowing something about someone helps one to sympathise with that person. But when someone shares a similar experience then one is in a position to empathise. Experience leads to understanding which in turn leads to empathetic involvement in the lives of others. The tale of apartheid South Africa is a tale of missed opportunities to experience one another's pain, sorrow, fears, frustrations, hopes and joys. Education in general and Religious Education in particular, if it is based on an inclusive approach, hold immense opportunities for our young people to enter into the experiences of their classmates from other religious persuasions. Even if the exposure is initially only on a cognitive level we will be laying the foundation for a culture of experiential learning.

ACTIVE RATHER THAN PASSIVE:
An educational dispensation where students are passive listeners to a knowledgeable teacher is non-threatening for the teacher but extremely frustrating for students whose natural inclinations to be part of the action is stifled or undermined. A calculated move away from the 'chalk and talk' approach of the past will certainly engender the kind activity which educationists regard as crucial to meaningful education. For this to happen we need to change the way we think about the role of our students. Instead of seeing
them as empty vessels which need to be filled with knowledge we need to regard them as partners in the process of education. By implication it will also mean that we need to see our own roles as teachers differently. If we could see ourselves as facilitators we will be committed to encourage active participation from our students. We shall also have to change our thinking about the subject we teach. To call our subject Religious Instruction will not facilitate participation because of the exclusive connotation attached to the word 'instruction'. In activity children discover ideas or truths which will be much more real and relevant than mere instruction.

**DEMOCRATIC:**
A simplistic definition of democracy should include the notion of government for the people by the people. If this is to be extended to education the implication is that all those who are involved in education should be consulted and this includes the students. In the last chapter we shall pursue the possibility of democratic involvement of teachers and students.

**MULTI-CULTURAL:**
Multi-culturalism in education, of which religious pluralism constitutes a major component, is a reality which cannot be wished away. In the past people were separated and kept apart in an attempt to deal with what was perceived as the problem of multi-culturalism. In the process it gave birth to many of the ills which prevail in our society such as intolerance, prejudice, inequality, oppression. The opportunity has now presented itself for us to tackle the challenge of multi-culturalism in a creative way which will redress the mistakes of the past. Our schools can become microcosms of the broader community and Religious Education could be the subject which can take the lead in this regard. If our students could be persuaded to see multi-culturalism
as an opportunity for peaceful co-existence and not as a curse we would be well on our way to building a new nation.

PHYSICAL: If Religious Education is going to be an important part of a future curriculum it will have to shed the image it has built up for itself in certain quarters as a dead subject. Visits to churches, mosques, temples, synagogues and other places associated with various religious traditions will help to make Religious Education more real.

INTUITIVE: Unless educational and curriculum change is experienced in the classroom where the real educational interaction takes place it will remain in the realm of rhetoric. The most effective change is not what comes from the top but it is the change that occur when teachers and pupils are given scope to improvise, innovate, explore - to follow their intuition. Intuitive education enhances growth and take basic human rights such as freedom of choice, expression and speech seriously. Intuitive education should, however, not become a substitute for a laissez-faire philosophy and approach to education. Intuitive education will encourage our pupils and students to genuinely enquire about that which is different from their own. Intuitive people are generally alert people.

REFLECTIVE: The present dispensation in Religious Education is not conducive to reflection for various reasons. One, the syllabus is so loaded that the teacher have time for nothing else than rush through it. Often the only reflection that takes place would be a few minutes of questioning at the end of a lesson. Reflection enhances individual thinking and could make no small contribution to fostering a culture of accountability. Because of the nature of Religious
Education, which deals with values and belief systems, reflection is extremely important to maintain a measure of balance. People who often reflect about other religions would be less likely to dismiss it out of hand and those who reflect on their own would less inclined to be fundamentalistic. Reflective education will promote the idea of appreciation for one's own and respect for the other.

PEACEFUL:
It needs to be said that religion has often made a contribution to conflict in the world, in our own country and in our schools where religious pluralism is a factor to contend with. While there may be people who are aggressive about their religion one often finds people within the same religion who are committed to peaceful co-existence. Peace has to do with much more than the mere absence of war. Peace suffers in the midst of exclusion, discrimination, oppression and hatred. It thrives when we take one another's points of view seriously, when we listen to one another, when we do justice, when we love mercy, when democracy becomes the cornerstone of our society. If our Religious Education syllabus reflect a commitment to these things then our education will be peaceful.

IMAGINATIVE:
Because Religious Education does not deal with clinical facts, reason and figures, it has been looked down upon, sometimes by the very people who teach the subject. While our objective is not to defend the subject against such prejudice, it is our contention that this reality should be seen in a positive light. Because there is no one right answer, or even one correct method of solving problems which confront us in the study of the subject, Religious Education finds itself in the unique position where we can engage in imaginative methods to work through our syllabi.
SPIRITUAL:
One of the concerns which is often expressed by people who view an inclusive approach with suspicion is the possible watering down of the central teachings, ethos and articles of faith of religious traditions. They argue that in spite of all its shortcomings the old dispensation at least took the notion of faith development seriously, albeit an exclusive Christian faith. While we would concede that becoming all things to all people might have numerous negative effects, we would argue that an inclusive approach has nothing to do with capitulation. In fact, an inclusive approach could potentially be profoundly more spiritual than the old dispensation. One of the important aspects which we strongly argue for is the notion of inculcating an appreciation for one's own religious tradition. The second important facet of our thinking has to do with the acquisition of knowledge of the other which leads to understanding, which in turn leads to tolerance. A deepening of one's own faith combined with a healthy respect for another could in itself be a spiritual experience.

COMPASSIONATE:
Openness and inclusiveness in education facilitate togetherness and the movement of people towards one another. The breaking down of barriers will further enhance a community spirit. Problems experienced by certain communities could be regarded as global problems. What happens in India, Bosnia, Palestine, Northern Ireland could become topics for meaningful interaction between Jewish, Moslem, Hindu and Christian children. In the process people from one faith could gain some insight into the outrage and concerns of people from another faith about what their fellow-believers have to endure. Besides cultivating a culture of compassion, this type of exercise could become the first step for a culture of religious dialogue. If the
notion of compassion in education is taken to its logical conclusion we will be raising a generation who will be acutely aware that an injustice anywhere is a threat to justice everywhere.

MUSICAL:
Music is a universal phenomenon which transcends barriers of race, class, gender, even religion. Music is central to every major religious tradition and we need to harness this common denominator in Religious Education. Imagine the richness of our experience if we could expose ourselves to the rhythmic beat of the African drum, the intensity of Christian worship songs and the soothing, gentle sounds of Eastern and Middle-Eastern spiritual songs. We could encourage our pupils and students to share some insights into these songs with the fellow students and pupils.

