

The Xhosa Philosophy of Life and the educational
system of the Ciskei : An attempted reconciliation

by

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I, the undersigned, hereby declare that this dissertation is my own work, both in conception and execution.

T D Feketa

T D FEKETA

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CHAPTER 1

INTRODUCTION, THE PROBLEM, AIMS OF THE STUDY, PRECISION OF TERMS, METHODS OF RESEARCH AND LAYOUT OF THE STUDY

1.1 INTRODUCTION

Education is today a subject of general interest. A glance at the table of contents of most current newspapers and magazines reflects articles by educators, laymen, teachers, and parents, each with some claim to authority, for there is a modicum of the educator in all adult people. Education is viewed as a scapegoat on the one hand and as a panacea on the other; as the only hope for a better future or as the reason for our present moral decline, as a reflection of social ills, or as a mould of society. Education is described as meaning all things to all people, so much so that one begins to wonder if the different writers could possibly be talking about one and the same thing (Bowyer, 1970 : 20).

This diversity of opinion concerning education can be attributed to the fact that each adult has a personal conception of what education implies. This conception is usually manifested in an attempt to lead the educand towards the actualization of what he thinks to be the most worthwhile in life. That is, he bases his educational viewpoint on the philosophy of life which he upholds, sometimes without being aware of it. Consciously or unconsciously he is always directing his child towards a certain goal which he upholds. This goal becomes the loadstar and the driving force behind his desire to educate. The intimate connection between the way people see life in general, and the way they educate their children is thus an accepted educational axiom (Curtis, 1958 : 33-35).

In this connection Gunter (1961 : 20) states that a pedagogical-didactical situation is not necessarily a mechanical occurrence but rather a human creation based on value judgements and the adults' life view. "Daarom kan dit met reg gesê word dat elke opvoedings-filosofie niks anders is as die vertolking van die opvoeding in die lig van sy bepaalde wêreld en lewensbeskouing".

In close connection with the above statement Mallinson (1966 : 79) goes on to exhort the community to have a definite philosophy on which to act. A philosophy which reveals something definite about the origin, the destiny and true nature of man, and which provides a broad and sure basis for the creation of an educational system that will meet as fully as possible, all the demands the people expect

from it.

Life and education are inseparably bound phenomena. The child, at birth enters into an adult world, a world that is usually characterised by an accepted way of life. For, "education is in fact nothing other than the whole life of a community with emphasis on the standpoint of learning to live that life. It has the vital task of moulding and training the child so that he may acquire the special life style of the community in which he lives". (Ottaway, 1957 : 7).

The educator is therefore always concerned with the transference of norms, values and the cultural heritage which he cherishes and which he wishes to pass on to the educand in route to adulthood. As such the educand acquires, through the medium of education, a view of life, a preference of values and above all, his volitional life, in accordance with that of the world in which he lives (Gunter, 1974 : 77-81).

With reference to the above-mentioned exposition, Butler(1957 : 11) points out that there are two ways in which a philosophy of life and education are related: Firstly, philosophy yields a comprehensive, meaningful, practice, lends direction and methodology which may be lacking otherwise. Secondly, as a result of the life experiences of the educator as a mature person, he is maintaining contact with the important phases of reality which enables him to make correct decisions in the ordinary day to day life.

1.2 THE CONCEPT PHILOSOPHY OF LIFE

In the past, as at present, there have been varied interpretations of the concept "philosophy of life", each in turn with its own educational practice. The following examples reflect the philosophy underlying certain individual educational views: Kant (1904: 107), as idealist, viewed education from the standpoint of ethical duty conforming with his view of the "categorical imperative". That is, since man is born with a so-called germ of goodness, it is the function of education to help the child in the actualisation of his dormant potentiality and inculcate into him a desire for what is morally good. Spencer (1907: 113) a naturalist, held the viewpoint that education is a process of "evolutionary materialism. That is, he regarded education as that process which has to prepare man, who has evolved from organic matter, for a 'complete way of living' in a purely material world. Coetzee (1976 : 240), from a Calvinistic perspective, regards education as those actions

which will inculcate into the child's mind a sense of love, respect and service to his fellowmen and God his Creator. Dewey (1916:59) a pragmatist, believed that the socialisation and adaptation of a child to his environment is the hallmark of education.

Questions such as: What is education ? What are the aims of education ? What must be included and what must be omitted when compiling a curriculum ? Why is man educable ?, embody the philosophical beliefs concerning the ultimate reality, validity of knowledge, and origin of man, his nature and destiny (Redden & Ryan, 1956:4).

As such the problems centering around anthropology, cosmology, axiology and epistemology, to mention but a few, are directly reflected in all educational systems. Mallinson (1966:2) expands on this as follows: "Education then is a social force in the sense that any educational practice must reflect closely the ethos of the people it is called upon to serve. In order to determine what we want from education, we must know what we want from life generally and in this case our theories must derive from our philosophy of life".

This may seem paradoxical, for philosophy is never prescriptive and practical but always descriptive and speculative. Education from the pragmatist's and experimentalist's point of view is a practical concept, yet Dewey (1936:38), an exponent of pragmatism supports the viewpoint that education and philosophy of life cannot be isolated from each other. He stated it like this: "When we are willing to conceive education as the process of forming the child's fundamental disposition, intellectually and emotionally, towards nature and fellowmen, philosophy may be defined as the general theory of education".

If this is so, it stands to reason that, "in our teaching we shall consciously or unconsciously give expression to a philosophy of life, though we may not call it by so pretentious a name". (Leeson, 1947:4). The educator therefore shall be inducing the educand to the acceptance of that philosophy of life which we as adults uphold. "It should be clear, then that every system of education is an outgrowth of, and an attempt at perpetuating a specific philosophy of life". (Redden & Ryan, 1956:16).

With this contention as a point of departure, the researcher is convinced that to understand a particular system of education a deep, reflective and meaningful discussion about educational goals,

educational directives and educational problems needs more than the dictionary definition of what one means by education. One must inter alia consider briefly the image of educational emphasis and directives in relation to the community producing them (Bowyer, 1970:20). In brief, one must study the philosophy of life in which a particular system of education is embedded. For instance, to understand American education and the problems inherent therein, a study of the American philosophy of democracy is not only necessary but also indispensable (Redden & Ryan, 1956:16).

By the same token, to understand the Xhosa system of education it is essential to understand the Xhosa philosophy of life, which the Xhosa educational system seeks to perpetuate. Later in this study this assertion will be dealt with in greater detail with the emphasis on the idea that in order to bring about a reconciliation between an educational system for the Xhosa people and their philosophy of life, the latter must be clearly understood and defined in detail.

1.3 THE PROBLEM

In his experience as a teacher and educator, the researcher has discerned that most of the perplexities that confront Xhosa education today are due to the disparities between the present educational system and the philosophy of life underlying it.

Possibly this situation is created by certain not clearly defined issues or sometimes by misleading views regarding the close connection between the educational system practised and a philosophy of life based on a broad concept of man. Man is for instance sometimes not looked upon as a total unity of mind, body and soul. As a result some people may radically dichotomise man's nature into mind and body and thus in their educational practice may over-emphasize one of these aspects.

Others may explain the nature of man in terms of biological organisms alone from which he is surmised to have evolved, and that, being in keeping with nature, man does not differ from animals in kind but only in the degree of the development of his cognitive ability so that he can adapt himself to his environment. Yet others may go to the extreme, and define man as a product of or an extension of nature.

The inevitable result of the foregoing views in connection with man's origin, nature and destiny can be readily discerned in that Xhosa education has in modern decades become too formalistic, with the emphasis on memorisation and cramming for examinations and an excessive desire for certificates. Actual education as such has been grossly neglected.

In fact rationalism which was the dominant philosophy in Europe during the 18th and 19th centuries has found its echo in present day Xhosa education, both theory and practice. As an example we may refer to the mechanistic nature of the curriculum and the ascendancy of the "certification cult", so that the holders thereof may get well-paid jobs (Ross, 1967:8). Education as the process of guiding the child towards responsible adulthood thus became of minor importance.

1.3.1 IMPACT OF WESTERN EUROPEAN PHILOSOPHICAL IDEAS ON XHOSA EDUCATION

A brief review of the impact effected by the more dynamic Western culture on the rather static, traditional and receptive Xhosa culture will now be attempted, so as to bring to light the causal factors culminating in the present state of affairs, in regard to Xhosa education.

Before contact with Whites, the Xhosa system of education was integrated with their social, spiritual and economic life, and only those media which were actually functioning in their ordinary everyday life were used. Education was to them life itself and such values, norms and ideals as were essential for the life of the community were taught on an individual basis. The results were national solidarity, national stability and social security (Katiya, 1977:52-56).

A new phase in Xhosa philosophy of life was ushered in by the missionaries during the 19th century. In their desire to convert, and thereafter to civilize the Xhosa, they harboured the idea that provision for elementary schooling would alleviate the problem of ever increasing numbers of converts who could neither read nor write, and therefore could not be civilized. The idea was to accelerate the evangelical work in this way (Report of the Commission of Native Education 1949-1951, U G No 53/1951 paragraphs 562-572).

As this system of education was greatly influenced by the philosophical and pedagogical views of the 18th and 19th centuries in Europe, it was diametrically opposed to the then existing Xhosa point of view. The results of a system which was not based on the people's philosophy of life were lamentable. The traditions, customs and norms which cemented the Xhosa people, declined. Detribalization and demoralisation gradually set in.

Temples (1952:114) admits that, although there were hordes of Blacks who had been converted, yet they were at sea (ignorant) with the new philosophies as preached by the missionaries. He puts it like this : "Our thoughts and aspirations (namely of the missionaries) were in fact presented to them in a totally unassimilable form, and of what we have tried to teach them of our Western civilization only something entirely foreign to them has remained".

The Missionary attitude towards the cultural heritage of Blacks was of a negative nature. To them the original make-up of the Black man was heathenish. In its original form then, the system of Native education was diametrically opposed to what is commonly accepted today as the basic principles of education (Loram, 1917:95).

In 1839 The Cape Department of Education was established and Missionary schools formed an integral, part of that Department. In 1854 Sir George Grey advocated that more schools be built, as he considered education to be the panacea for social ills and the best weapon with which to bring about peaceful subjugation of the Xhosa. Thomas Muir, Superintendent-General of Education, was not slow in detecting disparities brought about by lack of relationship between the government system of education and the Xhosa philosophy of life. He complained that the education was too bookish (Behr & Mac Millan, 1971:378-380).

Therefore, the missionaries were not the only agencies responsible for the formalism or lack of realism which became inherent in Black schools. Colonial educators followed the set pattern which Blacks had received from the missionaries, with an added defect namely to secularise the content of the existing system of education. "The system of literary education which had been developed in Europe was transplanted to people differing widely in original nature, in environment and in future aspirations". (Loram, 1917:95).

The problem which the researcher intends investigating in this study, centres around the idea that as a result of circumstances quite beyond their control an alien schooling system was thrust upon the Xhosa people. This system was completely out of keeping with their life views. It revealed in fact a lack of full and complete understanding of the Xhosas and their traditional background. The result was a rift between home and school and also between the training, which is essential in view of the demands of life, and the influences of tribal life.

The researcher is fully aware of the diverse pitfalls and other obstacles he is likely to encounter on the way, and hence this study must be regarded solely as an attempt at solving this problem. The study will be considered worthwhile even if only some of the problem-areas may be eliminated.

1.3.2 NEED FOR A NEW APPROACH

In view of the importance attached to the existing system of education by the people of the Ciskei, the researcher is of the opinion that it is now necessary to take a new and careful look at the current pedagogical situation in order to (and if possible) bring about a reconciliation between a true, all-embracing national philosophy of life and the system of education which the people follow at present. Further the researcher is of the opinion that some formatives of the Xhosa system of education such as for example, nature (essence), aims and content (subject matter) should be consonant with an all-inclusive conception as to the nature, origin and destiny of man. This will be discussed further on.

1.3.3 NATURE (ESSENCE) OF XHOSA EDUCATION

The task of the educator lies in the field of values, beliefs and attitude-changing in the direction of acquiring a worthy and adequate personal view of life. The transformation of many patterns of living involves major shifts, in emphasis and vital changes in beliefs and attitudes.

Under present circumstances increasing emphasis is placed on self-responsibility, economic independence and self-restraint as indispensable elements of responsible adulthood, and the necessity of personal and universal economy which has highlighted the

prevalance of an experimentalistic and materialistic approach. Admittedly these issues are important, but then a renewed articulation of an approach to life and an all-embracing system of education, suited to the spiritual, and moral needs of the Xhosa should also be emphasised at the same time.

In this connection, Katiya (1973:82) states that the rural secondary schools have not fully served the community they purport to serve, because the system of education they practise is a predominantly borrowed commodity with no parallel to the Xhosa religious ground-motive which ought to underlie it.

1.3.4 AIM OF XHOSA EDUCATION

In the opinion of the researcher, Xhosas need a system of education of which the aim is to actualise a philosophy of life which will contribute towards making the Xhosa child a well-balanced (mind, body and soul) adult, when he leaves school. Such a system of education may also contribute towards bringing about a younger generation, better equipped to cope with the exigencies of the present-day life and the demands which life makes on them.

Shepherd (N.d:468) calls for a new philosophy of life with a broad connotation to underlie the Xhosa system of education which will enable the Xhosa people to extricate themselves from an exclusivistic approach. According to the above-mentioned author the cause of this exclusivism which is considered predominantly foreign, may be attributed to "people who have allowed their pedagogic outlook to become obscured by political expediences which are ephemeral to their system of education in the highest degree, while forgetting that man is a member of a complex social organisation with multitudinous needs of body, mind and soul, and an infinite structure of relationships".

Ndaba (1976:47) made the following statement in connection with KwaZulu: "It is further asserted that there is a widespread feeling among intellectuals that there is a burning need for a clear articulation of the dormant philosophy that lies in the heart of KwaZulu. It is there. It needs only

to be clearly demonstrated what the people desire or aspire to, what they expect from education and what its aims should be, their value priorities, which types of knowledge, skills and attitudes should be inculcated in the young so as to yield desirable qualities in adulthood, and manhood, priorities rooted in a sound philosophy of life". This principle also applies to the people of the Ciskei.

1.3.5 CONTENT (SUBJECT MATTER)

Subject matter comprises everything that is taught at school. Basically it consists of knowledge concerning the cultural possessions of the group concerned. It represents a crystallization of all cultural aspects which is considered valuable enough to be transferred to the next generation.

In school, this knowledge is arranged in certain systems of thought, such as religion, language, aesthetics, history, economics and so on (Duminy, 1969:10). Subject matter should encompass as far as possible life itself.

In this regard Farrant (1964:397) says: "Since subject matter constitutes one of the components of a system of education designed to actualise a people's philosophy of life, it is imperative that a selection be made from the culture of the people whose children attend the school. This implies a sound knowledge of the culture and the aspirations of the people, so that what is learnt at school will be readily applicable to the wider community, and disparities due to discontinuity between school life and adult life will be obviated. To serve its real purpose, that is, to provide for the people's current needs and aspirations, the subject matter must assist the pupil to see the value of the past in relation to the present and future; it must equip the child with the necessary skills for modern living, and it must help to keep the child a fully integrated member of his community".

It is a familiar theme in contemporary educational literature that "for the school leaver at least, education should have relevance to life as he sees it. The pupils must be educated so that they can be initiated into adult society. The lack of a close scrutiny of the present system of education, with a view to effect beneficial changes in the curricula is, clearly discerned in the

sustained criticism of the traditional system of education, which springs from the conclusion that the curriculum stands divorced from life itself". (Entwhistle, 1970:121).

It is a disturbing fact that subject matter learnt at school sometimes does not always relate to real life situations, as seen through the eyes of a Xhosa adult. For instance "in the school, African pupils are highly motivated to engage in the study of Western-orientated history and are, thereby, structurally induced to norms prevailing in Western society. They are stimulated to make new responses that depart from those habitually acquired". (Motshabi, 1973:26).

1.4 AIM OF THE STUDY

The primary aim of the study is to take a look in-depth into, and analyze the traditional system of Xhosa education so as to ascertain to what extent it is consonant with the philosophy of life that underlies it. The reason for so doing, is that the researcher believes that the success of traditional Xhosa education was mainly due to its positive relationship with the religious ground-motive it perpetuated.

It is envisaged that a study of the traditional system of education may highlight certain disparities in the contemporary system of Xhosa education, inter alia by testing the feelings of a representative selection of people on certain educational and philosophical issues.

The researcher hopes that suggestions emanating from the study may render a contribution towards the reconciliation of the present Xhosa system with an all-embracing Xhosa philosophy of life which connotes the exalted and secular aspects of man's reality on equal terms.

1.5 PRECISION OF TERMS

1.5.1 INTRODUCTION

All people do not attach the same meaning to certain terms. With this assertion in mind, the researcher has deemed it essential to add a precision of certain terms frequently referred to in this study. It is hoped that such precision of terms will contribute towards the clarity of the

arguments which are going to be raised in the study. The following terms will be defined : Ciskei as geographical concept, the Xhosa race, including Xhosa origin and immigration, racial features and aspects of Xhosa cultural, philosophy of life, philosophy of education, education and educational system.

1.5.2 THE CISKEI

The Xhosa of the Ciskei had originally occupied the land between the Kei and the Buffalo Rivers (see attached map). It was called Ciskei, which means "on this side of the Kei River". This section of the Xhosas had settled there from the 17th century (Ziervogel, 1975:487) and in 1913, the boundaries were fixed in terms of the Bantu Land Act No 27/1913. This was in accordance with the stipulation by the Union Government that certain areas should be reserved for occupation by Xhosas.

In 1936, the Native and Trust Land Act No 18/1936 was proclaimed to provide for the establishment of a South African Native Trust and to define its purposes, to make further provision as to the acquisition and occupation of land by the Blacks. A further aim was to amend Act No 27 of 1913 so as to provide for other related or incidental matters.

The basis of the political development of the Ciskei was laid down by the Bantu Authorities Act No 68/1951, subsequent to the proclamation of the policy of separate development or apartheid by the Nationalist Party in 1948. Tribal Authorities, followed by Regional Authorities, were established as further stages through which the Ciskei was to pass on its way to complete independence. A Regional Authority is a co-ordinating body, functioning in co-operation with all Tribal Authorities in a specified region.

In 1968 executive powers were conferred upon the Territorial Authorities in the Ciskei. Six Government departments were created in the Homeland, one being the Department of Education and Culture. Each department was headed by an executive officer.

All the executive officers together constituted an Executive Committee led by a Chief Executive Officer¹⁾.

In 1971, the Government of the Republic of South Africa decided to introduce legislation to make it possible to confer greater powers on the existing Territorial Authorities. During that year's Session of Parliament, the Bantu Homelands Act, No 21 of 1971 was passed.

As a result of the provisions of this Act and the adoption of a motion at the 1971 Session of the then Ciskeian Territorial Authorities a Legislative Assembly was instituted which superseded the Territorial Authorities with effect from 1st June, 1971. The Legislative Assembly was granted greater executive powers to pass laws for the area under its control subject to approval by the State President²⁾.

At the 1972 Session of the Legislative Assembly of the Ciskei a draft Constitution for the Ciskei as self-governing territory was adopted. The State President, after the prescribed consultation, declared the Ciskei to be a self-governing territory, within the Republic of South Africa with effect from 1st August 1972. The executive functions were vested in a Cabinet, consisting of a Chief Minister and five Ministers³⁾.

1.5.3 THE XHOSA RACE

The term "race" is applied rather loosely both in everyday vernacular and in ordinary literature. Looked at, from a biological point of view the term "race" means an original ethnic group with permanent characteristic features, which are transmitted

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1. Record of Proceedings Ciskeian Territorial Authority, 1969 - Session : 19-20.
 2. Record of Proceedings First Session of the First Ciskeian Legislative Assembly, 1972 Session : 38-39.
 3. Debates of the First Session of the Second Ciskeian Legislative Assembly, 1973 : 15.

from one generation to another. That is why Bloom (1971:27) defines "race" as a "biological term that is narrowly confined to the bodily characteristics that distinguish one group of human beings from another".

Coon (1965:7) states that race is a major segment of species, originally occupying, since the first dispersal of mankind, a large geographically unified and distinct region, sometimes touching on territories of other races only by relatively narrow corridors. Within such a region each race acquires its distinctive genetic attributes. This includes both its visible physical appearances as well as its invisible biological properties.

1.5.4 XHOSA ORIGIN AND MIGRATION

The Xhosa people first called themselves the abaNguni after their first chief Mnguni. They called themselves amaXhosa when chief Xhosa succeeded Mnguni. It is presumed that they migrated from the North East coast of Africa during the year 1500 if not earlier.

Before moving to the mouth of the St. John's River at the beginning of the 16th century they first settled in Natal. Thereafter they further migrated to the territory between the Bashee, the Keiskamma and Buffalo rivers which area includes the Amathole mountains (Ziervogel, 1974 : 484-488).

De Jager (1971 : 56-58) points out that although there exists a preponderance of Xhosa speaking people living in the Ciskei, yet it would be fallacious to say that the Xhosa were the sole inhabitants of this area. He argues that genetically some of the Xhosa speaking people in the Ciskei belong to the main Xhosa people, while other groups such as the Thembu, Mpondo and Fingo, who came to the Ciskei only four generations ago, have been linguistically assimilated retaining only slight differences in dress, custom and social organisation.

1.5.5 RACIAL FEATURES OF THE XHOSA PEOPLE

The abovementioned Xhosa tribes evince the same characteristics as those of the Negroid race. One can discern in them all the more obtrusive physical characteristics of the typical Negro.

This includes the following : A tall, erect stature, well built up, an athletic body of athenic type, and originally their colour was coalblack. The skull is long and relatively narrow, creating the impression of being infantile. The eyebrow ridges are negligible or totally absent, the cheeks are wide and with their supports (zygomatic arches) are bowed laterally in keeping with a powerful, prognathic jaw, the nose is flat and the nostrils widely expanded. The face as a whole is rhomboid in form. The skeleton is massive, but the constituent bones are more slender than those of Europeans, owing to their compact ivory-like texture. The air-spaces in the skull are more numerous and longer than those of Europeans, and are largely responsible for the calibre, resonance and carrying qualities of the Negro voice (Dart, 1937:8).

According to Coon (1965:124) the Negroid tribes exhibit further racial characteristics which make them a homogeneous group and different from other races. They have tightly waved hair, pigmented lips and gums, a dolichocephalic or mesocephalic head with a protruding occiput, large teeth, small ears, broad shoulders, narrow hips, long arms, large fat thick bellies, thick underlying fat pads and when young and in good health, little subcutaneous fat. They also show a great resistance to dampness and heat but are more susceptible to both dry heat and cold, and they are excellent at athletic events requiring short bursts of intense energy and great flexibility of the body.

1.5.6 ASPECTS OF XHOSA CULTURE

Xhosa was the language of all the Xhosa tribes, and they displayed a remarkable degree of cultural homogeneity. Their traditional system of government was one of a headman exercising authority over the specified areas and responsible to hereditary chiefs. One of the chiefs was recognised as paramount chief. Their traditional pattern of settlement was one of scattered homesteads which still characterises the countryside (Pauw, 1960: 200).

The basis of the family as an organisation was the father's authority and the dependence of the younger members. Thus they were social units on a hierarchical basis with a strongly marked feature of patriachism. In the family there is a collective way

of living which pervaded the whole of Xhosa society in all its institutions and affairs, and which is still more obvious in the bigger social clans like Isiduko (clan name). The members of the clan consider themselves as the descendants on the father's side of a common ancestor with a common culture and a common philosophy of life (Petterson, 1953:20-23).

A shift in culture was effected as a result of the contact between the Xhosas and the Europeans. The four most important aspects of their culture, affected by the contact with Europeans, were religion, economic practices, political and educational organization. Large scale contact between Blacks and Whites resulted in permanent interaction between their respective cultures. The institutions of trade practices channelled the commercial bonds between them and thus the process of acculturation and "Westernization" of the Xhosas especially in the field of material culture, was enhanced.

The missionaries expected Xhosa converts to adopt European ways of life. Sir George Grey's Civilizing Policy of 1886, virtually prescribed to the Xhosas of the Ciskei what kind of life they should live. As a result of this influence in the direction of Westernization, the Xhosa tribes became homogeneous groups with more or less the same outlook on life (Raum and de Jager, 1972: 6-16).

The changes brought about by contact with people of European descent were therefore not sporadic, but affected the Xhosa nation as a whole to a certain degree.

1.5.7 PHILOSOPHY OF LIFE (Compare par 1.2)

Man is born into an ordered world of which he is ignorant and in which he depends on a mature adult for guidance. This implies that although man is relatively free to make his own choice of values and norms, he must obey certain rules, and adhere to certain existing values and life principles.

Living with others is not inherited but acquired. It is usually difficult for a child to understand the multitude of values and principles to which he must adhere, because they cannot always be scientifically proved or even logically explained (Cilliers, 1975:82).

The values and principles which man has acquired, help to guide all his life's undertakings, and shape his attitude towards the universe, man, values and truth. Man is under obligation to abide by the values and principles of life existing in his community. He is aware of his responsibility to himself and to others, and has an awareness of freedom through authority (Brameld, 1955:10). A philosophy of life (Afrikaans: "lebensopvatting", or "lebens-en wêreldbeskouing") therefore, may be defined as a rational systematisation of the values held by a particular person or a group of people. These values, although not always rationally formulated, yet assume a hierarchical structure depending on man's choice (preferences) and are destiny of all that exists (Viljoen and Pienaar, 1971:85 ; compare Ndaba, 1976: 45 ; van der Merwe, 1973:1).

It is clear then, that when the "elements of feeling and intellect are further systematized and unified by a process of rationalization, a philosophy of life is evolved which testifies to that durable disposition which enables man to behave in a consistent and steadfast manner". (statement of Educational Policy, issued by The Potchefstroom College of Education, 1958:45).

1.5.8 PHILOSOPHY OF EDUCATION

To define this term is no easy matter, taking into consideration the vast amount of literature which has concerned itself with this concept in the course of time. One could trace the emergence and development of philosophies of education from the time when man started to think reflectively, critically and systematically concerning the means and ends of education. In short, man sought bases on which to comprehend the essential nature and purpose of education in its entirety, interpreting it by means of general guiding philosophic principles.

From the above exposition, philosophy of education may briefly be defined as deep reflection on questions such as :

What is education ? Why does man educate ? What must be taught and how does man educate ?, and so on. These questions can only be effectively answered in accordance with how man interprets his origin, nature and destiny. In other words, philosophy of education is the application of the fundamental principles of a philosophy of life to the educational practices as a whole (Leeson, 1947:5; compare Redden and Ryan, 1956:10-11).

