

Fewer Rands for education makes no sense

Lots to
learn in
your own
book

RDM
9.10.81

IT was educationally unsound for education to be altogether free, the De Lange Committee said in its report released yesterday.

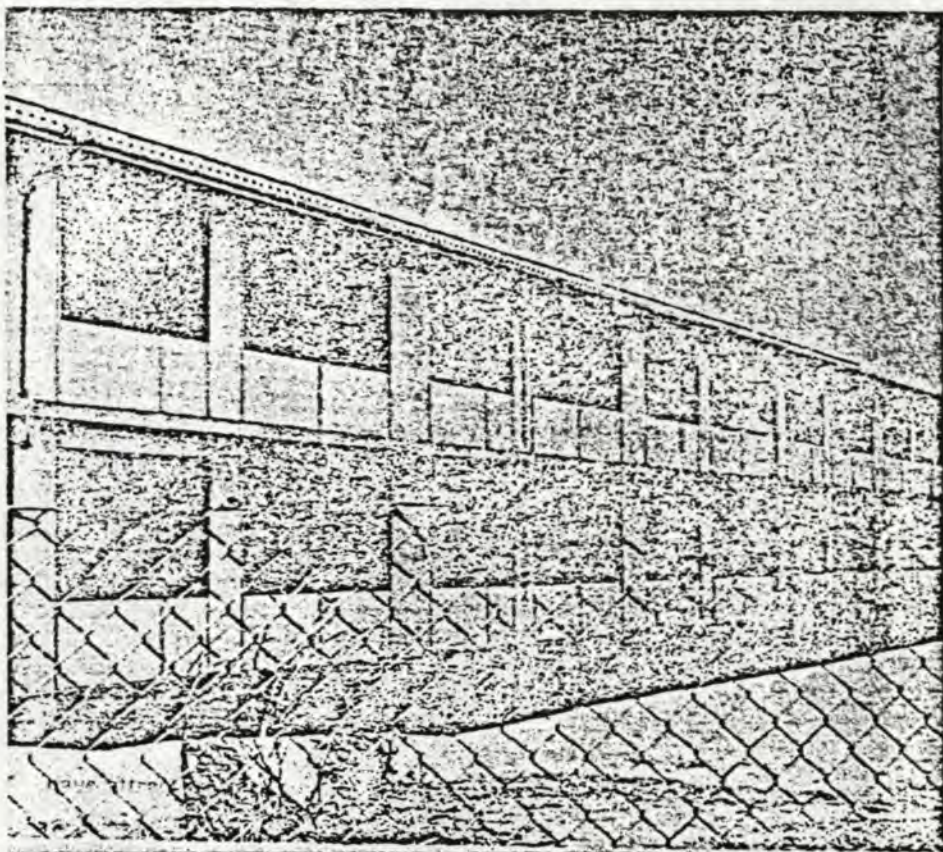
Not only the adult community's but also the child's sense of what personal responsibilities are and should be were diminished by the practice of free education, the committee said.

"In this respect free books are perhaps the best example in the experience of the child: the fact that the textbook is the property of the State does not encourage his sense of personal possession or care for possessions: the repeated use of a textbook by successive generations of learners causes the book to become dirty and yet the child has to spend hours studying it.

"Because the same book also has to be used by other learners, the child is unable to regard it as a personal instrument of learning in which he can adopt his own learning methods such as numbering, underlining, writing explanatory notes in the margin, and so forth.

"Textbooks should become the personal property of the learner.

"Even the administratively cumbersome method of subsidising pupils according to a sliding scale so that no child will suffer because of poverty, will be justified by the educational advantage of buying and owning the book.



The Financing of Education

The recommendations which the de Lange Committee makes on finance will do little to rectify the present inequalities in the financing of education.

The report recommends that the state should increase its expenditure on education but at the same time it also says that we cannot "realistically" expect the government to spend less on housing, health and social services (and defence). So by implication there will be very little increase in the amount of money allocated to education.

Quite how the committee intends to even begin talking about reforming the education system without recommending the government to substantially increase its financial allocation remains a question unanswered by the report. At present the SA government spends 4

percent of its GNP on education, the lowest percentage of GNP in Africa!

The essence therefore of de Lange's financial recommendations are twofold: firstly suggesting a rationalisation of resources so the government will subsidise basic education rather than 'waste' money subsidising secondary academic education which it does at present.

At a recent address to the Natalse Onderwysunie, the Minister of National Education, Dr Gerrit Viljoen, said that recent legislation empowered education departments to demand financial contributions from white parents. This meant the ending of the free education system for whites because the state did not have the resources to make all the necessary facilities available if "equal education were to be implemented for all". (RDM 5/10/82).

Secondly he said the private sector and the community must take a greater



responsibility for covering the cost of post-basic and non-formal education.

What this in fact will mean is that if a student chooses to continue with formal academic schooling after the basic phase of education the cost of this will have to be provided by the student's family. If, however, a pupil enters a non-formal or vocational education institution the cost will be covered by commerce and industry. The effect of this will be that only wealthy parents will be able to afford to give their children an academic education and poorer families will have to send their children to technical or vocational schools.

The de Lange committee fits in with a general trend in the provision of social services in SA, eg. health, housing and pensions. The state is taking less and less financial responsibility by cutting the housing budget, the health budget and so on, and putting more and more responsibility on the people themselves and the private sector. This money is then available to be spent on defence, police, prisons etc. Employers generally only provide for their own workers so this does not help the vast number of people who are unemployed and those whose employers choose not to provide them with the basic social services.

Backlog will cost billions

RDM 9.10.81

It would cost up to R2,3-billion to wipe out the current school backlog, says the De Lange report.

The report recommended an entirely new approach to school design and the use of facilities by the community, including the sharing of facilities and the use of schools in the afternoon.

It says that the differences in standard and quality of facilities provided for different races "are to a great extent due to the existence of various education departments" — a system the Government has decided to continue.

The demand for whites had largely been met, but large backlogs had built up in Indian, coloured and black education.

Calculated on the basis of 30 pupils to a class, the current shortage of school places was 1 583 743 in primary and 283 851 in secondary schools.

The lowest cost at which this could be eradicated by the State alone was R1,8-billion and if the community also contributed it would be R2,2-billion.

