

CHAPTER 1

INTRODUCTION, ORIENTATION AND PROBLEM IDENTIFICATION

1.1 INTRODUCTION

In countries all over the world changes are constantly made to Music Education to accommodate schools, parents, learners, etc. In a 1984 article by Robert C. Ehle (1984: 30), at that time associate director, School Music, of the University of Northern Colorado at Greeley in the United States, he wrote:

Change is inevitable. It occurs in all aspects of life and is happening today in many ways. We are constantly informed about changes taking place around us and we are also constantly coming across things in our lives that are not as they were formerly.

Still, great art resists change. Consisting, as it does, of the best of many centuries' work, distilled, refined, analysed, and preserved, it provides a basis more substantial, more worthy, more valuable than most of culture's residue. In particular, it provides enjoyment and satisfaction to a degree matched by very few objects. It is precisely because of this that it is so highly valued and, consequently, preserved.

Fads in art are usually and probably spurious simply because they cannot produce objects of the value of traditional ones. The artist is usually aware of this, sceptical and resistant to change as a result, and for good and obvious reasons. Still, change does occur in art, just as surely as it does in any other area of life. In music, change often takes place gradually, imperceptibly, until, suddenly, a new idiom bursts fully formed upon the world, as if it had just occurred spontaneously, and yet on closer examination, we find that the roots of the new art have existed for many years. For example, Stravinsky's *Rite of Spring*, seemingly so new in 1913, actually has roots in Impressionism, and in Russian nationalism of Rimsky-Korsakov and Mussorgsky. Also, the atonal compositions of Schoenberg have long roots in the chromaticism of Wagner, Mahler, and Strauss.

The researcher feels strongly that change is necessary in all facets of schooling as learners' circumstances and needs change constantly, and the educator must be able to accommodate and apply changes where possible.

The first approach to change in South Africa's new democratic education dispensation is the adoption of an Outcomes-based education system. Cas Olivier, involved in South African Qualifications Authority (SAQA) and Curriculum 2005 development from the onset, notes that in Outcomes-based education (2000: 5-6): "Learning differs from traditional learning in the sense that traditional learning is input, or for that matter, content or competency driven".

Olivier writes (2000: 6)

Outcomes-based learning is based on end-results and is learner-driven. This is achieved by obtaining, mastering and employing contextualised knowledge, skills, values and procedural steps. The context within which it takes place is critical, since it gives meaning to the learning.

South Africa's first democratic elections marked a turning point for education and curriculum development in South Africa. The new constitution mandates the Department of Education to remove Apartheid from schools and curricula and to create a platform to develop a new sense of national identity, based on dignity and respect of all people, rather than on racial, gender and class division. The aim is to produce a lifelong learner who is confident and independent and a teacher who is professionally competent and in touch with current developments, especially in the area of expertise.

... from early times up to and including the present, there has been a strain of Western culture that accounts for music in non-social, implicitly metaphysical terms. But parallel with that strain is another which regards music as essentially a human, socially grounded, socially alterable construct. Most polemical battles in the history of music theory and criticism involve the irreconcilable confrontation of these two positions (McClary 1991: 13).

The above citation, even though referring to culture, can be relevant to South African Music Education as it shows that despite the importance of music in the life of all human beings, from time immemorial it has been subjected under specifically Eurocentric philosophies from the West. As such, it is believed that modernist thought has been the dominant scientific paradigm for the last three centuries. This paradigm strongly informs the traditional education curriculum, with its emphasis on teacher-centredness, disciplinarity and the one directional transmission of knowledge.

However, a so-called new science has been emerging during the past few decades (Badenhorst 1995: 24-35; Wheatley 1991: 41-53). Recently developed theories such as postmodernism, chaos theory, complexity theory and fuzzy logic afford new views of reality and science. These theories are relevant to Music Education as part of Arts and Culture Learning Area. For the purpose of this research, complexity theory, which is closely aligned to chaos theory, is selected as a fair representation of the emerging new science which can also be applied to Music Education. Locally, this principle has been applied in a limited way to education, for example to the national education system (Claassen 1994a: 29), to pedagogy curricula (Jansen 1989: 24) and to education planning (Badenhorst 1995: 41).

Some of the above writers have used descriptors of change such as “tumultuous”, “anarchic”, and even “lunatic” to label the dramatic changes in South Africa, both politically and educationally. And this suggests that Music Education now finds itself in a state of dramatic change like any other learning area or subject. Thus education based on segregation is to be replaced by an implementation of the policy of the Rainbow Nation of the government in power. This is strengthened by the concept “African Renaissance”, which poses critical questions as to the way South Africans perceive themselves and how they understand education and Music Education in particular.

Although most of the curricula in education to some extent reflect the principles of present thinking, it seems that they have not been considered explicitly in the development of Music Education curriculum for schools in recent years. The dominant views of the curriculum are still based on a belief that teachers can dispassionately define the main ingredients of a course of study and then proceed to teach the various segments and sequences in systematic turn. Change in Music Education is necessary, as it shows that it is part of a revolution of a New World view.

1.2 MUSIC EDUCATION IN A CHANGING CONTEXT

Music Education, like any other subject or discipline, is faced with a challenge of transforming itself in order to meet the demands of the time. The South African education system has changed or is showing signs of drastic change as the result of both globalization and local political developments. The following quotation supports this viewpoint:

By the middle of the twentieth century we had discovered that we are adrift in an expanding universe so large that light from its outer reaches takes more than twice the age of the earth to reach our telescopes. Looking ahead, we can see an emerging cosmology in which our universe turns out to be a great deal larger still, and to be but one among many sovereign universes. Our conceptions of how the universe works have changed as well (Ferris 1997: 11).

The same author goes on to emphasise the fact that change is necessary as knowledge is expanding day by day, and the following is cited:

...innovation in science and the arts influences not only what we think but the intellectual landscape in which the ideas comport themselves (Ferris 1997:41).

Delors argued that change not only produces new information and concepts which create challenges, but people today have a dizzying feeling of being torn between a globalization whose manifestations they can see and sometimes have to endure, and their search for roots, reference points and a sense of belonging (Delors 1996: 18).

On an existential or individual level, and on a global and local scale, adults and young people are confronted by various changes and challenges. These include changes and challenges regarding:

- Human existence (new models in respect of the universe, humans, societies, politics, education and music)
- The new millennium (Music Education in the 21st century)
- Curriculum transformation (rethinking, redressing and renewing curricula).

Within the broad transformation perspective on education and curriculum, various paradigms can be discerned. In this study, attention will be given to the role post-structuralism, postmodernism, complexity theory and the Outcomes-based approach play in the emerging ways of thinking on curriculum development of Music Education for institutions in South Africa.

1.3 HISTORICAL MOMENTS IN THE ESTABLISHMENT OF ARTS EDUCATION IN SOUTH AFRICA

In May 1981, the then State President, Mr M Viljoen, announced a commission of inquiry into the promotion of creative arts under chairmanship of Dr JHT Schutte. Some of the recommendations by this commission were as follows:

1. “The commission considers getting the community in general more involved in, informed about and interested in the arts as one of the most important tasks that must be carried out in connection with the promotion of the arts in South Africa. Involvement in the arts, and in culture in general, forms a necessary stimulus for the growth of the community.

- 3(f) The creation and experience of the arts are complementary. Without an artistically informed community, the practice of the arts will inevitably languish.

- 3(h) The inculcation of the awareness and appreciation of art must begin at home and at school.

- 29(b) Provision of more high schools for art, music and ballet are necessary for pupils who are interested in the ‘pure’ arts such as painting and sculpture...”
(Smit & Hauptfleisch 1993: 85-86).

The above recommendations showed a commitment by the previous South African government to address the plight of the arts and Music Education in particular. The important role of arts education became a hollow refrain, however, echoed by policy makers in various government and local sectors in South Africa.

It is obvious that a literate, cultured and refined society is envisaged. However, not much has happened, from the researcher’s viewpoint, in realising these ideals at institutions that are specifically geared towards the carrying out of the Arts. The researcher would imagine that policy makers and stakeholders would grab the opportunity and render support with some kind of assistance. Sad to say, it is not the case and a re-evaluation of how policy should be carried out might bring relief.

The decision by the South African government to study the findings of foreign examples of statements regarding arts education contributed to a great extent to the importance of arts education.

Already in The Tanglewood Declaration (USA) the following was issued:

We believe that education must have as major goals the art of living, the building of personal identity and nurturing creativity ... the arts afford continuity with the aesthetic tradition in man's history. Music and other fine arts, largely nonverbal in nature, reach close to the social, psychological, and psychological roots of man in his search for identity and realization. Educators must accept the responsibility for developing opportunities which meet man's individual needs and the needs of a society plagued by the consequences of changing values, alienation, hostility between generations, racial and international tensions and the challenges of a new leisure (Smit & Hauptfleisch 1993:100).

On 18 June 1984 HJ Resolution 452 was passed in the House of Representatives, United States of America:

Recognising the important contribution of arts to a complete education...', serve as a powerful expression of thoughts and feeling as a means to challenge and extend the human experience, and as a distinctive way of understanding human beings and nature;' '...can develop discipline concentration, self confidence;' '...helps to develop high levels of skill, literacy, and training essential to enable individuals to participate... (Smit & Hauptfleisch 1993:101).

One of the main arguments running through the Queensland (Australia) Policy Statement: Education and the Arts (1980) is the argument of non-redundancy, i.e. 'unless the arts are taught as an integral part of curriculum, students are denied a range of valuable experiences that cannot be provided or duplicated by any other group of subjects' (Smit & Hauptfleisch 1993:103).

In her introductory message to The White Paper on Arts, Culture and Heritage, June 1996, Ms Mabandla, the then South African Deputy Minister of Arts, Culture, Science and Technology, stated the following:

The ambit of arts and culture policy will always be highly charged and emotional, because the arts and heritage are concerned with the most central aspect of humanity, the formation of identity (*Arts and Culture Education and Training discussion document 1998: 2*).

She concluded her message with a striking invitation: “Now is our time to sing, to dance, to paint and to create. This is our right as citizens of South Africa. There is so much to look forward to, and so much to be done” (*Arts and Culture Education and Training discussion document* 1998: 3).

One of the underlying values stated in the draft White Paper on Arts, Culture and Heritage reads as follows:

Humans are holistic beings. They not only need improved material conditions in order that they have a better quality of life. Individuals have psychological, emotional, spiritual, and intellectual expressions, all of which inquire nature and development for them to realise their full potential, and act as responsible and creative citizens (*Arts and Culture Education and Training discussion document* 1998: 5).

Under the heading Arts Education, par 31 states: “Education in arts, culture and heritage should embrace opportunities for making, performing, presenting as well as appreciating the many expressions of South African culture...” and in par 32 “Arts, culture and heritage education must entail an integrated developmental approach leading to innovative, creative and critical thinking. The whole learning experience creates, within a safe learning environment, the means for shaping, challenging, affirming and exploring personal and social relationships and personal identity” (*Arts and Culture Education and Training discussion document* 1998: 10).

Thus, the Arts, Culture and Heritage Learning Area became a tool that is used in the teaching and facilitating of subjects which actually have very little in common with it. A new world has opened for the creative (hard-working!) teacher and learner. The understanding, enjoyment and positive outcomes now being experienced, changed the face of ‘schooling’ dramatically.

This creative process, working towards a common goal (outcome), is exhilarating, stimulating and develops educational concepts, life skills, conception and insight to a degree that can be achieved in no other way in any classroom situation. The educational process hereby becomes a challenge with successful outcomes guaranteed. This shows what effective education and training in arts education is all about.

Arts and Culture is one of the eight learning areas in Curriculum 2005. Arts and Culture are inextricably linked - each affects the other. The Arts not only enrich our lives, but help us to understand, appreciate and be tolerant of each other. The Arts contribute to the development of values and further make a substantial contribution to the development of many essential skills, including communication and problem solving.

The arts develop the senses and aesthetic sensitivity, but each art form educates a different sense and develops a different aesthetic vocabulary. Each art form provides stimulation, challenge, pleasure and fulfilment and involves the whole variety of human experience. This includes the intellectual, the physical, the emotional and the spiritual (*The Arts in the Curriculum* 1997: 4).

Music is one of the components that make up the Arts and Culture learning area. In the main this learning area consists of dance, drama, media, music and visual arts. The researcher acknowledges that “each art form provides a different mode of communication, and thereby, a different means of expressing ideas, thoughts and feelings” (*The Arts in the Curriculum* 1997: 4). However, the researcher is focusing on Music and its place within the Arts and Culture learning area in South Africa. Australian practice particularly is outlined, as it combines an Outcomes-based approach with curriculum frameworks and includes music in the arts framework. New Zealand adopts a similar approach.