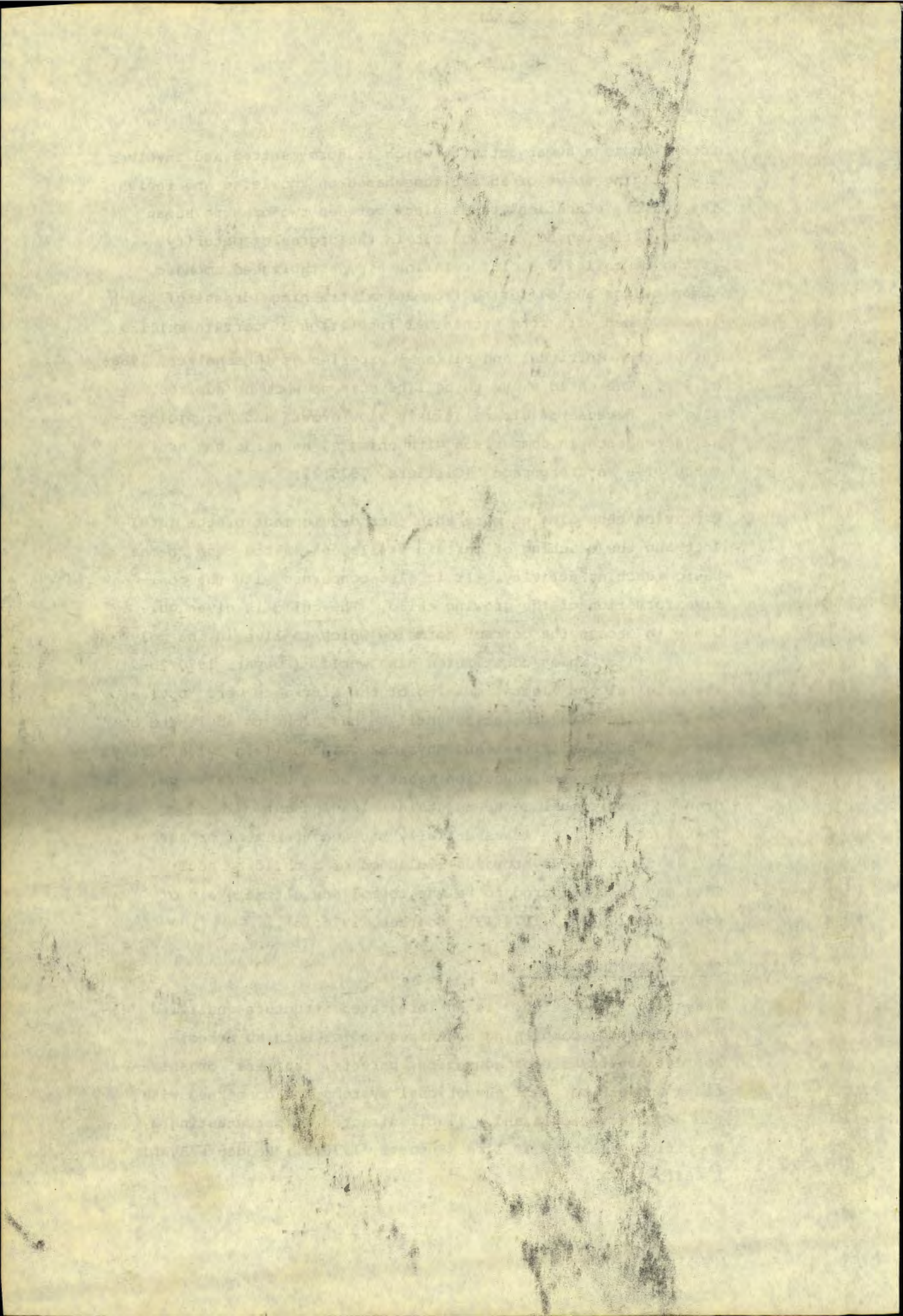
1.5.9 EDUCATION

Education is a human activity which is norm-centred and involves the bringing about of an attitude based on knowledge and insight. The act of "education" takes place between two or more human beings differing not in kind but in the degree of maturity. It can be called a social relationship, established amongst human beings and differing from animal training (drilling) which is concerned with more mechanical repetition of certain skills, rather than spiritual and rational experiences (Oberholzer, 1968: 82-90). The child wants to be like someone whom he admires. However, because of his relatively slow growth and his biological dependence in comparison with animals, he needs the assistance of a mature person (Cilliers, 1975:22).

Education thus aims at more than just development of the intellect and the teaching of certain skills, as is the case in the basic teaching activity. It is also concerned with the positive formation of the growing child. The child is given guidance to choose the correct norms by which to live in the polyvalent milieu which constitutes his "world" (Bowyer, 1970:20-21). The original and literal meaning of the Afrikaans word "opvoeding" is "feeding" the child until he has grown to adulthood by means of good, spiritual and physical guidance (van Zyl & Duminy, 1976:2). The term education means to bring up or raise children in a spiritual sense as against leading out (educare). Therefore education is essentially the accompaniment or rather the leading upwards, towards adulthood of a child by adults. This may be considered to be the formal and ultimate aim of education (Gunter, 1974:12 ; Coetzee, 1976:18).

1.5.10 THE EDUCATIONAL SYSTEM

A system of education, "is an integrated structure qualified by education", comprising organized bodies such as school-boards, departments of education, parents, teachers' organizations and others. All educational systems are concerned with the school curricula and syllabi, directed at perpetuating a specific philosophy of life (Rupert, 1976:3 ; Redden & Ryan, 1956:15-16).



All systems of education have certain elements in common like teachers, curricula, basic subjects such as language, method, teaching aids, and so on. However, due to natural and cultural factors, inherent in all societies, the systems differ from each other, depending on certain world and life views.

This being the case, it is of importance to note that under the guidance of the spiritual power, the culture and educational system of a nation is influenced inter alia by the so-called natural factors and normative factors. Without intending to enter into too much detail natural factors (outside man's control) include the following : Number, demographic aspects and density of population, migration of pupils, physical circumstances, biological aspects and physical aspects.

Normative factors (within man's control) include aspects like the analytic (logical thought), cultural development (historic factors), linguistic (symbolic connotation), social (intercourse), economic (saving/spending/balance), aesthetic (harmony), juridical (retribution), ethic (love), and pistical (faith) (Rupert, 1975:32).

In this study the term educational system will formally mean organized education, centering around the primary and secondary school schools, functionally directed at helping the child to formulate his own living world. School is an essential factor in the child's progress in life. In fact, attending school is not (and ought not to be) a matter of choice to the child but an obligation from which he cannot escape, by virtue of his being a human being. While he is not yet an adult he is in need of guidance by an adult (van der Stoep, 1973:41-44 ; Rupert, 1975:4).

1.6 METHODS OF STUDY AND RESEARCH TECHNIQUES

1.6.1 THE QUESTIONNAIRE

In order to investigate as thoroughly as possible the relation between the traditional Xhosa philosophy of life and the contemporary Ciskeian education system, the researcher will mainly make use of the descriptive method, and in addition he will also implement the questionnaire as research technique, and to a lesser extent interviews. The reasons for the decision in favour of the questionnaire may be summarized as follows:

- 1.6.1.1 Mailed questionnaires draw better returns when prefaced by an explanation of the purpose of the study and a frank appeal for help.
- 1.6.1.2 To interview all the members of the envisaged test population would have been time consuming and costly, in view of the large area to be covered.
- 1.6.1.3 Although admittedly interview surveys generally are more satisfactory, problems like bias may be encountered.
- 1.6.1.4 Respondents to a questionnaire, probably due to the length of time at their disposal, usually give fuller and more honest answers than those who give answers to an interview. The interviewer may arrive at a time which is most inopportune for the respondent, resulting in the superficiality and dishonesty of the interviewee (Mouly, 1963:231-237).

1.6.2 TEST POPULATION

It must be conceded that in order to obtain the most reliable results for a study like this one, every member of the Xhosa nation in the Ciskei should answer the questionnaire. Such a procedure would however be very costly, time consuming, and to a large extent unpractical. The researcher therefore decided to select a representative sample of the population. It is envisaged to draw this sample from as many categories of the people as possible, mainly on the basis of occupation or social standing. A proportional number of illiterate people will also be included. The procedure for drawing this sample will be described further on.

1.6.3 DELIMITATION OF THE SAMPLE GROUP

The researcher will concentrate on the Mdantsane, Alice, Zwelitsha and Mathole inspectorate circuits which have been selected due to their proximity to each other and the fact that their total population exceeds that of the other circuits, and that they are considered to be fully representative of the Xhosa nation as a whole.

1.6.4 BASIS FOR INTERPRETATION OF THE RESULTS

For obvious reasons unanimity in connection with the viewpoints of respondents cannot be expected. It is therefore envisaged to attempt identifying general tendencies or lines of thought on the basis of majority opinion and then draw certain conclusions on that basis. It is admitted that this procedure will take careful consideration and much deep thought, but on the other hand the lines of thought which will hopefully be obtained in this way may contribute towards a solution of the educational problems encountered in the Ciskei at present.

This procedure is in keeping with accepted research procedures and will be adopted in this study (compare Mouly, 1963:251-263).

1.7 LAYOUT OF RESEARCH

The study will be undertaken in four parts : First of all the researcher will attempt to render a brief description of traditional Xhosa views regarding certain main issues in life as revealed in their life philosophy. This will be followed by a brief exposition of their educational system. Thirdly a representative sample of the people will be asked to complete a questionnaire, the main theme of which will be to identify deviations, if any, from the traditional philosophy of life, as a result of some alien philosophies of life which presumably have influenced the modern Xhosa educational system.

Lastly an attempt will be made to indicate along which lines a reconciliation between the present educational system and the traditional views may be brought about. The researcher is fully aware of the multitude of stumbling blocks which will without doubt be encountered, but he is firmly convinced that, once the disparities are identified, future researchers and educational planners will be able to find possible solutions to the most pressing ones.

On the basis of the above exposition, the general layout of the study will be as follows :

- 1.7.1 Chapter 1 constitutes a general orientation and introduction into relevant concepts, laying bare of the problem to be studied, motivation and objectives, justification of the study, methods of research and the programme of study.
- 1.7.2 Chapter 2 comprises a critical analysis of the influence exerted by a philosophy of life on education. Some of the modern philosophies of life are analysed with a view to show the relationship between a philosophy of life and the system of education which it underlies.
- 1.7.3 In Chapter 3 the researcher, having conducted interviews with various knowledgeable Xhosa people conversant with the traditional Xhosa philosophy of life, analyses it, to determine to what extent the traditional Xhosa system of education is related to it.
- 1.7.4 Chapter 4 deals with the compilation of an accountable questionnaire and its distribution to a representative test population.
- 1.7.5 Chapter 5 deals with the systematic analysis of the results obtained by means of the questionnaire.
- 1.7.6 In Chapter 6 an attempt is made, taking the results of the study as basis, to indicate along which lines the most pressing disparities between the contemporary educational system and one based on traditional Xhosa philosophy of life may be eliminated.

CHAPTER 2

THE RELATIONSHIP BETWEEN A PHILOSOPHY OF LIFE AND A PHILOSOPHY OF EDUCATION

2.1 INTRODUCTION

In Chapter 1 definitions of certain terms were rendered, the problem analysed, reasons for undertaking this study given, motivational factors and objectives, methods of research and the programme of study were also analysed. The intention was to put this study in perspective.

At birth the child is ignorant of the world in which he lives. He is born into a normated world. In this milieu he grows and develops physically, intellectually and creatively. As a result of the deliberate aid and guidance rendered by the adults the child learns to value some things more than others. In short, the child is initiated into a hierarchy of values, norms and principles which constitute the basis of the adult's philosophy of life. As such, Bowyer (1970 : 22) states that, "Teaching practice depends on educational theory which is anchored in a philosophy of life. Because each has a view of education in keeping with his personal goal and the objective of his society".

This relationship between one's philosophy of life and the system of education one practises, is a time-honoured point of departure. If people were asked for example, to give the primary purpose and objective in education, each answer would imply an interpretation of life. For instance, one of the following answers may be given as the purpose of education : full development of personality, earning a living, good citizenship, happiness, the acquisition of knowledge as an end in itself, growth in the knowledge and love of God, the glorification of the state, submission to the so-called necessity of history, or the creation of an ideal state by means of world revolution (Leeson, 1947 : 7).

It is thus inconceivable to consider a system of education without the guiding drive of a comprehensive view of life. With the existing divergence as regards the fundamental problems in life, different systems of education have subsequently emerged. In this way, the adult transfers his philosophy of life on to the child as

a person (Bowyer ; 1970 : 20).

Most people therefore educate or ought to educate the child for a specific purpose in life. The general desire is to lead the child towards the acceptance of values and norms which are acceptable to the specific society. With this in view, educational systems usually reflect inter alia the following aspects, to a greater or lesser degree : the aims of education, possibilities, limitations, content and method of education. Further such aspects as authority and freedom receive much attention. Because of the existence of many varied philosophies of life, the above-mentioned aspects of any educational system will differ from nation to nation (Lesson : 1947 : 8).

Cilliers, states in this connection that : "Although one's philosophy of life is a very personal matter and peculiar to, and characteristic of the individual himself and different from every other individual's philosophy of life, it is possible to classify the philosophies of life into three main categories namely (i) Theism (ii) Idealism (iii) Scientism (Cilliers ; 1975 : 84).

In order to clarify the issues which dealt with later on in this study it is deemed necessary to delineate to each of the above-mentioned philosophies briefly. In this connection the following aspects will be highlighted in each case : View of God, cosmos (nature), man, values, ethics, knowledge (epistemology), nature and the aims of education, authority and freedom, the possibility, necessity, limitations of education and the role of the teacher.

In this chapter the researcher intends to define and discuss briefly the philosophies of life which have bearing on this study. These are : theism, idealism and pragmatism (as a branch of scientism).

2.2 THEISM (With special reference to Christianity)¹⁾

Theism is defined as a belief in God as a deity who makes Himself known by divine revelation. God is considered as the Supreme

1) Only Christianity as a form of Theism will be dealt with in this study and no attempt is made to distinguish between Protestantism and Roman Catholicism.

Being, the Creator and the Preserver of the world and also the Redeemer thereof from sin and damnation. God is unity, although revealing Himself as a Trinity along with the Holy Spirit and Christ. This very superficial definition is rendered just in order to differentiate between Theism and certain philosophies like Polytheism and Pantheism. The latter being the belief which identifies the universe with God. Then there is also Deism which is the philosophical doctrine accepting a Divine Being existing apart from the world and rejecting the manifestation of God in Christ (Monroe ; 1914, Vol 5 : 581).

Theism is generally known by its greater emphasis on the almighty omnipresent personality of God and his actual presence in the world and in human affairs. In the case of Deism God is considered to be the Creator, but having withdrawn himself from the creation He allows things to develop on their own. According to this doctrine God is actually sometimes referred to as being asleep, signifying a kind of don't-care-attitude towards the world in general. Atheism is radically opposed to theism, as it rejects the idea of gods in the skies (Monroe ; 1914, Vol 5 : 581).

2.2.1. VIEW OF GOD

To the Christians, God cannot be identified with either man or world. For the natural man, however, these are the main concepts, and in the Scriptures it is God who in Christ Jesus approaches mankind. In Christ, God acted for man, and the Holy Spirit can witness for none but Christ (Oosthuizen ; 1968 : 103-105).

Christians further uphold the view that God is holy, pure and perfect, characterised by eternity, having supreme authority in heaven and on earth. "I am holy" is the Divine self-assertion, lifting God immeasurably above His creatures whom he calls upon to become partakers of his holiness (Douglas ; 1962 : 530).

Holiness thus becomes the supreme vocation of Christians and the goal of their living. He is the God of righteousness and love. His concern is always to win his children back to the right ways of living.

In Christian thought it is believed that God, the Father, Jesus Christ, the Son and the Holy Spirit is a Trinity. This Trinity is revealed to man through faith (Barth ; 1936, Vol 1 : 132).

God expresses his grace and forgiveness towards his people because He is a God of love. There is only one God, and He divinely asserts that, "Before me there was no God formed, neither shall there be another after me". (Isaiah, 43:10).

God is the God of all nations. "This conviction in its fulness springs from the belief in the unity of God. If there is only one God, he must needs be the God of all nations". (Cleaver ; 1954 : 39).

He is Infinite Spirit, without bounds or limits. His nature is infinite (Douglas ; 1943 : 475; compare Barth 1936, Vol 1 : 133).

Hence Jesus Christ taught Christians to pray and say, "Our Father who art in Heaven, hallowed be thy name" (Matt, 6:9-13).

2.2.2 VIEW OF THE COSMOS

One of the primary questions in the human mind in all ages was this : How to explain the existence of the world at all. What is the meaning or purpose of this universe in which we find ourselves ? How did it come into existence at first ? (Shaw ; 1924 : 12).

The specifically Christian answer may be summed up as follows :

2.2.2.1 Origin of the Cosmos

Christians believe that the universe (cosmos) was created by God. They maintain that the universe consists of two ultimate realities, God the Creator and His Creation. God is reality. He exists by, and is sufficient unto Himself. Christians also believe that "the creation of the world was due to the self-imparting, self-communicating love of God which is the essence of Fatherhood, the outcome of

the desire of God as Father to create beings akin to Himself" (Shaw ; 1924 : 13).

Christians, and for that matter all thinking people, ask questions as to the how of creation and also the why. Was the process long and gradual ? Did it come about in one dramatic whirl of natural forces or by a lengthy evolutionary process as the evolutionists like to explain. These are marginal questions. What matters is the fact that God willed it all and that everything came into being for His high and gracious purpose (Dow ; 1943 : 14).

According to the Scriptures God said, "let there be light and the light appeared" (Gen, 1:3).

Christians see in their inward eye a transcendent God, above and beyond nature, fashioning it stage by stage, according to his Plan. Indeed the whole universe reveals a mighty act of God (Cleaver ; 1954 : 38-39; compare Douglas; 1962 : 270).

2.2.2.2 Nature of the Cosmos

The cosmos is constantly changing, giving rise to processes such as growth and development. The deeper cause of these changes in the universe is known to God alone. "This sharply distinguishes the biblical doctrine of creation from the naturalistic doctrine of evolution. The work of creation, no less than the mystery of redemption, is hidden from man and can be perceived only by faith, although certain aspects of the work of God is revealed in the universe". (Douglas ; 1962 : 269).

Christians believe that there is absolute dependence of the universe on God. The words "things which are seen were not made of things which do appear" (Hebrew, XI:3), taken with the words, "in the beginning God created....(Gen. 1:1), indicate that the universe was not made out of any pre-existent material, but out of nothing by Divine Word in the sense that prior to the divine order there was no kind of existence on earth. Nor can there be any kind of dualism in the universe in which any part of the cosmos stands outside or beyond God's control. God is therefore in full control of His Creation, but is not identifiable with it (Douglas ; 1962 : 269).

On the seventh day, the Sabbath, God rested to mark the glory of

his Work (Shaw ; 1924 : 17).

2.2.2.3 Destiny of the Cosmos

According to Christian belief the universe which God had created, is also governed by His Providence. God not only created everything, but also supports, provides for, guides and controls everything and hence He will determine the destiny of the cosmos.

This world will be transformed into the world hereafter. There has always existed in Christian thought a tendency to think of this world as merely a preparation for the life to come, the ante-chamber to heaven for the children of God or hell for sinners. The new heaven and the new earth will not be separated from each other. In the eternal abode of God, bodies of God's children will be glorified. The old world, with all its troubles and tumults will have passed away. There will be no sea. This aptly represents freedom from conflicting passions, temptations, troubles and alarms, freedom from whatever can divide or interrupt the communion of God with His people. This new Jerusalem is the church of God in its new and perfect state, the church triumphant (Revelations, 21:1).

The cosmos in its present condition is temporal and imperfect. However Christians uphold the viewpoint that the heaven as the dwelling place of God is understood to be a place of perfection. The present physical universe which came untainted from the hands of God was polluted by the fall of man. It will therefore be transformed and be replaced by a new heaven and a new earth (Isaiah IXV, 17 ; compare Douglas 1962 : 510). God will reconcile the present reality which is distinct from Himself, with supreme and ultimate reality (Barth ; 1975 : 483).

2.2.3 VIEW OF MAN

2.2.3.1 Origin of Man

Christians believe that man is born of God and bears the image of God. Man had originally in him a divine element, which was the highest and therefore the most human part of him, and to live in harmony with the Divine will is still the true life

and purpose of man (Leeson ; 1947 : 25).

In accordance with its view of the origin of the cosmos, Christian anthropology (view of man) is anchored in the belief that man was created after the image of God, subsequent to God's decision : "Let us make man in our image after our likeness". (Gen., 1:26). However without his spiritual dimension man was still incomplete, therefore God breathed the breath of life into the nostrils of man. Thus making him inter alia a spiritual being (Gen., 2:7).

2.2.3.2 Nature of Man

By nature man was born in sin and could only be saved by the grace of God. Sin deprived him of his close relationship with God, and he became an earth-bound being, inclined to sin (Gen., 3:22-24).

However, Christ died for the redemption of man from his sinful nature. God wills that everyone should be saved. He offers grace to all men to be saved, because Christ died for all. Man was thus saved from total damnation through faith in God. He will regain his original nature in the world hereafter, and by the atonement of Christ he will be delivered from the bondage of sin (St John, 11:25-26 ; compare Douglas; 1962 : 476 ; Acts 10:34-43).

According to Leeson (1947 : 123) the Christian life is first and foremost a life of fellowship with God and his fellowmen. All the functions of a Christian are discharged in this fellowship, and it is therein that his spiritual faculties are nourished. His social and economic life must be in fellowship with Christ, the eldest Brother of the whole family. There can be no partition walls between one compartment of man's life and another. God speaks to man in a language that comes from yonder, a language of the soul, that invades the mind, stabs the heart, strikes the imagination and pierces to the conscience (Dow ; 1943 : 90 ; Barth ; 1975 : 388).

2.2.3.3 Destiny of Man

According to the Scripture, death is the final penalty. There is however the promise of an eternal life after death for those

who have accepted Christ as Redeemer. That was made possible because Christ sacrificed himself on the cross (Douglas ; 1962 : 302 ; compare Corinthians 15:20).

The ultimate destiny of man as a child of God is therefore not a situation of utter destitution and everlasting punishment as is the case with those who persist in their sinful ways. Although death is the way of all flesh, it is looked upon, according to Christian dogma, as the gateway to a life of everlasting bliss, where the glory of God will be the highest duty of the redeemed ones (Barth ; 1975 : 388).

2.2.4 VIEW OF VALUES

The value category is one of reflective comparison or choice. This means that we cannot simply weigh up one thing against another, taken at face value. Values are interrelated. In the general day to day life values are instrumental for the ultimate evaluation of any situation, qualifying it as right, good, proper, in some or other way desirable, or the other way round. Based on a certain life-view in connection with values, situations and acts can be classified as good or bad, beneficial or harmful, satisfying or annoying. A fixed pattern of values is sometimes adopted by communities or nations in accordance with some or other accepted life-view (Monroe ; 1913 : 704).

Christians adhere to the notion that values originated in creation together with man. Highest of these values are the religious values. Therefore "when aesthetic instruction is given, it must always be in agreement with the true, spiritual ideal of beauty, which has its basis in religion. This ideal should at all times permeate the entire school environment". (Redden & Ryan ; 1956 : 255).

Religious values based on the Scriptures are eternal and unchanging.

2.2.5 ETHICS

The term ethics is used in three different but related ways signifying :

- (a) a general pattern or a way of life ;
- (b) a set of rules of conduct or "moral codes"; and
- (c) inquiry about ways of life and rules of conduct.

In the first case we refer for example to Buddhist or Christian ethics. in the second case we refer to professional ethics and to unethical behaviour. In the third sense, ethics is a branch of philosophy that frequently is given the special name of metaethics (Edwards ; 1967 : 83). In this study, discussions will be limited to the manner of life or conduct that each of the three schools of thought mentioned above, uphold.

Monroe (1911, Vol. 2:500) contends that the concepts good and evil are incident to life, and that there are right and wrong ways of attaining good and avoiding evil, and that there is a natural incentive to morals. Consequently ethics is an attempt at vesting our interest in what is good or bad, right or wrong.

Christians contend that man's chief task is to glorify God and to keep his Commandments. Under the present circumstances the fundamental norm, regulative of man's obligation must, therefore be likeness to God in those respects that are appropriate to his being. The law of God is simply God's will coming to expression for the regulation of man's conduct in consonance with God's perfection. Since God does not change and since the obligation to God cannot be abrogated, any radical change in the ethical imperative is inconceivable (Brunner ; 1937 : 136).

The sum total and substance of Christian moral values is revealed in verses 5 to 10 of the Ten Commandments (Exodus 20:1-22).

These moral values specify that man must love his neighbour as himself and God above all things. This has been confirmed by the teachings of Christ. They are concerned with the most fundamental of one's relationship, first to God and then to one's fellowmen. The Ten Commandments signify the basic guiding-lines governing belief, worship and life. These are the sanctity of God, his worship, the honour of his name, his day of rest and worship, the sanctity of parental honour, of life and sex, of property, of truth and contentment with one's lot (Douglas ; 1962 : 392).

The Christian is thus obliged to do good not because he expects material benefits, but because the Commandments of God demand it

from him. For the rest it is a way of expressing his gratitude towards God (Leeson, 1947 : 125).

Moral and spiritual values rank higher than utilitarian values because they create inner peace of mind and consider the child's development both from the horizontal and vertical planes.

The Ten Commandments are norms of faith. They influence moral norms through the faith of Christians (Spier, 1973 : 98 ; compare Cilliers, 1975 : 85). "In every believer's heart sin is dethroned and crucified, the law of God is written, and the image of God renewed. The Holy Spirit enables him to hate sin and flee from it, to love and keep this law in sincerity and truth; Nor will he cease to repent". (Henry, N.d. : 85).

God has thus given man freedom of choice, and he is responsible for his conduct (Spier, 1973 : 81). God makes moral demands because he is a God of righteousness.

2.2.6 VIEW OF KNOWLEDGE (EPISTEMOLOGY)

Knowledge is a clear and certain mental perception, understanding, the fact of being aware of something; experience of, acquaintance or familiarity with information of learning, erudition, facts, learned or acquired by study. Further, knowledge has as a basis a true and justified system of beliefs. In short, knowledge is understanding gained through experience (Edwards, 1967 : 345).

Man is often interested in finding out what occurs in the process of learning. He wants to know how one actually knows reality, whether man is capable of knowing everything, when is knowledge true and valid? He tries to analyse the principle on which knowledge is founded, and how man attempts to get a firm grasp on reality so as to make his living world habitable and create safe surroundings for himself (Henderson, 1947 : 213-216).

Christians believe that knowledge can be acquired not only through experience and experimentation but also through faith and intuition. Logicism for instance, absolutises the analytical method of acquiring knowledge and "tries to reduce all aspects of reality to the analytical aspect, thereby barring the way which leads to a full comprehension of the richness of the

handiwork of God" (Spier, 1973 : 82).

Man therefore cannot know everything, but only that which God has revealed to him, because God has given man the ability to know what has to be known. St. Paul states that man has more than secular knowledge which requires experience and experimental testing to prove its validity, but that divine knowledge is acquired through faith and Divine Revelation, that is through universality. The growth and validity man's knowledge of spiritual affairs is obtained through Divine Illumination (Spier, 1973 : 84 ; compare Ephesians 16-18 ; Cairns 1953 : 96-98). According to Brunner (1937 : 84) the knowledge of God in His action is only possible in faith. The actions of God in which he manifests Himself, and this means His Love, are carried out by means of revelations.

The child as immature person is thus influenced by a mature person through instruction, discipline, harmonious development and spiritual guidance toward union with his Creator as final end (Redden & Ryan 1956 : 22-23).

2.2.7 THE INFLUENCE OF THEISTIC (IN PARTICULAR THE CHRISTIAN) PHILOSOPHY OF LIFE ON EDUCATIONAL THEORY AND PRACTICE

The close relationship between life in its varied manifestations and the phenomenon of education as such, constitutes a very comprehensive concept. This has formed the theme of many publications. Leeson, for instance, puts it like this : "There is little difference between the primary purpose of life and the primary purpose of education. If we find the latter, we seek to guide our children to it". (Leeson, 1947 : 5).