LOVING:
Instead of focusing on the worst traits of foreign religions we could expose our students to the universal features of religion. One of those features is the fact that love is a concept which is taken seriously by most religious traditions. Religious Education could potentially make a major contribution to help students and pupils cope with their reality, not as they see on their television screens, but by giving and receiving more love.

COOPERATIVE:
If we are going to save the earth we will have to do it together; If there is going to be a future for South Africa we shall have to work for it - together. If we are going to deal with religious pluralism in a positive way it will have to be through a paradigm shift from hostility to cooperation. Getting different religious leaders to address their own followers during a set time in the school programme might seem like a good way of dealing with
religious pluralism in a sensitive way. The point is that while we may be keeping the peace at school we will be failing in a very important area of our calling - to prepare our children to fit into society. If we did not equip them with skills to sensibly deal with people from other faiths our children would not be ready to make society a better place. An inclusive Religious Education curriculum will facilitate the notion of cooperation.

CONCERNED WITH 'REAL' ISSUES:
Religion tends to operate in the realm of the supernatural, the proverbial 'pie in the sky', the abstract. If this is true for many people about their own religion then one can appreciate that the problem will be more acute when it comes to the way they see other religions. Religious Education could potentially link religious beliefs to the reality of people's daily experience. An inclusive Religious Education syllabus will be concerned about everyday issues. If we go about it in the correct manner, the Religious Education class could become a workshop in conflict resolution.

CONCERNED ABOUT COMMUNICATION:
Apartheid had caused many serious problems in our society and perhaps one of the more serious problems is the fact that for decades we spoke to one another without really communicating. There are perceptions which prevail amongst whites about blacks and amongst blacks about whites which are not necessarily true. If we could communicate our fears, frustrations and hopes to one another we will be on the road to unity. It might be painful at first but with time we will learn to trust one another. In a poem entitled Ofay-watcher, Wally Serote expressed his opinion as such,

"White people are white people,
They are burning the world.
Black people are black people,
They are the fuel."
White people are white people, 
They must learn to listen. 
Black people are black people, 
They must learn to talk"  

While we did not create a heading for every single item which Holdstock highlights, we are convinced that we have covered all his concerns. It is our contention that we have made adequate representation for an inclusive and holistic approach to Religious Education. This is more than a mere dream or even an academic exercise, it is real, it can realistically be implemented and it can make a real difference if we would only move out of our little corners. Holdstock's defines holistic education as,

"An endeavor to actualise the unique potential of the individual in interaction and harmony with the larger universe of people and things"  

What Holdstock proposes is more than just idealism it has to do with common sense. That is what we will need in increasing measure as we embark on the journey of negotiating a Religious Education curriculum for a new South Africa.

PUPIL-CENTREDNESS:

The United Nations Declaration on the Rights of the Child was adopted in 1959 and consists of ten rights. The first one is, interestingly, not a right but an inclusive preamble to the rest of the rights. It states,

"All children, no matter what their race, colour, sex, language or religion, should have these rights"  
(McCurdie, 1992: 6).

Of particular interest for our purpose are articles seven, which talks about the child's right to free education and ten, which deals with discrimination,
"Children should be protected from anything that causes racial, religious or other forms of discrimination. They should be brought up in a spirit of understanding, friendship among people, peace and universal brotherhood. They should be brought up to understand that their energy and talents should be devoted to the service of their sisters and brothers."

(McCurdie, 1992: 7).

The rights of children also received attention locally and a lot of lobbying, hard bargaining and continuous awareness campaigns culminated in the adoption of the Children's Charter of South Africa on 1 June 1992. It consists of ten articles covering areas such as violence, family life, health and welfare, child labour and homeless children. Article eight focuses on education and covers aspects from the right to free and equal education to the role of teachers and parents. Of particular note is the sixth point where it is stated that,

"All children have the right to participate in the evaluation and upgrading of curriculum which respects all the traditions, cultures and values of children in South Africa"

(McCurdie, 1992: 23).

The two salient features of what we have highlighted thus far are first, the strong sentiments against any form of discrimination against children and second, the notion that children have a say in their own education. In the first of this chapter we have argued extensively for a Religious Education curriculum which will be non-discriminatory. We shall now concern ourselves with the aspect of children's involvement in education in general and Religious Education in particular. We shall pursue this quest for meaningful involvement by using Roger Hart's Ladder of Participation (1992: 9). We shall identify each of the eight levels as they pertain to Children's participation in general and thereafter, we shall attempt to apply them to Religious Education.
MODELS OF NON-PARTICIPATION.

The first three levels of participation, argues Hart, are in essence non-participatory because of the overt involvement, and often domination, by adults.

MANIPULATION:
This occurs where children have no understanding of the issues at hand and can, therefore, not understand and appreciate their own actions. Hart cites as an example the use of pre-school children in a placard demonstration where the impact of social policies are highlighted. Hart holds the opinion that,

"such manipulation under the guise of participation is hardly an appropriate way to introduce children into democratic political processes"

(1992: 8).

The history of South Africa is marked by many instances of children's participation in a manipulative manner. Because the perceived involvement of children serves as a powerful advertisement for any cause we have often seen the manipulation of children on both sides of the political spectrum. Seeing wide-eyed children in the uniform of the Afrikaner Weerstands Beweging (A.W.B.) at rallies of the movement or young black children on protest marches during the seventies or eighties serve to illustrate the point. In a society which as religiously diverse as that of South Africa one could expect that the danger of manipulation would always be present. When negotiating a new curriculum we have to ensure that we do not manipulate our children to further our own selfish agendas.

DECORATION:
The second rung on the ladder of non-participation occurs when the children are present not because they believe in
the cause but because of what they get out of it such as free food. Hart explains that children may sing or dance at such an event without really understanding what it is all about. The only reason why this kind of non-participation is one rung up on manipulation is because "adults do not pretend that the cause is inspired by children" (Hart, 1992: 10). At the end of the daily transmission of Television One programmes a choir sings the anthem (Uit die blou van onse hemel). Interestingly, the choir consists of young people from all race groups in South Africa. What the organisers would like the public to believe is that all races identify with the official anthem. Given the unqualified rejection of the official anthem by black people the presence of black faces in the choir in question should be seen as nothing more than decoration. Religious Education in a plural context will always have to contend with situations where some religious groups are more dominant than others. The teacher, if he/she is part of the dominant group, might be tempted to resort to some form of decorative action to focus attention away from the dominance.

TOKENISM:
On this rung of the ladder we are confronted with a situation where children are ostensibly involved, but they are not given an opportunity to communicate their opinions. Hart holds the opinion that,

"Such contradictions seem to be particularly common in the western world because of progressive ideas about child-rearing which are often recognised, but not truly understood"

(1992: 10).