1.4 FOCUS OF THE RESEARCH STUDY

The primary aims of this research study are to:

- Outline and explain Outcomes-based Education in South Africa.
- Discuss the role of music within the Arts and Culture learning area of Curriculum 2005.
- Analyse educational paradigms having an influence on Music Education.
- Recommend Music Technology in the curriculum.
- Advance integrated and constructivist approaches to music teaching.

The secondary aims are to:

- Discuss the new paradigm of education in South Africa.
- Analyse music education as a fundamental component of basic education in South Africa.
- Analyse the influence of paradigms in General and Music Education.

In short, the study aims to contribute by theoretical frameworks to the restructuring of South African Music Education into a relevant, Outcomes-based system. Outcomes make explicit what learners should attend to. The aim is to make Music Education outcomes reflect the specified goals contained in the Arts and Culture Learning Area. The wealth of this research study will centre on restructuring Music Education to reflect South African's paradigm shift, offering step-by-step procedures of curriculum development of Music Education to meet the needs of the new South African education system.

1.5 FORMULATION OF THE RESEARCH QUESTION

Colonial education in Africa, especially in South Africa, concentrated on the production of middle and low-level manpower for the colonial service. Missionary education concentrated on the production of catechists, church teachers and schoolteachers. And Western Education produced Africans whose sensibilities have been westernized.

None of the early education policies was interested in or conceived for national development, but the current South African government policies seek to integrate the goals of education with the goals of national development, one of which is OBE. It holds that education is the right of every child. As such the following research question is formulated:

How can a balanced and relevant Music Education curriculum be developed that can be used by all schools in South Africa?

To achieve this, there is need for drastic review of, and adjustment in approach and method of Music Education at all levels in South African schools and institutions. A favourable environment should be created for appropriate and rapid growth and

development of music and musical practices. The main purpose of the Music Education programme is to develop the aesthetic potential of the children to its highest possible level. The reality of life in most countries, especially South Africa, is that this must be seen in the context of the development of the society. The development and changes required in human habits through Music Education, can only take place with a realistic musical instruction. It is mainly after literature review that the above research question is answered.

If today's students are to be prepared for lifelong learning in Music Education in the South African context, the focus should be on the following sub-questions:

- What is the structure of the South African education system?
- What is Outcomes-based education?
- How do outcomes play out in a resource-poor education context?
- Do outcomes in different musical contexts mean the same thing?
- Is the present Music Education programme for South African students balanced and relevant?
- If not, could a balanced, constructivist and relevant Music Education programme be a solution?
- If one accepts that the provision of Music Education in terms of the new approach is problematical, to what extent, if at all, can music educators be assisted?

Therefore, it is necessary to explain:

- Why change to OBE?
- How do paradigms influence education?
- What is the role of Music in the Arts and Culture Learning area?
- How should the OBE be rethought in developing a Music curriculum?
- The necessity of Music Technology
- How can advances in technology enhance existing music curricula? How can advances in technology change traditional curricular content and values?

in Music Education in South African schools and institutions.

The above are the questions which will be addressed in this research study, using the following as reference points:

- ❑ South African education system.
- ❑ Educational paradigms and their influence.
- ❑ Curriculum perspectives.
- ❑ Trends in the development of Music Education approaches.
- ❑ Outcomes-based Music Education.

A new curriculum, Curriculum 2005, premised on Outcomes-based education (OBE), is being introduced in South Africa. It would be worthwhile to examine insights from the emerging new science for this equally new approach to the curriculum. In order to restructure the South African Music Education system into a relevant Outcomes-based system, the following should form the basis of one's argument:

- ❑ Examining the tenets underlying OBE;
- ❑ Giving an overview of relevant aspects of the paradigms influencing change in education and Music Education in particular;
- ❑ Application of insights from paradigmatic and transformational implications on the new Music Education curriculum.

While the study is directed in the first instance at the teaching of music, curriculum designers can benefit from an enhanced understanding of the transformational Outcomes-based approach introduced in the general South African education system and its Music Education subsystem.

1.6 METHOD OF STUDY

The research is based on a literature study into the education system in South Africa, with particular reference to Outcomes-based Music Education. Given the fact that a considerable amount has been written about OBE it was decided to provide paradigmatic information to the reader with sufficient guidelines to provide for a basic understanding of the essentials of this topic. For this reason the research focussed specifically on the restructuring and design aspects of curricula for Music Education. Cognisance was taken of research and development work previously done in respect of the design and development of unit standards and learning materials for Music

Education and the requirements of the South African Qualifications Authority (SAQA) in respect of OBE (SAQA, 2000).

The different methods of data collection such as personal interviews, telephone interviews and self-administered questionnaires were considered and self-administered questionnaires were ruled out due to manpower and cost constraints and telephone interviews due to the nature of the questionnaire and the matter under investigation. Therefore the survey approach using literature was selected for the study. The topic of this research study compelled one to make use of both primary and secondary data available in the libraries. General educational and music educational sources, journals, articles, theses and dissertations were consulted. The data thus gathered has been useful to the researcher in establishing the paradigmatic challenges faced by Music Education in South Africa.

It was recognised that one drawback of this approach was that returns would not be very high and therefore the generalisation of the findings of the study may not be representative of the total body of knowledge. Furthermore, due to the paucity of previous research in the field of Music Education, it was felt that even a small-scale investigation into the Outcomes-based approach would be best to obtain data that could be used as indicative information.

Using a literature review and previous experience in developing Music Education programmes in South African schools, the author will:

- apply a paradigmatic approach to Music Education
- apply an Outcomes-based view to South African Music Education
- build Outcomes-based curriculum frameworks of Music Education, and
- develop a vision for a postmodern and outcomes-based Music Education curriculum and formulate a set of vision-achievement strategies.

1.7 CLARIFICATION OF CONCEPTS AND TERMS

This research study will concentrate on the restructuring of music as a sub-field of the Arts and Culture Learning Area. The following key concepts are identified and listed, not necessarily in terms of priority, for further clarification in this study:

1.7.1 Restructuring

This concept refers to a process of renewal, rethinking and redressing of the education system from the past imbalances caused by the apartheid legacies. There is, therefore, a need for the curriculum to be revisited from the perspective of current thinking. In this research study, restructuring will mean reorganising teaching and learning of Music Education to fit the current society's paradigm shift.

1.7.2 Arts Education

The best way of defining and understanding Music Education is to define Arts Education, Culture, Music and Multiculturalism. This is because music forms an integral part of culture and should be taught in accordance with the multicultural nature of South African society.

Arts Education is defined in many ways, and therefore it is necessary first to take an informed position about the arts. According to the *New Webster Dictionary of the English language* (1981), "arts" has to do with the doing of a thing as is the case with the word "science". It also refers to fine art, painting, sculpture and music that requires special skills and appeals to one's sense of taste and beauty. The researcher agrees with the National Art Education Association in Australia who hold the view that arts education has three main functions namely "entertainment (involves casual engagement with any art form already known), exposure (involves engagement structured to produce a new experience with an art), enrichment (involves engagement or experience crafted to support another educational activity) and education (means engagement with an arts discipline as a body of knowledge and skills to be sequentially acquired and applied by the student" (*National Affiliation of Arts Educators News* 1997: 3).

The "arts" - in the South African case including dance, drama, media, music and visual arts - can be defined and analysed in different ways. More commonly the arts are seen as a symbol system as well as a language and communicative system. However, the arts can be viewed as a part of a broader framework of aesthetic philosophy, or understood in terms of recent social and cultural theory.

1.7.3 Culture

The word “culture” is used almost as frequently as the term “education” itself and with little precise meaning. It is a word which conveys to most a general impression rather than a precise idea. This general impression is of “doing the right thing”, although one is not always clear as to what is “the right thing” (Schofield 1972: 107).

According to Barrow & Woods (1998:155), there are two types of uses of the word “culture”. First, the anthropological use of ‘culture’ denotes a way of life or a code of living distinctive of a society or group. This use of the word is purely descriptive. It contains no value judgements and there is no particular emphasis on the sphere of art. Second, culture also denotes ‘high culture’. In this sense, culture is a normative notion and is in some sense desirable. A cultured way of life has some reference to the sphere of art.

The researcher acknowledges Hauptfleisch (1997), who supports Slobin & Titon’s definition of culture as the whole way of life of the people, learned and transmitted from one generation to the next. Likewise, a music culture is a group of people’s total involvement with music (Slobin & Titon 1992: 1-2).

1.7.4 Music Education

The importance of music has been recognized in various settings such as in the home, schools and various cultures. The researcher holds the view that Music is something that people make or do. It is not an international language. However, its elements constitute a universal medium to express our feelings and aspirations. The above idea is supported by academics in order of priority such as Elliott (1989:11), Garfias (1983:30) and Oehrle (1987:23). Winold in his book entitled *Elements of Musical Understanding* aptly writes: “Music is an art, a craft, and science involving the conscious organization of sound and silence in the framework of time for the purpose of effecting communication between men” (1966:3). Having acknowledged the above definition, the researcher supports the view that music is a science which involves the conscious organisation of sound, enabling good communication amongst people.

According to Elliott (1995:12-13), Music Education has at least four meanings:

- Education **in** music, involving the teaching of music making and music listening
- Education **about** music, involving the teaching and learning of formal knowledge about music making, listening, and music history
- Education **for** music, involving teaching and learning as preparation for making music, or becoming a performer, composer or music teacher
- Education **by** means of music, involving the teaching and learning of music in direct relation to goals such as involving one's mind.

This study takes cognisance of various definitions of Music Education and will consolidate all these definitions into one meaning, which can be applied formally or informally. These will be elaborated in detail in sections 3.2.1; 3.2.2; 3.2.3 and 3.2.4.

1.7.5 Curriculum

The concept curriculum comes from the Latin word "currere" meaning "racecourse". According to Barrow (1983:17), curriculum is synonymous with the content of education. Wheeler (1967:11) goes further and says that curriculum also refers to the guidance provided by the school.

The American theorist, Ralph Tyler, who is often classified as a traditionalist by curriculum theorists of the postmodern school of thought (Giroux, Penna & Pinar 1981:23), identifies four basic questions, which should guide the developing of a curriculum and planning for instruction. These are:

- What educational purposes should the school seek to attain?
- What educational experiences can be provided that are likely to attain these purposes?
- How can these educational experiences be effectively organised?
- How can we determine whether these purposes are being attained? (Tyler 1949:1).

Tyler's first question leads to the formulation of educational objectives, which are statements of desired ends for education. Taba, Tyler's associate, developed the latter's four steps in the development of a curriculum to seven steps (Ornstein & Hunkins 1998: 199). The researcher contends that the objectives which Tyler, Taba and others in the objectives movement of the 1950s and 1960s refer to with regard to

curriculum development, are not substantially different from what Spady and other OBE protagonists mean by outcomes.

Ornstein & Hunkins (1998: 10) define curriculum as follows:

...a plan for action or a written document that includes strategies for achieving desired goals or ends.

In its broadest sense the curriculum has been viewed as inclusive of everything which the learner experiences as a result of going through a particular schooling system. This would include all forms of planned activities, both inside and outside the school (Ornstein & Hunkins 1998:11), as well as incidental occurrences which the learner witnesses and/or experiences in the course of schooling. Beyer & Liston (1996:xv) are among theorists who subscribe to the broader concept of curriculum as they describe it in the following manner:

... the curriculum is the centrepiece of educational activity. It includes the formal, overt knowledge that is central to the activities of teaching, as well as more tacit, subliminal messages – transmitted through the process of acting and interacting within a particular kind of institution - that fosters the inculcation of particular values, attitudes, and dispositions. In both its manifest and latent versions, the curriculum represents the essence of what education is for.

This broader view of curriculum is adopted in this research study. This does not dismiss narrower conceptions, but places them as the starting point of the broader view.

1.7.6 Multiculturalism

Multicultural education has been defined and interpreted in numerous ways and from a variety of perspectives by various individuals and groups. According to Lemmer & Suelch (1993:2), multiculturalism emerged in reaction to the ideology of assimilation. Multiculturalism recognizes and accepts the rightful existence of different cultural groups, and views cultural diversity as an asset and a source of enrichment rather than as a handicap or social problem.

In light of the above, Campbell (1995:15) defines multicultural Music Education as the study of music from groups, distinguished by race or ethnic origin, age, class,

gender, religion, life style and exceptionality. The researcher supports the view of Smith (1994:79) who suggests that the term “multiculturalism” in Music Education implies the study of the music of all civilizations, including both Western and African.

In line with the above, Elliott (1995:207) distinguishes two forms of multiculturalism; he also closely aligns the term “multiculturalism” to “culture”. Music, as a descriptive term, refers to the co-existence of unlike social groups in a common social system. On the other hand, music functions as an evaluative term which then refers to a social ideal; a policy of support for exchange among different groups to benefit all while respecting and preserving the integrity of each.