It is therefore quite clear that Theism as a life philosophy, as accepted by probably many millions of people, also places a decided stamp on the educational systems which take this philosophy as starting point. To illustrate this, brief attention will be paid to the following aspects of educational theory: Nature of education, aim of education, content of education, method of education, authority and freedom, necessity of education, possibility of education, limitations of education and the role of the teacher.

2.2.7.1 Nature of Education

The concept "nature of education" implies characteristics which embody the educational system. According to the Christian dogma the belief is upheld that man, having been born in sin, will be saved by the grace of God. Education is then defined as the gift of God so that sinful man (including children) may be given guidance to distinguish between what is good and what is evil (Niblet, 1960 : 25 ; Leeson, 1947 : 6 ; Coetzee, 1967 : 196).

2.2.7.2 Aim of Education

Closely related to the preceding idea of the nature (essence) of education, is the idea of the aim of education, since this aspect is also influenced by a specific philosophy of life. Through the centuries quite a number of educational schools of thought have postulated various aims of education, their own individual life and world views.

According to the Christian philosophy, the highest aim in life is to love God the Creator and serve and respect one's fellowmen. Likewise, the highest aim of education, which is an integral aspect of life, is the attainment of true knowledge and the fear of God. Coetzee (1967 : 289) concurs that the ultimate aim is the realization of the Christian ideal, that is, to do what is good in this world, by the grace of God so that we may inherit eternal happiness with God in the world hereafter. "Die religieuse doel is die laaste, die uiteinde-like, die allesomvattende doel, naamlik die van die lewe en opvoeding. Daarin vind die mens volkome toerusting vir elke goeie werk op aarde".

Leeson (1947 : 122) says in this connection, "If we are true to our vocation as Christians we should train those, for whom we are responsible, as children of God, so that they may be ready, in repentance and faith, to receive the energising and re-creating power of His Spirit, consecrated to the imitation of our Lord's example in whatever occupation or station in life they may be called to, and to be possessors of life that does not end with the physical change we call death, but which passes into an eternity for which this life is a probation, and in which divine judgement must be expected if deliberate

sin is committed here on earth".

Christians do not reject secondary aims such as adaptation to an environment or so-called "complete living" but they maintain that these must be related and subordinated to man's eternal destiny, as a means to an end. Because "Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it any way, but in order to elevate, regulate and perfect it, in accordance with the example and teachings of Christ" (Pius XI, 1936 : 32, quoted by Redden and Ryan).

CONTENT OF EDUCATION

- 2.2.7.3 According to the Christian way of thinking, God did not only create man, but also commanded him to cultivate and control the earth, and further to serve, obey and honour Him. Religious education is considered to be the most important subject in order to teach the children to love, respect and honour their fellowmen and God their Creator (Niblet, 1960 : 4 , Brunner, 1937 : 112).

Christian educational content emphasizes the inclusion of studies in "fellowship" as depicted in the Scriptures because "Christian life is from start to finish a life of fellowship. All the functions of a Christian are discharged in fellowship, and it is in fellowship that his spiritual faculties are fully nourished. His social and economic life must be lived in fellowship, for in Christ the eldest brother of all His followers, there can be no partition walls between one compartment of man's life and another (Leeson, 1947 : 116).

Gunter (1974 : 140-141) observes that "if teaching is controlled and directed by the Christian ideal of uplifting the child as physical and spiritual unity, to a religious and fruitful life of work and service with, and for his fellowmen in the world and directed towards the Glory of God, the school will consequently have to offer a wide curriculum including (in due proportion) the human sciences, physical sciences, practical subjects, and Biblical

Studies in order to develop the child as a whole, that is as a unity of body, soul and mind in relation to the world of nature and culture, his fellowmen and God".

As God reveals Himself not only in the Scriptures but also in nature, the curriculum should cover a broad spectrum of both secular and scriptural knowledge (Coetzee, 1976 : 181; Redden & Ryan, 1956 : 120).

"A knowledge of the material universe", concurs Niblet (1960 : 40) "will lead to the control of it to a lesser or greater degree. This control, unless it is guided by forces of a moral or ethical kind, is sometimes readily used for the promotion of evil".

Brunner (1937 : 485) warns that although the content of Christian education should be wide in perspective, yet "science, in spite of the fact that it is part of human life, must serve human life as a whole", always in subordination to the will of God.

2.2.7.4 METHOD OF EDUCATION

If the content of education is determined according to Christian principles, it is clear that the method applied to transmit that content, will also reflect the influence of that philosophy.

Consequently, seeing that the Christian aim of education is to mould the child so that he will be able to serve his fellowmen and God his Creator, Gunter recommends the following methods for the realization of this ideal :

1. Question and answer,
2. Self discovery as applied in the natural sciences,
3. The oral or verbal method, where the teacher instructs and the pupil listens. Above all, the teacher's example must take first priority to all the other methods (Redden & Ryan, 1956 : 305).

It is conceded that in practice other methods are also applied according to the dictates of circumstances. The above are quoted mainly in view of the present discussions.

The essential point in this connection is that the child should be educated towards fellowship, as explained above. The methods applied in Christian educational institutions should not only be directed at the transmission of knowledge as such, but should lead to the expansion of the individual spirit, but not superceding it. It should lead to the prevention of self-exaltation and it should place the young child in proper relationship with God (Leeson, 1947 : 123). Knowledge of the whole of reality through experimental and scientific methods is inconceivable "While on earth we can never hope to know God in His essence, we have a natural knowledge of Him through the objects and phenomena which are observed by means of our senses. His grace (mainly through his Word) comes to our aid in deepening our knowledge of Him through supplying new divine concepts to our senses, and enlivening the intellect whereby we can "see" the Invisible in terms of our senses" (Cairn 1953 : 118).

The educator will have to give guidance to the child in acts of faith for "to know God in His actions is only possible in faith. The actions of God in which He manifests Himself takes place through His love for fallen mankind (Brunner, 1937 : 84). Thus whether by dramatising or by project method, the teacher must always confront the children with the living God who is revealed in life situations. They must become acquainted with the salvation of man by God from this tragic state of being lost in sin (Greyling 1967 : 187 compare Hebrew, 1:1-3).

2.2.7.5 Authority and Freedom

Authority pre-supposes some kind of normative order that has to be adhered to, maintained and perpetuated by responsible people in all fields of life, like legislators, judges, policemen, priests, teachers, prefects and others. These and others are typical figures of authority who have the right to make decisions in accordance with the established norms of society. Freedom denotes man's capacity to choose morally. It is man's privilege to choose between good and evil and his choices are based on his value judgements (Cilliers, 1975 : 62-67 compare Van Zyl and Duminy, 1976 : 44 ; Pienaar & Viljoen, 1971 : 101-104).

Every theorist and every educator is influenced by his life and world view, as regards the freedom of man, and therefore his idea of discipline will be in agreement with his view of moral codes.

Christians accept the view-point that authority originated from God during creation and that God transferred part of his authority to man, so that the latter could control the universe. Because the adult is responsible to God for his deeds, his authority over the educand, whom he guides towards adulthood, cannot be absolute, but obligatory. Authority is the sine qua non of education (Brunner, 1937 : 141-220 compare Van Zyl & Duminy, 1976 : 50 ; Gunter, 1974 : 27).

Authority and freedom are inherent categories of any effective educational situation. In fact, the educator - educand relationship is essentially a relationship of authority. In education the freedom of the child is restricted by the authority of the educator but, by the same token, the authority of the educator is restricted by the freedom of the child. The child seeks guidance. In other words, the authority of the educator, in the child's development towards true freedom, is essential (Cilliers, 1975 : 74 compare Van Zyl & Duminy, 1976 : 46-47). Authority and freedom are thus mutual, complementary and supplementary rather than contradictory and antagonistic.

Niblet (1960 : 40) says in this connection, "permeating the school milieu is a framework of law which the teacher must administer in a spirit of Christian love, so that the child may feel that those in authority want him to succeed as a person. One of the most difficult tasks for those in charge of schools is the creation of a sense of security and confidence which may be shattered by an inconsiderate word or a hasty act".

Christians believe that the essence of life does not lie in obedience to rules as such, but in devotion to and imitation of Christ. The Christian will of course follow a rule of life and he will place himself under discipline. He will not follow the rule for its own sake, or because

utility or convention suggest it to him, but because of his desire for "perfection" and the fulfilment of the destiny intended for him (Leeson, 1947 : 121).

Brunner (1937 : 141) states that the whole of Christian life is permeated and supported by orders of the most varied kinds by which man has to abide through co-operation and obedience to the Law of God. Freedom is not licence but the proper selection of moral values.

2.2.7.6 Necessity of Education

Christian philosophy of life is based on the fact that man was created to the image of God, to serve and honour Him. When man sinned against God he lost his supernatural dimension and became just a rational man. Original sin however affected the nature of human intellect and will, and deprived him of special and powerful privileges such as living in the presence of God, and forfeiting an eternal life, except where it is granted him through faith in Christ. As man bears the likeness of God in him, through his spiritual dimension, education is necessary to make him realize his dependence on God (Redden & Ryan, 1956 : 6-7).

Cilliers (1975 : 106) explains the necessity of education as follows : "Only through education can a child be led to the knowledge of love and of God, honouring God, as the origin of all that is good, beautiful and true and seeking to be one with God in his own heart".

Thus the Christian believes that every child must be given an equal opportunity to actualise his potentialities through education.

2.2.7.7 Possibility of Education

The possibility of education is based on the Christian philosophy of life which upholds, as already stated, that essentially man (child) is created to the image of God, to serve and honour Him. However, when man sinned against God, he lost the exalted position assigned to him and became natural man. But he still bears the likeness of God in him for, through the grace of God, his soul can be redeemed

from damnation and through the atonement of Christ man received his salvation (Niblet, 1960 : 23-28).

Education therefore becomes possible, for it is the task of the independent adult to guide the dependent child towards realization of this knowledge (grace of God) (Coetzee, 1969 : 178). "The children are made to the image of God, and are therefore different, not only in degree but in kind from animals, for man is not an animal. He has in him that which is capable of community with God, he can approach Him in prayer and worship, he can be the vehicle of revelation from Him and grow into likeness with Him" (Leeson, 1947 : 116). This is mainly brought about through guidance by mature and responsible adults.

2.2.7.8 Limitation of Education

Coetzee (1961 : 181) states that although the child can be changed by proper education, yet man's human potentials cannot be much changed. Apart from limits brought about by hereditary and environmental factors man's innate nature is the greatest obstacle in the way of trying to realise the good.

Man has been created by God. Educators can influence him in various ways for the better, but in the end only God can bring about a change of heart. Only Christ can offer the sin-stricken man salvation. The essence of human nature itself keeps him from enjoying the fruits of education to the fullest extent. Thus over-exaggerated pedagogic optimism should be rejected due to the fickleness of human nature. Pedagogic pessimism cannot be defended either, because there is too much that testifies to the educability of man (Gunter, 1974 : 95-97).

The point to be remembered here is that education has its limits, but within those limits it is the duty of parents and teachers to educate the child to the utmost of his capacity.

2.2.7.9 Role of the Teacher as Educator

What the educator thinks of the reality, of man, of values, morals and knowledge, is inevitably reflected not only in

his approach to educational problems but also in the practice of what he teaches. "Every education system is based on philosophy even if he has not made it implicit to himself". (Curtis, 1958 : 35). Consciously or unconsciously, he transfers his beliefs, his thoughts and ideals as reflected in his philosophy of life, to the child.

The Christian teacher is not only concerned with the horizontal, but also with the vertical development of the child when it comes to know, honour and accept God as his Creator (Cilliers, 1975 : 91).

The teacher tries to establish an educational atmosphere in which mutual respect among persons and a proper attitude towards work is encouraged. Pupils are led to make decisions and choose norms of right living in a responsible way. "The truly outstanding teacher has something of the prophet in him, for he is called by God to serve, he is inspired by faith, hope and love - love of the child as a person in need of help from his teacher, his nation, from mankind in general and from God". (Gunter, 1974 : 130).

The teacher's conduct must be exemplary to the children remembering that "What we love to recall about the men and women who taught us, is not what they taught us but what they were themselves". (Leeson, 1947 : 3). His major task "is nothing less than to assist in the formation of a human personality for God, that is that those committed to the care of the teacher may eventually fulfil the destiny intended for them at the beginning (Leeson, 1947 : 122).

Remembering that, according to Christian ethics, all human beings are equal in the sight of God, it is imperative for the Christian teacher to treat all the pupils alike (Leeson, 1947 : 123). To the Christian the highest good of man is God alone, for He is the Creator and Supporter of all things, the origin of all existence and life (Brunner, 1937 : 484).

Thus the Christian orientated teacher will inculcate in the children's minds the unswerving faith that both the universe and all the people are controlled by the mighty hand of God. From this viewpoint it follows that the discovery of a new

truth is not really a discovery as such, but rather a revelation. The child should therefore be brought to realise his dependence on God and consequently that there is no room for self-elation (Leeson, 1947 : 135 compare Brunner, 1937 : 19).

The Christian teacher, whether he be the head-master of the school, or only an assistant, can do much to help his children to understand the Christian presuppositions and to see these in relation to secularism for instance. He has to do this in a society where external influences inevitably will be making themselves felt (Niblet, 1960 :23).

2.3 IDEALISM

The term idealism includes two completely different ideas, each one including many varieties and both distinct from the meaning of the term idealism as ordinarily understood. In the latter sense idealism means a praiseworthy moral attitude, consisting of devotion to exalted aims, to ideals, even in the case of personal loss, material discomfort or financial loss. In a technical philosophical meaning, there are two types of idealism discernible in both ancient and modern thought. The first entails primarily a teleological theory of the cosmos or nature, while the latter type sees the cosmos as an assimilation of nature to consciousness (Monroe, 1912 : Vol 3:371). In the present discussions we will be mainly concerned with the last mentioned point of view.

Many misconceptions have accrued around the philosophy of idealism, most of which derive from the name itself. Any supposition which this philosophy may have with so-called ideals as such, is secondary and derivative. According to the principles of idealism, the ultimate reality of the universe is both intelligible and expressible in terms only of ideas rather than in terms of spatial matter. They further maintain that man cannot know his environment directly, but only indirectly, and the physical world depends for its very existence, or at least for its organizational form, upon mind and spirit. Thus idealism concludes that the universe is entirely an embodiment and expression of mind (Morrish, 1967 : 34).

The term Idealism originally denoted form or shape, and it acquired its technical meaning when it began to be used by philosophers such as Plato for example (Curtis, 1958 : 58). Bishop Berkely (1685-1785) based part of his philosophy on the postulate that the qualities of objects, e.g. their colour, size, shape, weight and so on, change according to the conditions of our perception, and hence he suggested that they are in reality only ideas in our minds, and in the absence of man they exist in the mind of God (Morrish, 1967 : 35). Idealism therefore is a system of thought in which ideas are believed to be the only realities or the only vehicles by which we can know anything.

2.3.1 VIEW OF GOD

Exponents of Idealism like Plato, Hegel and Kant maintain that God (Absolute Mind) is the most Supreme Being who actually represents absolute reason in man. God is thought of as being in everything, and everything in God, a kind of mystical pantheism therefore. Hegel (1959 : 287) states that man cannot know God through reason but through intuition and faith. Faith and intuition are prior concepts of thought. That is why Hegel remarked that to know God is not above comprehension but above reason, which is the knowledge of things finite and relative. God is a spirit and those who worship Him should worship Him in spirit and in truth (Hegel, 1959 : 277).

2.3.2 VIEW OF THE COSMOS ACCORDING TO THE PRINCIPLES OF IDEALISM

2.3.2.1 Origin of the Cosmos

Idealists regard the cosmos as having been created by God (the Absolute Reason).

However, based on some mystical pantheism, they believe that God does not transcend reality, but forms part of the cosmos (Butler, 1951 : 382)

2.3.2.2 Nature of the Cosmos

According to the philosophy under discussion the cosmos is essentially spiritual. It is the embodiment of Mind or Reason. The things man perceives are mental pictures or ideas which become meaningful through synthesis by the mind. Reality is thus identical with what can be perceived and interpreted by mind. Imagination therefore plays an important part in constituting a "world" view. Thus (Kant, 1783 : 86) was able to declare that, "space and time are justified or decided as a priori ideas because we can trace them to the roots in human sensibility".

2.3.2.3 Destiny of the Cosmos

Further, influenced by Hegel's (1807 : 160) dialectical philosophy of thesis, antithesis and synthesis, many idealists do not rule out the idea of cosmic evolution. For Hegel argues that cosmic movement must be seen as a teleological process of development from the lower forms, directed towards the unfolding of the Idea or the actualization of reason in the world, purposefully and logically and not induced by time. "The idea dialectically negates all movements which are not 'it', and thereby affirms itself as the living soul, the power and purpose of the universe". The destiny of the cosmos intimates man's realization of absolute reason, that is unification with God (Absolute Reason).

2.3.3 VIEW OF MAN

2.3.3.1 Origin of Man

Induced by their view of the cosmos (reality being the actualisation of mind), the idealists do not deny the fact that man was created by God (Absolute Reason). However, much attention is given to man as a projection of the mind and as part of the cosmic totality (Leighton, 1929 : 497-498).

2.3.3.2 Nature of Man

The Idealists regard man as an essential part of the ultimate spiritual world, consisting of two parts namely :

- (a) A lower, irrational self as the physical body emotions, instincts, desires, and
- (b) a higher rational self. Man becomes human as a result of his ability to reason. He is created to the image of God, but is radically different from Him existentially, for God is infinite whilst man is finite. Man as spirit, presupposes an independent objective world, but at the same time poses it as a possibility for his own freedom".
(Hegel, 1959 : 194),

2.3.3.3 Destiny of Man

The Idealists believe that man was created by God (Absolute Reason) and is ever becoming what he is not and finally he will be united with God, as Originator of his creation. In this way he achieves the ultimate aim of all existence, for "man partly is but wholly hopes to be". (Horne, 1907 : 280).

As self-conscious Reason, man is the highest revelation of Reason in the world of existence and therefore he is a prolongation of mind. At death, only the body dies, whilst the mind is united with Absolute Reason
(Kant, 1883 : 30-33).

2.3.4 VIEW OF VALUES

The Idealists believe that, man, though finite and therefore still not what he should be, is essentially identical with the Divine, and as such the highest value is the union with Absolute Reason.

The Idealists adhere to a more or less fixed and permanent value structure, which exalts things of the

spirit above those of matter. The values, truth, goodness and beauty and others, which are most desired and enjoyed according to Idealists, are real existing entities (Butler, 1957 : 175-176). The Idealists further adhere to a hierarchy of values of which creation and the preservation of culture, devotion and service, form the highest.

2.3.5 VIEW OF THE ETHICAL

As man is a projection of mind, he also becomes a free, self-determining and rational being, whose reasoning makes him capable of choosing between good and evil. Man is an end in himself and not a means to an end (Kant, 1883 : 29-31).

Kant further endorsed the Idealists' ethical viewpoint that everything in nature works according to fixed laws. Hence, "the good determines the will by means of the conception of objective reason. The pleasant influences the will by means of sensation". (Kant, 1883 : 29-31).

Kant therefore advocates the principle of "categorical imperative", that is, man is in essence born with a germ of goodness inherent in him. It is thus imperative that he should desire to do what is good and shun evil. He must do unto others as he expects other people to do unto him.

2.3.6 VIEW OF KNOWLEDGE

Most modern Idealists follow Kant in his opinion that the essence of knowing is the imposition of meaning and order on information gathered by the senses and that truth is timeless and unchanging, enduring and permanent. Man cannot know everything. Knowledge can be acquired intuitively (Kant, 1904 : 51).

2.3.7 THE INFLUENCE OF IDEALISM ON EDUCATION

2.3.7.1 Nature of Education

According to the philosophy of Idealism man becomes what he is through education. Man is a rational being, with a prior knowledge

which education must actualise. Therefore Kant (1904 : 114) discussed education from the view-point of ethical duty, in conformity with his view of categorical imperative when he said, "Education is the greatest and hardest problem that is prescribed to man because its purpose is the attainment of human destiny and perfection which consists of moral worth". Education therefore, is essentially a catalytic agent in improving man's future state, which is unification with Absolute Reason.

2.3.7.2 Aim of Education

In Idealistic terms, education is one of the adjusting agencies that mediate between the mind and the spiritual environment. The pupil is looked upon as a personality, whose foundation is not a body alone, but a deep underlying spiritual reality. As man is an integral part of the spiritual Universe, the aim of education is to teach the child to adhere to the unchanging and timeless values which make the content of the child's education worthy of him as a human being. Actualisation of the potentialities founded on absolute and unchanging values which are in harmony with the spiritual universe is the ultimate aim of education (Butler, 1957 : 91-95).

2.3.7.3 Content of Education

The Idealists believe that the child should be educated with a view to developing his spiritual universe. Therefore the learning content should take the needs and requirements of an ideal society into consideration. Such content should be based on values that are absolute and unchanging, and which remain constant from generation to generation, so that the educand may have access to the culture of his nation (Butler, 1957 : 110-113).

The content of education should therefore include natural, social and humanistic sciences as first priority without neglecting the arts, literature and religion. Such content should enable the child to get a firm grasp of education, including his environment and the nature of the cosmos he inhabits. "To be adequate there must be some science, some art and volition in every student's curriculum". (Horne, 1907 : 146-148).

2.3.7.4 Method of Education

The Socratic method (question and answer), the informative and project methods are most favoured by the Idealists. "Moral culture can best be taught through maxims, not through discipline. The cultivation of the faculties of mind can best be achieved through self-activity. There must be less verbiage and mechanical drill, but children should learn through fixed principles to facilitate comprehension" (Kant, 1904 : 125).

2.3.7.5 Authority and Freedom in Education

Impelled by the anthropological viewpoint that man is a moral being the Idealists align moral restraint with the right way of using freedom, which constitutes the greatest problem facing the child's capacity for exercising his free will. Punishment should never be vindictive but should aim at morally improving the child. As such, education should enable the child to reconcile the concepts of authority and freedom (Kant, 1904 : 18-20).

2.3.7.6 Possibility of Education

Man, contend the Idealists, can only become man through education. In this way the child is helped to actualise his innate potential-

ties, for, "Moral development is not a delusion or a trick. Basic reason and sound morality alone make the possibility actual". (Kant, 1904 : 67).

2.3.7.7 Necessity of Education

Education is considered to be very essential. Horne (1907 : 87) put it like this : "Man partly is and wholly hopes to be, therefore education becomes an indispensable necessity to actualise what the child is, potentially".

2.3.7.8 Limitations of Education

Because man is existentially finite and therefore radically different from God (Absolute Reason), education can only assist him to become the true self he ought to become, but it cannot change him essentially (Hegel, 1959 : 194).

2.3.7.9 The Role of the Teacher in Education

The teacher is to a large extent central in the idealistic pattern of education, not because the teacher is everything and the students nothing, but because his own innate potentialities and a priori knowledge have already been actualised. He is thus a personification of reality to the child and the most important key to the education process. That is, he represents the true idealistic adulthood. Butler (1957 : 202) supports this statement when he says, "to a large extent the teacher sets the character of the environment in which learning has to take place. As God's co-worker in this respect, the educator must set an example. He must have a thorough knowledge of subject matter so as to assist the child in the actualisation of the latter's possibilities, as they are unfolded in the process of education".

2.4 PRAGMATISM

Pragmatism is one of the modern philosophies which has had a very far reaching influence, not only on the theory and practice of education, but also on the general trend of development of human thought, especially in the twentieth century.

Traces of it are discernable as far back as the seventeenth and eighteenth centuries, with the decided emphasis away from a religious interpretation of man and his material surroundings. Men like Rene Descartes, Thomas Hobbs, William Leibnitz, Newton and David Hume accepted the Christian revelation as a useful and necessary to supplement what man could find out about the universe for himself. Most of the philosophers were however sceptical of this revelation and some openly questioned the divine inspiration and historical accuracy of the Bible. The shift was decidedly in the direction of materialism (Hayes, 1967 : 485).

In its present connotation the concept 'Pragmatism' was first proposed by an American professor in Applied Mathematics and Logics, Charles Peirce. It was mainly as a result of his studies in connection with Logics that the term "pragmatism" was proposed. The word stems from Greek, meaning "the act done". Basically it implies that the truth of a conception is judged by its concrete (material) effects. Pragmatism therefore is the belief or theory that the truth or value of a conception, assertion or deed depends upon its practical bearing on human interests. It is always relativistic and never dogmatic, it is both a method of settling controversy and a theory of truth (James, 1907 : 45-60 compare Monroe, 1914 : 22).

Pragmatism originated as a rejection of idealism and paradoxically enough, some of the conclusions reached by pragmatists show a similarity to the idealistic views they rejected. Pragmatists claim that they can trace the roots of their belief back to Heraclitus (540-470 B.C.), and to the Greek Sophists. Thus the famous dictum of the Sophist, Protogoras, "man is the measure of all things, of things that are and of things that are not", has become

the basic tenet of Pragmatism (Curtis, 1958 : 69).

Therefore Pragmatism is a philosophical school of thought which establishes a very close connection between the thought and actions of men. It insists upon the validity of empirical methods, and upon the necessity of changing hypotheses in the light of new discoveries. Because all things are dynamic and changing, therefore what is true must be established pragmatically and experimentally and the "good life" is not something laid up in heaven and based upon a so-called collection of "absolute" "ideas" or Forms, but it is quite simply the quality of a life that is to be lived. The only test that can be applied is the quite practical one : Does it work ? If it works, it is good (Morrish, 1967 : 38).

2.4.1 VIEW OF GOD

Contrary to the Theistic and Idealistic views which are Theocentric and Ideacentric respectively. Pragmatism is anthropocentric (man centred) or scientific (Cilliers, 1975 : 85). With this background in view it is not too difficult to discern why pragmatists like (Dewey, Kilpatrick, Childs and others) did not attach much importance to God as Supreme Being, omniscient and omnipresent. For example Dewey (1934 : 42-51) radically denied the existence of an eternal unchanging and personal God, from whom all codes governing man's moral life emanates. To him the term "God" would only mean the unity of such ideal ends as would arouse a non-transcendental Power, which was at that time rejected by the Pragmatists. If accepted it would render man intellectually impotent in determining the cause and effect of events and would rather make him accept the occurrence of any event as inevitable.

2.4.2 VIEWS OF THE COSMOS

2.4.2.1 Origin of the Cosmos

The Pragmatists claim that the cosmos evolved from organic material, and every-

thing in it is in a state of flux. Although they do not deny the reality of ideas, they consider nothing as permanent (Childs, 1931 : 45-48).

2.4.2.2 Nature of the Cosmos

The cosmos is always in the process of becoming, growing and changing, which renders it in essence unpredictable and hence precarious and dangerous. Nothing in the pragmatic world is perfect, as this would make it static. The cosmos is controlled by the laws of nature, and exists in man's experience as a temporal and spatial world of organic matter. "Every existent is an event", avers Dewey (1929 : 71).

2.4.2.3 Destiny

Due to the fact that the universe (cosmos) is in a state of constant change, nothing in it can be guaranteed, and its destiny can only be determined by speculation since absolute finality or fixed, close systems of thought and action are incompatible with the premises and patterns of Pragmatism (Childs, 1940 : 105).