Among other things it says that the Group Areas Act causes "many problems" when a school site is needed outside of a particular group area.

The report says that there should be a standard design for schools so that space can be used more effectively.

"The traditional South African school does not make provision for the range of teaching and learning spaces a school requires, even less does it facilitate community utilisation of the school.

"Owing to financial considerations on the one hand and a shortage of qualified teaching staff on the other, an urgent need for neighbouring schools to share facilities has arisen," says the report.

"The question is, for example, whether it is financially justifiable for every school to have one or more equipped laboratories especially if there is a shortage of qualified teachers to run them."

The report says that transportation should be provided for school children and says that, while some provision had been made for coloureds and Indians, "this is inadequate in the light of actual requirements."

"No transportation is provided for blacks although there is a real need for it."

There was also a need for hostel accommodation for blacks and coloureds and the policy of provincial administrations in providing these services for whites could be the basis for providing them for all groups.

The demand for non-formal education was also increasing and the need for training and re-training was becoming increasingly urgent.

Things fall apart, but can the centre hold?

The Crisis

In the introduction we saw that education serves particular functions in our society: it trains people to take up particular jobs, it channels people into jobs on the basis of their race and their class position and it tries to teach people to accept a basically unjust society without opposition. These functions are an important part of the state's strategy for controlling working people in this country. The present education system for blacks has its roots in the introduction of the Bantu education system in 1956. At that stage, it was felt that the kind of education that black children needed was one which would train them to be "hewers of wood and drawers of water". In other words, training to be unskilled labour. Bantu education was widely resisted. But state repression meant that it was eventually implemented.

In 1976, the system of bantu education received its most fundamental challenge ever: on 16 June 1976, 10 000 scholars from Soweto began a peaceful protest march against the introduction of Afrikaans as a medium of instruction in their schools. They were confronted by the police who fired on them without warning and 2 children were killed. The protest against Afrikaans medium instruction quickly developed into a protest against the Bantu education system as a whole; it was condemned as being inferior, unequal and designed to educate black people to become servants and workers.

However, the student protests did not stop at education. Within three months of the first march the protests had developed into a revolt against every aspect of urban life which oppressed African people: WRAB who controlled the townships and collected rents came under heavy attack. Its offices were burnt and stoned, its bottlestores and beer halls destroyed.

The revolt against education and urban control spread throughout South

Africa. It was supported not only by students, but also by parents and the community at large. As such, it formed a central part of a rising tide of opposition to the apartheid system which had been fuelled by the formation of the black consciousness movements in the early 70's and by the growth of worker militancy after the 1973 Durban strikes and the devastating effects of the economic crisis on black people.

The crisis in education however, involved more than protests and boycotts. The crisis refers to the ability of the education system to perform its functions of socialization, training and allocation. Given Verwoerd's explicit statement of intent with regard to Bantu education. The function of education in South Africa is an impossible one. It involves trying to persuade black people to accept their inferior position in apartheid society and training them for inferior positions in the economic life of this country.

That black people reject such an education goes without saying, and as such Black education always has and always will be a failure. In 1976/1977 and 1980 that rejection manifested itself in boycotts and the complete breakdown of the education system. The rejection manifested itself in boycotts and the complete breakdown of the education system. The rejection of Bantu education however, was part of an ongoing resistance to the system of apartheid as a whole. It is this political and ideological function of Bantu education which dooms it to failure and ensures that it will be opposed by all who reject apartheid. In fact resistance to apartheid and resistance to Black education cannot be separated.

Conflict and crisis within the education system are inevitable because the social system which it is serving is rejected by the majority of its citizens. Political and ideological control has become increasingly difficult to ensure, and the educational system has ceased to facilitate that control. Instead, it has

come to generate so much conflict that it undermines the apartheid system instead of entrenching it.

The 1976 uprising showed that black students were no longer prepared to be taught that they were inferior and fitted only to do menial work. Furthermore, they drew a close link with the type of education that they were getting and the position of their parents as badly paid workers. Hence, the popular slogan, "We will not become slaves". The socialisation function of education had failed.

Other mechanisms of control have also come under attack since the late '70s. Community and factory organisations have grown and become more militant. Symbols of apartheid like Republic Day have become the focus of large scale mobilization. This political resistance has exposed the inadequacy of mechanisms of control like black education, townships, passes, homelands and labour legislation. The controls which have served to control and maintain apartheid for so long have become less and less effective.

What is more they have become conflict points. Passes, group areas, Bantu Education, homelands no longer contain conflict and opposition, they generate it. This increase in the level of resistance in SA interacts with the economic crisis to which the South African economy is periodically prone. As the economy runs into difficulties, heightened political conflict exaggerates the situation. The state is forced to intervene to restore order and stability in both the political and economic spheres, but finds that its ability to make the necessary changes and adaptations is hampered by the interaction of the political and economic crisis.

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The response of the state to the '76 uprising

By way of a short-term solution the state crushed the revolt with a heavy hand. Hundreds of students were shot,

thousands detained and imprisoned. Many people left the country rather than face detention. And in October 1977, 17 leading black consciousness organisations were banned.

However, this solution was not sufficient to maintain control in the long run. In the wake of this repression worker militancy increased: thousands of workers joined unions and thousands more struck for higher wages. Between 1976 and 1980 there was a mass upsurge in popular community, womens, students and political organisations. And in 1980, students rebelled once more.