1.7.7 Paradigm

According to Kuhn (1962: 43-45), this term refers to all the factors, circumstances and conditions which influence the development and construction of a theory. It implies different views about society, politics, economics, education and the curriculum. It may be described as a frame of reference, life world view and basic assumptions on education. For the purpose of this research study, the term paradigm will mean a frame of reference, viewpoint and basic background beliefs in arts education. It is a philosophical scheme of thought or a theoretical formulation on a subject which relates to the set of concepts, relationships, values and methods which are generally accepted by a community of practitioners at a given period of time.

In more detail the researcher (Nevhutanda 2000: 30), in his previous research study, explained that paradigms refer to:

- belief and value systems,
- sources of ideas and factual knowledge,
- economical, political and societal factors,
- a prevalent physical and spiritual infrastructure influenced by basic ideas, all of which refer to perceptions which influence one’s understanding and interpretation of basic issues such as meaning of life, the universe or solutions to scientific problems. The core issue of a paradigm is the content and meaning of these ideas and the basic influence exerted by such ideas on:

- mindsets or frames of reference,
- presuppositions,
- scientific methods and schools of thought related to one's personal experience, such as:
 - attitude,
 - commitments,
 - understanding of reality,
 - place in the universe.

A paradigm should in the first instance be regarded as a generally accepted set of assumptions and procedures shared by a community of practitioners influencing their way of thought and actions. In the second instance, a paradigm also refers to a researcher's life-world, value judgements and basic assumptions. It could also be regarded as a belief system or fundamental motive that orients one's thinking and research (Nevhutanda 2000: 31). It influences the development and construction of a theory or model which explains the how and why of things. It tells the researcher what is important, what is legitimate and what is reasonable because it is embedded in the socialisation of adherents and practitioners. In agreement with Lincoln & Guba (1985:14), a paradigm is a systematic set of beliefs together with their accompanying methods.

1.7.8 Integrated Approach

An integrated approach implies a view of learning which rejects a rigid division between "academic" and "applied", "theory" and "practice," "knowledge" and "skills" (Nevhutanda 2000:24). This is a holistic approach which opposes compartmentalization of the reality. The premise of this research study is that Music Education is part of a greater whole (arts and culture, and education, etc).

1.7.9 Outcomes-based Education

In OBE a dialogue between the learner and the curriculum exists: the pupil interacts with the resources of the knowledge by way of solving problems and the discovery of skill and thus reconstructs knowledge. The learner becomes a true student, accepting responsibility for his/her own beliefs, actions and thoughts. Instead of being a

transmitter of knowledge, the teacher becomes a facilitator, a so-called catalytic guide. Education becomes a lifelong process, rather than a product. Knowledge is negotiable and changeable.

1.7.10 Poststructuralism

Poststructuralism is not a single system or a unified theory as such. It is closely related to postmodernism, and might be seen as the theoretical side of postmodern culture. It is a viewpoint or a philosophy which developed from questioning the premises of structuralism. It focuses on discourse that is, moving from a depth model of understanding phenomena to a surface model. According to Pinar et al (1995:463), poststructuralism investigates how discursive formations are formed and how they form the very figures that emerge within them. By allowing discourse to take place, reality is constructed. It might, according to Connor (1990:736), imply certain critical procedures without stating them.

1.7.11 The modern paradigm

Doll (1990:42) contends that “the modern paradigm ... underlies Western thought from Copernicus through Einstein. ... Newton’s world was one of simple order: predictable in its movements, uniform in its application, and steady in its mechanism.”

Modernism has lost its scientific meaning and there is a need of basic reorientation to form a new, postmodern paradigm. The world is currently experiencing health, political and educational disasters. According to Bosch (1991:185), “a new paradigm is presenting itself”. The question dealt with in this thesis is the shift of this paradigm and its effects on Music Education curriculum.

1.7.12 The postmodern paradigm

According to Constan (1998: 26) postmodernism implies, among other things, the demise of the avant-garde in the face of social and political changes, accompanied by changes in educational practice. In this way, postmodernism can be seen as a rejection of the purism and the certainty of modernism.

1.7.13 Complexity theory

According to Hayles (1991: 9), complexity implies the existence of self-organizing, unpredictable or random aspects in dynamic matters. Complexity theory asserts that order can spontaneously arise from chaos. Complex systems lie at the boundary between order and chaos. Complexity theory rejects a linear, reductionist view and accepts that there is no scientific certainty. Therefore, complexity theory emphasizes connectedness and cooperation. This kind of a theory represents a new thinking prevailing in education circles in South Africa, hence, a new paradigm for Music Education.

1.7.14 Transformation

Within a broad transformational perspective on curriculum, various related approaches can be discerned. One transformational approach, particularly to the democratization of the curriculum, is the so-called socio-constructivist approach (Spector 1993:21 and Nevhutanda 1998:12). According to this approach, curriculum is the result of negotiation between interested parties. The amount of learning is reduced and the focus is on forming conceptual frameworks into which new information is integrated. A holistic framework, rather than atomistic details, is conveyed by the curriculum. Boundaries between disciplines are blurred. The content is not structured around disciplines, but rather around themes and real life problems. It is apparent that OBE, at least as espoused in official South African policy, adheres closely to a socio-constructivist approach.

1.8 STRUCTURE OF THESIS

The following chapters constitute the holistic approach central to the problem under investigation:

In Chapter 1 an introduction and a brief outline of the current Music Education situation in South Africa is given. A general picture of the dynamics of change in education is portrayed in order to give the reader an understanding of paradigm shifts in education. The research question is formulated in terms of one major and sub-questions.

In Chapter 2, the new South African system of education is elucidated and Outcomes-based education and its tenets are discussed. The structures of OBE are clarified, followed by brief educational implications of these structures for Music Education curriculum.

The concept Music Education in South Africa is outlined in detail in Chapter 3, in order to build a theoretical foundation on which Music Education could be designed.

In Chapter 4, different approaches are discussed to help restructure South African Music Education in accordance with the current thinking. Thus, a theoretical framework of Music Education is given.

Chapter 5 deals with writing Outcomes-based materials for Music Education, and notes complexities and considerations to be borne in mind. It presents an evaluation of critical, constructivist and complexity theories in relation to Music Education.

Chapter 6 describes with technological advances and experimentalism in Music Education in South Africa.

Chapter 7 then closes this study by providing an evaluation, conclusions and recommendations.

1.9 NOTES TO THE READER

The use of single inverted commas (‘ ’) is intended to convey the meaning ‘so-called’; the use of double inverted commas (“ ”) signifies direct quotations.

Where year references are given without page numbers, the main thrust of the work being referred to is devoted to the issue being discussed.

CHAPTER 2

THE STRUCTURE OF THE SOUTH AFRICAN EDUCATION SYSTEM

2.1 INTRODUCTION

South Africa is emerging from a period in education which was characterised by segregative laws. Education was not aimed at meeting the demands of the modern economy and, therefore, it was not based on the premise of lifelong learning. South Africa is not the first country to experience the need for educational transformation; many countries all over the world are gearing for better ways of educating their people and organising their education and training systems so that they might gain the edge in an increasingly competitive economic global environment. This notion of transformation is echoed by Devroop (2002: 4- 2), as well as by Hoek (2001: 1- 7). Furthermore, the world is an ever-changing place, politically, geographically and technologically. Indeed, the rapid technological advances of the late 20th and the 21st century to date have placed education systems under extreme pressure as they try to adapt and incorporate these changes in an effort to produce more creative, effective and adaptable people. Success, or even survival, in such a world demands that South Africa has a national education and training system that provides quality learning, is responsive to the ever-changing influences of the external environment and promotes the development of a nation that is committed to life-long learning.

2.2 THE SOUTH AFRICAN QUALIFICATIONS AUTHORITY (SAQA)

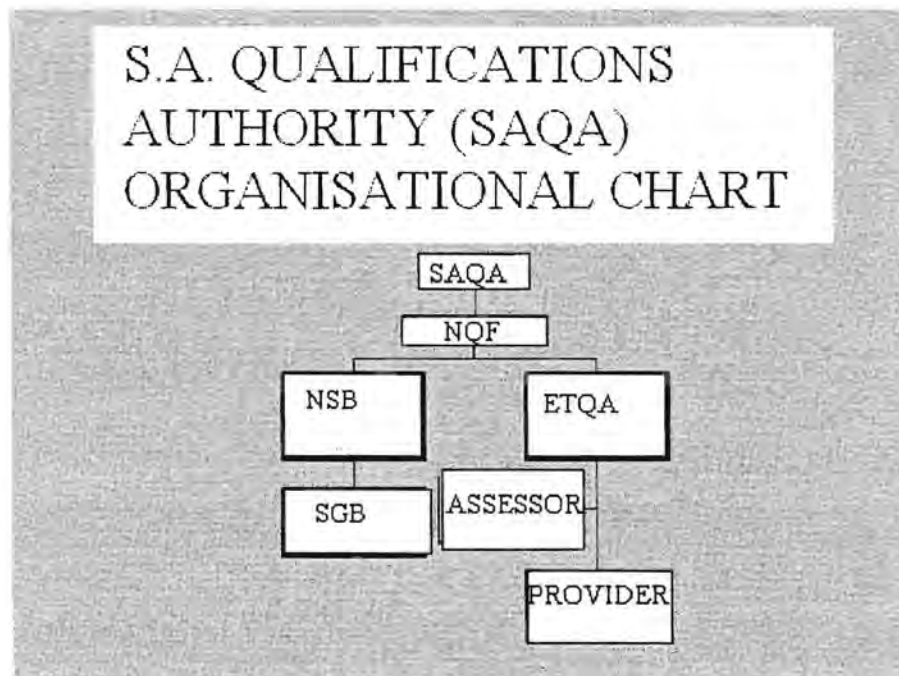
The South African Qualifications Authority was established by law in 1995 as an independent statutory body. The functions of SAQA can be summarized as follows (RSA 1995b: 6):

- To oversee the development of the National Qualifications Framework (NQF) which includes formulating and publishing policies and criteria for the registration of bodies responsible for establishing education and training standards and for the accreditation of bodies responsible for monitoring and auditing achievements

- ❑ To oversee the implementation of the NQF, which includes the registration, accreditation and assignment of functions of the bodies referred to above
- ❑ To oversee the registration of standards and qualifications.

According to these functions, SAQA has responsibility for qualifications in the entire terrain of education and training in South Africa, with respect to both standard setting and quality assurance.

Figure 2.1: South African Qualifications Authority organisational chart



The NQF is a means for transforming education and training in South Africa. It has been designed to:

- ❑ combine education and training into a single framework, and bring together separate education and training systems into a single national system;
- ❑ make it easier for learners to enter the education and training system and to move and progress within it;
- ❑ improve the quality of education and training in South Africa;
- ❑ open up learning and work opportunities for those who were treated unfairly in the past because of their race or gender; and
- ❑ enable learners to develop to their full potential and thereby support the social and economic development of the country as a whole (SAQA 2000c).

SAQA identified 12 fields and their various sub-fields in which National Standards Bodies (NSBs) function. These NSBs are registered bodies that are responsible for (SAQA 2000d: 8):

- ❑ establishing education and training qualifications and/or standards, and
- ❑ specified functions relating to the registration of national qualifications and/or standards.

In each of the fields, NSBs (numbered 01-12) were elected to recommend qualifications and outcomes-based unit standards integrated with assessment tools, for registration by SAQA. These fields indicate a new approach to education and music education in particular. It is beyond the scope of this research study to give a detailed account of the new approach which has been well documented in government publications and also in dissertations/theses written by the MEUSSA (Music Education Unit Standards for Southern Africa) group at the University of Pretoria with particular reference to Music standards. The rationale behind this restructuring is to make sure that the approach in education is holistic and that education and training become more flexible and accessible. This will enable learners to be internationally competitive and promote economic growth of the country.

Music forms one of the sub-fields in NSB 02 for Culture and Arts (as in Table 2.2 below). Although Music can function on its own, there are inevitable areas where there is overlapping with other fields. Therefore, for example, unit standards directed towards a qualification in Sound Engineering overlap with certain unit standards in NSB 06 – Manufacturing, Engineering & Technology. The overlapping areas are called Cross-field linkages.

2.3 THE NATIONAL QUALIFICATIONS FRAMEWORK (NQF)

The aim of the National Qualifications Framework (NQF) is promoting equity and redress; also promoting productivity and economic competitiveness (SAQA Bulletin 1997:2). It has been developed as a set of principles and guidelines by which records of learner achievement are registered to enable national recognition of acquired skills and knowledge, thereby ensuring an integrated system that encourages life-long

learning. Principles and guidelines have been proposed for the development and implementation of the NQF. However, the principal reason for the development of the NQF is its intention to bring about transformation. Thus the objectives of the NQF (RSA 1995b: 2) are to:

- Create an integrated national framework for learning achievements
- Facilitate access to, and mobility and progression within education, training and career paths
- Enhance the quality of education and training
- Accelerate the redress of the past unfair discrimination in education, training and employment opportunities – and thereby
- Contribute to the full personal development of each learner and the social and economic development of the nation at large.