2.4.3 VIEW OF MAN

2.4.3.1 Origin of Man

Influenced by the theory of evolution and more so by the inference to change, integrated in their theory the pragmatists believe that man developed as a natural being by a process of evolution. They thus deny the Christian (and Idealistic) viewpoint that man was created by God (Dewey, 1916 : 93).

2.4.3.2 Nature of Man

According to pragmatic thinking man is a biological organism who is in a state of constant interaction with his environment. With regard to the laws of evolution, man is a social animal at a particular stage of development. He differs in degree but not in kind from the other animals. Due to his well-developed sense of cognition, man can adapt himself to his everchanging environment (Childs, 1931 : 75-76).

2.4.3.3 Destiny of Man

The Pragmatists foresee no human destiny beyond this world. Man's existence is limited to life in his world of experience, and it is therefore imperative that he should not only orientate himself to it, but he must also study it, in order to master and solve the problem-situations occasioned by continuous change (Childs, 1931 : 74-75).

2.4.4 VIEW OF VALUES

Dewey (1916 : 244-249) arguing from his point of view that all things are in a state of flux, states that there can be no permanent and unchanging values. Some values may be conveyed through language as in poetry and narrative. The medium of expression may further take the form of painting, sculpture, architecture, acting and drama, the dances or music.

The validity of values, should be determined by their utility to society (Childs, 1931 : 93-94).

2.4.5 VIEW OF THE ETHICAL

The pragmatists assert that moral values are relative and subject to alteration in the course of cultural development. The concepts good and bad are relative, not fixed, and the final test of a person's conduct is the consequences such conduct may have on society in general. Moral values can thus be regarded as working hypotheses, the validity of which is determined by the approval of the society in which man lives (Dewey, 1916 : 383-387).

2.4.6 VIEW OF KNOWLEDGE

Since the world is in a state of flux, knowledge is in pragmatic terms relative to the situation in which it is used, and it gains validity only when it has been tested and proved useful to society in practical situations. Knowledge can only be acquired through experience. Ideas in a person's mind are working hypotheses which should be tested and used in solving problems, before being proved to be valid (Dewey, 1916 : 338-345).

2.4.7 THE INFLUENCE OF PRAGMATISM ON EDUCATION

2.4.7.1 Nature of Education

Influenced by the pragmatic anthropological viewpoint that man developed his cognitive endowments so as to adapt himself to his precarious, ever changing environment, Dewey (1916 : 384) spelt out the kind of education that would prepare people for "complete living". He defined the essence of education, as a fostering, nurturing and cultivating process. This means that education implies a condition of growth. He defined experimental and sociological pragmatism as both the means and ends of education. Education had to be essentially child-centred and should represent real-life situations.

2.4.7.2 Aim of Education

Dewey (1916 : 59) strongly refuted the idea that education can have any aim or aims external to the process of education itself. He argued that as man lives in a world that is in a state of flux, it would be fallacious to prepare the child for any vague and undefined future. He described life as development and growth, therefore the aims of education should be directed towards the process of continual reorganization, reconstructing and transforming of the child's experience so that he may better adapt himself to his ever changing environment.

Child's (1956 : 146) adds that, "the growth of the pupil is the ultimate aim of education, and this aim is to be achieved not by the assimilation of some pre-destined patterns of living, but by a process of living, by a process of experience, inquiry and learning. Education therefore should enable the child to adapt himself dynamically to the different life situations in which he finds himself".

2.4.7.3 Content of Education

The Pragmatists uphold that the subject matter of education consists primarily of meanings which supply content to be existing social life. The content of education therefore, to be complete, must include all subjects required for the shaping or training of the youth to take their place in the present pragmatic society. Therefore, it is imperative that subjects such as the management of business and industry, the national and social sciences, the professions, and the arts both practical and fine, ought to be taught (Dewey, 1916 : 221-226).

Because values are considered to be ever changing, the curricula will necessarily never be static, but will always be dynamic, so as to provide for a changing society.

2.4.7.4 Method of Education

In pursuance of the pragmatic viewpoint that knowledge is acquired only through experience and that such knowledge becomes viable only when tested experimentally and proved to be useful to society, the pragmatists recommend projects based on experimentation. As the child comes to school with the experience he has already acquired at home, the school should represent a miniature society, a "laboratory" in which the child's experience of reality is concretised. A practical approach, based on the child's experience whereby simulated life situations are used, is recommended. Thus creative and constructive projects are largely employed in a pragmatically orientated didactic situation. "We learn by doing" is one of Dewey's favourite dictums (Dewey, 1916 : 62-63). Knowledge becomes valid only when applicable to life situations.

2.4.7.5 Authority and Freedom in Education

Dewey (1938 : 75) takes as a point of departure that moral values are relative, and their validity is only determined by the approval or disapproval thereof by society. He further points out that democracy and self-government are the rights of all people. This also counts for young people and therefore, "imposition of authority from above is opposed to self-expression and cultivation of individuality. External discipline is opposed to free activity". However, Dewey does not advocate a laissezfaire freedom, and a "no soft pedagogy"-policy should be adopted at school, according to his views.

Kilpatrick (1951 : 34) says that authority and freedom are inseparably bound concepts and should be maintained in balance in a pedagogical situation. He loathes ruthless coercion and "slave driving" at school, for, "any coercion will prove antagonistic to thoughts and feelings. "Because values are relative and therefore not universally binding, pragmatists loathe the imposition of values by some supreme authority.

2.4.7.6 The Possibility of Education

Education is made possible as a result of natural endowments bestowed on the child. For instance as a social being, man is a product of evolution and as such an essentially biological organism, which at birth is not yet adult. He possesses potentialities which may be utilized in developing his intellect and so to reconstruct his experience. Possibility of the education phenomenon is further firmly rooted in the child's freedom and openness to the future. He only becomes a personality through interaction with his social environment when he reconstructs his experience of the past to interpret the future. The child is therefore morally, socially, physically, and intellectually educable for he has available possibilities through his active, thinking experience in every situation to develop his own truth and values (Dewey, 1916 : 61-64).

2.4.7.7 The Necessity of Education

Pragmatists vehemently refute any dualistic, traditional educational thought which puts a cleavage between child and society, knowledge and action, interest and discipline, vocation and culture. Thus Education should bring about social reform, enhance the adaptation of the child to his environment and is a means of assuring enduring happiness (Dewey, 1916 : 61).

Education therefore is necessary for guidance of the child towards self realization and growth of experience which can be consolidated only through education.

2.4.7.8 The Limitations of Education

Concerning the limitations of education, the pragmatists maintain that education has no end, no boundaries. Given the required opportunity man can, through education, always improve himself to the best of his ability, for education means growth both in a physical and social sense.

2.4.7.9 The Role of the Teacher in Education

Influenced by the philosophical viewpoint that knowledge becomes valid only when it is of use to society, the pragmatists maintain that the educator is a person capable of consciously directing the experiences and the behaviour of a child so that education may take place. The teacher's task therefore, is to integrate school life with everyday life, "to create learning situations, and guide the child as he progresses to self-realization. He is more than an expert in a defined area of subject matter, he is a professional practitioner in teaching". (Crambs & Mc Clure, 1964 : 279).

According to Dewey (1916 : 65-66) the educator is a co-goer who helps the child when he reaches an impasse. "He is a member of the learning group, who must also arrange the conditions which provide subject matter, and the content of experiences that satisfy the needs, and develop the capacities of each child".

2.5 SUMMARY

In this chapter philosophies like Christianity as a branch of Theism, Idealism and Pragmatism have been briefly discussed. There are various others like the Realism, Developmentalism, Scientific Determinism, Pietism, all of which surely must have exerted influence on the line of thought of the missionaries in the Eastern Cape at that time. The above ones have been selected however, because of their tremendous impact on the educational development in the Ciskei even to this day. In the ensuing chapter the relationship between the traditional Xhosa Philosophy of life and Education will be scrutinized.

TRADITIONAL XHOSA PHILOSOPHY OF LIFE AND ITS INFLUENCE ON XHOSA
PHILOSOPHY OF EDUCATION

3.1 INTRODUCTION

In Chapter 2 it was emphasized that a philosophy of life and a particular philosophy of education are inseparably bound concepts. To prove this, the Christian, idealistic and pragmatic philosophies of life were discussed to show their influence on the various systems of education which they undergird. By the same token Xhosa philosophy of life will in this chapter be analysed to determine how the Xhosa's view of the cosmos, man, moral values and knowledge had influenced the Xhosa philosophy of education.

Marais (1972 : 17) contended that "Africa is notoriously religious. Religion is the root of its existence. Man remains immersed in a religious participation which influences his whole existence and therefore one may conclude that African thought is based on a religious philosophy". To understand Xhosa philosophy of life, it is essential that one should understand the religious setting which formed the fundamental matrix of Xhosa thought.

3.2 XHOSA THEOLOGY

According to Soga (1931 : 150) Xhosas believed in one supreme and only God (Qamata), which clearly indicates that they were monotheistic in perspective as against being animistic or atheistic. "These last two concepts are out of keeping with traditional Xhosa views, and the former has been ascribed to Xhosa religion by the fact that worship is never offered to the supreme being directly, but through the medium of the ancestral spirits. Just as Christians worship God through Christ as Mediator".

3.2.1 ORIGIN OF QAMATA

To create, reinforce and maintain social solidarity, Xhosas pledged their lives and paid homage to a supra-natural being, superior to the ancestors. They called

this Supreme Being umDali, a name taken from the same root 'dala' meaning 'create', as against 'ukwenza' which means 'doing' or 'making' and 'ukwakha' 'building' or 'forming. With the progression of time, new names of Hottentot and Bushmen origin were used in concurrence with umDali. These names were Qamata and Thixo, and they also refer to a Supreme Being who was revered by Xhosas before the arrival of the missionaries. The name Thixo supplanted all others in a way, but Qamata is still extensively used. For the purposes of this study the researcher has decided to use the term Qamata (Soga, 1931 : 252).

3.2.2 NATURE OF QAMATA (THIXO)

Although Qamata was known by name, yet about His essential nature nothing was known. To know Him was beyond man's comprehension, no intellect could comprehend or grasp Him. Xhosas could not fathom Qamata's personality. He confronted man as the mysterious and incomprehensible, indescribable One. He was characterised by an eternal will to govern the universe and the life of mankind. Xhosas regarded heaven as Qamata's dwelling place symbolising his solemnity and holiness and in the same light he was associated with the sky. Some people surmised that he reigned there, and others identified him with the sky or considered it to be his chief manifestation (Soga, 1931 : 36-40).

Pauw (1975 : 76) says He was so revered by the Xhosas that the "pagan forebears demonstrated their respect by always pointing at the sky with their fists, never with a finger, so as not to put the finger in the eye of Qamata".

3.2.3 QAMATA'S POWER

The belief in prayers, names of, and myths about Qamata shows clearly that the Xhosas conceived Him as the Supreme Being, who proclaimed life and death over his creation. Like the most mighty of all kings, He was only approached through intervening ancestors and received much respect from the Xhosas (Pauw, 1975 : 174).

Soga (1931 : 38-50) states that to the Xhosas, Qamata was seen as the Almighty and All-Powerful God. The Xhosas viewed his power from a hierarchical perspective. Qamata was at the apex of the hierarchical order. Below Him were the spirits and natural phenomena, and still lower down were people. During the times of war His help and guidance was solicited. They believed that He was the preserver of their lives, through the medium of the ancestors. On the roadside one would find a heap of stones (isivivane) which the Xhosas regarded as the home of the ancestors. A passerby would place a stone on this heap as a symbol of almsgiving to the ancestors for having been safely accompanied on a journey.

The omnipotence and omnipresence of Qamata became manifest during times of great need, and during the most important crises in life. When all else had failed He was resorted to, for He was regarded not only as the Genesis but also the Sustainer of all things. For example, He was worshipped for such public benefits as victory, rain, fertility of lands and herds, salvation from epidemics and ravaging beasts (Eiselen & Schapera, 1937 : 270). The ancestors were always the intervening media.

3.2.4 WORSHIP OF QAMATA

Xhosa ritual formalities, customs and religious ceremonies, signified the peoples faith. Life's principles were fundamentally based on Qamata's holiness. He was holy without blemish as was manifest in the strict rules, concerning the sacrifices to be made. Cattle or goats intended for sacrifice were to be of a specific sacred colour, priests and officiating elders had to abstain from certain foods, sexual intercourse and certain activities before and after the ritual. Although worship was never directed at Him personally, yet the solemnity observed at rituals revealed the respect that was accorded to Qamata (Eiselen & Schapera, 1937 : 270 compare Pauw, 1975 : 79).

3.2.5 ANCESTOR WORSHIP

Dominating all social relations in Xhosa life was the respect they held for senior agnates. In like manner, members of the family were subordinated to their headman. This pattern was carried over even beyond death whereby the unquestioning respect for the living paterfamilias changed into veneration for and worship of his spirit. This marked the advent of the ancestor cult which permeated every aspect of Xhosa life (Eiselen & Schapera, 1937 : 250-251).

In the spiritual world the patriarch received the same homage that was his due when he wore the garments of flesh. Ancestral spirits were not independent deities, but mediators, as well as patron saints of the Xhosas, whom it would never do to neglect or offend (Eiselen & Schapera, 1937 : 265).

Bryant (1920 : 46) says in this regard : "ancestor worship may have arisen from a sense of helplessness experienced by the relatives of the dead, which in turn drove them on to hope that he who had cared for them since their life began, would continue to care for them still, even though now out of sight. That, as they had prayed to him in the past and had their prayers granted he could not reject them now".

The solidarity of the family or clan is not broken by death.

3.3 TRADITIONAL XHOSA VIEW OF THE COSMOS

Man's life depends fundamentally on his view of the universe, his beliefs or religion, that is, man's approach to reality determines his conception of the world. The question as to how he views the origin, nature and destiny of the world of things, is determined by his faith. Xhosa life was inexorably based on a religious setting (Soga, 1931 : 150).

3.3.1 ORIGIN OF THE COSMOS

Soga (1931 : 150) gives a clear exposition of the interdependence which existed between life and religion, when he states that the Xhosas believed that the universe had originated from a mystical Supreme Being, whom they called Qamata.

"He is the creator of all things. He controls and governs all".

3.3.2 NATURE OF THE COSMOS

Xhosas considered heaven as the counterpart of earth and it was also Qamata's holy dwelling place, where He reigned with supreme power. The universe was in essence not an empty and impersonal entity, but was filled with a religious significance. Life also existed there, but without any biological connotation. Qamata was thought to control all things through his mediaries, the ancestors. He was present in or behind all phenomena, and there was close relationship between the visible and invisible world (Parrinder, 1954 : 57, Sityana, 1978 : 20).

3.3.3 DESTINY OF THE COSMOS

Eiselen and Schapera (1937 : 251) uphold that although the Xhosas did not have a clear view of the origin, nature and destiny of the universe, yet they did believe that at the end of time it would be remade or moulded by Qamata, and that He could destroy the whole universe if the people continued to transgress His sacred laws, such as those prohibiting adultery, murder, witchcraft, bearing false witness against one's fellowmen, calling His name in vain and so on.

This aspect will again be referred to further on in the study.

The influence of the supernatural on the life and thought of the ordinary people is clearly illustrated by their almost blind faith in occurrences like the so-called 'vision' experienced by Nongqawuse, daughter of Mhlakaza, who told the people that she had been instructed by the ancestors to advise them to destroy their fields, kill all the cattle, because the dawn of a new world of wealth and plenty was at hand.

Likewise the Xhose people believed in portends "revealed" by lightning and other natural phenomena. In fact, their emotional well-being was determined by their receptive

turn of mind in connection with the above (Pauw, 1975 : 167-168, Fowler and Smit, 1969 : 261)

3.4 VIEW OF MAN

A philosophy of life also takes into account the theory of man's origin, nature and destiny. In fact it is a sub-section of man's approach to reality, for man is an integral part of the cosmic totality.

3.4.1 ORIGIN OF MAN

Initially the Xhosa people did not give serious consideration to such intricate and philosophical topics as man's origin, nature and destiny. They were mostly concerned with the more prosaic aspects of life, for example women, beer-drinking, wars and hunting. However, Soga (1931 : 150) does intimate that ostensibly the Xhosas were convinced, albeit in a mystic sense, that they had originated from Qamata.

3.4.2 NATURE OF MAN

Xhosas regarded man as the most dominant of all things which originated from Qamata. So although man was not considered to be the first nor even the cause of creation, he did help to sustain and add to the life which he found below him and within his life's hierarchical structure for "inferior to the human forces were those resident in animals, plants and minerals" (Marais, 1972 : 7).

Mbiti (1969 : 16) gives a more vivid picture of the interdependence which existed between primitive man and the other 'beings' when he says "God is the Originator and Sustainer of man; the spirits explain the destiny of man. Man is the centre of this religious ontology. The animals, plants and natural phenomena and objects constitute the environment in which man lives. They provide a means of existence and if need be, man establishes a mystical relationship with them". This conception applies equally well to the Xhosas.

3.4.3 DESTINY OF MAN

Soga (1931 : 87) and Eiselen and Schapera (1937 : 252) state that a crude belief in resurrection and life hereafter manifested itself in the Xhosa burial rites. The Xhosas firmly believed that already during his lifetime a person consisted of two separate dimensions namely, his natural body and his soul. Soga (n.d. 129-131) states that as a result of this belief in life after death, the deceased was buried with his belongings, which were for example his pipe and assegai. His face was turned towards his home so that he should not lose his way when coming back.

Sityana (1978 : 39) declares that in view of this crude belief in resurrection, ritual sacrifices were undertaken. For instance an ox was slaughtered to accompany the deceased (ukukhapha) on his way to join the spirits. Sometime later another ox was killed to bring him back in the mystical form of a spirit (ukubuyiswa). These rites were however not performed in the case of dead women. The Xhosas were in fact silent on the destiny of women.

3.5 VIEW OF MORAL VALUES

Influenced by their belief that Qamata was the Creator and Sustainer of the cosmos, and that the ancestors were intercessors between man and Qamata, the Xhosa moral codes were intimately rooted in the individual's desire to live in accordance to ancestral morality. Therefore any act which militated against the "vital force" (power to live) was regarded as destructive to the natural flow of that "vital force" (Soga, 1931 : 124-130).

The chief good in life was fundamentally based on filial piety to the ancestors (Gluckman, 1955 : 27-40). Hence moral judgments were based on an immanent moral law.

The Xhosa did not find justification of his acts in himself, but in the ancestors, for as Temples (1952 : 58) puts it, "transcending the will of man is a higher force that knows, assesses and judges human acts".

Eiselen and Schapera (1937 : 270) point out in this regard that Xhosa society was held together by moral ideas and moral conceptions which provided security, stability and shelter. This may be termed the cement of national solidarity. The Xhosa ethical codes, "do not impel the people to lead a good life in the hope of attaining salvation. There is no dogma holding a promise of reward for the good, and the punishment of the wicked in life hereafter. What the ancestors demand is filial piety and unquestioning respect for tribal laws and customs". Tribal laws and customs constituted the basis of Xhosa moral solidarity deviation brings about alienation of the ancestors with inevitable tribal disintegration.

Xhosa morality compared very well with the Christian moral values reflected in the Ten Commandments (Exodus 20:1-12). The danger of taking the name of Qamata in vain was gradually acknowledged, reverential obedience to parents and those in authority was commonly observed and disobedience was punished, self-control was cultivated, men of probity were reputed, brotherliness, courtesy and hospitality were common virtues, and there was such a sense of responsibility that those in destitution were provided for (Willoughby, 1928 : 382-383).

Transgressions like murder, witchcraft, stealing, adultery, bearing false witness against one's neighbour, hatred and arrogance were all condemned.

Xhosa morality was both pragmatic and idealistic in outlook. A line of conduct which was antagonistic to the natural order was considered bad and one which yielded useful results was regarded good. They were idealistic in moral outlook in that they had decreed that it was categorically imperative for the individual to treat others as ends in themselves and that moral values were both eternal and unchanging (Eiselen & Schapera, 1937 : 262-270).

Under the circumstances the morally good man in Xhosa society was mainly the one who honoured the ancestors, by living as they lived. Thus the Xhosa became a moral being on the basis of his ability to choose, to decide, to will and act according to the rhythm of Xhosa ontology.

3.6 VIEW OF KNOWLEDGE

According to Xhosa philosophy of life all knowledge of reality came from Qamata, through the ancestors. Man thus could not

know the whole of reality. Only the ancestors and Qamata could have such knowledge. Qamata was not only omnipotent but also omniscient (Soga, 1931 : 38-50).

Radin (1927 : 1231) states that primitive Blacks were pragmatic in their approach to reality. Objects became functional only to the extent they became manifest in a concrete way. The man of action "broadly characterised, is oriented towards the object, interested primarily in practical results, and indifferent to the claims and stirrings of his inner self. He recognises them but he dismisses them very soon, granting no validity either in influencing his actions or in explaining them". This was equally so with traditional Xhosas.

Thus Xhosas acquired knowledge of reality mainly through intuition, revelation and direct participation in real life activities. Marais (1972 : 14) says in this regard, "the mode of African knowledge is distinct, it is signalized by a remarkable sensitivity. There is no supremacy of the cognitive over the intuitive discernible. Nor is there an attitude of domination over nature. A mentality founded mainly on reason and scientific discipline is directed towards the possession of the world which will lead to self-destruction".

Magic assisted the Xhosa in his search for reality. Bone throwing played an important part in this connection. Junod (1927 : 106) describes how a diviner, when confronted with a problem, would take out a skin bag, containing some small bones, usually four or more, and throw them on the ground. As the bones represented different ideas, the diviner would through supernatural explanation, interpret and explain elements which could not be explained by natural laws. Bruhl (1926 : 69) further emphasises the profound assistance rendered by dreams in understanding reality. They were a source of revelation, as the Bible is to the Christian.

3.7 TRADITIONAL XHOSA EDUCATION

3.7.1 THE NATURE OF TRADITIONAL XHOSA EDUCATION

Every system of education is based on an underlying philosophy of life. It has been indicated earlier that philosophy of life and education are intimately interconnected concepts, and that one's philosophy of life

gives substance to the theory and practice of education. That is, the philosophy of education directs all aspects of the educational phenomena such as nature of education, aims, content and method, authority and freedom. Traditional Xhosa education will now be analysed briefly against the background of the above point of departure.

According to Soga (1931 : 88-94) traditional Xhosa education, like all other Xhosa activities had a mystical basis, in the sense that its meaning derived from religious activities and the worth of human life. That is why Cook (1934 : 13) points out that in any traditional society, in order to ensure continued existence, it becomes essential "that its members should hold in common a number of beliefs, ideals and feelings by which to regulate their sacredness (e.g. Sacredness of the lives of the members of the same tribe)".

Traditional education was further characterised by a decided ritual orientation, with the child forming an agent participating in many rituals. For example, "where there was a sacrifice in the homestead children were expected to observe a subdued behaviour, to speak in whispers, to be dignified in their bearing, like all other inmates" (Pauw, 1967 : 98).

Observing the part played by the family in its endeavour to perpetuate the didactic principle of its environmental teaching, Raum (1967 : 89) was induced to assert that : "No human society is without education and thus education is to be traced to the paleontological past of man". Thus Xhosa education was essentially geared to guide the child to adapt himself to his socio-cultural milieu.

It encompassed the moulding techniques directed at the child as well as the child's innate tendency to acquire the culture of his society. In short, therefore the nature of Xhosa education was in agreement with the nature and destiny of man from the perspective of Xhosa philosophy of life (Katiya, 1977 : 52

Hunter, 1936 : 145-170).

3.7.2 AIMS OF XHOSA EDUCATION

According to Phenix (1966 : 167) religion deals with ultimate concerns, that is, with things which are of supreme importance to the person, such as his final destiny, his purpose in life as a whole, his conscience and the integrity of existence in contrast with what may be called the penultimate concerns of everyday, such as particular units of knowledge, specifically limited educational goals and their means of realization. But since these penultimate goals are influenced by the framework of ultimate concerns, education is necessarily affected by religious factors. Therefore every limited aim in life is part of total life orientation, directed towards realization of adulthood. The same can be said of Xhosa education of which the ultimate aim was the realization of adulthood, as will be specified in the ensuing paragraphs.

Xhosa life per se constituted the curriculum, consequently the child had to be conversant with the experience of the adults in their daily lives. Van Dyk (1964 : 361) expresses this idea as follows, "This system of education was continuous and incessant among the Bantu and it was applied to the child, from birth to the time, when he was granted full status as an adult in his society and adulthood as a fully qualified member of his tribe".

In traditional Xhosa society moral and national success characterised a good man. Thus though mainly symbolic and mystical in perspective, yet Xhosas were called to perpetuate the pattern of national life which existed in the Ciskei ¹⁾

1) This idea is of paramount importance when an acceptable and accountable system of education for the Xhosa people is considered.

Xhosa education aimed at the transmission of the cultural heritage, of beliefs, behavioural patterns, emotional disposition and particularly the appropriate ritual behaviour for all occasions (Cook, 1934 : 6).

Character moulding as an integral part of adulthood was not left to chance. The child was called upon to be modest and had to respect his parents and senior agnates. This was not achieved by formal instruction, but by acquisition of behaviour patterns towards different members of the community.

In this respect the example set by adult members was invaluable. The tribal structure and legal and moral systems in which it rested was preserved in this way (Richards, 1932 : 145).

The ultimate aim of education was therefore not only to acquire knowledge or to solve the problems of adult life but also to acquire knowledge of magic and the ancestor-cult. "For the natural forces to work; for rain to fall and crops to mature, it is essential that the correct ritual be observed" (Krige, 1937 : 98).

Porteus (1931 : 276) states that adulthood as an aim of education is predominant even in the performance of initiation rites. "The objective of the initiation rites is clear and well-defined. It is to mould the individual's ideals and direct his behaviour in such a way as to bring it into conformity with the social pattern of the tribe".

Katiya (1977 : 54) concludes that, "The main function was to adapt the individual to his own needs and those of the tribe according to his own nature, so that he should be an orderly, contented and happy member of his society".

3.7.3 CONTENT OF TRADITIONAL XHOSA EDUCATION

The curriculum consisted in the experiences which the Xhosa believed to be of vital importance for the pre-

servation of their philosophy of life. Life itself provided the subject-matter which the child was to learn, in order to let him develop a firm grasp on reality.

Katiya (1973 : 83) endorses the above exposition when he says, "There was no school, that was cut off from the life of the people. The instruction of young and sometimes also socially mature adults, was accomplished by the tribal institutions such as the family. The course of instruction was taken from life itself whilst the instructors were those who possessed successful experience and rare qualities". Tribal education indeed was an integral part of the social life of the Xhosas.

In their play groups, the children learned the economic activities of the parents by collecting food and wood.

Bravery and courage were learnt through stick fights. Division of labour was practised at an early age whereby boys performed such duties as were performed by men (depending on the boy's age) and girls performed home duties similar to those of the mothers.

They were taught to respect the dead and the ancestors by observing strict silence when they went past graves (Raum, 1967 : 95-98 compare Soga, 1931 : 88-90, Duminy, 1973 : 36-37, Hunter, 1936 : 159-165).

Different stories and legends which praised virtues and condemned stubbornness and mistakes were told to the children. As these stories invariably entailed a moral lesson, they enabled the child to get a firm grasp on the prevailing ethical standards of the tribe.