The 1980 Boycotts

The 1980 boycotts were focussed in coloured and Indian areas throughout South Africa. Students boycotted classes in opposition to "gutter education". Unlike '76, the 1980 boycotts showed a far greater degree of sophistication and planning. The students had learnt from the '76 experience. They put forward both short-term and long term demands: immediate improvements in the content of education and facilities, and in the long term a non-racial, universal education system determined by the people. In addition they pointed out clearly that the reason for 'inferior' and 'gutter' education was that they,

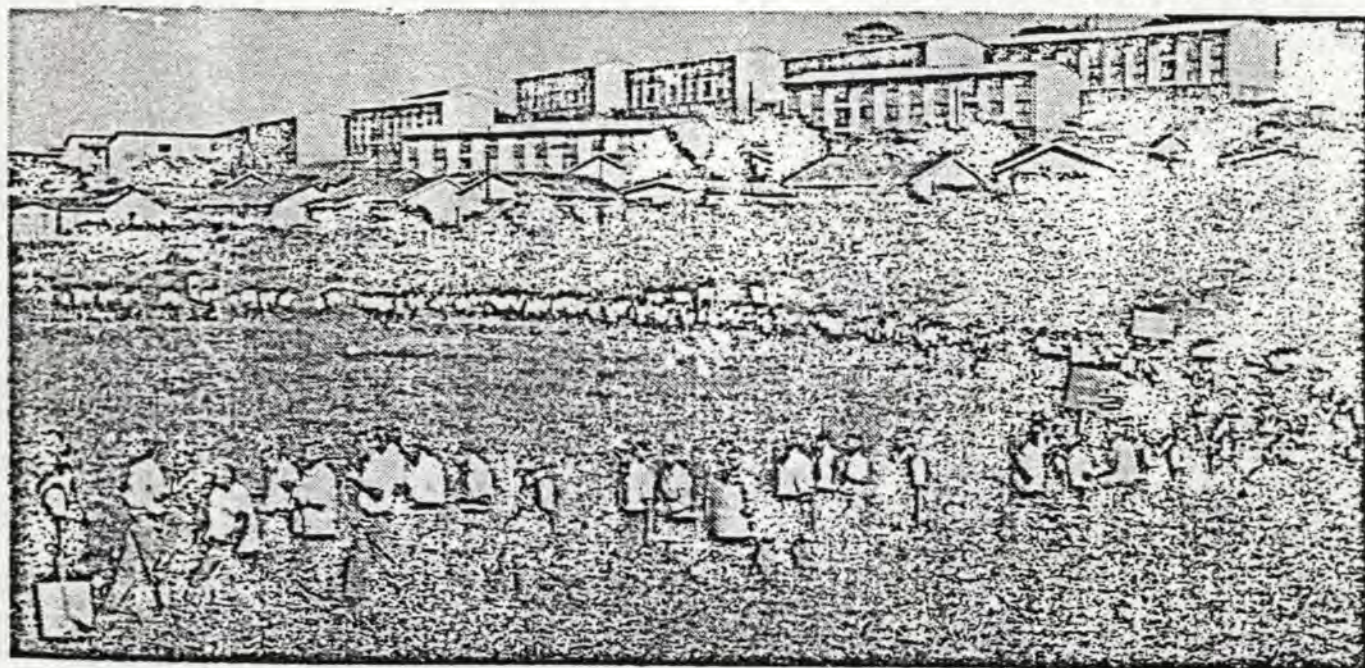
like their parents, were intended to be the workers of the future, serving white employers.

The 1980 boycotts showed the state that the time had come for more deep-rooted action than repression, if it was to control the defiance of oppressed students. It is in response to this realisation that the de Lange Commission was set up, and also a series of steps were taken to once more regain control of black schools.

Regaining control

The state realised that it would only be able to introduce changes in the education system if it could regain control over students. The way it has done this is by undermining independent and democratic student organisation, and destroying its organising base.

As far as the state is concerned, this has become especially necessary since 1980 when students became involved in building up strong grassroots base at school level and concentrated on student issues. In 1980 students did not take to the streets, but remained at school organising alternative tutorial programs. To smash this organisation the following steps are being taken:



Expulsion of students and closing of boycotted schools

In 1977 after the '76 uprising the Deputy Minister of Bantu Education issued regulations to provide for disciplining students whom the authorities felt were harmful. Principles and circuit inspectors were given wide powers to discipline and control students. This move was obviously an attempt to get rid of students who were seen as troublemakers and agitators by the authorities.

However these regulations did not stop the 1980 boycotts from taking place.

So the state stepped in with new regulations whereby principles could expel students who refused to attend classes. At the same time inspectors were given the power to close schools affected by boycotts. This was aimed at preventing boycotting students from having a place to meet and to organise and it was also a way to victimise students, particularly leaders. The state also took a further step against students by saying that the minister could recommend the expulsion of a particular student or the closure of a particular school. At the same time any student who was expelled could not be re-admitted without the approval of the secretary of the department.

These regulations are a clear attempt to undermine independent, democratic student organisation in the schools. As far as the state is concerned this is an important strategy because until there is greater control over students it will be difficult to impose the other changes relating to age laws or compulsory education.

Age Laws

In 1981 the DET introduced age restrictions on the age of pupils in certain classes. This meant that a student over 16 could not enrol in a primary school, no person over the age of 18 could attend standards 6, 7, or 8 and no student over the age of 20 could attend standards 9 or 10.

To give one an idea of the number of pupils who would have been affected,

let us look at the number of students who in 1979 were too old for their classes:

Standard 5	38 574
Standards 6, 7 & 8	74 263
Standard 8	42 215
Standard 9 & 10	9 576
Total	164 828

There seems to be two reasons why the state did this: firstly to try to get rid of older students who were often the

more experienced leaders of the student movement, secondly to discourage students from boycotting because they would lose a year of school and as a result be refused re-admission because they are too old.

The main problem with the age laws is that, as the above figures show, many students are older than the age limits allow. There are two reasons for this:



1. The poor standard of teaching and overcrowded class rooms and lack of facilities means that the failure rate is very high and so many students have to repeat standards.
2. Because many students are from families with low incomes, they are forced to leave school for a year or two to earn money to complete their studies.

The age laws totally ignore these factors and therefore discriminate against students who are already receiving a poor standard of education and against those who are struggling to continue.

The DET claims that it has not implemented the age laws as yet but COSAS surveys in the Eastern Cape and Cape Town suggest that hundreds of students were refused re-entry on the basis that they were too old.

Compulsory Education

Along with the age laws went the introduction of compulsory schooling in about 201 schools in 38 townships mainly in the Transvaal. The system

applied only to sub A students in 1981, but 45 000 students were affected. Pupils in Sub A were given free books and stationary at the cost of R4 per child. (Not very much considering how much books cost these days!) However parents still had to pay school fees.

Compulsory education does not mean that the state has to provide education for all children; it means that parents who can afford to send their children to school must sign an undertaking to keep their children in these schools for a set period of time. This means that it's up to the parents to make sure that children don't boycott or miss school. If they do then they have broken a contract and can be justifiably expelled.