MODELS OF GENUINE PARTICIPATION.
Hart lists a number of requirements for a project to be truly participative in nature namely that,

"1. The children understand the intentions of the
project;
2. They know who made the decisions concerning their involvement and why;
3. They have a meaningful (rather than 'decorative') role;
4. They volunteer for the project after the project was made clear to them" (1992: 12).

While the above requirements are a marked improvement from the non-participative models one would have liked to see Hart include the idea of representation. Children who volunteer for a project, such as the marginalisation of children, for example, are not necessarily representative of all the marginalised children. The marginalised children are often never in a position where they are exposed to such projects. It is often the privileged children who would be able to raise the necessary finances needed to travel to conferences and they are in almost all cases more articulate. The danger is that while the concern might be raised it might at the same time be lacking in substance, gravity and a sense of urgency. These concerns will have to be born in mind if we want to claim that a project is truly participative.

ASSIGNED BUT INFORMED:
When one arranges an event which is very complex and large it is not always possible to involve children fully in the planning of the event. If organisers are sensitive to the way children are involved they would want to avoid manipulation, decoration or tokenism. Hart cites the example of the recent World Summit for Children where a child was assigned to serve as a page to each of the 71 world leaders who attended. The children understood the importance of their roles and were proud to be involved in this way (Hart, 1992: 12,13). Curriculum planning is an extremely complex exercise which is normally carried out by experienced educationists. Involving children in the
development of the curriculum has to be done through avenues other than the existing bureaucratic ones. One such avenue is action research which takes place in the classroom. While the teacher might be the initiator there is ample opportunity to give children certain tasks and to keep them informed.

**CONSULTED AND INFORMED:**
On this rung of the participation ladder children’s views are canvassed, the necessary adjustments made to the project and the finished product is then shown to the children again. It is important to note that the extent to which children are consulted and informed is a reflection of the extent to which their views are taken seriously. At the Junior primary level it is virtually impossible to consult with children but older children can certainly make a contribution in this regard. Action research is an important vehicle for consulting with and informing children. Religious Education can shed its credibility problem by broadly consulting with senior primary and secondary pupils. Teachers in training form another important constituency whose ideas should also be canvassed. They, more than any other group, would be in a position to make a valuable contribution both in terms of their experiences and their ability to effect change once they start teaching.

**ADULT-INITIATED, SHARED DECISIONS WITH CHILDREN:**
On the sixth rung of the ladder the projects are initiated by adults but children share in the decision-making. Hart argues that many important projects are dominated by the most politically powerful group age groups (25 to 60 years). While he does not necessarily regard this state of affairs as undesirable, Hart does raise the importance of involving all those persons. We should not fool ourselves in thinking that children could show initiative for something as
comprehensive and complex as a new curriculum. What is important, though, is to include them in the decision-making as far as possible.

CHILD-INITIATED AND DIRECTED:
With the right support structures in place children are capable to initiate and carry out their own projects. The support which adults give in such projects will depend largely on the age of the children involved. The biggest temptation for adults is often to play a directing role but it should be understood by adults the degree to which they are involved will minimise the genuineness of the children's participation.

Once a new curriculum is in place, we could encourage children to initiate projects which could make Religious Education more relevant and meaningful. In 1987 the author was responsible for teaching Biblical Studies to a standard eight class. The class consisted of pupils who were regarded as too weak at Maths and because they were not interested in History, they were forced to take Biblical Studies. After spending at least one quarter motivating them, we divided them in four groups and one of the objectives was to get them to initiate and direct group involvement in any aspect of the curriculum. They were given a deadline which was about four months down the line. To convince them of my faith in them, I made it clear that I did not want to be involved in any way and that they would get ten minutes to present their project to the subject adviser for Biblical Studies on his next visit to the school. What transpired on the appointed day was beyond my wildest expectations. The quality of the "pupil productions" was an outstanding testimony to the initiative and direction of young people. Needless to say, the subject advisor was equally impressed. The point is that I shall always remember this instance for the profound way in which
it shaped my own thinking about children and their abilities.

CHILD-INITIATED, SHARED DECISIONS WITH ADULTS: 
On the top rung of children's participation is the type of project which is initiated by children with adult involvement in decision-making because of their insights and expertise. While this type of participation is the ideal, Roger Hart's lament is that it is much too rare. The reason, he argues,

"Is not the absence of a desire to be useful on the part of teenagers. It is rather the absence of caring adults attuned to the particular interests of young people. We need people who are able to respond to the subtle indicators of energy and compassion in teenagers" (1992: 17).

If we are able to inspire our children to participate in the other rungs of the ladder, this last type of participation will follow almost automatically.

While we will not be so presumptuous to claim that the concepts of inclusiveness and pupil-centredness are the only aspects which are needed for a new approach to education. What we do want to stress is that these two aspects have arguably suffered the most in the old Religious Education dispensation. If educational change is therefore going to be meaningful, it will have to address the exclusive nature and the lack of pupil participation of the existing Religious Education syllabus. In the next chapter we shall pursue these two aspects in a practical way in order to show that it is indeed possible to implement most of our assertions.
CHAPTER 5

ACTION SPEAKS LOUDER THAN WORDS.

You see things as they are and ask, 'why?'
But I dream things that never were,
and ask, "why not?" George Bernard Shaw
(Stott, 1984:329).

In the previous chapter we have highlighted two important features which should be incorporated into a new curriculum, namely the notions of inclusiveness and pupil-centredness. Curriculum planning in South Africa has historically been dominated by bureaucrats who seldom, if ever, deal with the real situation in the classroom. While we are conscious of the fact that most people involved in curriculum planning have some knowledge of curriculum theory and practice, we would argue that other constituencies will have to be included if our education system, in general, and Religious Education, in particular, is going to be a democratic one. This chapter is a contribution towards that process. The focus of the chapter will be on the contribution which pupils/students and teachers can make to the process of curriculum planning and practice. A programme which takes into account the lack of theoretical expertise, but at the same time takes into account the wealth of practical experience of teachers and pupils/students, is what is needed. The only mechanism which provides an opportunity for involvement from this group is Action Research.

In this chapter I shall start with an overview of what action research is and this will be followed by a discussion of the rationale for including a chapter on action research in this thesis, as well as critical analysis of the merits and demerits of action research. I shall then look at a
project at Bellville College and evaluate it in terms of the vision, the implementation, the problems which were experienced and the future possibilities.

WHAT IS ACTION RESEARCH?

The first person to coin the phrase 'action research' was Kurt Lewin in 1944. His objective was to facilitate the marriage of the two, seemingly, opposite poles of the theory of social science and the need for social action. Lewin argued that action research:

"Consisted in analysis, fact-finding, conceptualisation, planning, execution, more fact-finding or evaluation; and then a repetition of this whole circle of activities; indeed a spiral of such circles" (Kemmis, 1982:13).