Riddles which served to sharpen the wits of the child and proverbs in which a great deal of traditional wisdom and folklore were expressed, were taught. Consequently the history, philosophy, language, technology were preserved and transferred from one generation to

another (Duminy, 1973 : 31-32). Thus Xhosa education was to a great extent informal. Formal education was only undertaken at the initiation schools.

3.7.4 METHOD

The method used to attain the aims of Xhosa education, was two-fold in perspective, that is, it comprised the informal and formal aspects.

3.7.4.1 Informal Method

The method pursued to guide the child en route to adulthood, was mainly informal. For instance certain symbolic actions, such as avoiding certain of his father's possessions, receiving gifts with cupped hands, and listening to the father in a kneeling position, constituted the "Hlonipha" ideal, and were used to inculcate respect (Raum, 1967 : 90-91).

Laws and customs were transferred from one generation to another orally and were palpably memorised by certain recorders as the Xhosas had no means of transmitting them otherwise (Soga, 1931 : 88).

The method of copying was used when a new craft was introduced. The father told his son to watch him as he performed certain operations. The son tried to emulate the father (whilst using lighter tools). The child's natural desire to act, to do things on his own, was taken into consideration.

Stress was on the learner's activity, not on the teacher's knowledge of the subject matter and how he presented it. The child was taught only what was interested in, and by any person, who was mature and capable of helping him (Raum, 1967 : 95).

Learning was thus based on the principle of self-activity, self-observation and personal participation in the realities of life presented to him by the community in which he lived.

3.7.4.2 Formal Method

Every Xhosa child, in addition to the informal education he received at home, and which enabled him to satisfy his economic needs, passed through at least one initiation school.

The most fundamental function of these schools was to formally prepare the child, for the full realisation of his potentialities, and for the acquisition of their norms of right living and responsible adulthood. Krige avers (1937: 106) : "The generalities believed by the Bantu to be most important for the success in adult life are ability to bear children, strength, courage and endurance in the problems of life. Hence these things are emphasized in the schools. In addition they (children) learn to honour the chief and tribal custom, respect those things which are of value to society and observe tribal taboos, especially those connected with sexual life".

In this connection mention must be made of two important aspects, namely :

(a) Initiation schools for boys

When a boy was about eighteen years old, he was given more insight into Xhosa philosophy of life in the initiation school. Among the most elaborate and important of all ceremonials, were those which serve to transfer the boys who had arrived at puberty, to the society of manhood and thus to adult membership of the tribe. [It had a tremendous pedagogical effect, maintained through ritual isolation of the initiands in a hut in the veld. Men of great charisma were appointed to instruct the initiand in crafts, etiquette, loyalty, patriotism, social rebirth, self identification, Xhosa cultural heritage and above all in the religious drama which constituted Xhosa life (Raum, 1967 : 99).

Soga (1931 : 248) concurs that the initiation ceremony had a religious connotation because, "when the Xhosa youth completed the rites attendant upon his age, he was supposed to have been brought into real relation with forefatherly spirits. Among other things impressed upon by his elders, was this : "You are a man, it is for you to see that your mother's ointment is never dry". This is the proverbial way of saying that one of his religious duties was to see to it that his mother lived in comfort and honour. Thus the youth entered adulthood with security and confidence.

(b) Initiation schools for girls

The education of girls was essentially vested in women of irreproachable character. The schools were in fact a counterpart of those of the boys, and the girl was regarded eligible for the school (intonjane) when she entered her first menstrual period. She was confined in a hut for tuition, and girls of her age, sang and slept in the same hut as the initiand.

Lessons in grace, personality, obedience, child bearing, behaviour as a wife and above all Xhosa cultural heritage, were given to the initiand by women selected for the purpose. She was given further tuition in ancestral worship and filial piety (Soga, T B, n.d. : 45).

3.7.5 AUTHORITY AND FREEDOM IN TRADITIONAL XHOSA EDUCATION

Gunter (1974 : 34) contends that the education of the child for adulthood and thus for commitment to, and realisation of values, together with acceptance of and compliance with moral imperatives and norms, implies authority, namely the authority of values and norms. Traditionally the Xhosas also shared this view for they subscribed to a conception of the relationship between parents and children which was based on authority.

Xhosa philosophy of life being based on a hierarchical structure with Qamata at the apex, demanded norms of propriety prescribed by the ancestors. Thus the father, as head of the family or his representatives, for example

a senior agnate, had to inculcate moral, religious and social values, reverential restraints and taboos into the mind of the child (Hunter, 1936 : 15-29).

Hence it became imperative for Xhosa parents to orientate their children at an early age in virtues such as sacred duties like filial piety or reverence for ancestors, obedience, loyalty. The overall aim was to induce the child into ancestor worship (Cook, 1934 : 15).

Corporal punishment and even banishment (ukuhlamba) was applied in serious cases as ways in which disapproval was expressed. These disciplinary measures were made clear, and demonstrated to the child from an early age. (Laubscher, 1937 : 96). Feasts like those of the biblical prodigal son were held and sacrifices to the ancestors made, to restore the banished son into the family, when he had expiated his wrong-doing.

Duminy (1973 : 24) says in this connection, "The child had to be acquainted with the manners, customs, laws and habits and with a complicated system of taboos, and permissions from this were not tolerated for fear that the culture might perish. Children had to obey elders, without question. Conformity and subordinating were dominating values and the only rules and standards of correct behaviour to be tolerated were those of the tribe into which the child was born".

Freedom of choice on the part of the child to accept or refuse moral guidance was an inconceivable concept in traditional Xhosa education. The child was compelled to observe tribal customs and rites with unquestioning obedience. Thereby the children were educated to become submissive children. As a consequence they lacked the spirit of enterprise, initiative and creativity (Duminy, 1973 : 43). Based on traditions and customs which were conservative and restrictive elements, the educational system tended to be repressive. The children had to conform to tribal moral laws or suffer severe punishment (Katiya, 1977 : 55).

Nel (1967 : 129) reports in this regard that, the African child was so bound within himself that he was not free to transcend above himself, to explore the world and the objects of this and even the spiritual world beyond himself. He was not free in the activation of his conscience and to make decisions and choices. "The system", elaborates Katiya (1977 : 55), "emphasized tribal consciousness, and it placed the welfare of the tribe above the recognition of the rights of the individual". Discipline was strict and unbending. Initiation offered guidance in the way of self-control and at the same time emphasized the ideal qualities of personality within the cultural framework.

However, this does not imply that the Xhosa parent had absolute authority over the child, for the parent had to pay homage to the ancestors who in turn were responsible to Qamata for the authority they wielded over man. Although parents were sympathetic in their authoritative guidance, yet they felt that they were responsible to Qamata through the ancestors, for the child. And hence it became categorically imperative that authoritative guidance was indispensable for child guidance towards a responsible adulthood (Motshabi, 1976 : 91).

3.7.6 NECESSITY OF TRADITIONAL XHOSA EDUCATION

The Xhosas believed that man became what he ought to be through educative guidance. That is, at birth, the child was regarded as helpless and in need of assistance to guide him in the actualisation of his innate potentialities (Katiya, 1977 : 55). Security, the key-note of modern pedagogy and child psychology, was fostered from stage to stage in the development of the Xhosa child, and this element (security) permeated all Xhosa anthropo-educational activities (Duminy, 1973 : 42).

Education was also necessary to let the child's behaviour conform with the philosophy of life of the tribe to which he belonged. The child needed pedagogic help, assistance and guidance in order to accept his physical world and to orientate himself to it. Duminy says, "priority number one in pre-literate cultures was the continuity of the tribal cultural heritage. This could only be achieved through the conformity of the child and the close adjustment of his individuality to that of his fellows" (Duminy, 1973 : 43).

Therefore Xhosa education was not only utilitarian in content but also intrinsically bound up with Xhosa values, virtues and ideals, in short the Xhosa philosophy of life which the Xhosa child had to acquire for safe adaptation into the ethos of the tribe to which he belonged.

3.7.7 POSSIBILITY OF EDUCATION

Educability of a child is in reality dependent on the mental and spiritual make-up of that child.

In this regard, Xhosas viewed the child not as an object or thing but an indivisible subject of action, that is, a thinking, choosing, social, moral, task-performing and potentially a cognitive and cultural being, and thus educable. However, although endowed with the above mentioned, concomitant elements of humanity, education was rendered even more possible by the fact that as an incomplete and helpless being it was essential that he should be guided towards independent adulthood in order to realise his innate potentialities (Soga, 1931 : 32-35).

The possession of a language through which they could communicate their ideas and transmit their soci-cultural experiences to the next generation, coupled with the conviction that sustained and successful, practice of one's vocation constituted the essence of adulthood, was considered a very valuable tool towards making the education of children possible.

3.7.8 LIMITATIONS OF XHOSA EDUCATION

Traditional Xhosa upheld the ancestral cult with the main objective to preserve the solidarity of the family. As an ethical system of religion, ancestor worship became the source of virtues which the family transferred to children. Under the circumstances the efficacy of education was considered to have no limitations except in cases where the child's basic psychological or physical functions were impaired.

Xhosa education recognised no limitations in the realization of adulthood. The child had to be orientated into ancestor-worship from his earliest age, by participating in family rituals. Cook elaborates on this by stating that all Xhosa

children who were physically and mentally well, were given pedagogic guidance in the performance of home chores, social, moral and religious values, and were informed that all things were created by UTATOMKHULU, the GREAT FATHER QAMATA (Cook, 1934 : 15) compare Soga, 1931 : 32-35).

3.7.9 THE ROLE OF THE TEACHERS IN TRADITIONAL XHOSA EDUCATION

(Reference is made here to parents as teachers and the persons chosen to conduct initiation schools)

To the Xhosa, education had a comparatively wide connotation. It referred to the total relationship between successive generations, between parents and children. It also included pedagogic techniques to reconcile the child's development with his milieu as well as to mould the child for a successful cultural development (Krige, 1959 : 101).

Consequently the Xhosa parent was essentially responsible for transferring moral virtues, norms, habits, attitudes social and spiritual values, which the tribe upheld. Through oral repetition the accumulated tribal wisdom was disseminated by the parent to the children.

Duminy (1973 : 36) states this fact as follows "Tribal history, philosophy, language, technology all had to be preserved in tales and were passed orally to the next generation. Hence the cultural heritage and the welfare of the tribe formed the fundamental basis on which the child's growth developed".

Phenix (1968 : 167) asserts that : "In the last analysis everyone has some kind of religion, some stand-point of faith in terms of which he directs his life and give colour to whatever he does". This applies equally well to the traditional Xhosa educator. As personification of an ideal Xhosa adulthood, he could not teach the child out of the context of Xhosa religion which was indissolubly concerned with the adults' comprehensive and ultimate orientation with life. The Xhosa parent, himself having experienced successful life through accepting and appropriating the

norms of right living, became a competent educator not only through these precepts but also by being a living example of the good life he wished to perpetuate.

It is interesting to note that not all parents were selected to render instruction in tribal ethos during the initiation period of boys and girls, but only those of irreproachable charisma (Sityana, 1978 : 30).

3.8 SUMMARY

The Xhosa community consisted not only of the living individuals, but also the "dead". These were the ancestors who were intercessors between the Supreme Being, Qamata and man. Qamata was at the apex of the Xhosa religious hierarchy, followed by the ancestors, the earthly father who was head of the family, women and children, plants and animals.

Notwithstanding the fact that Xhosa education having been influenced by ancestral tradition and conservative custom, was apparently static and repressive, yet it is equally true that this system of education was consonant with the Xhosa view of the origin, nature and destiny of the cosmos and man, together with his view of moral values and his view of knowledge.

Ritual ceremonies were held so as to eradicate the faults and weaknesses of childhood. Initiands were introduced to religious theories which sanctified and legitimised procreative life. They were strengthened by magic and appeal to the ancestors, instructed in the duties and privileges they were about to assume, by men and women of irreproachable demeanour.

Xhosas were pragmatic, idealistic and existentialistic, all in one in their outlook on life. Because educational content constituted life itself, it could be readily reconciled with the philosophy of life it intended to perpetuate, through the Xhosa parent who personified Xhosa ontology.

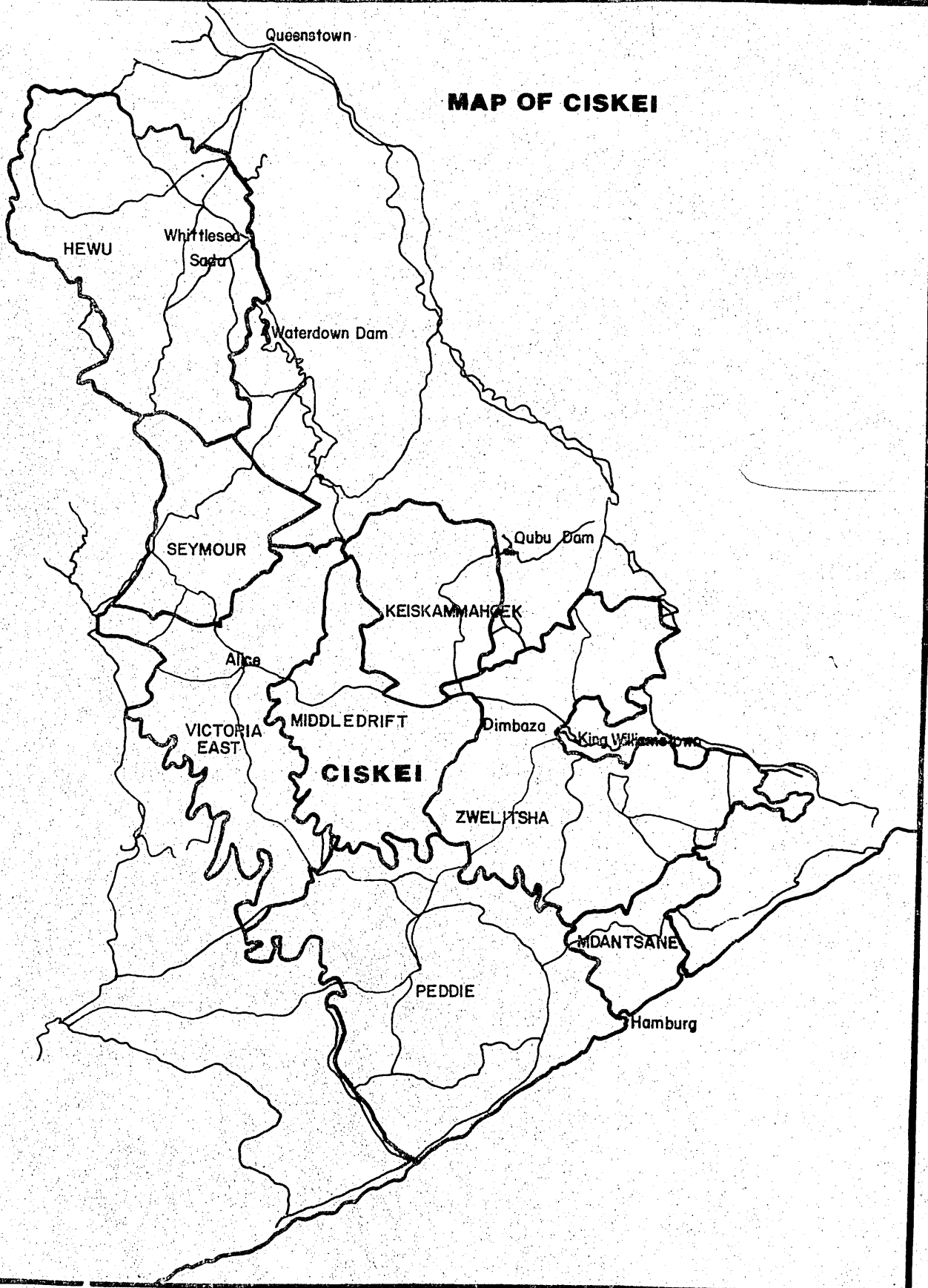
National pride, national culture, national stability, identity of the individual with the tribe, social security, conformity to moral codes and adaptation of the individual to the ideals, virtues, norms and values of the community of

which he was a member, were all fostered so that full membership of the tribe would be successfully attained with consummate ease.

The information in this chapter on traditional Xhosa philosophy of life and its influence on Xhosa education will be utilized in the ensuing chapters for the purpose of :

- (i) compiling an accountable questionnaire, designed to determine the opinions of contemporary Ciskeians concerning life and education.
- (ii) In the realisation of the intended attempt to reconcile the traditional and the present day Xhosa system of education.

MAP OF CISKEI



CHAPTER 4

THE CONSTRUCTION OF AN ACCOUNTABLE QUESTIONNAIRE AND THE APPLICATION THEREOF

4.1 INTRODUCTION

Taking as point of departure that philosophies, alien to the traditional Xhosa line of thinking, like the naturalism, experimentalism, existentialism and theism (Christianity), did have a certain influence on their life philosophy, the researcher decided to test the present-day attitude of the Xhosa people towards the above-mentioned philosophies and to determine the effect thereof on the existing educational theory and practice in the Ciskei, and if possible to suggest ways and means of reconciling what might apparently be considered extremes.

With this end in view, it was considered necessary to develop a questionnaire, apply it to a sample of respondents, representative of the present-day Xhosa people, and by careful analysis of their responses, constitute a picture as to the view of the modern Xhosa people in connection with the issues mentioned above.

In compiling the questionnaire the researcher paid attention to what he considered the main areas for questioning and the time taken to complete each section. This was done in order to enhance the accountability of the questionnaire as research instrument. Furthermore quite a number of authorities, conversant with the Xhosa philosophy of life and education were consulted. This will be dealt with in detail further on.

4.2 THE CONSTRUCTION OF THE QUESTIONNAIRE

4.2.1 DEFINITION

According to Young (1956 : 176-178) a questionnaire is "a research technique which is used inter alia in normative survey researches for the purpose of securing responses to certain questions. These ques-

tions are generally factual and designed to secure information about conditions or practises of which the respondent is presumed to have knowledge. It may however also ask for opinions, and it may be used to afford insight into the attitudes of a group".

4.2.1 Because the present research is very much concerned with normative issues, certain national conditions and practises, and because the opinions and viewpoints of a number of people will be needed to test their attitudes towards certain questions, the researcher is of the opinion that the questionnaire technique will be well suited to the purposes of this study. (compare par 1.6, p 18).

4.2.2 TYPES OF QUESTIONNAIRES

There are mainly two types of questionnaires, namely the structured and the non-structured.

4.2.3 THE STRUCTURED QUESTIONNAIRE

Here we have definite concrete and pre-formulated questions with the purpose of eliciting detailed responses. The form of the questions may be either closed (categorical) or open (inviting free responses). The important point is that the questions are stated in advance, not constructed during the interview. They are used in a wide range of projects, both to initiate a formal enquiry and also to supplement and check accumulated data (Young, 1956 : 177).

4.2.4 NON-STRUCTURED QUESTIONNAIRE

As in the case of structured questionnaires, there are several major types of non-structured questionnaires, often called interview guides such as the focussed, in depth, or non-directive interviews. They are intensive and searching in character and are used for detailed expression of social attitudes, convictions and emotions (Young, 1956 : 181).

4.3 THE STRUCTURED QUESTIONNAIRE AS RESEARCH TECHNIQUES FOR THE PRESENT STUDY

The researcher intends implementing the structured questionnaire with closed questions (i.e. multiple-choice), for the following reasons :

- (a) Closed questions provide the respondents with ready-made alternatives and thereby the amount of mental taxation on the part of the respondent is reduced.
- (b) By means of closed questions the length of the questionnaire may be kept within reasonable limits, while sufficient coverage is still maintained.
- (c) The risk of misinterpretation by the respondent is minimized
- (d) Unnecessary diversity as far as the answers of respondents are concerned, is avoided.
- (e) Meaningful tabulation and interpretation of the results by the investigator is enhanced.

On the negative side it is readily admitted that respondents who are in doubt in connection with certain issues, may start guessing. This will without doubt detract from the value of the project, seen as a whole. It is felt however that the advantages far out-weigh the disadvantages, and therefore the above-mentioned type of questionnaire is considered suitable for this study (Nisbet and Entwistle, 1970 : 40-85).

4.4 ENVISAGED STEPS IN CONNECTION WITH THE STRUCTURING OF THE QUESTIONNAIRE

In order to ensure that the resulting questionnaire will be a valid research instrument, the researcher intends setting about the structuring thereof along the following lines.

- (a) He will consult as much as possible of the literature dealing with life philosophy in general. In addition to this he will obtain the views of certain authoritative persons in the Ciskei in order to gain their views. This will, without doubt assist him in the compilation of a meaningful questionnaire.

- (b) Questions will be worded so as to enable respondents to reveal their true personal views on issues like education in general and man's involvement therewith as well as certain relevant matters.
- (c) The questionnaire will be initially applied to thirteen randomly selected people, all members of the group for which the final questionnaire is intended. This will serve as a pilot study to establish problems, if any, in connection with language, concepts involved and the length of the questionnaire, with a view to eliminate weaknesses in the final test.
- (d) Furthermore a number of people of accepted social standing and possessing extensive knowledge in the field of the present research will be interviewed in order to provide additional control over the responses obtained by means of the questionnaire.
- (e) Seven experienced teachers will be co-opted by the researcher to act as assistants in the application of the questionnaire in various centres. They will be given the necessary training. In this way complete uniformity in connection with the research exercise is envisaged.
- (f) Ample response categories will be provided and the questionnaire will be constructed in such a way that all possible forms of bias or irrelevant answers will be circumvented (Nisbet and Entwistle, 1970 : 44-58).
- (g) It is envisaged to keep the length of the questionnaire within reasonable limits in order to avoid the possible effects of tiredness or boredom on the side of the respondents.

4.5 CHARACTERISTICS OF A GOOD QUESTION

The following characteristics of good questions will be observed in order to convey the researcher's ideas as well as to serve as effective stimuli to the respondents :

4.5.1 CLARITY OF LANGUAGE

The researcher will endeavour to relate the vocabulary, the language structure, the conceptual level and the

sophistication of the information subsumed in his questions to the ability level and background of all the respondents. Everyday vocabulary will be used as much as possible and the jargon of philosophy of life and education will be refrained from where possible.

4.5.2 AVOIDANCE OF AMBIGUITY

Here questions will be stated with the utmost clarity of language so as to avoid ambiguity.

4.5.3 SINGLENESS OF PURPOSE

Each question will seek one and only one piece or bit of information and so singleness of purpose will be observed.

4.5.4 FREEDOM FROM SUGGESTION

To discover the respondent's beliefs, attitudes and feelings concerning his philosophy of life and educational theory, and practice, anything in the questions which in anyway, might suggest to the respondent that certain answers are expected or that some are more desirable or acceptable than others, will be avoided.

4.6 THE STRUCTURING OF THE QUESTIONNAIRE

With all the issues mentioned above decided upon, the next step was the drafting of the questionnaire. As mentioned in paragraph 1 it was the intention of the researcher to bear in mind certain accepted criteria to which the questionnaire should answer. The most important of these may be summarized as follows:

- (a) On the whole the central or basic idea underlying the study should be clearly reflected in the questionnaire.
- (b) Only information which is not elsewhere available must be sought, and such information must be relevant to the problem which is being investigated.
- (c) The directions must be clear and concise.
- (d) The questions must be as far as possible free from ambiguity and vagueness so as to elicit the desired infor-

mation, and to ensure the accountability and validity of conclusions.

- (e) The general set up of the questionnaire was to be such that it would facilitate as far as possible the eventual working up of the results.
- (f) In view of the rather sensitive nature of the study, it was decided to guard against the possibility of including embarrassing questions (Mouley 1963 : 263).
- (g) The length of the questionnaire should be such that it may be completed within a reasonable time in order to avoid boredom and lack of concentration.
- (h) Relevant introductory material must be supplied so as to enable the respondent to be completely clear as to the intent of the researcher.
- (i) In order to provide some incentive to the respondents to answer the questionnaire with more dedication, each was promised a copy of the main findings of the study.

4.6.1 FIELD COVERED BY THE QUESTIONNAIRE

In compiling or constructing the questionnaire, the various considerations described above were taken into account. The field to be covered was subdivided into nine categories as follows :

- (a) Philosophical background concerning the universe, and man, essence and aims of education.
- (b) Moral codes and their possible educational influence.
- (c) View of knowledge authority and freedom.
- (d) Ancestor Workship, beliefs, Diviners and Christian Workship.
- (e) Initiation for boys and girls.
- (f) Xhosa, English and Afrikaans culture

- (g) Xhosa marriage, lobola and polygamy
- (h) Attitude towards curricula and learning content
- (i) Attitude towards manual labour

4.6.2 ASSISTANCE RECEIVED IN COMPILING THE QUESTIONNAIRE

The following persons were consulted in connection with the questions on Xhosa philosophy of life and questions on education respectively :

4.6.2.1 Questions on Xhosa Philosophy of Life

Professor V Z Gitywa of the Department of African Studies at the University of Fort Hare.

Mr M M Mvalo, Organiser of Culture, Ciskei Department of Education.

Rev V G Ntshinga B.A. Organiser of Religious Education and School Inspector, Ciskei.

Mr M Mvambo B.A. (Hons), Philosophy, University of Fort Hare.

Chief Ulana (A. Zwelamandlovu), Chief of Amazizi, Keiskammahoek, Ciskei.

Mr N S Z Manjezi, Inspector of Agriculture Ciskei.

4.6.2.2 Questions on Education

Mr T Yiba B.A. former circuit inspector Mdantsane, former planner of Transkei Education Department.

Mr O S Bomela, B.Sc. B.Ed. Secretary of Education, Ciskei Department of Education.

Mr M S Manjezi B.Sc. U.Ed. Chief Education Planner Ciskei.

Mr A F Bengu B.A. Chief Inspector of Education Ciskei.

Mr C H T Lalendle M.Ed. Senior Lecturer, Department of Empirical Education, University of Fort Hare.

Mr P P Jacobs B.A. B.Ed. School Inspector Ciskei, presently M.Ed. student (Unisa)
Prof. N Katiya Department of History and

Philosophy of Education, University of Fort Hare.

Mr G V Gubuza B.A. B.Ed., Principal of Kuyasa High School, former Deputy Principal St. Matthews Training College, presently M.Ed student at the University of Fort Hare.

Mr R Z Mabece B.A. Deputy Principal, St. Matthews Training College.

4.7 THE PILOT STUDY

After having completed the questionnaire in draft form, it was decided to apply it to a small group of people representative of the group for which it was intended (Fox, 1969:66).

4.7.1 MAIN INTENTIONS OF THE PILOT STUDY

- (a) It was intended to provide a trial run of the data collection technique
- (b) Weaknesses could be identified in this way and timely corrections brought about.
- (c) To see if respondents could handle the questionnaire as data collection instrument.
- (d) To give the researcher some experience in connection with the main objectives of the research, like administering the data collection instrument and in analyzing the preliminary research data.

4.7.2 SELECTION OF RESPONDENTS FOR THE PILOT STUDY

The researcher selected 13 respondents representing the test population. These respondents were mainly recruited from the Mathole Inspector Circuit, on account of its close proximity to the researcher. The purpose and nature of the study was explained in detail to the respondents. In a few cases it was necessary to expand on terms referred to, like cosmology, anthropology and others. As these terms however do not figure very prominently in the text of the questionnaire, the effects thereof on the results were considered to be minimal.