This is just another way to force students to attend school without making it free and without changing the content of the schooling that students have been protesting against.

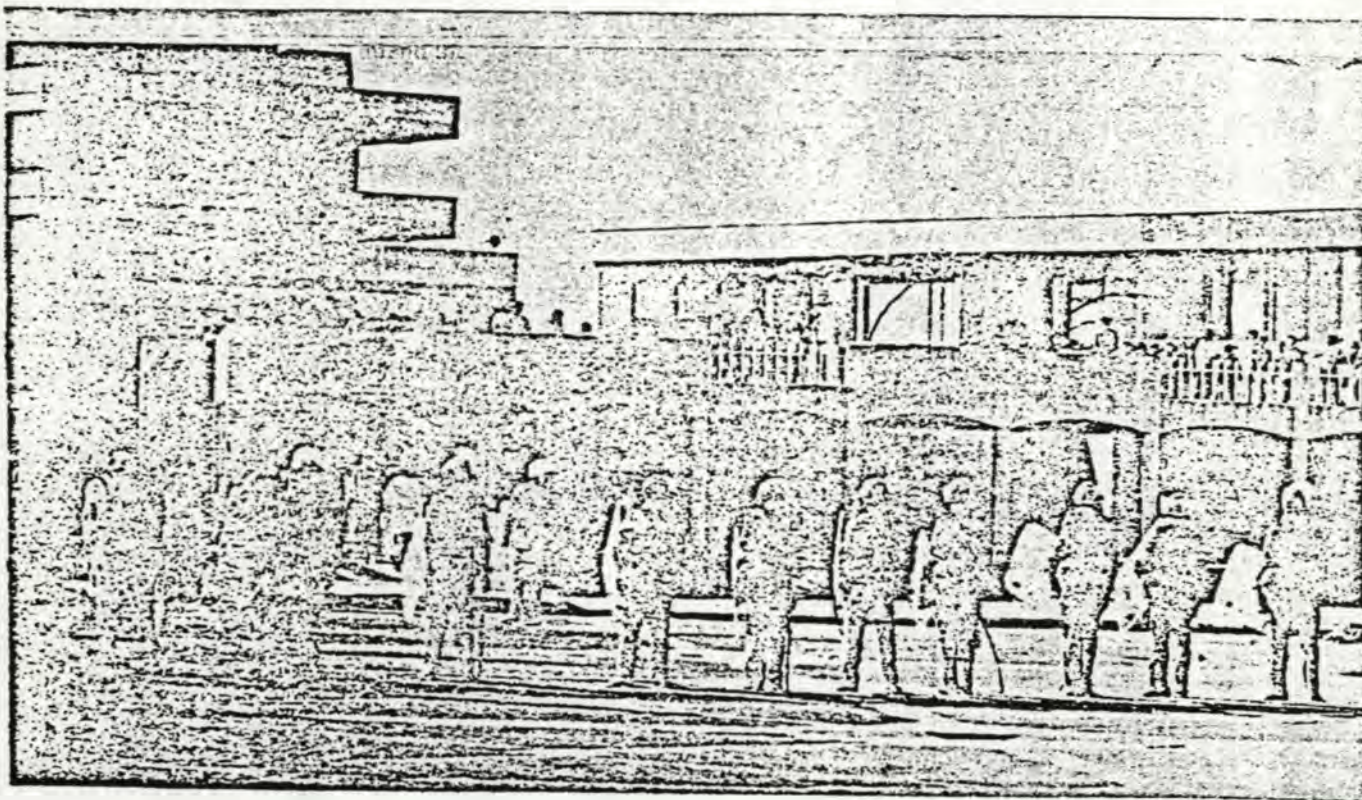
Personnel Files

Another form of control which the state is using is the system of personnel

files. Each student has a file which is kept by the principle. This file contains a record of the student's academic progress. It also contains a record to the student's behaviour. If a student behaves badly in class this information is recorded in his/her file. There is also evidence that information about students political activities is also entered in the file. This means that a large amount of information on each student is easily available to inspectors and police. This information is useful to the authorities when they want to make decisions about expelling or re-admitting students.

Monthly tests

In Soweto one indirect way of controlling student activity is the monthly test. Instead of writing half year exams students now have to write monthly tests in all their subjects. One student leader in Soweto argued that the effect of this was that students had less time to become politically involved. Students could no longer cram their school work just before exams. They have to work throughout the term to make sure that they pass their tests.



Recognising the real issues

What can we do?

Education systems everywhere serve particular interests. That is inherent in the notion of education itself. The questions which we need to ask is "Education for what?" "What are we

teaching our pupils?" "What do we want them to become?"

The answer to these questions in South Africa is a damning one. Education is geared to the preservation of a fundamentally unjust and unequal system - one based on huge disparities be-

tween black and white workers and employers.

The question that confronts us then is whether we want to contribute towards the preservation of that system, and furthermore whether our involvement as teachers in the education system automatically means that we help to bolster and maintain the apartheid system.

If we recognise that education helps socialise, train and allocate people for roles and we feel that those roles dehumanize and oppress, our immediate response should be to look for ways of undermining that process. The way we relate to our students, the ideas and values that we instil in them, should promote their humanity and awareness rather than stifle and distort it.

Obviously the scope for this approach is limited because we cannot significantly alter the framework within which we work: the structure of education departments and the schools, the curricula, even the expectations of our pupils. It has to be our starting point for two reasons. Personally, we cannot make demands for educational change if we cannot and will not change ourselves. Principles and ideals are of little value if we cannot live them out in our daily lives.

While we can and must strive to bring what we teach and how we teach it into line with what we believe education should be, we must not lose sight of the fact that change is a process. What we believe education should be is the end point of that process of change, not its beginning.

Our starting point is an education system which falls far short of what it should be. Clearly there is some scope within the present system for us to change and develop, but we are going to have to change the educational system itself. If we are to function in a progressive way as teachers within it. Furthermore given the fact that the type of education derives from the type of society it is serving, society will have to change as well.

