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EDUCATION FOR PEACE IN SOUTH AFRICA – A HISTORICAL PEDAGOGICAL STUDY

by

DAVID KALANTSHO MPHELE RAMUSHU

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EDUCATION FOR PEACE IN SOUTH AFRICA – A HISTORICAL PEDAGOGICAL STUDY

by

DAVID KALANTSHO MPHELE RAMUSHU
BA, HED, BEd, MEd

submitted in partial fulfilment of the requirements for the degree of

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in the subject
HISTORY OF EDUCATION

in the
FACULTY OF EDUCATION

at the
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PROMOTOR
Professor Doctor Linda van Rooyen

PRETORIA

December 2001

DEDICATION

This thesis is mainly dedicated to my late father, Nthoneng and late brother, Sefanye Sophonia Phaahle Mokgoshing Ramushu, my sister Johanna Mahwahwatse Mashaba and my dearest mother, Marungwane 'a Tseka la 'keng who were my pioneer educators and for their unselfish devotion and sacrifice in my entire education. May this work be a source of inspiration to my children.

---oOo---

"The educational system of today, is the political system of tomorrow."

Thomas Jefferson

Psalm 116:12:

"How can I repay the Lord for all His benefits to me?"

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It is hereby declared and placed on record that opinions expressed, conclusions arrived at, omissions and submissions, wherever discernible, are those of the author and should consequently not be regarded as a reflection of the views of the aforementioned persons and institutions.

---oOo---

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DECLARATION OF OWN WORK

I, David Kalantsho Mphele Ramushu (Student no. 9286381), declare that:

Education for Peace in South Africa: A historical-pedagogical study

is my own work and that all the sources that I have quoted have been indicated and acknowledged by means of complete references. This thesis has not been submitted before for any degree or examination in any other university or been prepared under the aegis or with the assistance of any other body or organisations or persons outside the University of Pretoria, Pretoria.

D.K. Ramushu

MR D.K. RAMUSHU

Date: 02-12-05

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DECLARATION OF LANGUAGE EDITOR

I, Dr. C.C.J. Leshinsky, hereby declare that I have done the language editing of the PhD-thesis of Mr D.K. Ramushu, titled:

EDUCATION FOR PEACE IN SOUTH AFRICA: A HISTORICAL-PEDAGOGICAL STUDY

I do not accept responsibility for errors not corrected.

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DR. C.J.J. LESHINSKY

ACRONYMS

AC	Assessment Criteria
AC	Art and Culture
ANC	African National Congress
ATASA	African Teachers' Association of South Africa
AZAPO	Azanian People's Organisation
AZASM	Azania Student Movement
BRD	Bundes Republic Deutschland
CATA	Cape African Teachers' Association
CEM	Council of Education Minister
CO	Critical Outcome
COSAS	Congress of South African Students
COSATU	Congress of South African Trade Union
DNE	Department of National Education
DOE	Department of Education
EMS	Economic and Management Sciences
GNU	Government of National Unity
HIV	Human Immune Virus
HSS	Human and Social Sciences
HSRC	Human Science Research Council
IFP	Inkatha Freedom Party
LA	Learning Area
LAC's	Learning Area Committees
LLC	Language, Literacy and Communication
LO	Life Orientation
MLMMS	Mathematical, Literacy, Mathematics and Mathematical Science
NAPTOSA	National Association of Professional Teachers' Organisation of South Africa
NATU	Natal African Teachers' Union
NECC	National Education Crisis Committee
NEUSA	National Education Union of South Africa

NGO	Non-Governmental Organisation
NS	Natural Science
NQF	National Qualification Framework
OBE	Outcomes Based Education
PAC	Pan Africanist Congress
PASO	Pan Africanist Student Organisation
PI	Performance Indicators
PO	Phase Organiser
PO	Programme Organiser
RAU	Randse Afrikaanse Universiteit
RDP	Reconstruction and Development Programme
RS	Range Statement
SABC	South African Broadcasting Corporation
SACP	South African Communist Party
SACTE	South African College for Teacher Education
SADTU	South African Democratic Union
SAQA	South African Qualification Authority
SASCO	South African Student Congress
SDT	Students for Democratic Transformation
SO	Specific Outcome
STAC	Soweto Teachers' Action Committee
TECH	Technology
TATA	Transvaal African Teachers' Association
TUATA	Transvaal United Africa Teachers' Association
TV	Television
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNIN	University of the North
UNISA	University of South Africa
UWC	University of the Western Cape
UWUSA	United Workers' Union of South Africa
WECTU	Western Cape Teachers' Union

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ABSTRACT
EDUCATION FOR PEACE IN SOUTH AFRICA: A HISTORICAL-PEDAGOGICAL STUDY

Education has always been regarded as a powerful tool in influencing human changes and development. During the previous dispensation, education in South Africa has been characterised by polarisation, racial imbalances, violence, conflicts and unrest. This state of affairs has presently developed into an unacceptably high level of violence, unrest and crime. Meaningful education seems impossible as crime and violence have pervaded all aspects of society.