4.8 THE FINAL QUESTIONNAIRE

The researcher analyzed the results of the initial application of the questionnaire as carefully and scrupulously as possible. The aid of some of the people mentioned in paragraph 4.6.2 was once more called in. The reactions of the respondents involved in the pilot study were carefully noted, especially with reference to the clarity of wording, time taken to complete it, boredom and so on.

On this basis it was found that only a few insignificant modifications were necessary. The questionnaire form was therefore considered to be suitable for the purposes of the study¹⁾.

It is needless to say that the respondents used for the pilot study did not partake in the final application.

4.9 THE SAMPLING PROCEDURE

In order to constitute an accountable sample of respondents, the researcher adopted the so-called five-stage sampling cycle. This procedure comprises the following steps (Fox 1969: 319-331).

- (a) The universe which is considered relevant for the purpose of the research problem is identified. This step was dealt with in par 1.5.3 (i.e. where the Xhosa nation is described).
- (b) The second step is to identify the population, that is the portion of the universe to which the researcher has access, and from which the final test sample will be drawn. In this respect the researcher has been mainly concerned with the problem as to whether the test population decided upon could be considered representative of the universe. As has been indicated earlier, it was found to be impossible to involve the whole universe in the research, in this case the entire Xhosa nation.

1) Only the final text of the questionnaire is reproduced in this study. See Appendix A, p 140.

Aspects of the characteristics under discussion were represented in the population from which the test sample was to be drawn, the researcher decided on the following inspectorate circuits, due to their proximity to each other, and the fact that the joint population in these areas exceeded that of the remaining circuits ; Mdantsane, Zwelitsha, Alice and Mathole. The population living in this area is considered to be fully representative of the Xhosa nation as a whole.

- (c) The principle of stratification (categorization) was applied for the purpose of selecting the required number of respondents for the final application of the questionnaire. This process comprised the classification of the population. This is considered to provide points of departure in relation to the characteristics for which representativeness are sought. The strata decided upon for the purpose of the present study are as follows :

Farmers (male and female) labourers and office workers (male and female) teachers (male and female), lecturers (male and female), retired persons (male and female), illiterate persons (male and female) and female nurses, thus 13 categories altogether representing by far the majority of the Xhosa people, taking their social standing and occupations as a basis.

- (d) Assisted by the persons mentioned in paragraph 4.6.2 the researcher invited approximately 200 persons on a more or less equal basis out of the various categories mentioned above and geographically as widely distributed as possible, to partake in the final exercise. Their ages ranged from 18 years upward. This being the minimum age assumed by the researcher as mature enough to contribute fruitfully to the study.
- (e) Eventually 182 persons accepted the invitation, and in fact answered the questionnaire. Eventually, only 160 actually returned the questionnaires. Of the 22 not returned, ten respondents claimed that they had misplaced theirs in their homes, seven had been lost in the post, three were reported lost when a respondent's car was stolen, one was destroyed in a fire which gutted a respondent's house and one lost in transit while the respondent was moving to a new house.

Finally therefore the data-producing sample consisted of 160 respondents. They completed the questionnaire in an accountable way and returned their answers in good time.

4.10 RESEARCH ASSISTANTS

The Application of the Final Questionnaire

In view of the fact that the application of the final questionnaire and the working up, or analyzing of the results, was quite a formidable task for one person and time-consuming at that, it was decided to enlist the services of a few people, who declared themselves willing to render assistance in this connection. They were the following :

- (a) Mr N Saule B.A., S A T D Deputy Principal St Matthews Training College.
- (b) Mr F Xate B.A., S A T D Principal Nonceba Junior Secondary School.
- (c) Mr G Mbambo Principal Ntabelanga Primary School, Whittlesea.
- (d) Miss L Mbambo Assistant teacher Nyameko Senior Secondary School
- (e) Mr S Matoti B.A. Assistant teacher St Matthews
- (f) Miss S Bukani Head of Department of Languages Rabula Secondary School.
- (g) Mr F P Hoko Assistant teacher St Matthews Training College

4.11 TRAINING THE ASSISTANTS

The research assistants were each given 26 questionnaires to distribute at various Inspection Circuits comprising the Ciskei Education Department. Before setting out, the assistants were given training aimed at ensuring uniformity in application. This training comprised the following aspects :

- (a) How to render a plausible introductory explanation of the questionnaire that would make sense to the respondents whose co-operation he is seeking.
- (b) How to make an explanation of the research as a whole as briefly as possible, to dispel any suspicion that the respondent is being "taken in".

- (c) To avoid mistakes that would draw refusals or break-offs.
- (d) To gain success in making initial contacts with the respondents and thus motivate them to partake wholeheartedly.
- (e) How to translate into Xhosa terms such as : view of universe (izinto ezisingqongileyo), view of man (ubuntu bomntu), moral codes (isimo somntu), view of knowledge (ucamngco), view of values (izinto ezilixabiso emntwini), a uniform procedure for dealing with illiterate persons was decided upon.

4.12 SUMMARY

An accountable questionnaire was structured and applied to a representative group of respondents during the period 23 November 1978 - 30 November 1978. The respondents were selected with great care with the idea of involving a representative sample of the population. The answers of 160 respondents were received, as shown above and the main findings, based on the results will be described in the next chapter.

CHAPTER 5

ANALYSIS OF THE QUESTIONNAIRE RESULTS

5.1 INTRODUCTION

In this chapter the results of the test are reflected. It will be the task of the researcher to ascertain the main trends concerning the viewpoints of the respondents in each field, and on the basis thereof to draw accountable conclusions¹⁾.

5.2 CLASSIFICATION OF RESULTS

As indicated in Chapter 4 (paragraph 4.6.1) the questionnaire was subdivided into four sections, comprising 49 questions. Section A covers certain personal particulars and is therefore titled Identification (questions 1-5). Section B deals with the respondent's outlook on Life, comprising questions 6-16. In section C the respondents are asked to state their views on certain Customs and Beliefs, (questions 17-32). Section D deals mainly with Education, comprising questions 33-49

In order to simplify the analysis of the results and also to assist the researcher in drawing accountable and meaningful conclusions, it was decided to re-arrange the questions (and results of course) on the basis of certain topics or themes. The fact that the numerical sequence of the questions is in this way almost ignored, is not considered to be any importance. On this way 13 themes, called parts, came into being as follows :

- Part 1 : Questions 1-5, reflecting personal details of the test population
- Part 2 : Questions 6-11, dealing with the theme Philosophy of Life
- Part 3 : Questions 12-14, 24 and 27 comprising the problem of moral codes and their possible influence on education

1) The answers of the respondents have been processed at the Computer Centre of the University of Fort Hare. All the completed questionnaires, together with the detailed results as received from the Computer Centre will be kept available in the supervisor's office for future reference.

- Part 4 : Questions 15 and 16, reflecting the respondents' views on knowledge
- Part 5 : Questions 17, 22, 23, 26 and 28 dealing with issues like ancestor whorship, beliefs, omens, diviners, witchdoctors and christian worship
- Part 6 : Questions 18 and 19, comprising the problem of initiation for boys and girls
- Part 7 : Questions 29-31, cultural issues
- Part 8 : Questions 20, 21 and 25, opinions in connection with Lobola, Polygamy and Xhosa marriage
- Part 9 : Questions 44 and 45, respondents' views concerning authority, freedom and the role of the teacher
- Part 10 : Questions 33-35, 42, 43 and 46 concerning the value of education, aims of education and priority given to certain groups of school subjects
- Part 11 : Questions 36-41 concerning curricula and content attitude
- Part 12 : Questions 47-49 and 32 on manual work and their conception of time
- Part 13 : General summary

5.3 The task of creating unity when confronted by so large a volume of opinions and points of view, was not an easy one. For instance any attempt to deal with all the results right down to the smallest detail would without doubt lead to confusion without yielding the desired results. In order therefore to avoid this pitfall, the researcher has decided to adopt the following line of action :

The number of frequencies as reflected in the summary of results, will in each case be reduced to a percentage of the test population (160). These percentages will then be taken as indications as to the viewpoints of respondents in connection with the relevant issues. In this way the main lines

of thought may easily be identified and taken as bases for suggestions towards a reconciliation of certain educational extremes as envisaged in this study.

Just for the sake of clarification and continuity, the researcher has thought it fitting to refer briefly here and there in his comments on the results, to what has already been said in connection with certain issues, mainly philosophical ones. No duplication is intended here.

5.4 THE RESULTS OF THE QUESTIONNAIRE

The detailed results of the questionnaire are as follows :

PART 1 : QUESTIONS 1-5, REFLECTING PERSONAL DETAILS OF THE TEST POPULATION

1. SEX

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Male	94	58,75
2. Female	66 <i>9.60</i>	41,25

2. MARITAL STATUS

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Married	99	61,88
2. Single	55	34,36
3. Divorced	1	,63
4. Separated	2	1,26
5. Widow/er	3	1,87

3. AGE

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. 18-20 Years	15	9,37
2. 21-30 Years	50	31,25
3. 31-40 Years	39	24,38
4. 41 years and more	56	35,00

4. OCCUPATION

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Nurse	11	6,87
2. Teacher/Lecturer	46	28,77
3. Lawyer/Doctor	12	7,50
4. Inspector of Schools	3	1,87
5. Businessman	11	6,87
6. Artisan/Motor mechanic	5	3,12
7. Minister of Religion	8	5,00
8. Clerk	15	9,38
9. Housewife	9	5,62
10. Farmer	2	1,26
11. Chief	3	1,87
12. Labourer	4	2,50
13. Other	31	19,37

5. NUMBER OF CHILDREN

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. 0	47	30,06
2. 1 - 2	46	29,08
3. 3 - 4	32	20,08
4. 5 or more	29	18,83
responses omitted	6	3,75

PART 2 : QUESTIONS 6-11, DEALING WITH THE THEME PHILOSOPHY OF LIFE AND EDUCATION

6. ORIGIN OF THE UNIVERSE

1. Created by God	123	76,87
2. Created by Qamata	3	1,16
3. Created by Man	11	6,87
4. Evolved from organic matter	18	11,25
5. Not sure	5	3,12

7. NATURE OF THE UNIVERSE

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Controlled by Natural Laws	70	43,75
2. God's creation given to man to control	62	38,75
3. Always changing, therefore uncontrollable	15	9,37
4. Permanent and unchanging	8	5,00
5. Not sure	4	2,50
Response omitted	1	,63

8. DESTINY OF THE UNIVERSE

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. World will decompose into nothingness	30	18,75
2. This world will be transformed into a world hereafter	92	57,50
3. A new world will come through evolution	28	17,50
4. Not sure	9	5,62
Response omitted	1	0,63

9. ORIGIN OF MAN

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Created by God	120	75,00
2. Created by Qamata	14	8,75
3. Made by process of Evolution	21	13,13
4. Not sure	5	3,12

10. NATURE OF MAN

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Born in sin, saved by the grace of God	107	66,87
2. Saved by Qamata	10	6,25
3. Always evolving and adapting himself to the changing world	36	22,50
4. Absolutely free, with no controlling force above him	4	2,50
5. Not sure	2	1,26
Response omitted	1	,63

11. DESTINY OF MAN

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Eternal life with God his Creator	100	62,50
2. Death and decomposition "dust unto dust", and nothing else	38	23,76
3. To create an Utopia on earth through science	11	6,87
4 Re-union with forefathers	11	6,87

33. The Highest Aim in Life

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. To live happily in this world	40	25,00
2. Self-preservation for complete living	17	10,62
3. To live well in this world hereafter	65	40,63
4. Attainment of social re- cognition through mate- rial wealth	9	5,62
5. To be fully acceptable by others	26	16,25
6. Not sure	3	1,87

Due to the great diversity of opinion in connection with philosophies of life, and due to the fact that some aspects thereof always overlap, it would be difficult to pinpoint any particular standpoint as the one which has led to the particular philosophy of life which the Xhosas uphold at present. However, it can be surmised from the above results that due to the influence of Christianity, interwoven with the inherent traditional Xhosa groundmotive, most respondents have, in their responses to questions on the origin, nature and destiny of the Universe and Man, evinced an apparent inclination towards a Christian philosophy of life of which the point of departure is belief in God (Qamata)

On the other hand the possibility of the influence of naturalism and experimentalism cannot summarily be dismissed, since some respondents (11,25%) hold the viewpoint that the universe and man had evolved from organic matter. Still others maintain that the world is controlled by natural laws (43,75%9, while 9,38% of the respondents feel that the universe is constantly changing and therefore uncontrollable.

The above figures however, reflect only one aspect of the picture. It may in fact be assumed that quite a fair proportion of the people (83,13%) do embrace some or other form of Christianity, accepting thereby the dictum that man was created by God.

The fact that an insignificant group (1,16%) maintain that the Universe was created by Qamata rather than by God, may be ascribed to lack of knowledge that God and Qamata is one and the same Supreme Being. It may also be due to the fact that they were conservative old-timers who felt that they should stick to the traditional nomenclature.

On the question of the highest aim in life, there is a significant diversity of opinion. Whereas 37,50% of the respondents stated their conviction that preparation for the world hereafter was the highest aim in life, 10,63% stated that self-preservation was the highest aim, 25% considered a happy life on earth as important, while 16,25% preferred being accepted by others as the main aim in life. So, probably along with Christian convictions there are also traces of naturalism, experimentalism, existentialism and agnosticism.

PART 3 : QUESTIONS 12-14, and 24 and 27 COMPRISING THE PROBLEM OF MORAL CODES AND THEIR POSSIBLE INFLUENCE ON EDUCATION

12. ORIGIN OF MORAL CODES

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. God's creation	99	61,88
2. Man-made	37	23,12
3. Inborn traits	14	8,75
4. Inherited entities	9	5,62
Responses omitted	1	,63

13. NATURE OF MORAL CODES

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Permanent and unchanging	57	35,63
2. Always changing	52	32,50
3. Depending on the individual	26	16,25
4. Depending on the societal prescription	23	14,38
Responses omitted	2	1,25

14. MORAL VALUES IN ORDER OF MERIT

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. God's approval of one's deeds	63	39,38
2. Knowledge of material things	33	20,62
3. To be loved by one's fellowmen	23	14,38
4. Power	16	10,00
5. Material things	14	8,75
6. Beautiful things	6	3,75
Responses omitted	5	3,13

24. Communal Living and Sharing

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	16	10,00
2. Modernized	56	35,00
3. Non existent	6	3,00
4. Retained	82	51,25

27. Respect (Hlonipha)

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	20	12,50
2. Non existent	7	4,38
3. Retained	133	83,13

Communal living and hospitality is an inherent characteristic of Xhosa philosophy of life. Not only was food shared but also was help extended to anybody with a big task on hand, with which he and his family could not cope or which he wished to complete reasonably quickly (Laubscher, 1937 : 85).

Traces of a Christian morality are also discernible in this section of the results, especially in view of the fact that 61,88% of the respondents believed that moral codes originated

along with man during Creation.

In conjunction with the above, 35,63% of the respondents were of the opinion that moral codes were permanent, while 39,38% preferred God's approval of man's deeds as the highest moral value. A fairly large percentage, 46,88%, probably influenced by naturalistic, experimentalistic and existentialistic tendencies, stated that moral codes were man-made, liable to change on the basis of social prescription, while 26,88% uphold the view that knowledge of material things is of great value. Communal living and customs dealing with respect (Hlonipha) are still held in high esteem (86,25%). 83,13% of the respondents believed that these customs should be retained, but modernized.

PART 4 : QUESTIONS 15, 16, REFLECTING THE RESPONDENTS' VIEWS ON KNOWLEDGE (epistemology)

15. HOW CAN MAN UNDERSTAND REALITY ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Through faith intuition and experimentation	57	35,62
2. Only by experimentation	47	29,37
3. Direct participation in the activities of this world	54	33,75
Responses omitted	2	1,26

16. WHAT KNOWLEDGE IS OF MOST IMPORTANCE ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Knowledge of natural sciences	25	15,63
2. Knowledge of God	80	50,00
3. Knowledge of how to live well in this world	8	5,00
4. Knowledge of one's self	10	6,25
5. Knowledge of social science	28	17,50
6. Knowledge of industry and material prosperity	9	5,62

Nel (1967 : 119) states that one important characteristic of Blacks was their inability to detach themselves from the objects and people of their living world. "The interwovenness of the body and world even in respect of the adult Black is noticeable

in the fact that he often does not distinguish the self from other objects. For this reason a man's personal belongings are buried with him because they are part of his person".

Man, and this also goes for the Xhosas, was always filled with a desire to understand the reality that surrounded him. He wanted to know the origin, nature and destiny of all things. He wanted to know for instance how one could increase his knowledge of the universe, whether reality is permanent or changing or whether one can indeed acquire universal knowledge, and what knowledge is most important and how one can arrive at such knowledge. Knowledge of reality and the value attached thereto, may determine the choice of the subject matter or content that should be taught at school. It may also determine education formatives such as method, authority and freedom, and the role of the teacher in the actualisation of the child's innate possibilities. As components of a philosophy of life, there is much relationship between the influence exerted by man's view of the universe (cosmology), man (anthropology), values (axiology) and knowledge (epistemology) and education.

The following tendencies were revealed in this part :

33,75% of the respondents seem to believe that only hard, concrete facts constitute reality. To them therefore, only through direct participation in real life situations can man get a full grasp on reality, and 29,38%, apparently having been influenced by experimentalism, stated that valid knowledge can only be attained through laboratory experimentation. Only two respondents were doubtful possibly and did not express an opinion on the question concerning how one can understand reality.

The probability of Christian influence is discernible in that 50% of the respondents uphold the opinion that knowledge of God is the most important knowledge one can acquire, whilst the remaining 50% have probably been under the spell of either naturalism, experimentalism or existantialism when they recommend knowledge of natural sciences, social adaptation or total freedom of the individual through material prosperity, as most important.

PART 5 : QUESTIONS 17, 22, 23, 26 and 28, DEALING WITH ISSUES LIKE ANCESTOR WORSHIP, BELIEFS AND OMENS, DIVINERS, WITCHDOCTORS AND CHRISTIAN WORSHIP

17. ANCESTOR WORSHIP

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	24	15,00
2. Non existent	16	10,00
3. Retained	120	75,00

22. BELIEFS AND OMENS

1. Abolished	105	65,62
2. Non existent	13	8,12
3. Retained	41	25,63
Response omitted	1	0,63

23. DIVINERS AND WITCHDOCTORS

1. Abolished	89	55,62
2. Non existent	12	7,50
3. Retained	59	36,88

26. UKUKHAPHA UKUBUYISA (The accompanying and bringing back of the deceased)

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	33	20,62
2. Retained	121	75,62
3. Non existent	6	3,75

28. CHRISTIAN WORSHIP

1. Abolished	10	6,25
2. Non existent	12	7,05
3. Retained	137	85,62
Response omitted	1	0,63

In the above section ideas are reflected which may to a certain extent be considered contradictory. The results may be summarised as follows : 75% of the test population want ancestor worship retained, whereas 85,62% would like to see the Christian worship retained. This shows how deep-rooted the question of ancestor worship still is. In fact, one may take it that a significant percentage of Xhosas, whilst more or less Western in orientation, are not as yet prepared to renounce

their devotedness to those who were held in high esteem in life.

Many Xhosas still perform certain rites and customs reminiscent of the traditional days of ancestor worship such as for instance the initiation of boys and girls, traditional wedding ceremonies with their attendant rites, and ukukhapha and ukubuyisa (accompanying and bringing back of the deceased). In brief, it is clear from the above questionnaire results, that most Xhosas although Christian in outlook nevertheless reject being transformed into "Black Europeans".

Self-preservation is yet another predominant characteristic of the Xhosa. "Smellingout" dances were undertaken and those alleged to have dabbled in witchcraft and thus threatening to destroy and bewitch others, were brutally punished or burnt alive in their huts (Soga, 1974 : 80-93).

The question of beliefs in omens, and the inclination to seek the advice of witchdoctors is not only interesting but, generally speaking, universal and deep-rooted in many races. Probably due to the influence of Christianity and Western Orientation, most respondents (65,62%) advocated the abolition of belief in omens, whilst 55,62% strongly reject diviners and witchdoctors. In any case, traditionally Xhosas had practically no choice but to go to a witchdoctor in times of adverse circumstances or illness. The same goes for omens.

It must however be borne in mind that the term "worship" as used in connection with the ancestor culture never had the sort of stigmatic implication attached to it by the missionaries. In real terms it does imply that most Xhosas see it as the essence of their ontology (Ntu) as a nation.

As these issues may exert considerable influence on the pedagogical situatedness of the child, it would be advisable that empirically accountable research in this direction be embarked upon before a definite new educational dispensation is undertaken.

PART 6 : QUESTIONS 18 and 19 : THE PROBLEM OF INITIATION OF BOYS AND GIRLS

18. INITIATION FOR BOYS

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	2	1,25
2. Modernized	49	30,62
3. Non existent	4	2,50
4. Retained	105	65,62

19. INITIATION FOR GIRLS (intonjane)

1. Abolished	59	36,87
2. Modernized	35	21,88
3. Retained	50	31,25

Judging by the above results it is evident that respondents appeared to be generally more in favour of the retention of initiation ceremonies for boys than for the girls, that is 96,25% for the boys and 53,12% for the girls. As the male and female respondents reacted reciprocally, the percentages shown above may be taken to be more or less the concensus of opinion on this issue at present.

It may further be assumed from the above results that the majority of respondents (as was the case in traditional times) still believe that the initiation of boys is the only gateway to manhood. In this regard the initiation rites are supposed to transform the somewhat irresponsible and intractable boy into manhood with its concomitant elements in the form of human dignity, self restraint, self-respect and self-responsibility. Thus the pedagogic value of initiation for boys cannot be overemphasized. The same cannot be said of the initiation for girls, as many Xhosa respondents seem to reject it. In this field also much research in depth ought to be undertaken.

It is interesting to note that while substantial support for the retention of initiation ceremonies was evident, 30,62% of the respondents stood for the modernization thereof in the case of boys, and 21,88% in the case of girls. It is likely that the main body of objection against modernizing of these ceremonies stemmed from hardheaded or "verkrampte" old-timers. The objections against modernization are mainly based on the fact that in

this case the necessary operations will have to be performed by medical practitioners (outsiders therefore) and that anaesthetics or tranquilizers will have to be used to alleviate the pain. It is even suggested that certain utensils are to be brought into the hut to make the initiands' stay there more comfortable. The traditional point of view was that because the essence of real manhood and womanhood entailed much more than the mere performance of a physical operation, considerable importance was attached to initiation procedures. Taking however into consideration the fact that pressures arising from complex life situations, in cities for instance, places serious stumbling blocks in the way of practising to the full this traditional part of their culture, it is doubtful whether the supporters thereof will be able to perpetuate it indefinitely in its purely traditional form.¹⁾

It is felt that further research in this field is a matter of urgency.

PART 7 : QUESTIONS 29, 30, 31 ON CULTURAL ISSUES

29. XHOSA CULTURE

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	2	1,26
2. Modernized	87	54,37
3. Non existent	3	1,87
4. Retained	68	42,50

30. ENGLISH CULTURE

1. Abolished	42	26,25
2. Non existent	12	7,50
3. Retained	104	65,00
Responses omitted	2	1,25

31. AFRIKAANS CULTURE

1. Abolished	71	44,38
2. Non existent	73	45,62
3. Retained	16	10,00

1) Certain aspects in connection with the modernization of initiation ceremonies were discussed with responsible persons and the consensus of their opinions are reflected in the above paragraph.

Apparently the impact of alien cultures such as that of the English and Afrikaans sections of our community has not totally outrooted the Xhosas from their own traditional mode of life. For instance 96, 80% of the respondents declared themselves in favour of its retention even if in a modernized form. The respondents have further evinced a perceptible desire for the retention of "White" culture in the ratio of 65% of in favour of the English culture and 10% in favour of the Afrikaans culture. These figures do indeed indicate a shift in the direction of the acceptance of cultures formerly considered to be alien. This changed attitude may to some degree be attributed to the influence of the Christian doctrines to which the Xhosas have been exposed. It also becomes clear that any future change in the educational system should be based on Xhosa cultural lines, in conjunction with the English version thereof, with maybe the emphasis on the English language as medium of instruction.

PART 8 : QUESTIONS 20, 21 and 25, OPINIONS IN CONNECTION WITH LOBOLA, POLYGAMY AND XHOSA MARRIAGE

20. LOBOLA

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Abolished	30	18,75
2. Modernized	47	27,37
3. Non existent	2	1,25
4. Retained	81	50,62

21. POLYGAMY

1. Abolished	121	75,63
2. Non existent	27	16,87
3. Retained	12	7,50

25. XHOSA MARRIAGE

1. Abolished	27	16,87
2. Modernized	73	45,63
3. Non existent	3	1,87
4. Retained	57	35,63

In connection with the important issues of lobola, polygamy and Xhosa marriage, some interesting results came to light. Taken together, that is, including the opinions of those who expressed

the desirability of some or other form of modernization, the results may be summarized as follows : 81,25% in favour of the retention of the Xhosa marriage with its attendant rites, 80% in favour of the retention of lobola and 75,62% declared themselves against polygamy. These interesting results should be taken into consideration when educational planning is contemplated.

PART 9 : RESPONDENTS' VIEWS CONCERNING AUTHORITY, FREEDOM AND THE ROLE OF THE TEACHER

44. WHICH OF THE FOLLOWING DISCIPLINARY MEASURES ARE MOST ESSENTIAL FOR A GOOD SCHOOL TONE ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Allowing the child to do wrong with the hope that he will suffer the consequences of his action	36	22,50
2. Giving the child absolute freedom (Laissez faire approach)	8	6,00
3. Unquestioning obedience to authority	16	10,00
4. Reconciliation of the concepts of authority and freedom	29	18,12
5. By creating a sense of love, respect and fear of one's fellowmen and God the Creator	70	43,75
Responses omitted	1	,63

45. WHAT IS THE TEACHER'S MOST IMPORTANT ROLE IN A TEACHING SITUATION ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. To help pupils pass an examination	45	28,12
2. To foster Christian principles in the minds of the children	20	12,50
3. To prepare the child for social adaptation	23	14,37
4. To make the child a good citizen	17	10,62

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
5. To develop the child's intellect	31	19,36
6. To help the child gain Freedom	2	1,26
7. To help the child learn the culture of his people	22	13,75

In answer to question 44 concerning authority and freedom, 27,5% of the respondents felt that a child should be allowed to do wrong, hoping that the adverse consequences of his actions would lead him to realise the necessity of positive disciplinary measures.

This view may possibly be due to the influences of Naturalism. For the rest 18,12% and 6% of the respondents respectively suggested a reconciliation between authority and freedom through classroom interest on the one hand and total freedom on the other. Traces of experimentalism and existentialism are discernible here.

The role of the teacher in helping the child realize, himself, elicited varied points of view. Much emphasis was placed on the teacher's role in preparing the child for examinations (28,12%). It may be assumed here that this state of affairs has been actualized by the fact that certificates are considered passports towards securing the most lucrative jobs. The importance of the teacher in the development of the child's intellect was stressed by 19,36% of the respondents, probably as a result of the importance of a good intellect for passing examinations.

The answers to question 45 indicate that the most important task of the teacher is considered to be to help pupils to pass their examinations (28,12%), followed by the opinions of those who felt that the development of the pupils intellect is the main duty of the teacher (19,36%). There is a close link between the two ideas of course, for obvious reasons. For the rest there are no significant differences in the opinions of the other respondents who would have the teacher foster Christian principles in the minds of the children, prepare them for social adaptation, make them good citizens, and to help them learn the culture of their people.