This does not mean to say that educational change has to wait upon social change. In fact, social change comes

A call for parent-student solidarity

During the past few weeks students from high schools, teacher training colleges, and the "bush" colleges have come out in protest against their INFERIOR, gutter education. The racist education system has been rejected by students, not only in Cape Town, but in Transvaal, Natal and the Orange Free State and many small towns in South Africa. Students are boycotting their classes to demonstrate that they are no longer prepared to accept the Apartheid system and its creation - separate, racist education. Students feel that the conditions in the schools - poor state of school buildings, lack of text-books and stationery, lack of library and sport facilities, and the payment of high school fees as a result of insufficient funds provided by the State makes it difficult for them to obtain a proper education. They are therefore forced to leave school at an early age. This incomplete education, in turn, forces them to work for low wages. Our students refuse to accept any longer this inferior education which prepares them for a cheap labour system.

STUDENT DEMANDS

We, as students therefore demand that the government immediately provides proper school buildings, sufficient text-books, proper sports facilities, and a sufficient allocation of money to provide for our educational needs.

WE DEMAND THAT THE PRESENT INFERIOR RACIST GUTTER EDUCATION BE REPLACED BY A FREE, COMPULSORY, NON-RACIAL EDUCATION IN A SINGLE DEMOCRATIC, FREE AND UNITED SOUTH AFRICA.

ROLE OF PARENTS

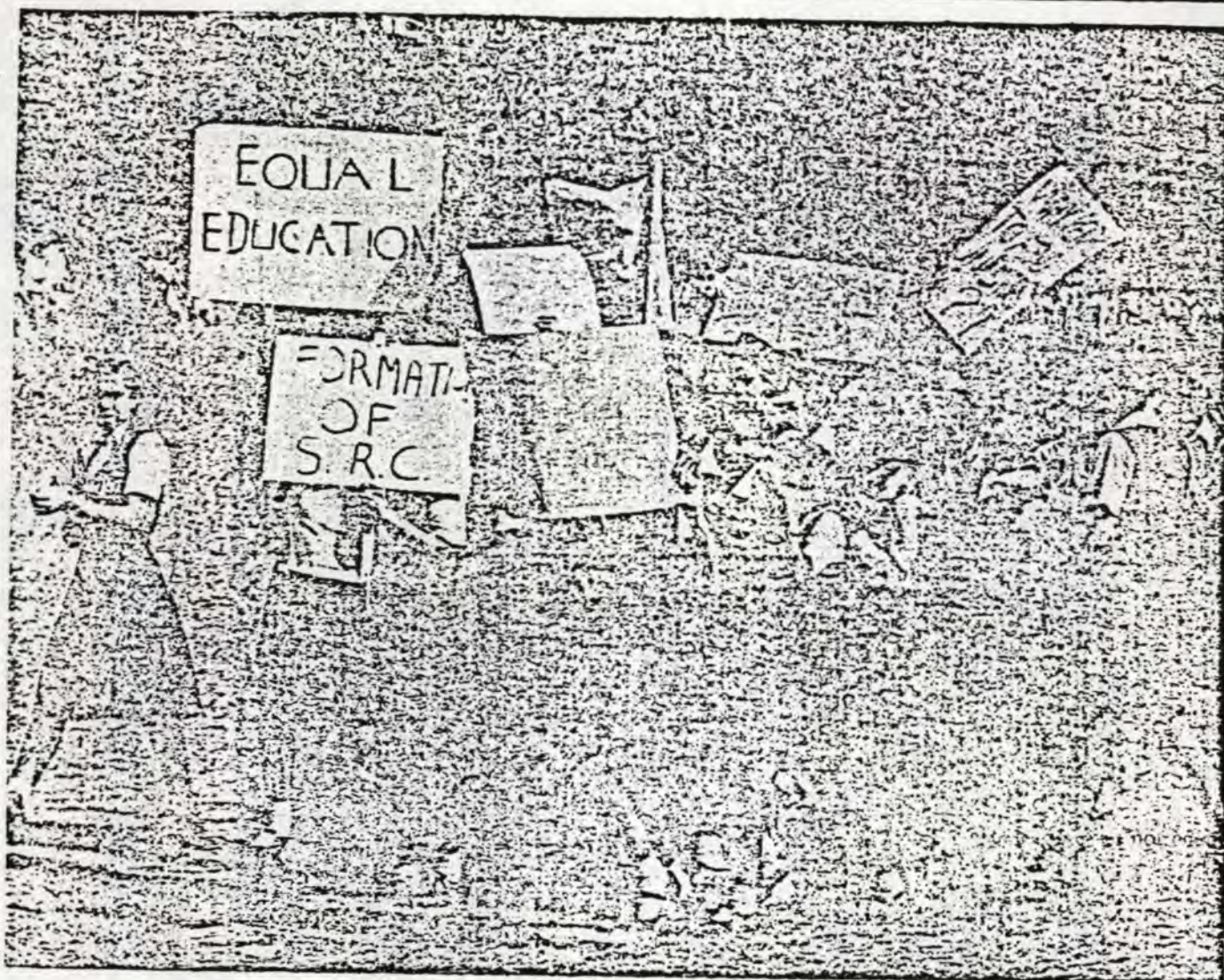
Our parents, the workers have clearly shown that they fully support the stand taken by the students as well as their demands for a democratic, non racial education system. Our parents, the workers, also realise that in their demands for better working conditions, better wages, lower rents, proper housing and lower medical fees, they stand united with the demands of the students.

PARENT-STUDENT UNITY

Parents and students must stand together in their fight against apartheid and oppression. Students together with parents must work out a new future; a future where no exploitation or racism exists. It is of importance for the success of our fight for a free and non-racial education that both parents and students organise themselves in organisations of the people, such as resident, civic, tenants associations in Parent-teacher organisations, parents-student organisations and other organisations of the people.

WORKERS AND STUDENTS UNITE FOR A BETTER SOUTH AFRICA ! !

NO APARTHEID, NO EXPLOITATION, NO OPPRESSION ! !



about through the pressures and conflicts generated in social institutions and practices. Change in the institutions and practices of society change the face of society, and in so-doing allow further scope for change.

If we can, through our actions as teachers and parents, force the present education system to change, we will in fact be changing the way in which our society works, and this social change would then allow us further room for changing the education system.

Any course of educational reform, however, must have guiding principles. Students, educationalists, politicians and parents have for years demanded free, compulsory and equal education. The 1980 school boycotts provide us with a particularly comprehensive set

of short and long term demands.