Where similar frameworks have been instituted in other countries such as Australia, USA and Canada, the education sector, and specifically higher education, has frequently responded with reservation. Gevers (1999: 10) argues that this caution has arisen from three broad areas of concern:

- The perception that the NQF originates from the labour movement and is aimed at improving human resource development. Higher education, therefore, fears a possible drift towards vocationalism and undesirable standardization arising from the application of prescriptive frameworks requirements.
- There are fears that rigid frameworks could have a negative impact on the necessary diversity of higher education programmes.
- There is a concern that the characteristics of the proposed frameworks, which emphasize outcomes, are overly reductionist and behaviourist and generally antithetical to the goals and ethos of universities in particular.

However, the acceptance that higher education is to register whole qualifications and not only unit standards have addressed some of these concerns (Gevers 1999: 11). Moreover, the Ministry is confident that these issues of concern to the higher

education sector regarding the NQF can be satisfactorily resolved within the relevant SAQA structures (DoE 1997a: 28).

2.4 PRINCIPLES OF THE NQF

A number of principles have been proposed by SAQA for the development and implementation of the NQF. They are to form the encompassing indicators against which the national outcomes and requirements of the NQF will be measured. Phillips (1997: 8) summarizes the principles underlying the NQF, stating that qualifications registered on the NQF must be:

- ❑ Credible both in South Africa and, where applicable, elsewhere in the world
- ❑ Coherent since they provide clear pathways
- ❑ Relevant since they take into account changing knowledge, technology and occupational structures
- ❑ Quality-focused in terms of nationally-agreed learning outcomes and assessment criteria
- ❑ Flexible enough to be gained anywhere, at any age and in ways other than through formal education
- ❑ Accessible in providing appropriate entry points and multiple pathways to qualifications
- ❑ Portable because they recognize the importance of generic and transferable skills
- ❑ Responsive to the rapidly changing needs and diversity of South African society and its economy
- ❑ Reflective of the needs of both learners and providers of learning
- ❑ Progressive in that learners can progress through the eight levels of the NQF
- ❑ Articulated so that learners' achievement are recognized across faculties and providers
- ❑ Effective and efficient in the use of resources, in order to minimize cost barriers to learning
- ❑ Appropriate in that qualifications offered are 'fit for purpose'.

These principles indicate clearly that the NQF is intended as a way of achieving a fundamental restructuring of the education and training system in South Africa. It will serve to encourage the creation of new and flexible curricula, promote the upgrading of learning standards, monitor and regulate the quality of qualifications, and will permit a high level of articulation between qualifications based on the recognition and accumulation of credits (HSRC 1995: 11–12).

These principles should also inform higher education programmes. This implies that issues such as rules of access, recognition of prior learning, flexibility, portability and relevance should be clearly stated and addressed in all programmes.

2.5 LEVELS OF THE NQF

The NQF is a framework on which qualifications can be pegged. It makes provision for eight qualification levels (RSA 1995a: 16):

- Level 1: General Education and Training Certificate (GETC)
- Levels 2-4: Further Education and Training Certificate (FETC)
- Levels 5-8: Higher Education diplomas and degrees.

Formal education is categorised by SAQA into three levels as represented in the table below (Hoek 2001: 1-8):

Table 2.1: Levels of the National Qualifications Framework (NQF)

NQF LEVEL	BAND	QUALIFICATION TYPE
8	Higher Education and Training	<ul style="list-style-type: none"> • Post-doctoral research degrees • Doctorates • Masters degrees • Professional Qualifications • Honours degrees • National diplomas • National certificates
7		
6		
5		
4	Further Education and Training Certificates (FETC)	National certificates
3		
2		
	Grades 10-12	
1	General Education and Training Certificates (GETC)	National certificates Adult Basic Education & Training Level 4 (ABET)
	Grade 9	

The above also take into consideration the Adult Basic Education and Training (ABET) levels which are of critical importance for those who could not enjoy schooling during their youth because of South Africa's political dispensation at that time. ABET's aim is to eradicate illiteracy.

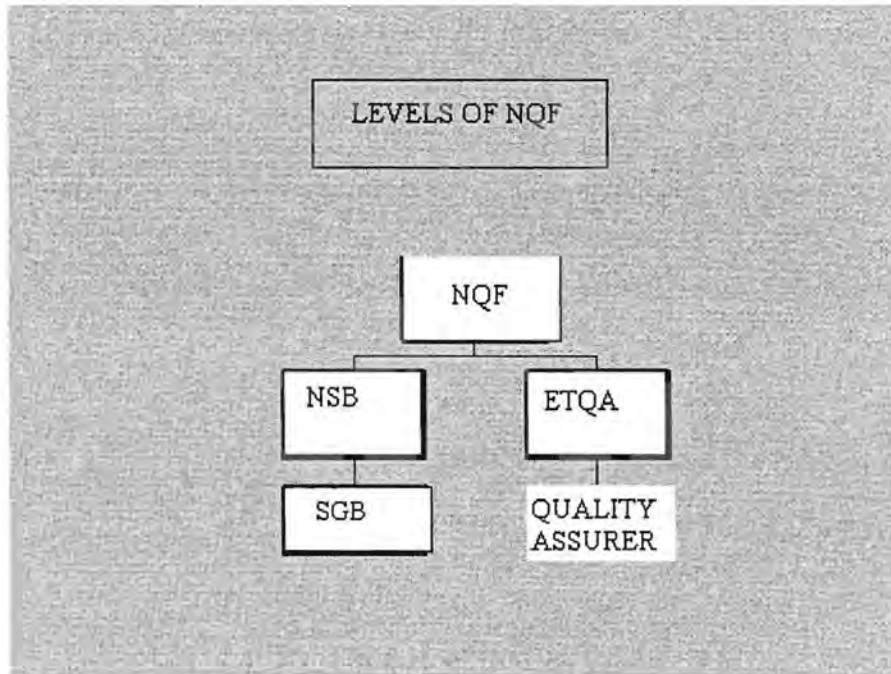
Qualifications registered on the NQF will, therefore, fall within three bands, that is the general education and training (GET) band, the further education and training (FET) band, and the higher education and training (HET) band. The decision to divide the higher education and training band into four levels was based, *inter alia*, on research conducted by UNESCO which found that most higher education systems appear to be divided into three definite phases (Cosser 1998: online):

Phase 1: Training in the fundamental disciplines of one field of study (or activity)

Phase 2: Greater specialization in one or several fundamental or applied disciplines, usually allied to an introduction to research and analysis of complex problems

Phase 3: Advanced study and original research, which may be carried out individually or in a team.

Figure 2.2: The National Qualifications Framework: An Overview (SAQA 2000b:11)



The framework developed for South Africa proposes that the Higher Education and Training Band (HETB) matches Phase 3 with Level 8 on the NQF, Phase 2 with Level 6, and Phase 1 with Level 5. However, SAQA argues that there is an intermediate phase between the second and third phase in the above description. This phase can best be described as “deployment of well-developed research skills” appropriate to the field of activity and has been matched with Level 7 of the NQF (Cossar 1998: online).

2.6 THE LEARNING AREAS OF THE NQF

In addition to providing a framework consisting of different levels, the NQF makes provision for qualifications which fall within different sub-fields of learning. These fields are for organizational purposes and are not based on traditional discipline or subject areas, nor are they based on economic sectors. The 12 learning areas (organization fields and sub-fields) of the NQF, as compiled by SAQA (SAQA 2000d: 5-6) are set out in a tabular form in Table 2.2 overleaf:

Table 2.2: Organising Fields and Sub-fields (SAQA 2000d: 5-6)

NSB	ORGANISING FIELD	SUB-FIELDS
01	Agriculture and Nature Conservation	<ul style="list-style-type: none"> • Primary Agriculture • Secondary Agriculture • Nature Conservation • Forestry and Wood Technology • Horticulture
02	Culture and Arts	<ul style="list-style-type: none"> • Design Studies • Visual Arts • Performing Arts • Cultural Studies • Music • Sport • Film, Television and Video
03	Business, Commerce and Management	<ul style="list-style-type: none"> • Finance, Economics and Accounting • Genetic Management • Human Resources • Marketing • Purchasing • Procurement • Office Administration • Project Management • Public Relations
04	Communication Studies and Language	<ul style="list-style-type: none"> • Communication • Information Studies • Language • Literature
05	Education, Training and Development	<ul style="list-style-type: none"> • Schooling • Higher Education and Training • Early Childhood Development • Adult Learning
06	Manufacturing, Engineering and Technology	<ul style="list-style-type: none"> • Engineering and Related Design • Manufacturing and Assembly • Fabrication and Extraction
07	Human and Social Studies	<ul style="list-style-type: none"> • Environment Relations • General Social Science • Industrial and Organisational Governance and Human Resource Development • People/Human Centred Development • Public Policy, Politics and Democratic Citizenship • Religious and Ethical Foundations of Society • Rural and Agrarian Studies • Traditions, History and Legacies • Urban and Regional Studies
08	Law, Military Science and Security	<ul style="list-style-type: none"> • Safety in Society • Justice in Society • Sovereignty of the State
09	Health Sciences and Social Services	<ul style="list-style-type: none"> • Preventive Health • Primitive Health and Development services • Curative Health

		<ul style="list-style-type: none"> • Rehabilitative Health
10	Physical, Mathematical, Computer and Life Sciences	<ul style="list-style-type: none"> • Mathematical Science • Physical Sciences • Life Sciences • Information Technology and Computer Sciences • Earth and Space Sciences • Environmental Sciences
12	Physical Planning and Construction	<ul style="list-style-type: none"> • Physical Planning, Design and Management • Building Construction • Civil Engineering Construction • Electrical Infrastructure Construction

2.7 QUALITY ASSURERS

According to Roscher (2001: 2-6), quality assurers ensure that all education and training complies with the required standards. Three quality assurance infrastructures were established. Their function can be summarised as to establish, prescribe and maintain standards. They are (Olivier 2000:4):

- National Standards Bodies (NSBs);
- Standards Generating Bodies (SGBs) ; and
- Education and Training Quality Assurers (ETQAs).

While the main functions of NSBs and SGBs are to ensure that the NQF is built, they do not attend to the delivery side. This area is dealt with by ETQAs (Olivier 2000: 19).

2.7.1 National Standards Bodies (NSBs)

These are the bodies that ensure quality education in South Africa. They are in themselves quality assurers for qualifications in the South African education system. NSBs are registered by SAQA to be responsible for establishing education and training standards or qualifications (SAQA 2000b: 21). The functions of the NSBs are to (Grové 2000: 1):

- Define and recommend to SAQA the boundaries of the fields for which it is constituted and, within this, a framework of sub-fields
- Register SGBs that will generate unit standards for specific subjects
- Evaluate the unit standards and recommend them for approval and

- Make cross-field linkages. National standards bodies (NSBs) form an integral part of SAQA and one NSB has been established in each of the twelve organizing fields
- Recognize or establish Standards Generating Bodies (SGBs) within this framework
- Oversee the work of the SGBs and ensure that the standards they generate meet the SAQA requirements
- Recommend standards and qualifications for registration on the NQF
- Define requirements and mechanisms for moderation of standards and qualifications
- Update and review standards and qualifications in conjunction with Education and Training Quality Assurance bodies (ETQAs).

It is clear that the NSBs will not generate standards or qualifications themselves, but they oversee these activities at sub-field levels.

2.7.2 Standards Generating Bodies (SGBs)

The Standards Generating Bodies (SGBs) consist of key education and training stakeholders who are interest groups and experts in a specific field or learning area. Each SGB, recognized or established within different sub-fields, shall be issued with a certificate of recognition by the NSB (on behalf of SAQA) of the particular field. The functions of SGBs include:

- Generating standards and qualifications in accordance with SAQA requirements
- Recommending these to an NSB
- Updating and revising standards and qualifications
- Liaising with the ETQAs over assessment and moderation.

By law the SGBs will be required to submit their standards and qualifications through the relevant NSB to SAQA. Submissions are accompanied by a narrative report which summarizes and captures the strengths, weaknesses and recommendations of standards generating activities based on the details of the actual implementation of the

plans for which they were recognized and established as SGBs (Gunthorpe 1998: online).

2.7.3 Education and Training Quality Assurers (ETQAs)

The responsibility of ETQAs is to assess the curriculum in order to ensure that the unit standards are being met. It thus serves the purpose of a “guarantee” of quality of education and set standards being met (Grové 2000: 3).