PART 10 : QUESTIONS 34, 35 and 46, CONCERNING VALUES AND AIMS IN EDUCATION

34. HIGHEST VALUES OF EDUCATION

	<u>No of Frequences</u>	<u>%</u>
1. It will enrich me	66	41,25
2. It will make me gain knowledge	33	20,62
3. It will prepare the child for a profession	24	15,00
4. It will guide the child towards a responsible adulthood	22	13,75
5. It will prepare the child for a high status in society	13	8,12
6. Any other (specify)	2	1,26

35. HIGHEST AIM OF EDUCATION

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Adaptation of child to society	35	21,87
2. To gain knowledge of natural science for self preservation	29	18,14
3. To gain some knowledge which has made some "Whites" rich	9	5,62
4. To gain a degree	18	11,25
5. To know, love and serve one's fellowmen and God, the Creator	50	31,25
6. To be good citizens	16	10,00
7. To gain social status	3	1,87

46. WHEN IS A PERSON FULLY EDUCATED ?

1. When he has obtained a university degree	22	13,75
2. When he has obtained a good job	28	17,50
3. When he has adapted himself to society	18	11,25
4. When he can preserve his life	23	14,37
5. When he has accepted and appropriated the norms of right living, is self-reliant, self responsible, independent and loves his fellowmen and God, his Creator	67	41,87
6. Not sure	2	1,26

The outstanding features in the answers to questions 34, 35 and 46 was the unmistakable emphasis placed on the utilitarian value attached to education, maybe as a result of naturalistic and experimentalistic inclinations. On the whole 41,25% of the respondents considered the possibility of becoming rich as the highest value of education. The gaining of knowledge (20,62%), the preparation of a child for a profession (15%), guiding the child towards adulthood (13,75%), and the preparation of a child for a high status in society (8,12%), were also pointers in this direction. The visible diversity in opinion is however also admitted.

The same diversity was noticeable in the case of the problem as to the highest aim of education. 31,25% of the respondents considered knowledge, love for and service to one's fellowmen and God the Creator as the highest aim in education. 21,88% chose adaptation of the child to society, 18,13% the gaining of knowledge of natural science for the purpose of self-preservation, 11,25% the gaining of a degree and 10% to be a good citizen, to mention but the more important ones.

PART 11 : QUESTIONS 36-43 DEALING WITH CURRICULA, CONTENT ATTITUDE AND PRIORITY GIVEN TO CERTAIN GROUPS OF SUBJECTS

36. SHOULD SCHOOLS FOR BLACKS HAVE THEIR OWN CURRICULA AND SYLLABI ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Yes	49	30,62
2. No	110	68,75
Responses omitted	1	0,63

37. IF YES STATE WHY

1. They will provide for the needs of Blacks	20	12,50
2. They will articulate the contemporary Black outloof of life	19	11,88
3. They will be easy for Black children to comprehend	11	6,87
4. They will be more meaningful to the Black child	5	3,12
Responses omitted	105	65,63

38. IF NO STATE WHY

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. They will be inferior to those of the Whites	19	11,87
2. Education is a universal concept	55	34,37
3. There should be no differentiation in syllabi	38	23,75
Responses omitted	48	30,01

39. ARE THE PRESENT SYLLABI (THAT IS, SEPARATE ONES FOR BLACK CHILDREN) ADEQUATE TO ENABLE BLACK CHILDREN TO ACTUALISE THE HIGHEST AIM OF EDUCATION

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Yes	41	25,63
2. No	115	71,87
Responses omitted	4	2,50

40. IF YES GIVE A REASON

1. They are compatible with my aim of life	11	6,87
2. They have helped me to mould my character	10	6,25
3. They have helped me to get a job	9	5,62
4. They have helped me to gain knowledge	7	4,37
5. They have helped me to gain the highest certificate	4	2,50
6. They can be comprehended with ease	2	1,25
7. They have helped me to adapt myself to society	6	3,75
Responses omitted	111	69,38

41. IF NO GIVE A REASON

1. Lack of facilities	40	25,00
2. Teachers' incompetence	8	5,00
3. They are too academic	13	8,12
4. Directed at making people servers	8	5,00
5. Not compatible with real life situations	11	6,87
6. They end up within the four walls of the classroom	25	15,63
7. They are inferior to those of Whites	13	8,12

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
8. They are not in my language and as such I cannot com- prehend them	0	0,00
9. No reason	1	0,63
Response omitted	41	25,63

42. WHICH OF THE FOLLOWING GROUPS OF SUBJECTS DO YOU
CONSIDER TO BE OF MOST VALUE (IN ORDER OF PRIORITY)?

<u>Group 1</u> :	English		
	Afrikaans		
	Xhosa		
	History		
	Geography		
	Religious Education	41	25,62
<u>Group 2</u> :	Physical Science		
	Biology		
	Chemistry		
	Mathematics	60	37,50
<u>Group 3</u> :	Economics		
	Homecraft		
	Typing		
	Agriculture		
	Woodwork		
	Domestic Science	29	18,12
<u>Group 4</u> :	Drawing		
	Music		
	Art and Crafts	25	15,16
	Response omitted	5	3,12

43. REASON FOR IMPORTANCE

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. It is easy to understand	12	7,50
2. It will help me in my work	59	36,84
3. It will give me academic prestige	28	17,50
4. It will make me a good citizen	34	21,25
5. It will teach me how to know other people	25	15,63
Response omitted	2	1,25

Undoubtedly the issues raised in questions 36-41 cover a somewhat sensitive area in connection with Black education. In general however, the following main conclusions may be stated :

A fairly large percentage (71,88%) rejected the idea of separate syllabi for Black children, while 25,62% declared themselves in favour thereof, although a significant diversity in connection with the reasons for this attitude is quite evident. On the other hand 74,38% of the respondents furnished reasons for the rejection of separate syllabi with only one reason probably outweighing the others, namely that they will end up within the four walls of the classroom (15,62%).

A significant 69,38% of the respondents did not react, coinciding more or less with the percentage who declared themselves against the separate syllabi for Black children (71,88%).

Genuine as some of these responses may be, yet the possibility of an emotional rather than rational attitude in sympathy of the 1976, 1977 riots cannot be nullified. The research was conducted at the height of the unrest which, among other causes, was said to have been actuated by the Black people's rejection of the then Bantu Education system, which they deemed inferior to the White Education system. Under the circumstances therefore, some of the responses might have been politically motivated. But this, however, should be seen as a personal interpretation by the researcher.

In connection with questions 42 and 43 it is quite clear that high priority is attached to subjects grouped under natural sciences. The reasons given for the various choices are : It will help me in my work; it will make me a good citizen; it will give me academic prestige and so on.

These results are to be taken notice of when curricula are considered.

PART 12 : QUESTIONS 47-49 AND 32, CONCERNING MANUAL WORK AND
THE XHOSA'S CONCEPTION OF TIME

47. SHOULD GARDENING AND CLEANING OF SCHOOL GROUNDS BY THE PUPILS
BE INCLUDED IN THE CURRICULUM ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Yes	136	85,00
2. No	18	11,25
Responses omitted	6	3,75

48. IF YES, GIVE A REASON

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Teaches cleanliness at home and at school	55	34,37
2. Teaches economic values	19	11,87
3. Destroys the idea that manual work is degrading	39	24,37
4. Supplies an exercise in hand and eye training	4	2,50
5. Encourages study of nature	2	1,25
6. Promotes correlation with other subjects	7	4,37
7. For health purposes (e.g. vegetables for health)	21	13,13
Responses omitted	13	8,13

49. IF NO, GIVE A REASON

1. It is humiliating and degrading	2	1,25
2. Only pupils who are mentally retarded should be taught manual work	3	1,87
3. It prepares the child for work in the gardens of "Whites"	1	,63
4. It makes pupils perpetual "servers"	4	2,50
5. Pupils must only be prepared for "White collar" jobs	3	1,87
6. Children's clothes become dirty	3	1,87
7. Gardening is not included in the curricula for "Whites"	2	1,25
Responses omitted	142	88,75

32. WHAT IS YOUR CONCEPTION OF TIME ?

<u>Categories</u>	<u>No of Frequences</u>	<u>%</u>
1. Determined by means of achieved events	32	20
2. Determined academically by the calendar	104	65
3. Determined by the sun	20	12,5
4. Other (specify)	2	1,25
5. Response omitted	2	1,25

Although only gardening is referred to here, yet it must be mentioned that by implication all manual labour is included. Despite the apparent inconsistency revealed in the number of frequencies in the various categories, it can be readily discerned that the majority of respondents (85,63%) are in favour of manual work, that is, taken as a whole because all the responses for some reason or other went in favour of manual labour at school.

With reference to question 32, it must be explained that any conception of time always stands in close relationship to all work, whether manual or otherwise. For practical reasons it is dealt with in the above context.

The concept of time calculated as per watch or calendar is of vital importance to the present-day Xhosas. It is taken as having a significant impact on their life expectancy.

The Xhosa always considered the past and present with great importance. The future was a bit vague and blurred (compare Marais, 1972 : 7).

This dimension of Xhosa philosophy of life, together with other dimensions such as freedom, decision making and self identity cemented the national solidarity of the Xhosas.

In connection with the conception of time as expressed by the respondents, it is significant that whereas 65% consider time as determined academically by the calendar, and 12,5% by the sun, only 20% conceives time as determined by achieved events. This is a decided pointer in the direction that the idea of time in its relation to productivity has not as yet permeated the lives of the people by and large.

The researcher is of the opinion that in any future dispensation much emphasis should be placed on the idea that time should emphatically be considered in terms of the purpose to which it has been devoted, that is, to bring about as much as possible in any given space of time.

PART 13 : SUMMARY

As indicated at the beginning of this chapter, it was considered to be the main task of the researcher to test the main trends in certain fields of national importance as far as the Xhosa nation in the Ciskei is concerned, on the basis of the results of the questionnaire, and then to draw accountable conclusions, as far as possible, with a view to reconcile the extremes which were discussed so far.

It will be readily admitted that this was no easy task. One stumbling block was the apparent lack of unanimity amongst the respondents in connection with practically all the major issues, like the origin, nature and destiny of the universe, origin, nature and destiny of man, cultural issues and educational issues, and so on.

Against the background of the foregoing paragraph, it is therefore clear that trying to devise any clearly delineated educational system for the Xhosas of the Ciskei, will not only be extremely difficult, even if much careful planning in depth is undertaken, but will also be to a large extent futile, taking into account the necessity for establishing as far as possible a common educational ground with other cultures in the RSA. The point is that if such an attempted system is forced upon the people, and applied to the full, it will without doubt lead to complete isolation, and in view of the present developments taking place in the world at large, no nation can afford such a luxury.

The researcher has therefore come to the conclusion that, for the present at least, a system should be devised which will embody as far as possible the feelings and points of view of the majority of the nation. This is considered very essential in order to create an educational environment in which most people will take pride and which will offer them happiness and security. In fact it would be foolish to perpetuate the mistakes of the past in forcing upon the nation not only certain philosophies which are not in keeping with their own points of departure, but also educational systems which do not embody national expectations and needs.

On the other hand it must be borne in mind that the world is developing on a tremendous scale, and any nation is forced to do its utmost to stay abreast, if it has the intention of holding its own. Any meaningful educational system should therefore be in keeping with the criterion of well-founded flexibility. In the present case it means the goodwill and desire to take advantage of the developments in the world at large, in a dynamic and devoted way. This concept should be inculcated into the young people, without sacrificing their identity in the least.

At this stage then a summary of the most significant results will be rendered in terms of percentages only and without comment. In the final chapter certain pointers to the future will be offered on the basis thereof.

5.4 SUMMARY OF THE MAIN FINDINGS

		<u>Percentages</u>
1.	Origin of the Universe : Created by God and Qamata	78,74
	Evolved	11,27
2.	Nature of the Universe : Controlled by natural laws	43,75
	God's creation and given to man to control	38,75
	Always changing, uncontrollable	9,37
3.	Destiny :	
	: World will be transformed into a world hereafter	57,50
	Decompose into nothingness	18,75
	New world through evolution	17,50
4.	Origin of man :	
	: Created by God	75,00
	Qamata	8,75
	Evolution	13,13
5.	Man born in sin and saved by the Grace of God	66,86
	Saved by Qamata	6,25
	Always evolving and adapting himself	22,50
6.	Destiny :	
	: Eternal life with God	62,50
	Death and decompositions	
	nothing else	23,76
	Re-union with forefathers	6,87
7.	Highest aim in life :	
	: Live happily	25,00
	Self preservation	10,62
	Preparation for world hereafter	40,63
	Acceptable by others	16,25
8.	Highest aim of Education :	
	: (i) Adaptation of child to society	21,87
	(ii) Gain knowledge of natural science for self-preservation	18,14

REFLECTION OF A REASONABLY STRONG CHRISTIAN GROUND-MOTIVE :

BELIEF IN GOD

9.	Moral codes	:	Gods creation	61,88
			Man-made	23,12
			Inborn traits	8,75
10.	Communal living and sharing	:	Retained	51,25
			Modernized	35,00
11.	Respect (Hlonipha)	:	Abolished	12,50
			Retained	83,13
12.	How can man understand reality ?	:	Through faith intuition and experimentation	35,62
			Only experimentation	29,37
			Direct participation in the activities of the world	33,75
13.	What knowledge is of most importance	:	Natural sciences	15,63
			Knowledge of God	50,00
			Social science	17,50
14.	Ancestor worship	:	Retained	75,00
			Abolished	15,00
15.	Beliefs and Omens	:	Abolished	65,62
			Retained	25,63
16.	Diviners and witchdoctors	:	Abolished	55,62
			Retained	36,87
17.	Ukukhapha, ukubuyisa (accompanying and bringing back of the deceased	:	Retained	75,62
			Abolished	20,62
18.	Christian worship	:	Abolished	6,25
			Retained	89,37
19.	Initiation	:		
	Boys	:	Retained	65,62
			Modernized	30,62
	Girls	:	Abolished	36,87
			Modernized	21,88
			Retained	31,25

20. Culture	:		
		Xhosa	
	:	Modernized	54,37
		Retained	42,50
		Afrikaans	
	:	Abolished	44,38
		Retained	10,00
		English	
	:	Abolished	26,25
		Retained	65,99
21. Lobola	:	Abolished	18,75
		Retained	79,99
		Responses omitted	1,26
22. Polygamy	:	Abolished	45,63
		Retained	35,63
23. Xhosa marriage	:	FOR	81,25
24. Authority and freedom	:	Consequential punishment	22,50
		Laissez faire	6,00
		Unquestioning obedience	10,00
		Reconciliation of concepts of authority and freedom	18,12
		Love and respect and fear of God and fellowmen	43,75
25. Teacher's role	:	To help pupils pass an examina- tion	28,12
		Foster Christian principles	12,50
		To prepare the child for so- cial adaptation	14,37
		To make the child a good citi- zen	10,62
		To help the child learn the culture of his people	13,75
		To develop the child's intel- lect	19,36
26. Should schools for Blacks have their own syllabuses and curricula ?	:	Yes	30,62
		No	68,75
		Responses omitted	0,63

27.	Are the present syllabuses adequate to provide fully for the child ?	: Yes	25,63
		No	74,37
28.	Importance of subjects	: Science	37,60
		General	25,62
		Crafts	18,12
		Art	15,16
		Responses omitted	3,12
29.	Should manual work be done at school ?	: Yes	85,00
		No	11,25
		Responses omitted	3,75
30.	What is your conception of time ?	: Determined by events	20,00
		Determined by calendar	65,00
		Determined by the sun	12,50
		Responses omitted	2,50

CHAPTER 6

POINTERS TO THE FUTURE : SUGGESTIONS TOWARDS POSSIBLE SOLUTIONS

6.1 INTRODUCTION

In the previous chapter a summary of the main findings of this investigation has been presented. In main they are clear and speak for themselves. On most of the main issues no complete unanimity was found, so the only way out, was to take the main trends into consideration, and take these as bases for certain suggestions in the way of a reconciliation between the extremes, under discussion.

No doubt traditional Xhosa education did have some weaknesses in the sense that it was narrow in scope, and conservative in orientation. However, as its point of departure, it took cogniscance of man as a totality, in constant interaction with his environment. Traditional Xhosa philosophy of life was based on the conviction that society was ordained by Qamata, through the ancestors and given to man to control. A high premium was placed on religious values and any deviation from this was due to have a detrimental effect not only on their national life, but also on their educational theory and practice. In fact without a deep and extensive internalization of his culture, it was exceedingly difficult for the individual to sustain an adequate level of social behaviour.

In the light of the above exposition the researcher has found that the impact of the forces of change inherent in the Western way of life, had a shattering and disrupting effect on the traditional value systems of the Xhosas. The advent of the money economy for example and denial of Xhosa moral sanctions weakened the stability and the tenacious hold society had on the individual.

It should be realised that no rigidly proposed new educational system is possible for obvious reasons, and therefore the envisaged reconciliation may eventually boil down to suggestions which may be used by future educational planners.

In the following paragraphs the researcher intends highlighting some disparities with regard to some of the most important aspects of the Xhosa educational system, which (disparities) might have accrued as a result of the infiltration of alien philosophies of

life, and to suggest reconciliatory steps on the basis of the research results.

6.2 NATURE OF XHOSA EDUCATION

The alien philosophies of life mentioned earlier, (Naturalism, Experimentalism, Existentialism) were seen to have a somewhat limited conception of the nature of the cosmos and man, in that they do not recognize completely the idea of a world hereafter hence the inadequate nature of the educational systems based thereon. In contrast, the traditional Xhosa maintained that man became man as a result of an all-embracing religiously based system of education. It is therefore deemed essential that any contemporary Xhosa system of education should reflect these religious views in no uncertain terms. Christianity, which maintains that education is God's gift to sinful man, is the best way of enabling him to realise his spiritual development, through faith, intuition and guidance by the educator. It is taken that the child will in this way become better equipped towards the attainment of social, cultural and spiritual adulthood.

The child must be taught that life should not be seen only in terms of the here and now, but also in terms of a life hereafter, when God will restore man's original nature. Xhosa Christians do not deny that the universe is subject to change, but what they do advocate is that the physical world will be transformed into a new "world", the world of life hereafter (Part 2 question 8).

It was seen that the success of Xhosa education depended upon the religious ground-motive which took cognisance of both the living world and that of the spirits. In like manner, if any success is to be achieved in a present-day educational system, it must be based on the all-embracing Christian philosophy of life, which is firmly based on the belief in a world hereafter¹⁾.

1) Christianity is accepted fairly easily by most Xhosas, because there is not a serious change-over from Qamata to a conception of the Trinity (God, the Father: Christ the Mediator and the Holy Spirit).

6.3 ULTIMATE AIM OF KHOSA EDUCATION

Any ultimate aim of education which does not regard man as a spiritual being, is contrary to the traditional Xhosa aim of education. This is in sharp contrast to, for example, the naturalists who declare that the ultimate aim of education is to prepare the child so that he will be able to perform certain essential activities of life, such as, self-preservation and the ability to secure the necessities of this world, or the experimentalist's aim which endeavours to prepare the child for life in a changing civilization or to gain freedom, so as to enable him to decide as to what he considers best for his life (Part 10, Question 35 p109).

The Xhosa traditional view was that man only became recognised as a human being (Ntu) when he had accepted and appropriated the moral laws prescribed by Qamata through the ancestors. Though vague and rather mystic about their origin, nature and destiny, yet the Xhosa people had a firm belief in the holiness of Qamata, and the ancestors. They deemed it essential to prepare the child for full membership of Xhosa society, that is to be happy, contented and morally and religiously bound to the Xhosa ethos. The present-day education should incorporate this all-inclusive Xhosa theistic aim of education as its basic point of departure (Part 10 Question 46, p109).

While the Xhosa people do not deny the validity of certain aspects of the above-mentioned alien philosophies of life (Naturalistic, Experimentalistic and Existentialistic), they consider them on the whole as secondary and immediate. The ultimate aim of education according to most Xhosa is to prepare the child to love, respect and serve his fellowmen and God, His Creator (Part 10, Question 35, p109).

All alien philosophies, excepting the Christian philosophies, do not help the Xhosa child in his desire to become a spiritual being. Therefore the Xhosa educational system must articulate an aim that will be in congruence with the broad Christian view of the nature of man. That is, it must consider man as an image of God, always striving, after perfection (Part 2, Question 10: 66, 86%).

Immediate aims which are utilitarian and vocational in outlook, should be kept in perspective so as to prepare the educand for the future and to make his living in this world, through the development

6.4

quite obvious that, for practical reasons mainly, the entire spectrum of school subjects cannot be dealt with in this fashion. Only a typical selection is made to illustrate the argument. The subjects selected are : Natural Sciences, History, Geography, Religious and Moral education.

For the rest some attention will be paid to mother tongue instruction, culture and education and examinations.

6.4.1 Natural Sciences

The study of natural sciences, inter alia Physical Science, Biology, Chemistry and Mathematics is considered as extremely important in Xhosa education. This has also shown to be the case in the results of the questionnaire (answers to questions 42 and 43). In any case, it stands to reason that the child must be well-prepared for the present-day world of science and technology. Further, advances in surgery, the use of narcotics and antibiotics in medicine proves the extent of the emphasis placed on science. Misuse thereof however may contribute to moral and religious degradation, and thereby imperil the salvation of the Xhosa, whose traditional life is based in essence on spiritual values (Part 11 Question 42).

Overemphasis of the utilitarian value of science has led man to live adequately with guns and machinery but not with his neighbour. A reconciliation between science, and faith is therefore essential, for spiritual and moral values are inherent modalities of Xhosa traditional life (v.d. Merwe, 1967:35).

6.4.2 History

Taught in a broad perspective, history entails more than the mere memorization of facts and dates for examination purposes. As a reconciliatory measure, the teaching of history should prepare and condition the future citizen for participation in the life of the community, by committing him to comprehend, appreciate, accept and appropriate what is of most worth in the traditional way of life. Pupils should be encouraged to read the biographies of remarkable Xhosa's so as to acquire some of the philosophy and ideals which these great men articulated (Part 11, Question 43).

In this regard Nel (1967:23) emphasises that, being very much a part of his present and having his roots in the past, the child must know his origin, nature and destiny, for man's choices and decisions in his landscape, are co-determined by his historicity, which prevents him from being isolated. Man is bound to his past, to the customs and traditions that were instrumental in forming his psycho-physical and spiritual life.

When history is well taught, with proper emphasis on cause and effect, it generates appreciation of such fundamental values as justice, liberty, truth and integrity. It also generates social cohesion which is essential for the survival of Xhosa culture, sound political, moral and religious values, which constitute the "cement" of the nation and self-respect which is a healthy form of patriotism. The above-mentioned values are part and parcel of the Xhosa cultural heritage (Part 3, Question 12).

Thus teaching of history as a reality in an objective and critical spirit to inculcate nationalism should be the point of departure especially in the case of young children. As the child grows up however, he should be made aware of the world from which he cannot isolate himself and where there are other people who also cherish their historical heritage. So the history of other people should also be included in the history syllabus.

6.4.3 Geography

As geography is primarily the study of earth as the home of man, it cannot enjoy the luxury of memorisation of geographical facts for examination purposes only to be forgotten thereafter, the human aspects must be constantly kept in the foreground. This means that it must be brought home to the child that his land constitutes a valuable heritage to watch over and improve as far as possible. The senseless destruction of natural resources should be stressed at all times, in order to prevent future recurrences thereof (Part 11, Question 42).

As a further reconciliatory measure to produce a mentally, morally and spiritually well balanced personality, geography should develop in the child a conception of humanity, by leading him to have an interest in, and understanding of national aspirations, encouraging a sympathetic view of other races and their problems, and interdependence of the world. The educand on his

way to adulthood needs a thorough knowledge and insight of his geographical world if he is to adapt himself successfully to his socio-cultural milieu (Handbook of Suggestions for teachers in Native Schools, 1951:215).

6.4.4 Religious and Moral Education

(a) Religious Education

Although the Ciskei Department of Education has prescribed the teaching of Religious Instruction, it is still being painfully neglected by some teachers and parents, moreso in the secondary school where it is a non-examination subject. This may be due to the influence of naturalism or experimentalism. Lack of interest in religion as such, is however a wide-spread phenomenon. Many schools are struggling with this problem.

Since a religious ground-motive permeated every aspect of traditional Xhosa life, the researcher would suggest a return and strict adherence to the religious principles which embodied Xhosa life, through religious education, which aims at transmitting to the child divine truths as enunciated by the Christian church and also the teacher's conformity to the ways of life exemplified by Christ. Traditionally Xhosa had a vague belief in the omnipresence of a Supreme Being, Qamata (God) whom they worshipped through the ancestors. In like manner, the school as the important modern educational institution, should assist the home and the church in their endeavour to develop and sanctify the spiritual life of the child. Indeed spiritual values were held high in the hierarchy of Xhosa social structure. If this is denied spiritual degeneracy is sure to follow (Part 2, Questions 6-11).

Traditionally the Xhosa child was regarded as not only a physically and spiritually orientated being, but as an integrated whole of body, mind and soul. Hence any system of Xhosa education which does not consider the child as a totality, is based on an inadequate Xhosa philosophy of life. Knowledge is necessary, habits are essential, but both are

of real value only when they form part of the makings of an integrated personality and serve as the instruments of this purpose. What matters is not what one has taught the child to know, nor what one has trained him to be, but what sort of person one has helped the child to become.

The primary aim of religious education should therefore be to lead the child by instruction and example, to meet and to know God, who is his Creator, Redeemer and Lord (Matthew 22:37). The secondary objective is to train him for a life of real goodness as was the case during the days of the once mystic Qamatism. Knowledge of the Scriptures should make the child's conversion to God and his understanding God's act of salvation, clear, so that he (child) will live a life in a positive relation to Him, just as the knowledge of Qamata and the ancestor-cult was inculcated throughout the child's life, reaching its zenith in the Initiation schools (Part 6 Question 18).

There is dire need for adaptation, nationalization and synchronization of Christian concepts with indigenous religious concepts, beliefs, ritual practices, customs and traditions. The best method of reconciliation would be to create a Xhosa cultural milieu wherein the child's religious life can develop naturally and spontaneously, with little or no hindrance towards the actualisation of his innate capacities (Katiya 1979:5)¹⁾.

To be effectively reconciled with traditional religious practice, present-day religious education should include a more comprehensive method than that which merely prepares the child for self-preservation, social efficiency and for self-identity as prescribed by naturalists, experimentalists and existentialists respectively.

1) In connection with the "adaptation, nationalization and synchronization of Christian concepts with indigenous concepts, beliefs, ritual practices, customs and traditions", it is obvious that it will take serious dogmatic study and insight into the true Xhosa ethos to bring about any meaningful reconciliation. The reason is that man-made philosophies may be weighed-up one against the other but where the Word of God is concerned there can be no talk of "weighing-up", only conformation and submission. The researcher is of opinion however departure is possible.

respect, obedience loyalty and courage. These should be the norms of conformity. Christian moral codes, embodied in the Ten Commandments (Exodus 20:1-12) which God handed over to Moses for the people to accept and appropriate, should provide the guide lines for the Xhosa principles of right and wrong.