Stressing that short term demands for better facilities and equal education could be met without necessarily changing the functions of black education, students linked their short term demands to their long term goals. In doing so they made clear that they would not merely accept improvements within the system, but that the system as a whole must be changed.

The short- and medium term demands included the abolition of racial education; the integration of all schools; higher standards of education; better textbooks; parity of teacher training and salaries; the abolition of ministerial consent for university entrance; autonomous SRC's at schools; provision of better school facilities; wider choice of subjects; equal per

capita expenditure on education; abolition of exam fees and the establishment of one educational system.

These demands were seen as means towards the end of a democratic and humane education system. This link is clearly evident in a statement issued by the Committee of '81 in Cape Town during the 1980 boycotts:

"The distortions in our syllabi have been pointed out. We have started on what can be called a de-indoctrination process. We want education for liberation, education to show us that the present society is unjust, education to give us a vision of a better society, and ultimately education to show us how to transform the present society into a better one for all of us".

How can we set about achieving these things

The need for collective activity

For most teachers, it is very difficult to even begin thinking of ways to change the situation in their own classroom, let alone trying to have any influence over long term educational change.

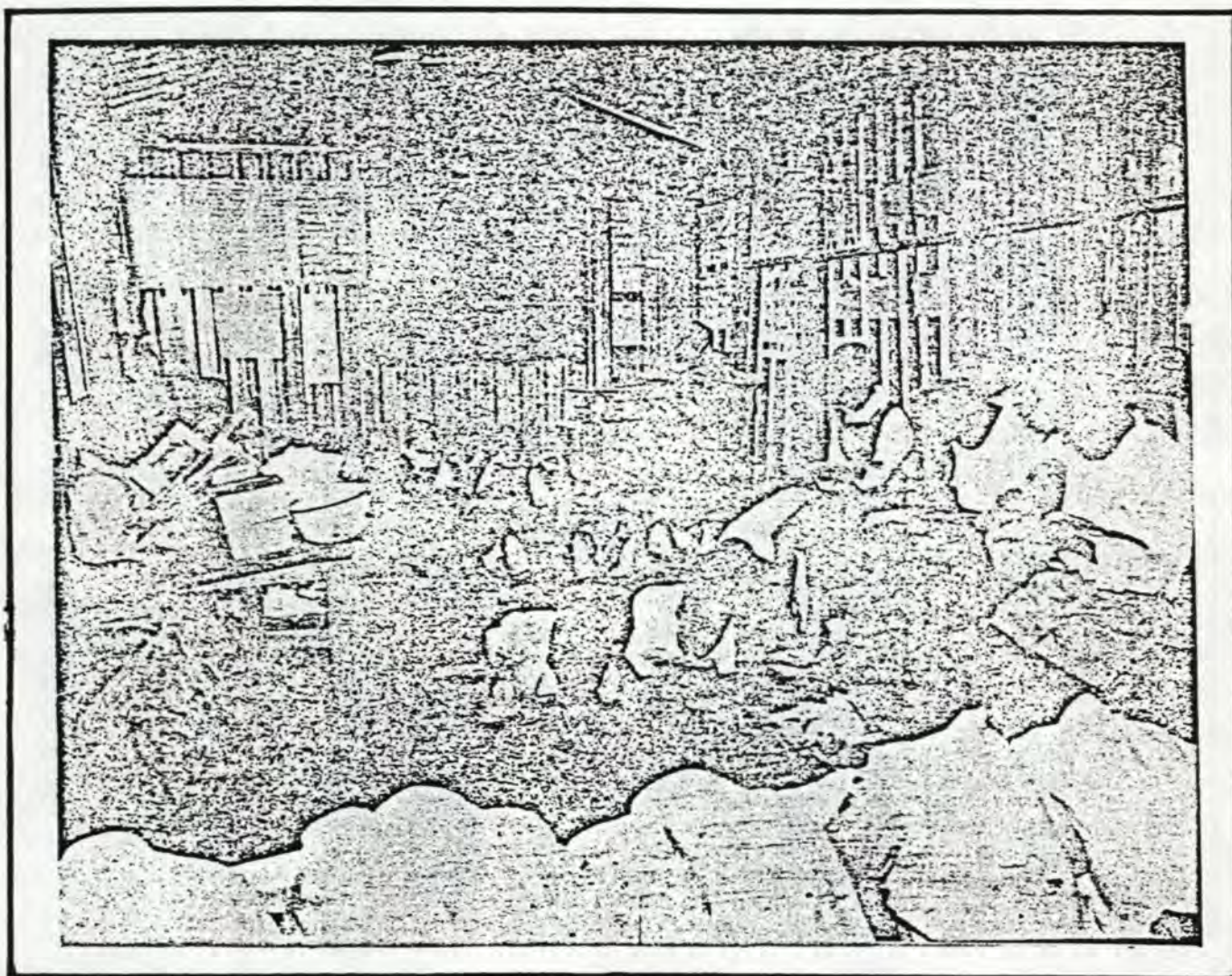
Any teacher who is critical of the present education system is faced with very wide controls over what they can teach, how they teach it and with whom they have contact. The

education departments have very strict control over syllabi and the prescribing of textbooks. Headmasters often listen into lessons over the intercoms, lesson outlines must be available for inspectors to see, and teachers who are suspected of sympathising with the students are often transferred or dismissed by the education departments as happened after the school boycotts. The result is that many teachers are afraid to jeopardise their jobs by taking advantage of what little leeway the syllabi or the administration allows.

In addition progressive teachers feel very isolated in state schools. Because of the conservative views of head teachers and other members of staff, it is very difficult for them to raise criticisms of administration of

syllabi in staff meetings. Teachers in white schools face an additional problem of pupils and of their parents complaining to the headmaster if they do not stick rigidly to the syllabus.

All of this means that it becomes very difficult for progressive teachers to get beyond everyday problems or to find other teachers from different schools with whom they can discuss their problems and ideas. So teachers need to make contact with other teachers firstly because they need to share their problems and find ways of dealing with them with the widest possible group; secondly because by uniting with teachers who hold similar views individual teachers become stronger and more able to work for change.