According to the regulations under the SAQA Act, an ETQA shall:

- Accredit constituent providers for special standards or qualifications registered on the NQF
- Monitor and promote the quality of education and training provision
- Evaluate assessment and facilitation of moderation amongst constituent providers
- Register constituent assessors for specified standards or qualifications in terms of criteria established for this purpose
- Certify learners (or delegate this responsibility to provider institutions)
- Recommend modifications of or new standards and qualifications to the NSBs.

2.8 UNIT STANDARDS

“A unit standard is a nationally registered statement of desired education and training outcomes and their associated performance criteria” (South Africa 2000: 20). In this system, unit standards are therefore viewed as the building blocks. They may also be seen as the currency for all the learning that must take place. According to Olivier (2000: 5), the term “Unit” refers to the quantity or size of the learning package in the unit standard, while “standard” can be seen as the value, quality and grade of the unit. The credibility of a new qualification system depends on the agreed standards being maintained (HSRC 1995: 141). The mechanisms proposed for achieving this are the education and training quality assurance bodies (ETQAs).

The purpose of a standard is to provide guidance to (South Africa 2000: 20):

- the learner on what outcomes are to be assessed;
- the assessor on what criteria are to be used for assessment; and
- the educator on the preparation of learning material to assist the learner to reach the outcomes.

The format of a unit standard has to comply with the rules of SAQA. A unit standard should consist of fifteen prescribed sections including information such as a unit standard title, the NQF standard level, and the purpose of the standard, up to the assessment criteria.

The development of unit standards involves the mentioned participation of SAQA, accredited National Standards Bodies and Standards Generating Bodies (South Africa 2000:20).

2.9 MEUSSA'S UNIT STANDARDS

The MEUSSA research team (Music Education Unit Standards for Southern Africa) is made up of members who are committed to delivering proposed unit standards within the specific area of Music in which they are working. Its aim is to ensure the writing of coherent unit standards for music across the board for Southern Africa. This team is registered at the University of Pretoria. According to Bezuidenhout (2000: 4-5), MEUSSA strives:

to provide a working framework within which the learning of musics can be facilitated, to all learners and educators, with the view to fostering lifelong active involvement in music, and the vision

to empower learners with music skills and knowledge, leading to lifelong active involvement in a variety of musics.

The unit standards written by the MEUSSA team (MEUSSA 2001: 1) aim to:

- Reflect the values and principles of South African society.
- Be in keeping with the OBE approach to education.
- Integrate well with other learning areas, and specifically with the other strands of the Culture and Arts Learning area, i.e. Visual Arts, Drama, and Dance.

- Take into account the fact that schools vary greatly in available human and other resources.
- Create a basis for a relevant and balanced curriculum in Music
- Recognise no hierarchy of genre.
- Recognise the variety of purposes and functions of music across cultures
- Affirm and develop the musicality of all learners.
- Cater for the general learner, including those with special needs as well as for those who wish to pursue a career in Music.

2.10 IMPLICATIONS OF THE STRUCTURAL CHANGES FOR EDUCATION IN SOUTH AFRICA

The dawn of democracy in South Africa in 1994 necessitated major and critical innovations in education. A paradigm shift in education was a prerequisite and an educational approach known as Outcomes-based education (OBE) was introduced. This approach requires learning to take place in an integrated way. The SAQA Act (1995) and the Education White Paper 3 (1997) on the transformation of education in general bring with them challenges for the teaching of university level graduates. In the first place a more flexible, modular delivery system is envisaged with multiple entry and exit points. Secondly, the critical outcomes aimed for in learning programmes must now dictate the curriculum framework (Foxcroft, Elkonin & Kota 1998: online). To give effect to these proposals, radical changes are required throughout the education system in South Africa. Thus, curricular issues have to be rethought, renewed, restructured and redressed.

2.10.1 An Outcomes-based approach

This is characterised by a process and is an achievement-oriented, activity-based and learner-centred educational approach, founded on the development of critical thinking, understanding, skills, values and attitudes. The provision of education in the past was criticised for being based on the assumption that students are blank slates and that teachers are almost solely responsible for the input in a course or subject (Foxcroft et al 1998: online). The educational dispensation heralded by the NQF requires a paradigm shift to be made from a focus on inputs to a focus on outputs.

Outcomes-based education (OBE) means clearly focusing and organizing everything in an education system around what is essential for all learners to do at the end of the learning experience (Geyser 1999a: 26). This means that:

- Outcomes must drive learning programmes, not the other way around. Outcomes must be defined and developed first. Nothing inherently belongs in the programme/curriculum unless it supports the demonstration of a complex outcome.
- Outcomes are about student learning and student learning comes in at least four categories: content learning (knowledge), competence learning (complex skills), moral learning (values and attitudes), and psychological learning (motivation and relationships).

In other words, Outcomes-based education is an approach which requires both learners and teachers to focus their attention on the desired end results of learning, and the teaching and learning processes that will guide the learners to these end results (Geyser 1999b: 10). The following are of particular importance:

- Critical and Developmental outcomes,
- Exit level/Learning outcomes,
- Specific outcomes/Assessment Standards.

2.10.2 Critical and Developmental Outcomes

These outcomes are known as critical cross-field and developmental outcomes. They are broad and generic outcomes, applicable to all kinds of learning programmes and qualifications and are seen as critical for the development of the capacity of lifelong learning in learners.

A number of critical cross-field and developmental outcomes have been identified. These outcomes, now generally all referred to as critical outcomes, have been described in SAQA documentation, including the regulations under the SAQA Act (DoE 1997a: 8). Critical outcomes include, but are not limited to:

- ❑ Identifying and solving problems
- ❑ Working effectively with others as a member of a team, group, organisation, community
- ❑ Organizing and managing oneself and one's activities responsibly and effectively
- ❑ Collecting, analyzing, organizing and critically evaluating information
- ❑ Communicating effectively using visual, mathematical and/or language skills
- ❑ Using science and technology effectively and critically, showing responsibility towards the environment and health of others
- ❑ Demonstrating and understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation
- ❑ Contributing to the full personal development of each learner and the social and economic development of the society at large, by making it the underlying intention of any programme of learning to make an individual aware of the importance
- ❑ Reflecting on and exploring a variety of strategies to learn more effectively
- ❑ Participating as responsible citizens in the life of local, national and global communities
- ❑ Being culturally and aesthetically sensitive across a range of social contexts
- ❑ Exploring educational and career opportunities
- ❑ Developing entrepreneurial opportunities.

Although these critical outcomes must be appropriately included in all qualifications, different SGBs may also set critical cross-sub-field outcomes within their particular sub-fields. In this regard the Technical committee which drew up the norms and standards for educators describes a number of roles for teachers based on the critical outcomes (DoE 1998: 53-54). The Technical committee thus acted as a provisional SGB for teacher educators. The roles of outcomes specific to a sub-field will, however, have to be in accordance with critical outcomes discussed in SAQA documentation.

2.10.3 Exit level learning outcomes

These come out of the critical and development outcomes, and as such they describe what learners should:

- Know (knowledge, information, skills, attitudes and values),
- Be able to do at the end of a grade, phase or band.

According to Geysers (1999b: 14), these outcomes are to be achieved by a qualifying learner at the point at which he or she leaves the programme leading to a qualification. These outcomes should be stated in terms of holistic capabilities – or in the words of SAQA as applied competence. Exit level outcomes should strive for the fulfilment of most, if not all, critical outcomes.

2.10.4 Specific outcomes/Assessment Standards

The contextually demonstrated knowledge, skills and values for a particular course or module of a qualification or programme are called specific outcomes. A statement of specific outcomes should be derived from and be seen to contribute towards the attainment of exit level outcomes.

In order to evaluate the learner's knowledge and skills, a process of credits has been put in place. A unit standard will be assigned credit ratings on the basis of one credit being equal to 10 notional hours of learning. Therefore a unit standard with a value of 3 credits is the equivalent of 30 hours of learning. Independently of how long a learner takes to achieve these results, the credits will be awarded, provided the outcomes are met. Unit standards therefore guarantee the recognition of both new credits and prior learning.

Because unit standards will be re-registered every three years, it means that they will only have a "shelf-life" of three years. Thereafter, application will be made for re-registration (South Africa 2000:20).

2.11 PROGRAMMES AND QUALIFICATIONS

A programme can be described as a purposeful and structured set of learning experiences designed to enable learners to achieve pre-specified exit level outcomes. With this in mind, the researcher agrees with the definition of a programme as “A coherent combination of units of learning (modules) expressed in an outcomes-based format which leads to one or more qualifications and which serve an academic or vocational purpose” (Lockett 1998: 2).

According to Cosser (1998: online), the salient element of a qualification are the following. A qualification shall:

- Represent a planned combination of learning outcomes which has a defined purpose or purposes, and which is intended to provide qualifying learners with applied competence and a basis for further learning
- Have both specific and critical cross-field outcomes which promote lifelong learning
- Incorporate integrated assessment appropriately to ensure that the purpose of the qualification is achieved
- Indicate in the rules governing the award of the qualification that the qualification may be attained in whole or in part through the recognition of prior learning.

In addition, the adoption of an outcomes-based approach as the primary instrument for transforming higher education and training has implications for the institutional provision of learning. In the DoE (1997b: 10-11) document, four of the more important changes are listed:

- The shift from institution-based funding to programme-based funding will encourage institutions to develop market niches based on the programmes they offer, the quality of their programmes, the support services provided to learners, mode of delivery, costs, etc.
- Movement into and out of institutions will become more flexible as qualifications providing proof of competence become more portable. In the

past, the entry requirements to one institution usually depended on having completed a qualification of a certain duration in another institution. Within an open learning system, entry requirements are less important than exit requirements.

- An open learning system links non-formal and informal provision with the formal system. Such a system requires providers to change their admission requirements and procedures. It will also result in learners' entering and exiting learning programmes at different levels.
- By basic qualifications or outcomes, the NQF provides a means of recognizing prior learning. This opens the way for learners who may informally have acquired knowledge and skills to proceed with studies relevant to their level and need.

Apart from formal criteria, as set by SAQA, universities will have to develop criteria for programmes (and resultant qualifications), which are consistent with their own vision, and the specific environment in which they operate.

Before 1994, there was a bias toward 'qualification-as-destination' which implies that once the qualification is achieved, formal learning is considered to be over for life. This conception is entirely at odds with the White Paper on education and training (RSA 1995b: 15). This White Paper states that education and training requirements of a successful economy and society include:

The desire and ability to continue to learn, to adapt and develop new knowledge, skills, and technologies, and to move flexibly between occupations, and to take responsibility for personal performance, to set and achieve high standards, and work co-operatively.

2.12 OUTCOMES-BASED EDUCATION DEFINED

Outcomes-based education (OBE) is an educational approach which is results-oriented and which requires teachers and learners to focus their attention on the following two aspects (Department of Education 1997a: 17-23):

- First the focus is on the desired end results of each learning process. These desired end results are called the outcomes of learning and at the end of a

period, lesson, study unit or programme, learners will need to demonstrate that they have indeed attained the outcomes. Assessment is therefore a central feature of authentic OBE (Department of Education 1997b: 50-52).

Assessment is an ongoing process: not only are standardized tests and examinations written, but learners are also assessed on their daily oral and written responses in class, on individual and group projects, and on other activities such as the assembly of portfolios in different learning areas. Ongoing classroom assessment, for instance, involves a wide variety of questioning techniques used by teachers during class times to gauge how well the learners understand. Teachers naturally provide feedback by responding to learners' answers. If they have not understood, the teacher is required to employ further examples or other methods of teaching to facilitate understanding. Assessment is therefore even more central to education than in teacher-driven instructional endeavours such as "chalk-and talk". Assessment in fact forms an integral part of OBE instruction, as it has to be supportive, remedial and motivational.

- Second, the focus in OBE is on the content and processes that guide the learners to required end results. Content (what is learned) and processes (how it can be learned) are both essential ingredients of a balanced outcomes-based learning programme. There appears to be uncertainty about the role of content in Outcomes-based Education. According to Spady (1997: 1), the obvious needs to be stated in unequivocal terms: all educational endeavours (including the applications of higher-order thinking skills) rest on a basic foundation of knowledge. In the past, however, for example in the South African history curriculum, content has sometimes been provided from a one-sided perspective. The teacher as a fixed corpus of truth will no longer present content. According to the new curriculum, content will be dealt with from multiple perspectives – this will particularly apply to the Learning Area: Human and Social Sciences (Department of Education 1997a: 45-82). This does not mean basic content either falls away or is emasculated. On the contrary, learners are required to access content, approaching it with a critical stance. This can only be done if thinking skills and problem solving skills are

integrated into the content areas (Wallace & Adams 1993: 44-66). All educators are thus required to place more emphasis on the development of skills and values, than on the mere acquisition of knowledge. What is important is what learners are able to do with the knowledge, rather than on the mere accumulation of facts.