In the light of the preceding assertion, the child should be made to understand that in God's creation man has a moral obligation towards himself, and his fellowmen, and that this obligation is one of love. Morality was an irreducible modality of traditional Xhosa life, and hence the Christian moral law which appeals to the Xhosa religious groundmotive will reject the hedonistic morality of the naturalists, the relativised morality of the experimentalists and the unbridled freedom of the existentialists whilst abiding by the moral law emanating from God during creation as was the case with the traditional moral laws which emanated from Qamata.

However this does not imply denial of the child's moral right to choose decide, appreciate and act on his own without overstepping the precincts of parental authority, but that education should be a moral enterprise geared at inculcating not only the intellectual but also a sense of right living, in accordance with the tenets of a Christian national philosophy of life, reminiscent of the traditional religious outlook on life. This approach of free inquiry within accepted moral bounds should offer the Xhosa child more opportunity for personal acceptance of responsibility and independent thought, without robbing him of his personal freedom.

6.4.5 Mother-Tongue Instruction

Traditionally Xhosas held their language in high esteem as a vehicle by which they could convey their experiences, feelings, thoughts, beliefs and faith to their fellowmen. It was in brief, the repository of their cultural heritage. It was a vital link through which the nation manifested itself, and its ways of living (Part 7, Questions 29-31)

It is therefore essential that Xhosa must be included in the present day school curriculum, not only for academic interest or social prestige but because it is centred in the people's cultural heritage and national activities, and because it is an effective medium through which the Xhosas can express their highest

aspirations and desires for self-preservation. It is a language which the Xhosa child has learned from his mother's knee and in which he is taught to worship God. It is the language of his deathbed, and is held in high esteem by all the Xhosas (compare Cingo, 1967:137).

Many have questioned the feasibility of adapting and developing Black languages to twentieth century communication needs, but even with the assumption that the task is feasible, the length of time necessary to develop the vocabulary and to achieve its general acceptance and utilization in wider circles would be very great indeed. In the meantime the severe handicap caused by the abrupt shift at Standard VI or later from Black vernacular to an official language will continue to stifle Black educational development (Jones, 1970:89-91).

Justified as the above exposition may be, yet it is worth noticing here that there are other factors which have more effectively contributed towards the confusion about mother-tongue instruction. Firstly when formal Western orientated education was brought to the Blacks, an impression was left that their language was of minor significance. There were even doubts as to the inclusion of the Black language in the curriculum at all. Secondly it was feared that mother-tongue instruction would in time cause a deterioration of the official languages which are considered as necessary media of social and commercial communication and as symbols or emblems of real education. Thirdly it has been argued that if one needs to have good knowledge of a language, that language should be used as medium of instruction and lastly, the paucity of written material in the vernacular in the form of books, periodicals and magazines has also led to the rejection of mother-tongue instruction (Cingo, 1967:138).

Based on the results of this study (Part 7, Question 29), the researcher is led to the opinion that what might be called "Language Committees" should be established to devise ways and means to develop the rich potentialities of the Xhosa language. People must be inspired to read and evaluate critically the Xhosa literary products. In this way the true spirit of Xhosa culture may be interpreted and its spiritual endowment taken into consideration. Language and culture are the life-blood of the nation (Umphefumlo Wesizwe). History has shown that nations who did not preserve, develop and promote their language lost their identity and were lapped up by other nations and become lost tribes. Language and culture are the abodes in which the mystic awareness called the soul, reposes (Sebe, 1975:8).

6.4.6 Culture and Education

The Xhosa nation like other nations, have their own long history and culture permeating the whole life of every individual.

Deeply rooted in their own tradition, are the wisdom and experience of ages past. In the rhythm of their drums and in the songs they sing, rings the voice of a tiresome journey that lies behind and in their voices echoing through the thundering walls of a new world, there is the urge of a people moving again to a new horizon and a new destiny (compare Part 7, Questions 29-31).

Reconciliation between the traditional and contemporary educational systems is essential if education is to serve as the edification of the "new" Xhosa Nation.

Since culture is an activity of receptiveness to beauty and human feeling, without which education finds it impossible to produce a culturally well balanced personality. Enculturation is recommended as the chief reconciliatory function of the school.

Culture concerns human beings and as education is a human activity, the two are inseparably bound. "A child stuffed with inert knowledge only, is of course in a sense an uncultured person because his education ceases to generate life and becomes a mere conglomeration of miscellaneous facts, which cannot constitute any substantial integral part of life". (Curtis, 1958:178).

This being the case, the researcher feels that the school's point of departure, in its endeavour to actualise a reconciliation between the traditional and the contemporary, should exhort the Xhosa teacher to study his people's culture so as to transfer what is good in it to the children. He must know the glories of his culture and be proud of them. On the other hand, there must also exist a concurrent expansion of the understanding of the civilization which has developed in South Africa, for the teacher must be a man truly orientated in the growing cultural consolidation of the whole country (Cook, 1937:88). Educational programmes grounded more deeply in Xhosa culture in its modernised context are ideal for the transmission of the people's cultural heritage from one generation to another.

6.4.7 Examinations

The results of the study made it clear that Xhosa education is still leaning heavily on examination results as such. This over-

emphasis on examinations or the "drive for certificates" as it is sometimes called, is most certainly detrimental to the realization of the philosophical and moral issues in the way of developing the total man and woman, for the subject matter is learn meaninglessly through rote memorization (Part 9, Questions 45, 46).

Consequently, there is, at present, a gross neglect of the social, religious, moral aesthetic, physical and economic values inherent in the Xhosa philosophy of life, as these are sacrificed on the altar of attainment of excellent examination results. Since education is far wider and more inclusive than mere schooling, which examinations try to achieve, it is essential that emphasis should be placed on re-integration of the matter learnt at school with what makes up the child's wider environment. Education should be a concomitant of living. The first few years of life to a large extent determine the child's personality. It is consequently essential that there should be a close affinity between his pre-school world and the schoolworld to ensure the child's harmonious development. Examinations, therefore, should only constitute an integral part of the learning content and should not be the beginning and end thereof.

The system of education must be based on the pupil's socio-cultural and historical environment, to reconcile the dualism between the traditional way in which the child was educated and instructed and the Western orientated school system. An attempt must be made to prepare the child for entry into the modern technologically orientated world which will increasingly pose demands in accordance with those of the present-day society.

It is further recommended that the introduction of a system of a differentiation in respect of inter alia, learning content and a method in the primary school be considered to cater for the individual needs of Xhosa children, as far as possible.

6.5 AUTHORITY AND FREEDOM

In naturalism, discipline is maintained on the principle of natural consequences; from the experimentalist's ethical viewpoint, authority and freedom are inseparable elements of morality; whilst the existentialists advocate total freedom from the authority of the educator for the child. Criticism against these points of view include the following : The theory of natural punishment as advocated by the naturalists may either be too excessive, too lenient, too much delayed in execution, so that the child may not even remember the offence, or it may go by without any punishment; the experimentalists' conviction as to the relevance of moral codes, may expose the child to unfair treatment, while the laissez faire attitude of the existentialists may generate a progeny of "hippies" or activists, depending on the way they see life, that is, from a hedonistic point of view or impatience with a certain social order (Part 9, Question 44:22).

These theories are diametrically opposed to the traditional Xhosa conception of discipline, which admittedly was somewhat harsh and unbending (compare Part 3, Question 27). The moral codes were mainly believed to have been prescribed by Qamata through the ancestors, thereby constituting a specific Xhosa ethical milieu to which all Xhosas were expected to adhere in a strict way.

Because the traditional Xhosa life was strictly embedded in a religious ground-motive, education inevitably became a moral enterprise with emphasis on a certain uniformity of thoughts, feelings and attitudes as desired by the parents and the imprinting of the traditional pattern of life, and thus guiding the child into a religious community. Reverential respect for Qamata, the ancestors, chiefs, fathers, mothers and senior agnates constituted the "core" of the curriculum. The impact of a new dynamism brought about by alien philosophies of life, left in its trail a morally degenerated Xhosa people, lacking in self-discipline, self restraint and self responsibility (Mvalo, 1979:3).

By way of reconciliation, a balance between the present tendencies, as described above and a situation reminiscent of the traditional Xhosa point of view, may be struck by inculcating into the younger generation a sense of love and respect for its fellowmen. In educational practices all forms of brutal and irresponsible punish-

ment should be eradicated and substituted by Biblical precepts and in agreement with accepted present-day guidelines as far as authority and freedom in educational institutions are concerned.

6.6 ROLE OF THE FAMILY AS EDUCATIONAL UNIT

In traditional Xhosa life, the older members of the community were considered the educators in the family circles. Tribal history, religious tradition and other important aspects of tribal customs were taught by means of tales and traditional ceremonies. Responsible adults whose conduct was beyond reproach, manned "initiation schools". The intention was to prepare the boys and girls for manhood and womanhood respectively (compare Part 3 Questions 12-14).

In modern times the child must still be taught informally and intentionally as far as possible how to acquire skills, knowledge of norms, convictions and attitudes that are essential for becoming an adult. The school must form a secondary educative unit wherein the child learns both informally and formally (reminiscent of traditional "initiation schools") to acquire a balanced outlook on life (Gitywa, 1979:2-4).

Modern living conditions however, while emphasizing the important role of the family, also contribute on the other hand to the disintegration of the family relationships as the members of the same family sometimes follow diversified individual and personal interests not only in the family, but outside.

6.7 ROLE OF THE TEACHER AS EDUCATOR

Some of the contemporary Xhosas, possibly influenced by naturalistic, experimentalistic or even existentialistic viewpoints, maintain that the teacher's task is either to guide the child so that he can adapt himself to his environment or to prepare him so that he can get a certificate which will enable him to earn a living (Chapter 5, Part 9 Question 45).

The researcher feels that the above functions of the teacher are too utilitarian and exclusive in perspective to produce a morally and spiritually balanced personality. Hence it is suggested that to help the child to develop and perpetuate his physical, spiritual dimensions the most crucial function of the teacher is to inculcate a religious philosophy of life, in other words a modernized traditional Xhosa philosophy of life into the minds of the children.

Such children may thus be assisted to make progress vertically on their way to spiritual adulthood (Part 9 Question 45:12, 50%).

It is the task and duty of the Xhosa teacher to study, uphold and propagate his national customs and institutions, only modifying or abolishing such as may be considered to be obsolete or those which are likely to cause serious conflict situations or impede general progress, smoothing those aspects that are jagged, recasting and refining such as are rough and uncouth and inculcate respect and esteem of Xhosa traditional moral laws into the mind of the child (Molema, 1920:319 ; compare Part 5, Questions 17, 22, 23 and 28).

As such it is pedagogically imperative that the Xhosa student teachers should be selected with greatest circumspection. They must be orientated into the Xhosa socio-political structure and ethos without, of course, totally neglecting consolidation and deepening of the work done at the school. Unfortunately it must be admitted that many young people who refute their parents' wisdom, present themselves as would-be teachers, whereas it should be taken for granted that only men and women of undoubted moral integrity should represent the ancestors in initiating the youth to adulthood. The ideal is that the young trainee should voluntarily remain in constant association with his seniors and example kept informed as to the expectations of the society in the way of the preservation of customs and traditions, moral propriety and self-restraint (Part 9 Question 45, comprising categories 2,4,5,6 & 7).

6.8 REORGANIZATION OF XHOSA EDUCATION

The Xhosa child, like any other, starts his life in a home, a community, among his people. He will grow up to become an adult on the basis of the ethical culture and spiritual likeness of his people (Part 7, Questions 29-31). Educate such a child out of that context, and you stunt or warp the socio-ethical dimension of his personality. The inevitable result is a maladjusted Xhosa personality, for he has been brought up to deny his own cultural heritage rather than to be creative. This assertion answers the question : Why a Xhosa education ? In like manner the Report of the Soweto Black Commission on Black Education has rejected integrated education, as this would eventually annihilate Black cultural heri-

tage (Daily Dispatch, 12-10-1979). The following guiding principles are proposed as the most effective means for the reorganization of Xhosa education so that it can be reconciled with a religious and national past :¹⁾

- (a) Education should be broadly conceived so that it can be organized effectively to provide not only adequate schools with a definite character, but also adequate social institutions to be harmonized with such schools as are of a Christian orientation.
- (b) Education must be co-ordinated with a definite and carefully planned policy for the development of Xhosa society.
- (c) Increased emphasis must be placed on the education of the majority of the Xhosa people to enable as many of them as possible to co-operate in the evolution of new social patterns and institutions. This new emphasis on the importance of education for all, in both the "social" and the purely "school" sense is essential.
- (d) Active steps must be taken to produce literature of functional value in Black languages, in the present context therefore Xhosa literature.
- (e) Bearing in mind the very great need for education, it is imperative that the limited funds available for education should be administered to the best possible advantage. It must therefore link with good educational planning.
- (f) Xhosa schools must be linked as closely as possible with existing Xhosa social institutions, and a friendly and co-operative attitude maintained between the school and these institutions. Whenever feasible only Xhosa personnel should be used to make the schools Xhosa in spirit as well to provide employment.
- (g) Xhosa parents should as far as possible have a share in the control and life of the schools. It is only in this way that the children will realize that parents and schools are not competitors, but rather supplementary to each other. Similarly the schools will educate the parents in certain social values.

1) This section is based on (i) Recommendation of the Eiselen Report 1949-51, par 752-766 and (ii) The researcher's findings.

6.9 SUMMARY AND EVALUATION

The research has shown clearly that the Xhosa life, and therefore also the educational system, from the earliest times had been indissolubly embedded in a religious, national substratum. This was mainly manifested in certain ceremonial group activities in which the spirits of the ancestors were invoked. The deeply religious leanings of the Xhosa people underwent a shift in emphasis, to a certain degree, as a result of the teachings of the missionaries and early educationists. It became clear therefore that an educational system which was to a certain extent not in keeping with the world and life view of the Xhosas had developed. At the same time it is felt that under present-day circumstances certain challenges must be met. There is therefore unfortunately no other way about it but to adapt and conform as far as possible. No stone must however be left unturned to retain and incorporate certain aspects of what may be considered traditional in the life of the Xhosa people.

One of the aspects which have become clear as a result of the findings in this study is the fact that the Xhosa people have not yet completely denounced their traditional views. Although the name God has largely superceded Qamata, He is still worshipped with awe and respect, much the same as the traditional Xhosa who worshipped Him through the ancestors. The findings in Chapter 5 corroborated this to a large extent, while the influence of Christianity is also very clear. Taken as a whole therefore, the feasibility of reconciliation, even if not complete in all respects, is considered possible. This is the main postulate of this study. The ultimate aim is that a system of education might be devised which will produce well-balanced adults intellectually, morally, physically, socially and spiritually.

Thus future planners will have to work out details of any new educational system, seeing that certain aspects such as beliefs, omens, witchcraft and initiation etc, which played a vital role in moulding the traditional Xhosa personality, will require further investigation. But anyway a start should be made by present day educational planners to applicate in a realistic fashion some of the most outstanding principles as a means of reconciling what might be considered traditional (but still effective and valuable) with a modern effective education for the Ciskei.

PHILOSOPHY OF LIFE AND EDUCATION

1. PLEASE COMPLETE ALL ITEMS
2. THE INFORMATION WILL BE TREATED CONFIDENTIALLY. PLEASE DO NOT WRITE YOUR NAME ON THIS QUESTIONNAIRE.
3. MARK WITH A CIRCLE WHERE APPLICABLE e.g. (4)

SECTION AIDENTIFICATION

- | | | |
|-------------------------|------------------------------|-----|
| 1. SEX : | Male | 1. |
| | Female | 2. |
| <hr/> | | |
| 2. MARITAL STATUS : | Married | 1. |
| | Single | 2. |
| | Divorced | 3. |
| | Separated | 4. |
| | Widow/er | 5. |
| <hr/> | | |
| 3. AGE : | 18-20 Years | 1. |
| | 21-30 Years | 2. |
| | 31-40 Years | 3. |
| | 41 years and more | 4. |
| <hr/> | | |
| 4. OCCUPATION : | Nurse | 1. |
| | Teacher/Lecturer | 2. |
| | Lawyer/Doctor | 3. |
| | Inspector of schools | 4. |
| | Businessman | 5. |
| | Artisan/Motor mechanic | 6. |
| | Minister (of Religion) | 7. |
| | Clerk | 8. |
| | Housewife | 9. |
| | Farmer | 10. |
| | Chief | 11. |
| | Labourer | 12. |
| | Other | 13. |
| <hr/> | | |
| 5. NUMBER OF CHILDREN : | 0 | 1. |
| | 1-2 | 2. |
| | 3-4 | 3. |
| | 5 or more | 4. |

SECTION B

OUTLOOK ON LIFE

WHAT IS YOUR OPINION OF THE UNIVERSE ?

6. ITS ORIGIN :
- Created by God 1.
 - Created by man 2.
 - Created by Qamata 3.
 - Evolved from organic matter 4.
 - Not sure 5.
 - Other (specify) 6.
 - Indifferent 7.
-

7. ITS NATURE :
- Controlled by natural laws 1.
 - God's creation given to man to control 2.
 - Always changing therefore uncontrollable 3.
 - Permanent, unchanging 4.
 - Other (specify) 5.
 - Indifferent 6.
-

8. DESTINY : (final end of the world):
- World will decompose into nothingness 1.
 - This world will be transformed into a world hereafter 2.
 - A new world will come through evolution 3.
 - Other (specify) 4.
 - Indifferent 5.
-

WHAT IS YOUR OPINION OF MAN ?

9. ORIGIN :
- Created by God 1.
 - Created by Qamata 2.
 - Made by a process of Evolution 3.
 - Not sure 4.
 - Other (specify) 5.
 - Indifferent 6.
-

10. NATURE (essence)
- Is born in sin and will be saved by Grace of God 1.
 - Saved by Qamata 2.
 - Always evolving and adapting himself to the changing world 3.
 - An absolutely free Being with no controlling Force above him 4.
 - Other (specify) 5.
-

11. DESTINY :
- Eternal life with God his Creator .. 1.
 - Death and decomposition "dust unto dust" "earth unto earth" and nothing more 2.
 - To create an utopia on earth through science 3.
 - Reunion with forefathers 4.
-

ETHICS (moral code)

12. ORIGIN OF MORAL CODES :
- God's creation 1.
 - Man made 2.
 - Inborn traits 3.
 - Inherited entities 4.
-

13. NATURE OF MORAL CODES :
- Permanent and unchanging 1.
 - Changing 2.
 - Depending on individual 3.
 - Preference 4.
 - Depending on societal prescription . 5.
-

14. ARRANGE THE FOLLOWING VALUES IN
ORDER OF IMPORTANCE TO YOU :
- Material things 1.
 - Power 2.
 - Knowledge 3.
 - Beautiful things 4.
 - To be loved by your fellow men 5.
 - God's approval of your deeds 6.
-

15. HOW CAN ONE KNOW LIFE ?
- Faith and intuition 1.
 - Direct participation in activities
of this world 2.
 - By experimentation 3.
 - Other (specify) 4.
-

16. WHAT KIND OF KNOWLEDGE IS OF MOST
IMPORTANCE ?
- Knowledge of natural science 1.
 - Knowledge of God 2.
 - Knowledge of one's self 3.
 - Knowledge of Social Science 4.
 - Knowledge of how to live well in this
world 5.
 - Knowledge of industry and material
prosperity 6.
-

SECTION C

INDICATE YOUR OPINION OF THE FOLLOWING CUSTOMS
AND BELIEFS

17. ANCESTOR WORSHIP : Abolished 1.
Non-existent 2.
Retained 3.
-
18. INITIATION FOR BOYS : Abolished 1.
Modernised 2.
Non-existent 3.
Retained 4.
-
19. INITIATION FOR GIRLS (Intonjane) : Abolished 1.
Modernised 2.
Non-existent 3.
Retained 4.
-
20. LOBOLA : Abolished 1.
Modernised 2.
Non-existent 3.
Retained 4.
-
21. POLYGAMY : Abolished 1.
Retained 2.
Non-existent 3.
-
22. BELIEF IN OMENS : Abolished 1.
water spirit ; charms ; e.g. Non-existent 2.
isikhova ; umamlambo ; uHili ; Retained 3.
ubulunga ; intelezi
-
23. DIVINERS AND WITCHDOCTORS : Abolished 1.
Non-existent 2.
Retained 3.
-
24. COMMUNAL LIVING AND SHARING : Abolished 1.
Modernised 2.
Non-existent 3.
Retained 4.
-
25. XHOSA MARRIAGE WITH ALL ITS ATTENDANT RITES : Abolished 1.
Modernised 2.
Non-existent 3.
Retained 4.
-
26. UKUKHUPHA, UKUBUYISA (Accompanying and bringing back of the deceased) : Abolished 1.
Retained 2.
Non-existent 3.
-

27. RESPECT (Hlonipha) :	Abolished	1.
	Retained	2.
	Non-existent	3.
<hr/>		
28. CHRISTIAN WORSHIP :	Abolished	1.
	Retained	2.
	Non-existent	3.
<hr/>		
29. XHOSA CULTURE :	Abolished	1.
	Modernised	2.
	Non-existent	3.
	Retained	4.
<hr/>		
30. ENGLISH CULTURE :	Abolished	1.
	Retained	2.
	Non-existent	3.
<hr/>		
31. AFRIKAANS CULTURE :	Abolished	1.
	Retained	2.
	Non-existent	3.
<hr/>		
32. WHAT IS YOUR CONCEPTION OF TIME :	Determined by means of achieved events	1.
	Determined academically by the calendar	2.
	Determined by the sun	3.
	Other (specify)	4.
<hr/>		
33. WHAT IS YOUR HIGHEST AIM IN LIFE :	To live happily in this world ...	1.
	Self-preservation for complete living	2.
	To live well in this world in preparation for life hereafter..	3.
	Attainment of social recognition through material wealth	4.
	To be fully acceptable by others in community	5.
	Other (specify)	6.

SECTION D

34. WHAT IS THE HIGHEST VALUE OF EDUCATION ?
- It will enrich me 1.
 - It will make me gain knowledge .. 2.
 - It will prepare the child for a profession 3.
 - It will guide the child towards a responsible adulthood 4.
 - It will prepare the child for a high status in society 5.
 - Any other (specify) 6.
-

35. WHAT IS THE HIGHEST AIM OF EDUCATION ?
- Adaptation of a child to so- ciety 1.
 - To gain knowledge of Natural Science 2.
 - Self-preservation 3.
 - To gain the same knowledge which has made some white men rich ... 4.
 - To gain a degree 5.
 - To know love and serve one's fellowmen, God the Creator 6.
 - To be a good citizen 7.
 - To gain social status 8.
-

36. SHOULD SCHOOLS FOR BLACKS HAVE THEIR OWN CURRICULA AND SYLLABI ? (Content) :
- Yes 1.
 - No 2.
-

37. IF YES, STATE WHY :
- They will provide for the needs of Blacks 1.
 - They will articulate contemporary Black outlook on life (realisa- tions of Black man's dreams and aspirations 2.
 - They will be easy for Black chil- dren to comprehend 3.
 - They will be more meaningful to the Black child 4.
 - No reason 5.
 - Any other (specify) 6.
-

38. IF NO, STATE WHY :
- They will be inferior to those of Whites 1.
 - Education is a universal concept 2.
 - There should be no differentia- tion in syllabuses 3.
 - No reason 4.
 - Any other (specify) 5.
-

39. ARE THE PRESENT SYLLABUSES ADEQUATE TO ENABLE CHILDREN TO ACTUALISE THE HIGHEST AIM OF EDUCATION(refer to 33) :
- Yes 1.
 - No 2.
-

40. IF YES, GIVE A REASON :

- They are compatible with my aim of life 1.
- They have helped me to mould my character 2.
- They have helped me to get a job .. 3.
- They have helped me to gain knowledge 4.
- They have helped me to gain the highest certificate 5.
- They can be comprehended with ease 6.
- They have helped me to adapt myself to society 7.
- No reason 8.
- Other (specify) 9.

41. IF NO, GIVE A REASON :

- Lack of facilities 1.
- Teacher's incompetence 2.
- They are too academic 3.
- Directed at making people servers.. 4.
- Not compatible with real life situations 5.
- They end up within the four walls of the classroom 6.
- They are inferior to those of Whites 7.
- They are not in my language and as such I cannot comprehend them 8.
- No reason 9.
- Other (specify)10.

42. ARRANGE THE FOLLOWING GROUPS IN ORDER OF IMPORTANCE (according to the numbers on the right hand side)

1	2	3	4
English	Phys.Science	Economics	Drawing
Afrikaans	Biology	Homecraft	Music
Xhosa	Chemistry	Typing	Art & Crafts
History	Maths	Agric.	
Geography		Woodwork	
Religious Education		Domestic Science	

-1.
-2.
-3.
-4.

43. WHY HAVE YOU ATTACHED MOST IMPORTANCE TO THE GROUP OF SUBJECTS YOU HAVE CHOSEN AS TOP BEST ?

- It is easy to understand 1.
- It will help me in my work 2.
- It will give me academic prestige 3.
- It will make me a good citizen 4.
- It will teach me how to know other people 5.

44. WHICH OF THE FOLLOWING DISCIPLINARY MEASURES IS MOST ESSENTIAL FOR A GOOD SCHOOL TONE ?

- Allowing the child to do wrong with the hope that he will suffer the consequences of his action 1.
- Giving the child absolute freedom (l'aissez faire) 2.
- Unquestioning obedience to authority 3.
- Reconciliation of the concepts authority and freedom 4.
- By creating a sense of love, respect and fear of one's fellow men and God the Creator 5.

45. WHAT IS THE TEACHER'S MOST IMPORTANT ROLE IN A TEACHING/LEARNING SITUATION?

- To help pupils pass an examination 1.
- To foster Christian principles into the minds of children ... 2.
- To prepare the child for social adaptation 3.
- To make the child a good citizen 4.
- To develop the child's intellect 5.
- To help the child to gain freedom 6.
- To help the child to learn the culture of his people 7.

46. WHEN IS A PERSON FULLY EDUCATED ?

- When he has obtained a University degree 1.
- When he has obtained a good job 2.
- When he has adapted himself to society 3.
- When he can preserve his life from the vicissitudes of society 4.
- When he has accepted and appropriated the norms of right living, is self-reliant, self-responsible, independent and loves his fellowmen and God his Creator 5.
- Other (specify) 6.

47. SHOULD GARDENING AND CLEANING OF SCHOOL GROUNDS BE TAUGHT AT SCHOOL ?

- Yes 1.
- No 2.

48. IF YES GIVE A REASON

- at school 1.
 - Teaches economic values 2.
 - Destroys the idea that manual
work is degrading 3.
 - Supplies exercise in hand and eye
training 4.
 - Encourages nature study 5.
 - Encourages correlation with other
subjects 6.
 - For health purposes e.g. (vegeta-
bles for health) 7.
-

49. IF NO, GIVE A REASON

- It is humiliating and degrading . 1.
 - Only people who are mentally re-
tarded should be taught manual
work 2.
 - Prepares the child for work in
the gardens of Whites 3.
 - Makes the pupils perpetual "ser-
vers" 4.
 - Pupils must be prepared only for
"white collar" jobs 5.
 - Children's clothes become dirty . 6.
 - Not in "White" curriculum 7.
-

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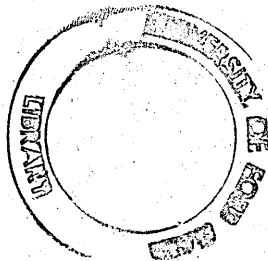
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