At present there are four different forms of organisation where teachers can meet:

1. The South African Teachers Council for Whites

This is a statutory body for white teachers, membership of which is compulsory for all teachers in DNE. The main purpose of the SATCW is to promote the professional interests of teachers and also to discipline or dismiss teachers who breach its code of conduct. The potential for this organisation to help establish greater unity amongst progressive teachers is non-existent.

2. Registered Teachers Associations

This would include all registered teachers associations for example TTA, TUATA, TO. These bodies are provincial, racially segregated voluntary teachers associations. Their main concern is with the working conditions of their members. In the past the TTA has campaigned actively for an improvement in the salaries of white teachers. These organisations need to strive for greater participation by their members on an on-going basis. More effort needs to be directed towards mobilizing members in between specific campaigns. For example, the TTA have taken up issues such as teacher training, exams and working conditions.

Unfortunately, one of the effects of mobilising teachers in these organisations is that it entrenches racial separation within the teaching profession. On the whole, the ability of these organisations to unite progressive teachers is limited. Nevertheless, it is important and necessary to examine their potential to bring teachers together and make them more aware of the problems of the present education system.

3. Resource Centres

Since 1976 the private sector and some teacher training colleges have set up resource centres or so-called upgrading projects to help improve the quality of education. For example, the Soweto English Language Project and the Teachers Centre at the Johannes-

burg College of Education. These organisations attempt to overcome some of the isolating effects of teaching by providing resource materials and discussions on syllabus content and teach-

ing methods. While this helps teachers in the classroom it does little to expose the political and ideological content of education or to deal with such problems as the hidden curriculum.

Act of Dedication

ON THE EVE of my admission to the teaching profession I solemnly declare that I am conscious of the high calling of the teaching profession to educate the future citizens of our country.

I BELIEVE that the ideals, aspirations, training, and conduct of members of the teaching profession determine the quality of education in this country.

I UNDERTAKE to practise my calling as a teacher in an awareness that education in this country is founded on the Bible and, in collaboration with the parental home, to guide to independence the pupils who have been entrusted to my care, to instil in them a sense of responsibility, and a love for their fatherland.

I PROMISE to be loyal to my colleagues, to accept the authority and instructions of those who are placed in authority without surrendering my own professional independence, to strive to keep abreast of all educational thought and development and, through my personal conduct and attitude, to enhance the image of the profession.

Signed _____ Date _____ 19 _____

Educational Institution _____

Rector/Dean, Faculty of Education _____

Chairman, SA Teachers' Council *A.T. van Loggerenberg*

Registrar, SA Teachers' Council *[Signature]*



South African Teachers' Council

The SATC is a statutory body which serves the professional interests of the teaching profession and acts in the interests of the community.

4. Non-registered, Non-racial Teachers Organisations

Since the school boycotts in 1976 and 1980, groups of teachers who are opposed to apartheid education have formed independent, non-racial teachers organisations. They have been concerned to understand how the present education system works and who benefits from it. These teachers have looked at ways of making use of broader resource material and different teaching methods. At the same time they have been discussing what a democratic and equal education system would mean.

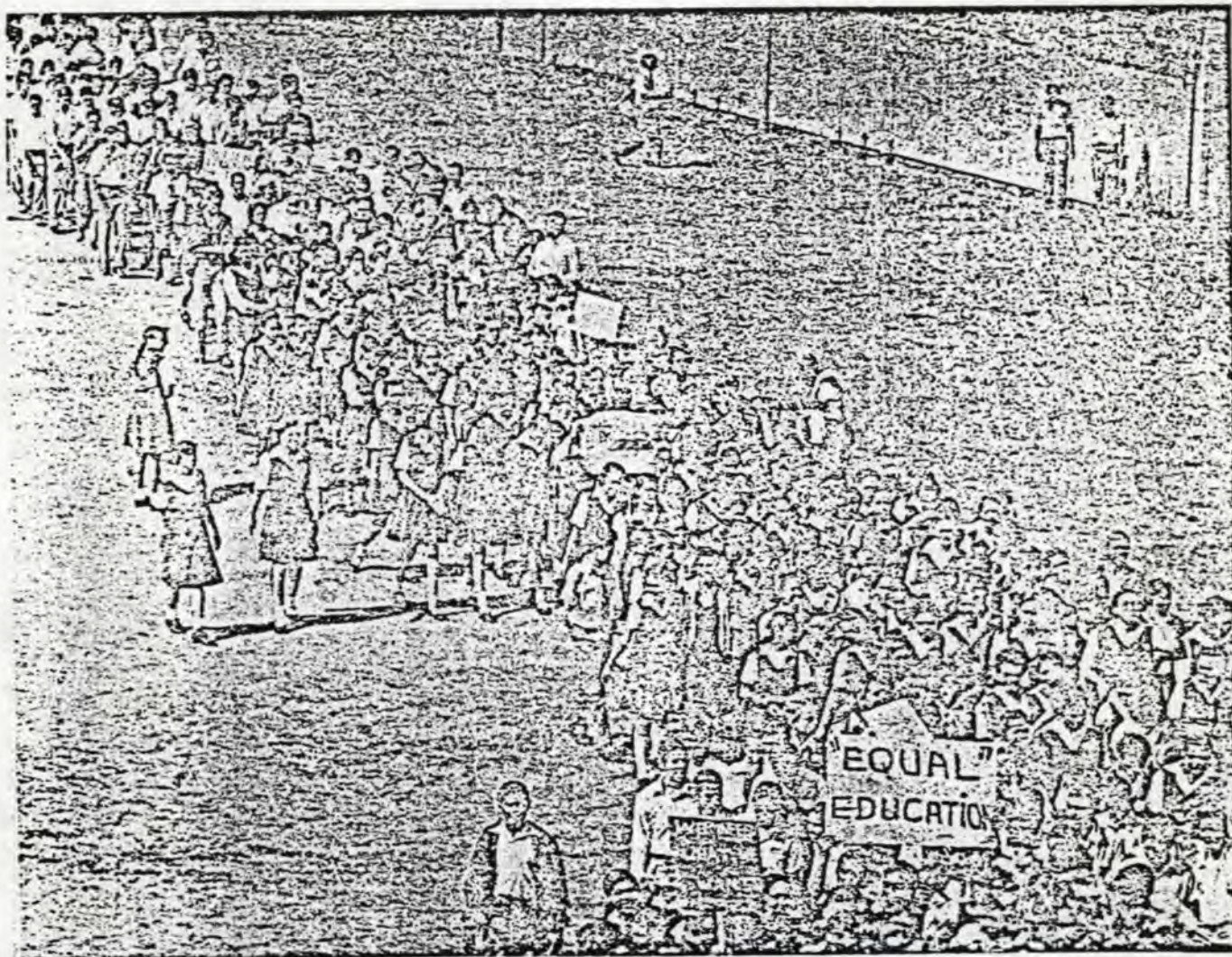
These organisations still have a long way to go: their membership is small, and contact between students, teachers and parents is still limited. However in these bodies we see the beginnings of organisations which can unite teachers and all those committed to bringing about equal education in an equal and democratic society.