William Spady (1994: 94-96), an American educationist who is regarded in education circles as one of the fathers of the OBE philosophy, makes the point that outcomes-based education is not only about curriculum change. It is about changing the nature of how the education system works, which is the guiding vision, a set of principles and guidelines that frame the education and training activities that take place within a system. Since OBE forms the cornerstone of education transformation in South Africa, the researcher will attempt to provide some insight into what educational implications this philosophy has on curriculum design, with particular reference to Music Education, in the chapters that follow.

OBE and international constructs attempt to respond to the challenges of a

relative failure of their respective workforces to cope with changing economic realities and to compete on world markets. This concern has led to a re-examination of the aims and objectives of education, and, subsequently, to reform of curriculum and assessment (Black & Atkin 1996: ix).

It is believed by the researcher that in the South African context, OBE has been adopted as the approach for reform to address broader political, socio-economic and vocational issues. As discussed elsewhere, OBE in itself has many different forms, and each country is influenced by one form which best represents the philosophical foundations of that particular country. According to Devroop (2002: 4-20), a danger that arises with these different forms is that old curricula, with their apartheid baggage, could be dressed up in OBE jargon. This is partly due to the generic use of the term OBE by the Department of Education, as well as by educators. Spady distinguishes between three broadly defined approaches: traditional, transitional and transformational OBE. The differences between these forms of OBE will now be explained.

2.12.1 Traditional OBE

This is the type of education which relies on the passing of knowledge from the educator to the learner. The educator and the curriculum are regarded as the main source of information and thereby using the existing curriculum as the starting point to formulate outcomes. This implies that outcomes are generated from the existing curriculum. Similar to objectives, outcomes are written from the existing syllabus content in traditional subjects. In this understanding of OBE, education planning and implementation are based on subject matter categories, also referred to as a disciplinary approach. The long-term outcomes of learning and how they relate to each other in society are not clearly discernable. These outcomes are therefore not generalisable to other learning areas or contexts outside of school (Spady 1994: 18-19). In the case of most of these learning programmes, a generic model has been used to restructure existing programmes in order to obtain interim registration. According to this perspective, the learners interact with the sources of knowledge in a traditional way of teaching. Therefore, the learner's role is a receptive and passive one. This type of OBE is no longer applicable in the South African education system.

2.12.2 Transitional OBE

This is the perspective which endorses a dialogue between the learner and the curriculum. There is more interaction in this type of OBE than in traditional OBE. It focuses on higher order competencies and their role in relating and potentially integrating unconnected, content-focused curriculum areas in education planning and implementation. Spady (1994:193) suggested the term "interdisciplinary" to characterize this approach. Less emphasis is placed on particular kinds of knowledge and information because the curriculum design process starts with outcomes and not with the existing syllabi in mind. These outcomes are "relatively complex ... are generalisable across content areas and require substantial degree of integration, synthesis, and functional application" (Spady 1994: 19). In short, this type of OBE promotes integration of teaching of the learning areas, but not innovative enough to transform education in South Africa.

2.12.3 Transformational OBE

Transformational OBE focuses on change and thereby unfolding of possibilities for personal, social and transpersonal change of the learner. A curriculum design around long-term outcomes, which relates to the future life performance role of learners, is referred to as transformational (Spady 1994: 18). This radical option, and perhaps the most complex of the three types, has been adopted in South Africa. According to the principles of the transformational OBE approach, the existing education system and curriculum impede the development of a new society and do not meet the long-term real needs of the learners.

Within the broad transformational perspective on the curriculum, critical thinking is emphasised. The critical outcomes that underpin this approach, describe the package of competencies in terms of knowledge, skills, attitudes and values which learners will need in order to be lifelong learners. Spady (1994: 19) emphasizes that transformational outcomes “require the highest degree of ownership, integration, synthesis, and functional application of prior learning because they must respond to the complexity of real life performance abilities and not just content, scores, averages, percentages or credits, and stress that these outcomes must drive the curriculum, not vice versa”. This approach has been approved as the agent of educational change in South Africa, hence transformational principles drive OBE.

2.12.4 Critical remarks on OBE

Education, including the west’s excessive zeal to ‘civilise’ the world, remains the concrete means by which Africa’s fixation with Western epistemological paradigm was ensured. In practice this means that the west has identified and dug up the foundations for the construction of knowledge, especially scientific knowledge. By so doing, the west had defined the structure and framework within which thought had to operate (Ramosé 1998: v).

The view that the new South African education system, and OBE in particular, is impregnated by Western epistemologies to the detriment of African ones is linked to the argument that globalisation is Western cultural hegemony in other forms. This is evidenced in the above statement. This section will deal with some critical remarks on OBE in South Africa.

2.12.4.1 OBE as an educational transformation strategy for the ‘new’ South African education system

Christie (1997: 114; 123) challenges the view that global influences are mere impositions on the shape of the curriculum in South Africa. According to Nekhwevha (1998: 2-3), Christie believes local curriculum strategies can no longer be analysed without relating them to the globalisation process. In her view the globalisation process involves increasing interconnectedness of structure, culture and agency such that a uniform culture is created by means of which past differences amongst the world communities are minimized. In the educational sphere this implies policy borrowing and standardization and sharing of educational content between countries. Nekhwevha goes on to say that the high degree of similarity in curriculum and pedagogical approaches is also a result of the active participation of multi-national aid agencies in the conception and execution of education policies in developing countries. South Africans must take full cognisance of not only local, but also global influences. This, according to Christie, is because local curriculum reconstruction efforts are partly informed by the global process such that any attempt to understand them by an exclusive reference to local factors, while ignoring global ones, is absurd.

Curricula in the world today, especially those curricula involving an integrated approach to education and training, are by and large global processes which are responsible for the local education transformation discourses (Nekhwevha 1998: 2). However, Christie does not see these global influences as mere impositions upon local curricula and syllabi owing to the important role played by local agents in adapting the general global curriculum frame to local contexts. For Christie, global trends alone do not give a sufficient explanation for national education policies. Rather, Christie believes, global education policies and global educational processes are not accepted in a wholesale manner but are blended or adapted to local situations in a flexible way.

Nekhwevha (1998: 2) contends that there is, however, a serious flaw in Christie’s argument because, in the case of OBE, a Western idea was transplanted into South Africa in its entirety. Whatever flexible adaptations we might have, the foundational components and framework were devised elsewhere in the world. The dominance of

Western epistemologies in education, the world over, is also noted by no less a scholar than Mills (1959: 178) who reveals that most, if not all, disciplines are founded upon values created in the West. For this reason, he believes those who treat these standards or values as if they were transcended, imminent or objective, refuse to accept the simple fact that social reality is viewed from a particular standpoint. By the same token it may prove difficult, if not impossible, for South Africans to transcend the Western value basis upon which OBE stands.

The struggle for liberation from Western cultural domination has been embraced by the Africanisation intellectual movement. In the Foreword to a book entitled *Black Perspectives*, one of these intellectuals, Ramose, wrote:

Intellectual liberation from dependence and mimesis means a radical and critical questioning of the dominant Western epistemological paradigm from an African standpoint. The latter means taking the African experience in its totality as an inescapable point of departure for the construction of critique of knowledge. For too long the African intellectuals and, by extension, intellectuals with the experience of colonial domination, have been fixated upon the Western epistemological paradigm, that is, the definition of the meaning of experience, knowledge and truth according to Western understanding (1998:v).

The researcher agrees with Nekhwevha (1998: 3) that amongst liberal white scholars in South Africa there is a tendency to equate the views of the Africanisation intellectual movement to non-scientific practices. By the same token, critiques of OBE which called for an education system constructed upon a solid African cultural foundation have been dismissed on the same basis. Typical amongst these scholars is the view that those who adhere to the cultural 'back-to-basics' project in the form of African Renaissance in South Africa have lost respect for objective universal knowledge in favour of the state and politics. For them, a researcher must adhere rather to the rules of his/her scientific discipline in the name of an informed citizenry in such a way that will hold the state accountable for its policies (Muller 1998: 220; 234-235). Nevertheless, the view which is being advanced by this author is that the Western cultural values which inform the OBE system in South Africa must be replaced by African ones if an authentic educational transformation is to be effected. This is in line with recommendations by the Brazilian educator, Paulo Freire (1970: vi), that a neutral education is anathema. The implication of Freire's views on

education is that in the process of constructing a curriculum, each teacher is making a political choice (1970: vi). The learning and teaching activity becomes an act of self-expression, innovation, choosing and deciding (Freire 1970: 12).

In addition, Freire has consistently argued that the duty of the teacher is to validate the cultural experience of the learner, thus helping to anchor the argument advanced here that the new South African education system must have as its principal components African culture and traditions. Freire believes empowerment and validation of students' cultural experiences demand that the educator interrogates with them their already acquired voice in order to develop it further (Aronowitz & Giroux 1986:66). A serious examination of cultural forms of the learners, while empowering them, would also recover their strengths and weaknesses which could be helpful in determining what learners need to learn outside their experiences (Aronowitz & Giroux 1986:57).

This Freirian position according to Nekhwevha (1998: 4) is closely related to the view of Foucault who treats well-established knowledge like Western modernist epistemologies as 'regimes of thought'. For this reason, Foucault advocates local criticism by means of which local, subjugated and marginalized knowledge, containing African values, in the case of South Africa, can be resurrected/recovered (Foucault 1980: 80-87). What this implies for South Africa is that any education system which claims to be alternative to the past apartheid system, must have as its point of departure African values and knowledge.

2.12.4.2 What Outcomes-based education is all about

Across the globe there is widespread dissatisfaction with education. There is a general perception that it is ineffective, costly and irrelevant (Malan 1997:3). Many school leavers do not possess the skills required to meet the challenges of the real world when they leave schools. Consequently, many countries have reformed their education curricula in order to be more relevant. One innovation, which has been implemented in countries such as Canada, the United States and New Zealand, is OBE, which has also been adopted in South Africa as the basis of the new curriculum being phased in since 1998.

One of the most significant ways in which SAQA has changed the requirements for curriculum design is through the development of a set of critical outcomes. These critical or cross-field outcomes adopted by SAQA support all learning programmes and curriculum in South Africa. These outcomes express the characteristics and competencies that all South Africans should demonstrate, regardless of their age, sex, profession and status in society (Killen 1998: 7). This is indicative of change from the old type of education into an Outcomes-based approach to teaching and learning.

There are eight critical outcomes of which the eighth includes “developmental outcomes” (DoE 1997a: 10). These outcomes, when reached, will ensure that learners acquire the knowledge, competencies, attitudes and values that will allow them to contribute to their own success, as well as to the success of their family, community and nation as a whole (DoE 1997a: 13).

The idea of an Outcomes-based education (OBE) was first introduced in the White Paper on Education and Training released by the South African Ministry of Education in March 1995. The following section in the document is hereunder cited:

In response to such structural changes and economic organization and technological development, integrated approaches toward education and training are now a major international trend in curriculum development and reform of qualification structures.

An integrated approach to education and training linked to the development of a new National Qualifications Framework (NQF) based on a system of credits for learning outcomes achieved will encourage creative work on the design of curricula and recognition of learning achievements whenever education and training are offered.

One point is very clear from the above statement – that the primary reason for the Ministry of Education to adopt an education and training strategy linked to an outcomes-based education approach and standardized National Qualification Framework (NQF) was international economic and technological developments. The implication here is that external, global, market-related influences were prime movers in the South African government’s development of the OBE approach. Consequently, local considerations played a minor role in the determination of what should constitute the key elements of OBE, as Sieborger (1997: 4-5) complained.

In the Curriculum 2005 document, OBE's utility is characterized as not only being about increasing the general knowledge of learners, but also, and most importantly, in its ability to develop their skills, critical thinking, attitudes and understanding (DoE 1997b: 14). In fact, the exam is no longer a primary means of achieving these broad outcomes. Instead, different assessment strategies were to be put in place to measure outcomes on an ongoing basis (some form of continual assessment). Accompanying these new assessment strategies was the unveiling of a new education terminology, for instance, pupils or students were now to be referred to as learners and subjects as learning areas. According to Nekhwevha (1998: 5), each learning area was allocated to a committee composed of representatives of stake-holders and experts whose function was to develop the related learning outcomes and design guidelines for learning programmes for the schools. These guidelines for learning programmes are to replace the syllabus and therefore they enjoy a national status.