"A serious crime is committed every 17 seconds in South Africa" (Carter, Rulashe, Streak, Koz, Khupiso, Van Eeden, Eshak & Krost 1994:3). Research findings indicate that violence and crime could bring the democratisation process to a standstill. It would appear that the much-talked about Reconstruction and Development Programme cannot kick-off and make meaningful contribution under these anarchic circumstances.

In the light of the foregoing paragraphs, the necessity for introducing "Education for Peace" in South African schools is clearly justified. South Africa can learn to co-exist peacefully by promoting mutual respect and acceptance through "Education for Peace" in our socio-educational milieus.

By means of a historical-research problem method, the phenomenon *Education for Peace* has been selected as a possible solution to the violence and crime that are ravaging our schools.

A profound situational analysis of the political, societal, educational and economic factors possibly contributing to a state of violence and unrest has been attempted. KwaZulu-Natal has experienced the highest politically-unrest related incidence in South Africa whereas the Gauteng province specialises in commercially syndicated crimes. Northern Province is notoriously known for its witch-craft crime. The most pressing issue is that the youths have always been consciously and unconsciously in the forefront of violence and struggle.

The German-educational model has been studied in-depth and is strongly recommended as a suitable educational model that could be of relevance to South Africa.

With the aid of a proposed sexagonal model for Education for Peace, findings, recommendations and conclusions arrived at, point that Education for Peace could be of the viable educational paradigms that could be relevant and offer solutions for problems concerning the culture of violence prevalent in South African schools.

--oOo--

KEYWORDS / SLEUTELTERME

Education for Peace	Opvoeding tot Vrede
Historical-Pedagogics	Historiese-Pedagogiek
Study	Studie
Concept	Konsep
Phenomenon	Fenomeen
Education for Peace Model	Model vir “Opvoeding tot Vrede”
Violence	Geweld
Irenecology	Irenekologie
Curriculum 2005	Kurrikulum 2005
Schools	Skole

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SUMMARY

EDUCATION FOR PEACE IN SOUTH AFRICA: A HISTORICAL-PEDAGOGICAL STUDY

by

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PROMOTOR: Professor Doctor Linda van Rooyen

DEPARTMENT: Education Studies

DEGREE: PHILOSOPHIAE DOCTOR

The primary aim of this thesis has been to design a model for implementation of Education for Peace in South African schools. Initially it was imperative to carry out an orientational background analysis to provide the necessary background material. The investigation has shown that the level of crime and violence in South Africa have become a major socio-political and educational concern and that Education for Peace is not prevalent in South African schools.

The aim of this study is to make recommendations for the introduction of Education for Peace in schools. In an attempt to realise the aim of the study, research was done on Education for Peace by structuring the study into six distinctive chapters.

In Chapter One of this thesis, the orientational background, statement of the problem, aim of the study, the delimitation of the field of study, the programme of the study, elucidation of key research concepts, the necessity of the study and subsequent methodology of the research have been disclosed and accounted for.

In Chapter Two, an analysis of the phenomenon and concept *Education for Peace* have been presented. Attempts by various local and international peace movements and researchers, in addressing violence in school and society have been presented.

In Chapter Three, a situational analysis of possible causative factors behind violence, unrest and crime in South Africa was launched. The analysis of those factors highlighted the necessity of introducing Education for Peace in South Africa as one of the alternatives and educational strategies that could be used in addressing the problem of violence and unrest in schools and society in general. Although there may be several possible factors behind violence and unrest in South Africa, this thesis laid special emphasis on the political, educational, economic and societal aspects.

In Chapter Four, a historical educational study of the German Education model 1945-1989 on Education for Peace has been attempted. The study seeks to find out how the Germans have developed a typical educational model for Education for Peace after the Nazi regime. The German model on Education for Peace offers comparative information to South Africa and to developing nations intending on introducing Education for Peace in their school curriculae.

In Chapter Five, a scientific sexagon model for Education for Peace has been proposed and recommended for implementation in South African schools.

In Chapter Six, an attempt is made to present a synopsis, key findings and recommendations with the hope that if implemented, they could bring a Copernicus revolution and improvement of the *status quo*. The thesis contributes to the debate on the necessity, essence and the implementation of the phenomenon Education for Peace in Curriculum 2005 in South African educational institutions.