While Lewin's attempt to explain action research might be trapped in academic rhetoric the intention was much more down to earth. Research and action are traditionally regarded as two separate entities with separate functions. To involve teachers would put the research at risk as a result of their lack of research know-how and experience. Researchers, on the other hand, have long been regarded as outsiders and the frustration voiced by Angela Anning serves to highlight the tension,

"My attitude to educational researchers was antagonistic. I was irritated by the negative tone of the research reports and suspicious of the methods used to collect data. The reports were often couched in jargon and statistics and were published in journals that rarely reached the staffroom shelves. Above all I felt frustrated that teachers lacked the language to argue coherently with the researchers. We seem to live in separate worlds. A prestigious research industry
Anning’s lament brings to the fore some important issues which have been the cause of immense mistrust and rivalry between academics, who are really the watchers of the world, on the one hand and teachers, who are the practitioners in it, on the other. The accusation is often levelled at researchers that they are too far removed from the praxis. At the same time teachers often complain that they simply do not have the time or, at times, the skills to collect empirical data which is vital to research. Another constraint which the teacher has to contend with is the problem of the general nature of research which means that it cannot be automatically implemented. Action research is essentially an attempt to bring educational research to the classroom in an effort to bridge the gap.

Davy Harwood suggests that our rationale for action research should be to help students to engage in a more democratic mode of education which is superior to mere group discussion or even group consensus (1991:68). Stephen Kemmis, who has made no minor contribution to the area of action research, came up with the following simple definition for action research,

"Put simply action research is the way groups of people can organise the conditions under which they can learn from their own experience"

(Ebbutt, 1985:156).

While Kemmis is quite correct in pointing out that action research has to do with people taking control of their own classroom situation as well as an emphasis on own experience, it is flawed in that it does not take seriously the elements of review and accountability. This weakness in Kemmis’s definition diminishes it to the realm of generalisation. Ebbutt’s own attempt at defining action
research is certainly worth considering. He suggests that action research is,

"The systematic study of attempts to improve educational practice by groups of participants by means of their own practical actions and by means of their own reflections upon the effects of those actions"


Melanie Walker, who is a strong protagonist for the cause of Action Research in South Africa, links the effectiveness of teachers to their ability to reflect critically on the educational practice in order to make it emancipatory. She argues that,

"To be effective teachers need to be critical and reflective practitioners, to be involved in debate, deliberation and decision making and they need to be aware of a range of models of quality practice. Action research enables teachers to develop their classroom skills, to see incremental changes in their work and to take some control over their working lives in ways not previously imagined"


RATIONALE FOR ACTION RESEARCH IN THIS THESIS:

There are convincing grounds for the inclusion of this chapter in a thesis on Religious Education. One, action research is a social form of research which makes it suitable for Religious Education with its emphasis on dialogue between and enquiry into different religious traditions. The positive effects of such dialogue would make a solid contribution to the fostering of religious sensitivity, dialogue, tolerance and making sense of the reality of religious pluralism. The implications could be even more profound in the society at large if these aspects are taken outside of the classroom into the broader community. Religious Education can then serve a meaningful
purpose and in the process make a vital contribution to a new society where nation-building will be prominent on the agenda.

The second reason for the inclusion of this chapter is perhaps more important from an educational perspective. Action research has a human ring to it in that it has to do with likely stories as opposed to the clinical, and often impractical, knowledge which often comes from research into documents - documents speak about religion while humans experience religion. Bringing education in line with progressive and learner-oriented teaching should be a major concern in any thesis of this nature and I would argue that this chapter will contribute to that concern. This mode of thinking is in line with the concerns of, among others, Paulo Freire who argued that education should be grounded in three basic assumptions, namely, humanisation as the basic vocation, the capability of people to change their reality and the reality that education is never neutral (somebody's agenda always features somewhere - it might as well be the concerns and agenda of the participants in the learning process) (Groome, 1980: 175,176).

THE DEMERITS OF ACTION RESEARCH:

One of the accusations which can be levelled at action researchers is that they tend to get carried away. When reading the material of the 'converted' one sometimes get the impression that objectivity, which is absolutely vital in any research project, is sometimes neglected and at worst, sacrificed. If we are serious about determining the merits of action research then we will have to consider some of the drawbacks which some people might regard as weaknesses.
* One potential drawback could be the lack of theoretical legitimacy. For the serious academic researcher this might be an important issue which will manifest itself in the lack of analytical formulations.

* A second drawback which one can cite is something which was raised earlier, namely, the problem of objectivity or lack of it. Action research is definitely not value-free which leaves the researcher with ample opportunities to manipulate both the process and the product. The question which now arises, is whether manipulation is necessarily bad if one takes into account that the objective is the improvement of education.

* Action research does not start with an hypothesis which was derived from research literature. In fact, literature is not taken very seriously at all. In an attempt to answer the question whether action research requires sophisticated research methods, Michael Bassey seems to have some emphatic thoughts concerning the merits of literature in action research,

"Action researchers use the literature only to the extent that there is something significant and germane to the issue under study; they do not genuflect to Pavlov and Piaget in order to impress their readers"

(1986:24)

* Action research does not really contribute to the corpus of social science knowledge and theory. Even those who write about the subject regard their contributions as reflective attempts to influence educational praxis.

* Perhaps the biggest drawback in action research would involve the very people who are supposed to be the researchers. Action research places great demands on the
time and energy of teachers and one can only imagine that many of them will not be in favour of more work. Already teachers are moaning that they are over-involved. This does not augur well for student involvement.

There are certainly inherent dangers which we need to watch out for and Lynne Chrisholm warns that,

"It is all too easy for action research projects to become ends in themselves, to stand for changes they were originally devised to set into motion... Amidst the rhetoric, which, for a variety of political reasons, accompanies action research, it is important to be clear about what it is we are doing and can contribute, how we can do so, and why and where the involvement of researchers qua researches is helpful" (1990:256).

Chrisholm's warning highlights some aspects which could have far-reaching implications for action research. She warns of the lurking danger of farciality, rhetoric and political agendas which often accompany action research. The critique does not end on a negative note though, because Chrisholm seems to imply that if we can adequately answer her questions relating to the what, how, why and where, then action research could be worth pursuing.

**MERITS OF ACTION RESEARCH:**

* A major strength of action research is the fact that it ensures grassroots involvement. It contributes to consciousness-raising with regard to a particular problem as well as the subsequent quest for an alternative. This involves both teachers and students.