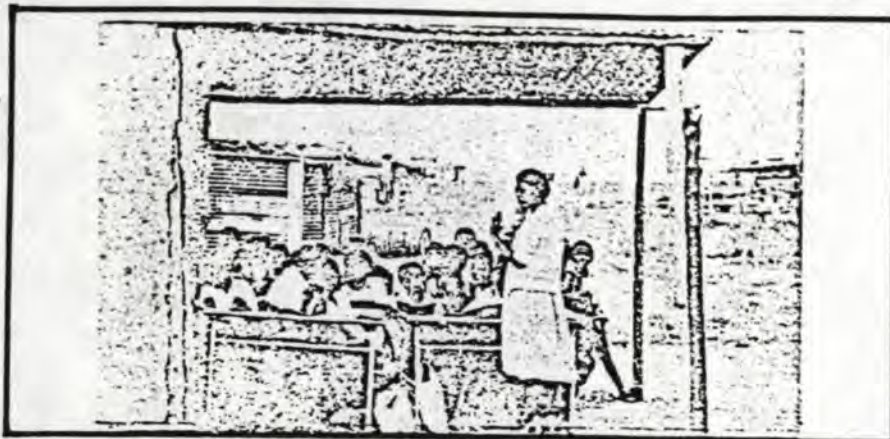
A word of caution: This however is a very long term goal, teachers are one of the most difficult groups of people to mobilise: long working hours, control and isolation combine to make them cautious and even apathetic when faced with organisations that demand regular participation in the evenings and over weekends. If teachers in these organisations are going to win the support of

those outside of them they have to start by answering the question which worries every teacher: "but what am I going to teach on Monday morning?"

What follows are a few suggestions in answer to this question. They are not arranged in any particular order, nor are they a complete or a final answer. At the same time, remember you are in an isolated and difficult position, it is up to you to decide how far you can go without jeopardising your job or your students. Although these suggestions are aimed primarily at school teachers many of them are equally relevant for university lectures and lectures at teacher training colleges.

1. Try not to resign unless you are sure that you can work towards an





equal education system better, in another job.

2. Teach your students well. They need the knowledge and skills which you can give. Don't jeopardise their chances of passing exams because you don't believe in a competitive examination system. It is important to remember the unemployment is very high and even a Bantu education certificate is better than no certificate at all.
3. Use the possibilities within the existing syllabus to discuss the problems of our society. Wider issues need to be pertinent and interesting. A sensitive reading of Dickens, of a good commercial movie like "Bread and Chocolate", can be used as a basis for discussion. When teaching mathematics or sciences, try to give the subject a social background for example can we talk about chemistry without mentioning pollution.
4. Avoid promoting racism or sexism in your classroom. Try to encourage students to discuss these prejudices and register your objection when these attitudes are displayed in front of you.
5. Try to avoid competitiveness in your classroom. Encourage students to work together, to help each other with their work and to share knowledge. Try not to reward top academic students with special privileges or humiliating students who get low marks.
6. It's a good idea to take time to get to know your students and to let them get to know you. Be careful of being seen as the "students friend", be honest with them about

the role you have to play as a staff member and don't try to fool them into thinking you're all in the same boat.

7. When possible be honest about the type of schooling the kids are getting. You can use examples from the existing syllabus to discuss the types of values they are being taught and also the kinds of roles it is preparing the kids for and why.
8. It is possible to use your form time and guidance lessons to promote discussions about the pupils own problems, concerns and interests. Listen to the kids and learn from them.
9. Help make pupils aware of what goes on in the communities and the rest of the country. This can be done by encouraging students to read newspapers and books, make current affairs displays in their classrooms or have discussions where possible on such things as pollution, trade, etc.
10. It's important to work towards building up the self-esteem of each student. This is a very important way of helping students to see themselves as people who can actively deal with their own problems. This can be done giving kids as much control in the classroom as possible by promoting discussion and participation.
11. If possible help to establish democratic, representative SRC's which have real control over the day to day affairs of the school.
12. Help the kids learn useful skills for example, how to use a photostat machine, duplicating machine and how the bureaucracy of the school

works.

13. Encourage identification and contact with workers in the job situation, e.g. take kids to visit factories, and let them see what it is really like.
14. Try to influence other teachers to join you in your efforts.
15. Above all its important not to get fired. If you do, you will no longer be able to achieve anything in the school or any other state school, and you can be sure that your replacement will be carefully chosen.

Conclusion

What you can achieve depends on four things: firstly "where your head is at", that is what your understanding of the education system, of society in general, of your long term goals and also your personal commitment. Never underestimate the importance of making sure you are well informed and have thought through issues very carefully.

Secondly, your decisions about how you act or what you choose to do must be informed by your concrete teaching situation. For example a teacher with a very liberal head teacher can achieve far more in the short term than one that has not.

Thirdly, your decisions must be informed by the students whom you teach and the types of issues to which they give priority. So for example, one would enter into very different discussions with conservative white, middle class kids, from more militant black working class ones.

Finally what you can achieve depends on lots of external factors, like how much support you have in your teaching situation, how much contact you have with students, and the community, the amount of opposition and control which is being exercised at any particular time. This does not mean that one must sit back and wait for the ideal time before one acts. What it does mean is that one must recognise that there are favourable and unfavourable times for achieving tangible results. If immediate success is not forthcoming, this should not be the cause for despair and resignation. Often it is the actions which do not bring about any immediate results, which achieve conditions for success in the long run.



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