Nekhwevha (1998:5) goes on to say that the Curriculum 2005 document also identified eight learning areas, which were decided upon by the policy-makers. These are Communication, Literacy and Language learning, Numeracy and Mathematics, Human and Social Sciences, Natural Sciences, Arts and Culture, Economic and Management Sciences, Life Orientation and Technology. These learning areas are best defined in terms of the 12 organizing fields discussed in this chapter. The reason given for regrouping these eight learning areas in this manner was that this would stimulate the development of generic skills. In this way, Koetsier (1997: 2-7) believes that the whole arrangement resembles the 'project approach' of education which operated in the sixties in various European education systems such as the one practiced in the Netherlands at the time.

The basic principles and objectives of the SAQA Act have been well received across a broad spectrum of educational actors. While varied reasons were advanced for their instant acceptance, the most typical justification for the overwhelmingly positive response to the NQF hinged on utility and flexibility of the outcomes-based approach of learning, in contrast with traditional approaches which viewed the various dimensions of performance and cannot be divided into discrete units (Breier 1996: 5). The new outcomes-based learning is also viewed favourably because it provides for

the recognition of prior learning (RPL) and experience, awarding credits to learners who have no formal education or training, provided they can demonstrate that they are able to meet the registered outcomes for appropriate unit standards (Department of Education 1997b: 40).

One important point to note is that the NQF's construction was indicative of the seriousness of SAQA's stated goal of establishing an integrated national framework for learning achievements through accreditation. For SAQA, in order to provide uniformity inside and outside schools, an outcomes-based curriculum was the solution. Mastery of these outcomes also enables the individual to satisfy his/her personal needs. The following are shortcomings as identified by the researcher:

- the lack of clarity about specific outcomes desired
- the nature of the outcomes themselves.

These two shortcomings are linked to the point which relates to narrow focus on the skill and attitudinal outcomes defined by market relations. In fact, as Christie (1997: 114-115) maintains, globalisation processes in education have meant that the relationship between vocational and general education is being reviewed in favour of the former. The trend in most countries today is that educational reform has resulted in the strengthening of vocational education at the expense of the general strand. The essence of common approach becoming more apparent amongst countries is that there is:

...the 'linkage'; 'integration'; or 'coverage' of general and vocational education and training. Analytically, this call for close relations between historically distinct institutions and programmes is justified in terms of economic demand for higher level qualifications in the workforce, by pressures from within educational systems for more openness and coherence of educational structures and pathways, and by pedagogical arguments in favour of 'integrated learning', that is, meaningful combinations of practical, theoretical, academic and vocational learning (Christie 1997: 115).

When making a critical argument about the above, Nekhwevha (1998: 6) argues that the problem is that using the 'needs of the market' for 'higher level qualifications in the workforce' as a yardstick for the type of outcomes required from our education system might force it to be biased into embracing the capitalist

economic/technological complex and its concomitant Western values and ideas to the detriment of African ones. Outcomes of this nature will consequently be rigid rather than flexible. In other words, these outcomes will be narrow instead of being broad; behaviourist rather than thought provoking. In the South African setting they will represent nothing more than the replacement of one top-down education system, apartheid education, by another, namely, the Western-derived OBE approach. In fact Koetsier believes OBE, like the superior White curricula of the apartheid epoch, reproduces dominant mono-cultural discourses of the West (Koetsier 1997: 2).

The following sections will further explore some of the key characteristics of OBE.

2.13 THE EMANCIPATORY RHETORIC OF OBE

Differences between the old apartheid education and the new OBE approaches are pointed out in the Department of Education document (1997a: 6-7). On the one hand, apartheid education promoted passive learning and teacher-centredness. Curriculum 2005 promotes democratic curricula/programmes, active participation, critical thinking, reasoning, reflection and action.

Freire (1972: 246-7) says the banking approach to education presents knowledge as objective facts and legitimate experience beyond reproach. This pre-given body of knowledge is transferred to students in a static (lifeless) form. By so doing, banking education inhibits creativity, questioning and critical thinking in students and mystifies as well as legitimizes given belief and value systems. The result is psychological oppression, and ideological memorization by students without any critical reflection.

In opposition to the dehumanizing learning approach of banking education, the pedagogy of knowing disavows a top-down learning structure between the educator and the educated whilst encouraging learning with conversation. This enables learners to reflect on both their history and cultural experience, resulting in the production of new and transformed knowledge (Aronowitz & Giroux 1986: 12). For these reasons, Freire is adamant that the learning process cannot be reduced to memorization of lifeless objects not linked to human existential experience (Mackie 1980: 42).

If one accepts that OBE is committed to these Freirean values and this is not mere rhetoric to satisfy its selection for South Africa, then that makes it progressive. But the problem will be its prescription of specific outcomes for the education system (the combination of desired skills at the exit point and a functionalist concept). Koetsier (1997: 14) adds by saying that the failure of South African education policy makers “to link the curriculum development process to experiences from indigenous educational movements which in the days of the anti-apartheid struggle gained recognition”, makes the progressiveness of OBE architects questionable. Indeed most, if not all, former education activists and intellectual leftists expected some form of People’s Education initiatives to largely shape the current education policy. These initiatives yielded specific recommendations which included the idea that post-apartheid education in South Africa should be anti-capitalist and that its pedagogical approach must combine education/culture with conscientisation and politicization for a sustainable democratic future (Nekhwevha 1998: 7). A close reading of the 1997 Curriculum 2005 document clearly indicates that the post-apartheid education policy-makers have either overlooked or ignored these recommendations.

Dzvimbo puts it thus:

The OBE policy represents bureaucratized curriculum reform which in many ways is a design of restructuring. The language of OBE seems very technical, apolitical, cosmetic, and see-through, especially in the way it is used in government documents. A good example of this is the way in which OBE has been described as transformative in orientation documents for teachers. This reflects the limitations of the restructuring approach to teacher education where it is expected of teachers to learn concepts about teaching defined in terms which are distant from their experience base. The discourse of OBE stays very much a discourse of exclusion because teachers do not own the key concepts (Dzvimbo 1997: 12).

Despite these criticisms above, the linking of theoretical and practical activities make OBE an innovative education with production which South Africa hopes to achieve.

2.14 OBE: EDUCATION WITH PRODUCTION?

It has been alluded to above that the driving force behind the adoption of OBE is based on the premise of education with production. In terms of the Curriculum 2005 document (Department of Education 1997a: 5), learners are able to move between the education and working environments in this educational approach. Francine de Clercq believes the combination of theoretical and practical knowledge and concepts will certainly benefit both vocational and academic streams (De Clercq 1995: 19). Nevertheless, it appears to this author that the focus of the NQF was on creating multiple entries rather than moving towards establishing centres for education with production. The advantage of education with production is that the spirit of self-employment and life-long learning by doing and self-reliance are promoted. Nekhwevha (1998: 8) contends that the problem with the concept of education with production for neo-liberalism is its emphasis on self-reliance. Neo-liberalism with its emphasis on economic development through the market was also responsible for the marginalization of democratic development, though the market was also responsible for the marginalization of democratic traditions of educational movements such as the People's Education Movement.

2.15 OBE, GLOBALISATION AND THE CAPITALIST MARKET

South Africa has joined the global world, and its performance is also judged by its participation in this association. According to Christie (1997), the collapse of education with training in South Africa is part of the process of globalisation and the curriculum. South African policy-makers adopted skills needed for economic growth. This is because they were attempting to rectify the criticism that their separately tracked vocational and academic educational systems were producing school leavers who had no understanding of workplace issues and trade technologies and work patterns need well-rounded workers who can solve problems as well as having other competencies (Christie 1997: 111-119). The problem, however, is that by adopting this global trend, South Africa ends up with global mono-cultural paradigms which exclude her way of life from the global sphere.

In addition to the global and neo-liberal origin of OBE, its multi-cultural aspect serves to promote Western or Eurocentric culture at the expense of local African culture and language. To reiterate, a capitalist economic/technological complex is always accompanied by Western values and norms. The implication is therefore that an OBE tailored to serve the interests of the capitalist market cannot at the same time promote the interests of African culture.

2.16 THE EXCLUSION OF AFRICAN CULTURE IN OBE

Hendricks & Samuels indicated that standards generation in the new educational approach is solely in English. For them, language expresses culture and cultural values and in their words:

By denying or being silent of people to generate standards in the language of their choice, we are elevating one language and form of cultural expression at the expense of others, again marginalizing those already marginalized. SGBs should make language an issue and not assume that English is the only language in which standards can be set (Hendricks & Samuels 1997: 12).

These authors go on to say that:

Note that the hegemony of the English language is justified by its defenders on the frequency of its use in international, technological and industrial communication. But, those who support it always forget to mention that its spread throughout the world was part of the process of imperialism and such a process also necessitated hegemony of English in South African schools.

Nekhwevha (1998: 11) argues that no country ever achieved high levels of economic and cultural development in a situation where a large number of its citizens are compelled to communicate in second and/or third languages. Unless Africans hasten to develop their languages for scientific and technological communication, these languages might be marginalized forever from the discourse of development in Africa. This, of course, will have dire consequences for the culture of African education and curricula - the imposition of the 'culture of silence' on the Africans due to the exclusion of their languages and cultural capital in school programmes. One important critique of OBE, therefore, is that it has the potential of excluding the

cultural knowledge and experience of the African people and forecasting the 'culture of silence' (Ramose 1998: v). Consequently, African children will, through OBE training, be totally alienated from their social environment, culture, and language.

On the other hand language habits are determinants of social relations through their role in shaping culture. It is also a fact that vernacular education is vital to the cognitive, emotional and socio-cultural development of the individual. There is, therefore, a need to practically implement the idea of African languages as central to the education process of an African child. In addition, there is a need to indigenise the knowledge base for development in order to promote South African indigenous knowledge which will enhance multiculturalism (further discussed below).

Multicultural education relates to education and instruction designed for the cultures of several different races in an educational system. This approach to teaching and learning is based upon consensus building, respect, and fostering cultural pluralism within racial societies. Multicultural education acknowledges and incorporates positive racial idiosyncrasies into classroom atmospheres (Bennett 1995: 8). Multicultural education is the potential catalyst to bring all races together in harmony.

Banks and Banks (1995: ix) define **multicultural education**:

Multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. One of its important goals is to help all students to acquire the knowledge, attitudes, and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate, and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good.

The same authors go on to say that:

Multicultural education not only draws content, concepts, paradigms, and theories from specialized interdisciplinary fields such as ethnic studies and women studies (and from history and the social and behavioral sciences), it also interrogates, challenges, and reinterprets content, concepts, and paradigms from the established disciplines. Multicultural education applies content from these fields and disciplines to pedagogy and curriculum development in educational settings (Banks & Banks 1995: xii).

In line with the above, one may define multicultural education as designed to increase educational equity for all students, incorporating for this purpose, content, concepts, principles, theories, and paradigms from history, the social and behavioural sciences, and particularly ethnic studies and women studies.

According to some views, if one wants to alienate and further fragment the communication and rapport between ethnic groups, implement multicultural education. As stated by Bennett (1995: 29), "to dwell on cultural differences is to foster negative prejudices and stereotypes, and that is human nature to view those who are different as inferior". Thus, multicultural education will enhance feelings of being atypical. A common statement from this line of thinking is, 'we are more alike than different'. People should focus on the similarities and not the differences to achieve greater equanimity among the races.

The researcher submits that multicultural education must have, as its crux, the below defining characteristics to achieve its purposes for students, teachers, parents, and administrators of the school system: a) a learning environment that supports positive interracial contact; b) a multicultural curriculum; c) positive teacher expectations; d) administrative support; and, e) teacher training workshops (Bennett 1995: 34). If one of the features is absent, frustration and heightened resentment may occur as backlash behaviours multiply.

The effects of a positive multicultural climate may manifest in a number of ways, such as: a) diminished pockets of segregation among student body; b) less racial tension in the schools; c) increased ethnic minority retention and classroom performance; and, d) inclusion of a multicultural curriculum. In short, the multicultural educational environment should not be a microcosm of the present South African society, with regard to issues of diversity and tolerance. Many factors determine a successful multicultural atmosphere, but the features as outlined above may be important indications of success.

A multicultural curriculum should be considered for several reasons: a) provides alternative points of view relative to information already taught in most educational systems; b) provides ethnic minorities with a sense of being inclusive in history,

science, etc.; and, c) decreases stereotypes, prejudice, bigotry, and racism in South Africa and the world.

Multicultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice.

The underlying goal of multicultural education is to effect social change. The pathway toward this goal incorporates three strands of transformation:

- the transformation of self;
- the transformation of schools and schooling; and
- the transformation of society.