* Action research is primarily devised by or for teachers and in this regard it can make a major contribution to the professional development of teachers.
* It is further a practical pedagogy in that it seeks to improve the practice, the understanding of the practice as well as the situation in which the practice takes place (Flanagan, Breen & Walker [eds], 1984:4). It is participatory in nature and is a positive step away from what Paulo Freire called the 'banking method' for doing education.

* Action research has change as one of its objectives; in fact, it leads to real change from below as opposed to the top-down approach which often characterises education. Angela Anning describes the latter approach when she argues that,

"changes were strictly content based - a new language policy, a record-keeping system, an emphasis on a technique or resources that made teaching more efficient, but not necessarily more effective - administratively impressive but basically cosmetic"

(1986:57)

* Action research has a strong element of mutuality. It is fosters mutual growth, seeks mutual change and the process is mutually rewarding. The element of mutuality takes seriously the notion of education as a dialogue between all those involved in the learning process.

* One of the most outstanding features of action research is its ability to break down the hostility which often exists between teachers, researchers and educational planners. Allison Kelly lists three other advantages of cooperation between teachers and researchers. It is able to lessen the tension between action and research. Secondly, it enables the socially committed researcher to work towards social change without sacrificing the expansion of knowledge and thirdly, it enhances the
ACTION RESEARCH IN RELIGIOUS EDUCATION AT BELLVILLE COLLEGE OF EDUCATION.

What will follow is a project which became action research by default. In an attempt to make my own teaching experience more rewarding and effective I realised that the answer to the problem was right there in the classroom. My first encounter with this reality was in 1987 while I was teaching Biblical Studies at Woodlands High School in Mitchells Plain. I had to deal with standard eight students who were regarded by the school hierarchy as too weak in Mathematics which left them with a choice between History and Biblical Studies. Given the negative connotation of History, the vast majority of our standard eight students were doing Biblical Studies simply because they have run out of choices. In the course of that year I managed to get them to first and foremost come to terms with the reality of being students in a subject which would not ordinarily be their first choice.

The second step involved an attempt to empower them to take charge of their reality with a view to changing it. Within three months they were so highly motivated that they served as one another’s guardians in terms of monitoring progress both in terms of contribution to activities, primarily within smaller groups, and academic achievement. By the end of that year we achieved outstanding results - the best that I am aware of. Unfortunately I did not remain at the school long enough to see them through matric, but it was an extremely rewarding to experience to witness how it is possible to change your reality. When I applied for my present position at Bellville College of Education, I cited
the fact that I can make a meaningful contribution to teacher training as my main motivation and what follows is basically the story of that contribution.

My handling of the action research project at Bellville College of Education serves as a case-study in this thesis and will therefore be handled as such. I shall follow John Elliot's version of an ideal checklist for a case study in action research which boils down to the following,

"A case-study report of action research should adopt a historical format; telling the story as it has unfolded over time. It should include (but not necessarily in separate sections) accounts of:

* How one's general idea evolved over time.
* How one's understanding of the problem evolved over time.
* What action steps were undertaken in the light of one's changing understanding of the situation.
* The extent to which proposed actions were implemented, and how one coped with the implementation problems.
* The intended and unintended effects of one's actions, and explanations for why they occurred.
* The techniques one selected to gather information about (a) the problem situation and its causes, and (b) the actions one undertook and their effects.
* The problems one encountered in using certain techniques and how one tried to resolve them.
* Any ethical problems which arose in negotiating access to, and release of, information, and how one tried to resolve them.
* Any problems which arose in negotiating action steps with others, or in negotiating the time, resources and co-operation one wanted during the course of the action research"

By the time I joined the staff at Bellville College of Education in 1989, I had been exposed to eight years of teaching Biblical Studies and Religious Education at Woodlands High School in Mitchells Plain. I have already discussed some of the problems I experienced in Biblical Studies and the way I dealt with it, but my experience in teaching Religious Education was extremely frustrating. In 'Coloured' high schools in the Western Cape, generally, Religious Education exists as a subject in name only because those periods are often used for teaching academic subjects or for study purposes. After a few futile attempts to address the problem, I joined those whom I could not beat. But deep down in my gut I could not come to terms with the status quo.

When I joined the college staff I thought that I was freed from the problem but, instead, the problem became even more glaring. Scripture is compulsory at first year level at Colleges of Education and very few students, during my tenure, registered conscientious objections. Our students do their practical teaching in primary schools where Religious Education is done 'religiously'! It became apparent that somewhere between primary school and college level something has gone terribly wrong. Why would someone who was exposed to Religious Education for seven years suddenly become averse to that very thing when he/she starts standard six? It seemed to me, then and now, that Religious Education is perceived by high school students, and teachers, as irrelevant and I had a niggling suspicion that the rot started in primary school but that pupils at that level are generally not allowed to raise objections and that they suffer Religious Education simply because it is enforced by pious and zealous teachers.
It was clear that the heart of the problem was the question of legitimacy. High school students have become highly politicised, especially after 1976, questioning everything which was even vaguely associated with the government - and Christianity certainly fell within the ambit of this category. The first action step which we undertook, was to attempt to change the approach at college level with a view to implement it in primary schools during practice teaching. This entailed fostering a culture of tolerance, respect and understanding for religious traditions other than one's own. It meant having to change the philosophy behind the syllabi and adopting an inclusive approach to teaching Religious Education in an attempt to take seriously the notion of religious diversity not just in terms of major traditions but even within Christianity. This step was embarked upon because of the fact that change is easiest implemented at primary level. The other reason why we embarked on this first step was because we had a number of primary schools available where our students did their teaching practice.

The implementation started in the area of subject didactics which was more in line with the objective of taking a new approach into the schools. Because we wanted to effect change as soon as we possibly could, not only during practice teaching but also in the field, we started with third year students. The main thrust of the curriculum dealt with aspects such as,

* religious pluralism and how to deal with it;
* using methods such as brainstorming, buzz-groups, group discussions and workshopping to consider issues such as the state of Religious Education in schools (these were students who still had vivid memories of the state of Religious Education at high schools), identifying the problem areas, workshopping lessons with new approach within confines of existing syllabus,
implementation of ideas during practice teaching,
* setting a final examination in subject didactics which reflects the new approach (see appendix A).

The second step was to implement new subject didactics syllabi at second and fourth year levels (see appendix C, D and E). The one problem that we were faced with was the fact that one cannot respect and tolerate others within a vacuum and we identified the need to secure a theoretical base. This resulted in a new curriculum for our first year programme which covered areas such as the philosophical basis for religion; an introduction the major religious traditions in South Africa; exposure to two contemporary trends in society, namely, Satanism and the New Age Movement; and as an introduction to subject didactics introduction to concepts such as religious pluralism, religious freedom, tolerance and the implications of these to the teaching of religion (see appendix B). All these aspects are covered by articles in a course reader.

A third step was to try and take the rest of the college community with us by espousing some of our convictions in a public lecture, writing an article on the implication of true religious freedom for Religious Education in a new South Africa for the in-house magazine. We also involved the department in the activities of the Research and Development Department of the college.

We received a mixed reaction to the implementation of step one. The full-time students caught the vision and were generally eager to be part of the project. The inclusive nature of the approach and its relevance obviously appealed to them. One sensed a definite spirit of adventure among many of them and this was clearly reflected in their attempts to prepare and teach Religious Education lessons of an inclusive nature during practice teaching. An example of
one such lesson is included (see appendix F). The student was given a verse from the Bible, by the teacher under whom he practice taught, with the instruction to prepare a Religious Education lesson for a standard four class. The way in which the student (there were others as well) experimented with the pupil-centered approach, taking the interest and the experiences of the pupils seriously, was a revelation. The Olympic Games were still fresh in the minds of the pupils and the student exploited this to the full. Pupil response is gauged by noting the level of spontaneous involvement, discussions with the mentor teachers as well as other colleagues who evaluate our students.

The part-time students, who are all primary school teachers, were at first apprehensive and it was difficult to come to terms with this unexpected response. It later became apparent that what we were doing was not a priority for them because they do not really experience overt negative reactions from their pupils to Religious Education. With time the attitude of these students changed the point where they produced assignments about the new approach of a very high standard. They even fared better than the full-time students in the examination.

Though it is too early to gauge the success, or lack of it, of step two, we have already identified, and are in the process of addressing, some problems. Out of our first year group of 140 students only 12 offer English as their first language and because the course reader is in English we had to literally guide the students through the first few weeks by presenting our lectures in Afrikaans, not doing much more outside the course reader and showing them, by working through readings with them, how to effectively handle the course readings. The reaction to the public lecture was generally positive and for the first time students and staff seemed positive towards Religious Education. We did,
however, receive scathing criticism from the more fundamentalist members of the college community who regarded our attempts as sacrilegious to the extreme. We had to endure accusations relating to our 'denial of the truth' and our crucifixion of Jesus. The change of the name of our department from Biblical Studies to Religious Studies was the last straw for a colleague who lamented that God was killed at Bellville College of Education by the liberals from UCT. Fortunately these responses were isolated and it came from people who are averse to change in other spheres as well. We made sure that we raised these issues in informal conversations with them in order to fully explain the educational objectives of the project. We also involved ourselves in matters of religion on campus and a prayer I offered at a memorial service for a departed colleague somehow convinced one of the disappointed ones that I was still 'on speaking terms with God'.

The objective is to consolidate during 1993 and then take the approach to the teaching fraternity outside our immediate sphere of influence. We still have a long way to go before we can even begin to claim success, but what is clear, even at this early stage, is that there is merit in employing action research to address problems in education. Perhaps it would be appropriate to claim that action research holds immense possibilities for negotiating a new Religious Education dispensation for schools. This is at least much better than imposing a curriculum on people which would have no legitimacy. It is important that those who are involved in the teaching situation should have a sense of ownership and action research could provide just that. Our experience at Bellville College of Education serves as a positive example of how one can go beyond criticism to involvement in a quest for an alternative.
CONCLUSION.

Racism is an international phenomenon which would, in all probability, always be with us. Exclusion occurs even in the best of circumstances at the best of times. That these things will be part of our existence and experience should never cause us to resign ourselves to the situation because racism and exclusion are morally reprehensible. When racism and exclusion are legislated the situation is exacerbated to the extreme.

Godfrey Brandt argues that racism includes discrimination in terms of colour, physical features as well as religious and cultural orientation (1986: 6). In this thesis we have attempted to expose the racism which exists in the educational philosophy as well as the curriculum planning and practice in South Africa. In general, Blacks bore the brunt of white racist thinking and practice, and in particular, non-Christians (and even Christians who are not of Calvinist persuasion) bore the brunt of religious exclusion. As someone who has suffered under apartheid education, the author regards Christian National Education as an act of symbolic violence against non-whites. While this might be interpreted as a harsh assessment, we would argue that repudiation might come from someone who has not been a victim of the System. We need to assess the past in order to avoid making the same mistakes in the future.

Criticising is not enough. What we need is to rise up and build a new society which is based on inclusive principles, where we take seriously the principles of human rights and human dignity. In a paper entitled Ideology and Education, William Kennedy makes the following suggestions:

"The need for more aesthetic and creative modes of learning"
Paying special attention to the knowledge and experiences of oppressed groups in our culture

Problem-posing education

Conflict as a tool of reflection and analysis

Identify and analyse the contradictions in society" (1985: 238-340).

Education must not be reformed, for the simple reason that the old way of doing things will prevail. Education needs to be transformed. This thesis is an attempt to contribute to the process of transformation. Those who have been marginalised and excluded must be afforded the opportunity to become partners in plotting their own future. It is in this regard where the last chapter, on Action Research, will prove its value.
BIBLIOGRAPHY


Kallaway, Peter. 1987. "Education and the state. From Mass education to Bantu education to People's


INSTRUKSIES AAN KANDIDATE / INSTRUCTIONS TO CANDIDATES:

1. Beantwoord DRIE vrae.
   Answer THREE questions.

2. Antwoorde moet sover moontlik deur voorbeelde toegelig word.
   Your answers should, as far as possible, be substantiated by examples.

3. Skryf asseblief leesbaar.
   Please write legibly.
1.1. James Michael Lee identifies seven stages of contact in religious pluralism. Discuss these phases with particular reference to the role of the Religious Education teacher.

James Michael Lee identifies seven stages of contact in religious pluralism. Discuss these phases with particular reference to the role of the Religious Education teacher.

1.2. What role should the Bible play in a lesson with a comparative approach?

What should the role of the Bible be in a lesson with a comparative approach?

1.3. What are your views concerning the present approach to Religious education as prescribed by the sillabus?

What are your views concerning the present approach to Religious education as prescribed by the sillabus?

2.1. Discuss the nature of evaluation which one would expect in a situation where the aim is not to promote the Christian faith.

Discuss the nature of evaluation which one would expect in a situation where the aim is not to promote the Christian faith.

2.2. Pupil self-activity has not come into its own in our schools. How would you go about in order to address the problem?

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2.3. Freedom of Religion holds particular implications and challenges for Religious Education. Discuss.

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3.1. Identify some of the advantages and disadvantages associated with teaching different religious services in Religious education.