2.17 THE DEMISE OF CURRICULUM 2005, THE SUGGESTED INTRODUCTION OF CURRICULUM 21 (C21) AND THE REINTRODUCTION OF C2005

Curriculum 2005 has been revised four times since its inception in 1995 when it was introduced by the former Minister of Education, Professor Sibusiso Bengu. Although it was supposed to have been phased in for all grades by the year 2005, it was actually phased out in its then form in June 2000. The present Minister of Education, Professor Kadar Asmal, then set up a committee to review the curriculum yet again. The committee, headed by University of Natal's Professor Linda Chisholm, proposed that a revised curriculum, to be called Curriculum 21 (C21) after the present century, take the place of Curriculum 2005 (C2005). Lifelong learning and outcomes-based education remain at the centre of the new streamlined curriculum approach. The vision is to create an education system that liberates human potential and enables South Africa's citizens to take their rightful place in all spheres of life, particularly

the economic, social and political so that a highly educated population can participate in all spheres of life with the confidence derived from a complete education (Pretoria News, 7 June 2000: 11 and The Teacher/Mail & Guardian, 3 August 2000: 3).

Various reasons for the failure of C2005 have been reported in the printed media:

- ❑ Assumption of the principles of OBE meant a unanimous rejection of the apartheid education principle of Christian National Education (CNE), but in retrospect it seems that the ANC government may have been too hasty in its adoption of policies to eradicate racism and sexism from the syllabus, and may not have fully considered the consequences of these policies (Sunday Times, 4 June 2000: 22). The time framework laid down for implementation in all grades by the year 2005 was unrealistic because curriculum reform is a slow process, even in well-resourced and established education systems.
- ❑ The obtuse and sometimes impenetrable curriculum terminology used by C2005 confused a lot of teachers. They could not display any depth of understanding of what the new curriculum framework was all about, and they had little understanding of how it was supposed to be implemented (Pretoria News, 7 June 2000: 11; Business Day, 2 August 2000: 2).
- ❑ A significant number of teachers were insufficiently qualified for, and some even insufficiently knowledgeable about the subject matter they were supposed to teach. These teachers were not only expected to change the content and methodology of their teaching, but even to develop their own learning programmes and teaching materials. More attention had to be given to teacher orientation, training and support as essential ingredients of curriculum change (The Teacher, March 2000: 19).
- ❑ The important matter of proper management of the transformed curriculum was neglected. In this regard preparatory training for C2005 mainly focused on teachers and neglected the district and school managers who had to provide teachers with both support and supervision (Business Day, 2 August 2000: 2).
- ❑ Assessment proved to be a major stumbling block for the teachers, as became evident at inter alia parent-teacher meetings where they had to present parents with the new report cards that had been devised to reflect OBE practice at their school. Resources were also constrained, and there was a high staff turnover

in government departments and schools. Textbooks and/or learning support materials were in short supply in many parts of the country, and the 1995 school register of needs showed that only 30% of schools had libraries (Business Day, 2 August 2000: 2). Yet C2005 expected pupils to develop into independent learners who ask questions, find and analyze information and solve problems.

- Curriculum designers have tried to avoid prescribing learning outcomes (including knowledge, skills, values and attitudes) on a grade-by-grade basis, with the result that teachers were poorly (if at all) informed about the specific teaching content required for specific grades (Pretoria News, 25 June 2000: 9).

The following table tabulates the main differences between Curriculum 21 and the C2005 and be summed up as follows to show the reader the shortcomings of Curriculum 21 and why the government's choice of Curriculum 2005:

Table 2.3: Differences between Curriculum 21 and Curriculum 2005

Curriculum 21	Curriculum 2005
A streamlined, revised Curriculum 21	Curriculum 2005 in its previous form
A National Curriculum Statement is expected in June 2001 that will clearly explain 'what is to be learnt and at what level it is to be tested'	Existing policy documents on Curriculum 2005
Plain English	Complex jargon
Six learning areas for Grades 4 to 9: language, mathematics, natural sciences, social sciences, arts and culture and life orientation	Eight learning areas
History and Geography, previously neglected, will be reinstated as a key part of the social sciences	Technology and economic and management sciences are to be dropped for now in view of the current shortage of teachers and other resources
There will be a strong focus on the teaching of maths and science	The myth that reading and maths should not be specifically taught
There will be learning area statements that will pin down what a learner should know and be able to do in each of the six learning area	The 66 specific outcomes against which learners had to be tested in each grade
Learning outcomes or targets will explain what concepts, content and skills learners should learn in each of the six learning programmes in each grade	Assessment criteria, range statements, performance indicators, expected levels of performance and phase organizers
Assessment standards describe in detail what learners should be able to do and know in each grade	Programme organizers or themes, for example transport, included by educators under language and maths, lead to boredom among learners
There is reasonable time-frame	Rushed implementation
Educators will be trained in the section and use of text books	Macro-planning – the practice whereby schools choose the same topics to teach

	different learning areas
Flexibility and educator discretion is allowed in the classroom	Group work as the only learning method
There is grade-by-grade benchmarks or targets	Evaluation by phase was emphasized
Curriculum 21 will be introduced in the intermediate and the foundation phase when appropriate and will be done by phase	A general Education and Training Certificate in 2002
Subject to negotiation, as from 2006 a General Education and Training Certificate will be awarded to pupils when they complete Grade 9	

Myths	Aspects which stay in the new document
Curriculum 2005 has nothing to do with content	The principle of outcomes-based education
In Curriculum 2005 anything goes	Learning is child-centred and is accomplished through activities
Curriculum 2005 will not involve the use of textbooks	The same three learning programmes for Grades 2 to 3: literacy, numeracy and life skills
Group work is compulsory for the implementation of Curriculum 2005.	Critical outcomes or learning goals that state what a learner should be able to learn in every grade, including maths and language skills problem solving and critical thinking.

Curriculum 21 is no longer, but it laid the foundation under which we can build the premise of curriculum 2005 and National Curriculum Statement of South African education system.

2.18 COMPARATIVE PRINCIPLES AND PRACTICES OF OBE IN SOUTH AFRICA, AND OF PROGRESSIVE EDUCATION IN AMERICA

Before the limitations and/or successes of OBE in South Africa can be seen, and references to Progressive Education in America can be appraised, it is deemed necessary to discuss the corresponding educational principles and practices underpinning the educational approaches in both countries.

In South African OBE and in American progressive schools:

- rote learning and subject-centred instruction are replaced by instruction that challenges learners' skills relating to inquiry and problem solving. These education approaches value independence of learning and problem solving because this approach fosters more spontaneity and independence and more favourable attitudes towards learning. Both education approaches aim at

producing thinking, competent future citizens (Burke 1998:58-59; Conradie 1997:8-11; Spady 1994:1-2; Squire 1972:328).

- learners are active, inventing and contributing original ideas; they interact continually in a purposeful and active way with subject matter, teachers and peers, and they identify and solve problems by applying measures to ensure that they become active participants in the learning process and have to take more responsibility for their own learning (Ruben & Spady 1984:37-44; University of South Africa 1997: 6).
- learning is child- or learner-centred and the emphasis is not on what the teacher wants to achieve but rather on what the learners should be able to know, understand, do and become. The educator-teacher relinquishes the role of formal and prescriptive instructor and instead becomes an initiator, observer and facilitator of pupils' activities. The teachers in these schools humanise education and foster a positive attitude towards learning. In the South African context teachers have the freedom to develop their own learning programmes based on guidelines provided by the education department, instead of just implementing centrally designed curricula (DoE 1998:5, 15; Rugg & Shumaker 1996:57).
- the individual needs and interests of the students are of central importance. In both the American and South African approaches learners are recognised as separate, unique persons with capabilities and backgrounds of their own that are not necessarily shared with others. Learners are also assisted to progress at their own pace, and learners are exposed to real-life experiences with a view to accommodating their individual needs and interests (Rugg & Shumaker 1996:61; University of South Africa 1997:4). In OBE in South Africa, learning outcomes are also determined by relevant real-life needs. Whereas individual attention to each learner was ensured in America's progressive schools by allowing no more than 20 learners per class, the latest statistics indicate that in the Eastern Cape the teacher/learner ratio is 1:36 and in Gauteng 1:29 (Beeld, 3 November 2000:6).
- the move is away from adherence to a prescribed canon of learning material as was the case in the so-called traditional school in both the USA and South Africa. In American progressive schools as well as South African schools where the OBE approach to teaching prevails, school programmes are

organised around large centres of interest rather than academic subjects. In American progressive schools the progressivists advocated the so-called broad-fields curriculum where courses are organised around study units as a reaction against the traditional intellectualised forms of schooling (Noble 1961:482). Similarly, in South African schools, rather than focusing mainly on content, learning programmes consist of courses or units of learning through which learners can achieve the expected learning outcomes. The object of both these education approaches is to equip all learners with the knowledge, competencies and orientations needed to be successful in the world of work once they have completed their studies (Spady 1982:126).

- cooperative learning results in more vigorous and lively responses from learners so that they question, debate and socialise in a democratic atmosphere and an environment that reflects community life. Progressive schools and schools where the principles of OBE are applied are not only learner-centred, but also strongly community centred because schools aspire to prepare the youth for future social life. This ideal is achieved by making the school a cooperative society on a small scale. The modus operandi of offering learners the opportunity to be exposed to a harmonious group life – they participate effectively with others in a team, group, organisation or community – also serves to empower the young generation with social and emotional skills and internalised personality traits (King & Evans 1991: 74; Spady & Marshall 1991:68; Van der Horst & McDonald 1997:127-137).
- it is realized that innovative, progressive learner and community-centred education can only be achieved in a democratic environment and school structure, and that it must be supported by a democratic political dispensation. An important objective of both education approaches is the creation of a global approach that would link people together through education in spite of political and racial differences that separate them. Human liberty and equality are the principles to be honoured. In this regard the humanitarian effort of the progressive educators in America was focused on the promotion of human dignity through the establishment of equality and fairness in their schools in order to fulfil the promise of American democracy. In South Africa and in OBE schools in this country it is accepted that equality can only be achieved in a democratic society that accommodates a culture of human rights, multi-

lingualism, gender equality and sensitivity to the values of reconciliation and nation building. The present South African government therefore shows awareness of the importance of effective learning strategies, responsible citizenship, cultural sensitivity, education and career opportunities (Samoff, Rensburg & Groener 1994:04; Technical Committee 1997:10-12; Counts 1971:164).

- recognition is given to the essential role of continuing education or lifelong learning outside the school to eradicate literacy, prevent human obsolescence and preserve and further the development of democracy in the RSA and the USA. The ideal is to empower individuals to cope with vastly altered education needs dictated by a complex society, the knowledge explosion and ever increasing technological changes (Cremin 1961:120-135). In South Africa the principle of redress ensures that the education needs of previously disadvantaged groups are specifically addressed. In July 1999 the newly appointed Education Minister, Prof Kader Asmal, outlined the government's blueprint for overhauling South Africa's dysfunctional educational system to ensure that learning and teaching prepare our citizens for the 21st century.

2.19 SUMMARY

The above discussion suggests that the emergence of OBE and transformation of education in South Africa is a complex issue which needs thorough research and more consultation. This kind of an approach in education is received by many with different and mixed feelings. However, this is a starting point for removing apartheid from schools and curricula. It also creates a platform for developing a new sense of national identity.

This chapter presented an overview of the NQF and its learning areas. A closer look at the eight learning areas clearly indicates the overemphasis on scientific areas in OBE. As Koetsier has accurately observed, "... the higher emphasis on science, maths, technology and economic and management sciences is a world wide trend strongly influenced by the market" (Koetsier 1997: 23).

However, the market is not neutral and, therefore, cannot be relied upon for the educational, economic and cultural development of South Africa. The Human Sciences Research Council (1995: 8) notes that a new system is often met with scepticism and fear. The researcher strongly agrees with this assertion and concludes that any system is always met with suspicion and apprehension. This is particularly true in South Africa, where OBE has been and is being criticized as having 'so called failed' in other international countries according to the media and critics. There are also problems associated with the implementation of the new approach in schools.

The introduction of the NQF and OBE is law and whether schools, parents or local communities like it or not, it is the new way or paradigm shift for education in South Africa. Ineffective implementation of the NQF could interfere with the objective of the new curriculum in South Africa, and that will hamper life-long learning.

The broad systemic and curricular implications for education transformation in South Africa suggested in this chapter indicate that the current education system needs to be radically re-examined. The new system needs to adopt transformational OBE as its guiding philosophy and be underpinned by democracy, transparency, accountability, equality and accessibility to all learners.

At present no clear implementation guidelines exist as to how the issue of transformation ought to manifest itself to bring about change within the current education context. A developmental approach to transformation needs to be explored by considering traditional (disciplinary) and transitional (interdisciplinary) OBE as well. The new structure should reflect a shift towards transformational OBE that is underpinned by critical cross-fields and Spady's life performance roles (hereafter referred to as life roles). In other words, educators need to manage the continuum for systemic change in order to achieve the ideal of transformational OBE.