Identify some of the advantages and disadvantages associated with teaching different religious services in Religious education.
3.1. Identify some of the advantages and dangers inherent in teaching about different religions in Religious education. [10]

3.2. Watter rol behoort die skryfbord te speel in die inleiding, ontvouing en slot van 'n Godsdiensonderrig-les? What should the function of the writing board be in the introduction, unfolding and conclusion of a Religious education lesson? [10]

3.3. In 'n plurale opset behoort die Godsdiensonderrigonderwyser die rol van faciliteerder te speel eerder as die alwetende kenner. Stem u saam? Bespreek. In a plural framework the Religious education teacher should rather perform the function of facilitator than the all-knowing expert. Do you agree? Discuss. [10]

4.1. Die huidige sillabus leun hom tot dogmatisme. Verduidelik waarom daar gewaak moet word teen dogmatisme in 'n godsdiestig-plurale samelewing. The present sillabus facilitates dogmatism. Explain why one should guard against dogmatism in a plural society. [10]

4.2. Wat is die waarde van tuiswerk in Godsdiensonderrig? What value does homework hold in Religious education? [10]

4.3. Hoe sou u te werke gaan om 'n tematiese benadering te implanteer binne die beperking van die huidige sillabus? How would you go about implementing a thematic approach within the constraints of the present sillabus? [10]

/ 30 /

TOTAAL / TOTAL: 90
Welcome to the departments of Religious Studies. We trust that 1993 will be a good year for you in every respect and that your association with us will be a happy and positive experience. We would like to encourage you to avail yourself of the opportunity to be exposed to the fascinating subject of religion. In order to gain optimum benefit from the course, it is important that you have an open mind without denying your own belief system. Religion is an important way of expressing our humanity and we plan to familiarise ourselves with the different ways in which people express that humanity.

COURSE REQUIREMENTS:

1. We expect students to attend classes regularly (the official requirement is 80%).
2. All tests, assignments, examinations must be written in order for you to obtain a year mark which constitutes 40% of your final mark.
3. We expect students to actively participate in class discussions.
4. Please familiarise yourself with the dates for class tests, examinations and due dates for assignments.
5. Assignments which are not handed in on time will automatically be subject to penalty if no valid reason is furnished.
COURSE OUTLINE DR 1 1993

WEEK 1: 1-5 FEBRUARY
INTRODUCTION TO THE COURSE

WEEK 2: 8-12 FEBRUARY
APPROACHES IN THE STUDY OF RELIGION
QUESTIONS:
1. "... All studies of religion fall into two broad categories." Identify these categories and explain the primary concern of each category.
2. Religion can be studied at different levels. Explain.

WEEK 3: 15-19 FEBRUARY
THE NATURE OF RELIGIOUS EXPERIENCE
QUESTIONS:
1. Write a detailed account of the problems surrounding the quest for an acceptable definition of religion where you highlight the following:
   1.1. The difference between description, explanation and definition.
   1.2. Types of definition.
   1.3. Whitehead's definition of religion.

WEEK 4: 22-26 FEBRUARY
TYPES OF RELIGIOUS TRADITION
QUESTIONS:
1. Discuss the three ideal types of religion.
2. Discuss the concept 'modes of belonging'.

SUBJECT DIDACTICS:
RELIGIOUS PLURALISM - IMPLICATIONS FOR EDUCATION

WEEK 5: 1-5 MARCH
INTRODUCTION TO AFRICAN TRADITIONAL RELIGION
QUESTIONS:
1. Discuss the concept of man in African Traditional religion with particular reference to:
   1.1. Creation
   1.2. Nature
   1.3. Destiny
   1.4. Eschatology
2. If there are no sacred writings in African religion, where does one find the religion? Discuss.

FIRST CLASS TEST WILL BE WRITTEN DURING THIS WEEK!!!

WEEK 6: 8-12 MARCH
AFRICAN TRAD. REL. IN SOUTH AFRICA
QUESTIONS:
1. Discuss the significance of 'sacred specialists' in traditional African religion.
2. Distinguish between 'rites of passage' and 'rites of power' in African religion.

WEEK 7: 15-19 MARCH
WEEK 1: 1-5 FEBRUARIE
INLEIDING TOT DIE KURSUS

WEEK 2: 8-12 FEBRUARIE
WAT IS VERKEERD MET DIE HUIDIGE BEDELING IN GODSDIENSONDERRIG:
   a) FILOSOFIE
   b) BENADERING
   c) DOELSTELLINGS
   d) SILLABUS

WEEK 3: 15-19 FEBRUARIE
WAAROM IS VERNUWING NODIG:
   a) RASIONAAL
   b) BENADERING
   c) DOELSTELLINGS
   d) INHOUĐ

WEEK 4: 22-26 FEBRUARIE
TIJES BENADERINGS:
   a) SENDING BENADERING
   b) BELYDENDE BENADERING
   c) VERGELYKENDE BENADERING

WEEK 5: 1-5 MAART
BENADERINGS ...
   d) FENOMENOLOGIESE BENADERING
   e) TEMATIESE BENADERING

WEEK 6: 8-12 MAART
DIE GODSDIENSONDERRIGLES:
   a) OU BENADERING MET LEEMTES

WEEK 7: 15-19 MAART
DIE GODSDIENSONDERRIGLES:
   b) NUWE BENADERINGS MET MOONTLIKHEDE

WEEK 8: 22-31 MAART
KLASTOETS

WEEK 9: 3-7 MEI
KINDERS EN GODSIEK: OUDERDOM EN BEGRIJP
   a) PRE-GODSDIENSTIGE DENKE [TOT OUDERDOM 7/8]
   b) SUB-GODSDIENSTIGE DENKE 1 [OUDERDOM 7/9]
   C) SUB-GODSDIENSTIGE DENKE 2 [9/11]
   d) PERSOONLIKE GODSDIENSTIGE DENKE 1 [11/13]
   e) PERSOONLIKE GODSDIENSTIGE DENKE 2 [13+]

WEEK 10: 10-14 MEI
DIDAKTIESE BEGINSEL VAN KONKRETISERING
WEEK 11: 17-21 MEI
DRAMATISERING

WEEK 12: 24-28 MEI
AKTUALISERING

WEEK 13: 16-20 AUGUSTUS
INTEGRERING

YAKDIDAKTIRKTAAK MOET INGEHANIDIG WORD

WEEK 14: 23-27 AUGUSTUS
LEERLINGAKTWITEIT

WEEK 15: 30 AUGUSTUS - 3 SEPTEMBER
INDIVIDUALISERING

WEEK 16: 6-10 SEPTEMBER
SOSIALIZERING

WEEK 17: 13-17 SEPTEMBER
MOTIVERING
INLEIDING TOT DIE KURSUS

WORTELS VAN GODSDIENS IN MENSLIKE ERVARING:

a) VERVREEMDING
b) WANOOP

c) DOOD
d) BETEKENISLOOSHEID
e) GELOOF EN GEVOELENS
f) LEEGHEID
g) VREES
h) GEMEENSKAP
i) TEENWOORDIGHEID {PRESENCE}
j) DANKBAARHEID
k) BLYDSKAP

PLURALISME EN HANTERING DAARVAN:

a) FASES VAN PLURALE BEWUSTHEID
b) VERDRAAGSAAMHEID
c) VOORSIENING VIR MINDERHEDE

BENADERINGS: POSITIEWE EN NEGATIEWE ASPEKTE:

a) BELYDEND
b) VERGELYKEN

c) FENOMENOLOGIES
d) TEMATIES

FOKUS VAN GODSDIENSONDERRIG:

a) LEEFWYSE
b) ERVARING
c) TEENSWWOORDIGE
d) SOSIALISERING
e) LEERDER AS PERSOON

VOORDELE EN GEVARE VAN VERNUWING

LESBEPLANNING

VOORBEREIDING EN BEPLANNING VAN HULPMIDDELS

HOOGTEPUNTE EN PROBLEMES TYDENS PROEFONDERWYS
WEEK 10: 10-14 MEI
METODES VAN AANBIEDING

WEEK 11: 17-21 MEI
BEMEESTERING

WEEK 12: 24-28 MEI
ROL VAN:
   a) HANDBOEK
   b) WERKBOEK
   c) HEILIGE BOEKE/BYBEL

WEEK 13: 16-20 AUGUSTUS
DISSIPLINEHANDHAVING

WEEK 14: 23-27 AUGUSTUS
DINGE WAARTEEN ONDERWYSER MOET WAAK:
   a) ESTETISME
   b) MORALISME
   c) DOGMATISME
   d) INTELLEKTUALISME
   e) EMOSIONALISME

WEEK 15: 30 AUGUSTUS - 3 SEPTEMBER
EVALUERING

WEEK 16: 6-10 SEPTEMBER
ONDERWYSER AS NAVORSER

WEEK 17 & 18: 13-23 SEPTEMBER
HERSIENING
Bellville Onderwyskolege
Deapartment Godsdienstkunde
Vakdidaktiekh Jaarpogram

WEEK 1: 1-5 FEBRUARIE
INLEIDING TOT DIE KURSUS

WEEK 2: 8-12 FEBRUARIE
GODSDIENSTIGE WORTEL VAN GODSDIENSONDERRIG:
* GELOOFSONTWIKKELING
* DIMENSIES
* FASES

WEEK 3: 15-19 FEBRUARIE
FILOSOFIESE WORTELS VAN GODSDIENSONDERRIG:
* TRADISIONEEL
* C.N.O.
* MARX
* FREIRE

WEEK 4: 22-26 FEBRUARIE
SIELKUNDIGE WORTELS VAN GODSDIENSONDERRIG:
* PIAGET
* GOLDMAN

WEEK 5: 1-5 MAART
MOTIEWE VIR GODSDIENSONDERRIG:

WEEK 6: 8-12 MAART
GEREEDHEID VIR GODSDIENSONDERRIG

WEEK 7: 15-19 MAART
METODES IN GODSDIENSONDERRIG

WEEK 8: 22-31 MAART
TOEKOMS VAN GODSDIENSONDERRIG:
* WETGEWING
* SILLABUS
* ONDERWYSERS

WEEK 9: 3-7 MEI
TOEKOMS VAN GODSDIENSONDERRIG:
* NIE-CHRISTELIKE GELOWE

WEEK 10: 10-14 MEI
GODSDIENSONDERRIG AS MAATSKAPLIKE STUDIES [SOCIAL SCIENCE]

WEEK 11: 17-21 MEI
GODSDIENSONDERRIG EN MORELE OPVOEDING [MORAL EDUCATION]

WEEK 12: 24-28 MEI
ONDERRIG VAN WERELDGODSDIENSTE
WEEK 13: 16-20 AUGUSTUS
GODSDIENSONDERRIG IN ZIMBABWE

WEEK 14: 23-27 AUGUSTUS
GODSDIENSONDERRIG IN NAMIBIE

WEEK 15: 30 AUGUSTUS -3 SEPTEMBER
GODSDIENSONDERRIG IN KENIA

WEEK 16: 6-10 SEPTEMBER
DIE ISLAM-STUDIES SILLABUS

WEEK 17: 13-17 SEPTEMBER
NUUTSTE IN DIE GODSDIENSONDERRIG DEBAT

WEEK 18: 20-23 SEPTEMBER
NUUTSTE IN DIE GODSDIENSONDERRIG DEBAT
Richard Slingers

Bybelskunde

Die Godsdiensskwe Wedloop

SP3-B 1992

Victor Sailer/Agence Shot
Stander. Die loop en twee tabellen van die les op lydenisonderwyse. Tyd 291.

Dekkings:
Algemeen: Om lydenisonderwyse op so in wyse aan te bied dat dit by alle leerlinge byval kan vind.

Specifiek: Hulle eindes van die les behoort alle leerlinge van besef hoe belangrik dit is om fiets te bly van die loop van die loop.

Hulpmiddels: Medaljes, strooijes, papier en gewigt, flitskaarte.

Inleiding

Mini Olympicade

Die items wat aangebied word, is spesies en gewig stad. Die drie groep het waardeer elkeen in hand.

Die les is toe aan die eindes van die les plaas om die gesig te laat.

Medaljes word hanteer aan die leerling met die best Essay het.
### Inhoud

**Stap 1**
Die vertel, en vraag en ontwerp methode, word obliges gebruik.

Die fit tafel met die word oefen daarop, word now op die bord geplak. Vedelik die man oor die kleding se lewe op aarle en die wedloop is.
Die Bybel en Quran word nou te verskyn gebring.

**Stap 2**
Die belangrikheid van die afstel word wad lus met in die fit tafel met die word afstel word op geplak.

Vra of dit vir enkele woorde is om op enkele te oefen. Leertige en die man oor die wedloop is: "Antwoord, ons ouers, anderې weer ens."

**Stap 3**
Die vee nuut vir gekripple.
Die fit tafel word nou opgeplak.

### Methode

**Stap 1**

Die volgende vraag word nu gemaak:

Is dit enige persoon uit aan die wedloop kan deelneem.

Antwoord nie, stel die wedtrede oefen. Kyk of dit in gekwalifiseer om te deel in wedloop kan oefen.

Vra na hoe u nu en hou die gods-
dienstige wedloop kan oefen.

Antwoord: Bybel, Bybel en Quran leer ens.

**Stap 2**

Vra of dit vir u al die woorde is om op enkele te oefen. Leertige en die man oor die wedloop is: "Antwoord, ons ouers, anderې weer ens."

**Stap 3**

Vra waar de u nuut is en hou die wedloop altyd ens.

Elke leerling skryf vir hom vyf kwaliteite nu en deel dit met die klips.