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SAMEVATTING

OPVOEDING TOT VREDE IN SUID-AFRIKA: 'N HISTORIESE-PEDAGOGIESE STUDIE

deur

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PROMOTOR: Professor Doktor Linda van Rooyen

DEPARTEMENT: Opvoedkundige Studies

GRAAD: PHILOSOPHIAE DOCTOR

Die hoofdoel van die proefskrif is om die model "Opvoeding tot Vrede" te ontwerp vir die implementering in Suid-Afrikaanse skole. Ten aanvang is 'n oriënterende situasie-analise onderneem ten einde gegronde agtergrondinformasie aan te bied. Daaruit spreek dit duidelik dat die fenomeneen "Opvoeding tot Vrede" 'n saak is wat deur Suid-Afrika en die internasionale wêreld as 'n prioriteitsaak beskou word. Dit was noodsaaklik en logies om die historiese konteks en die manifestasie van die fenomeneen "Opvoeding tot Vrede" binne dié konteks te bestudeer.

Die doel van die proefskrif is verder om 'n model "Opvoeding tot Vrede" aan te beveel as 'n oplossing vir die huidige sosiale en opvoedkundige probleme kan wees. Baie van die sosio-opvoedkundige probleme wat in Suid-Afrikaanse skole bestaan, kan deur middel van hierdie fenomeen aangespreek word.

In Hoofstuk Een van hierdie proefskrif, word 'n algemene oriëntasie en die agtergrond, probleemontleding, die afbakening van die terrein van studie, die betekenis en verklaring van die navorsingskonsepte, die noodsaaklikheid van die studie asook die metode en ontwerp van die ondersoek, beskryf.

In Hoofstuk Twee is 'n analise en eksposisie van die fenomeen "Opvoeding tot Vrede" binne internasionale konteks omskryf. 'n Etimologiese verklaring van die konsep is gegee en die

wese van vredesopvoeding is aan die lig gebring en geverifieer. Die fenomeen "Opvoeding tot Vrede" is ook onder die loep geneem rakende die aard, wese en noodsaaklikheid daarvan.

In Hoofstuk Drie is gepoog om 'n intensiewe ondersoek van die situasie-analise van moontlike faktore wat die geweld, onrus en twis in Suid-Afrika beïnvloed, te bestudeer. Die analise van die faktore het ongetwyfeld bewys dat Opvoeding tot Vrede een van die alternatiewe opvoedingsparadigmas en strategieë is wat in die oplossing van geweld in skole en die gemeenskap gebruik kan word. Alhoewel daar verskillende faktore is wat die onrustigheid en geweld in Suid-Afrika beïnvloed, val die klem in hierdie studie op die politieke, ekonomiese, sosiale en opvoedkundige aspekte.

In Hoofstuk Vier is die belangrikste aspekte van 'n historiese studie van die Wes-Duitse opvoedingstelsel ondersoek en uitgelig. Daar is aangewys dat die Wes-Duitse onderwysstelsel kan dien as 'n model. Demokrasie en "Opvoeding tot Vrede" is interafhanklik van mekaar en word vergelyk met die tweekantige dele van dieselfde muntstuk. Die onderwysstelsel in Wes-Duitsland is die verantwoordelikheid van verskillende streke deur middel van ondersteunings- en plaaslike liggame op verskillende vlakke.

In Hoofstuk Vyf is 'n wetenskaplike sexagonale model vir "Opvoeding tot Vrede" voorgestel en 'n aanbeveling is gemaak dat die model in Suid-Afrikaanse skole geïmplementeer word.

Hoofstuk Ses bevat 'n oorsig van die studie, 'n aantal bevindinge, aanbevelings en oplossings. Die outeur hoop dat dit as 'n uitdaging sal dien vir onderwysers, ouers, regeringsamptenare en toekomstige navorsers om verdere ondersoeke te loods ten opsigte van die noodsaaklikheid, essensie en implementering van die fenomeen "Opvoeding tot Vrede" in Kurrikulum 2005 in Suid-Afrika. Die hoop word uitgespreek dat die implementering van die aanbevelings ten opsigte van die fenomeen "Opvoeding tot Vrede" 'n verandering en 'n verbetering in geregtigheid en verdraagsaamheid in 'n multikulturele Suid-Afrika en internasionale wêreld tot gevolg sal hê.

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CHAPTER 1
GENERAL ORIENTATION

1. THE AIM OF THIS CHAPTER

This chapter aims to serve as a general orientation and background against which this report should be read.

2. INTRODUCTION

2.1 "EDUCATION FOR PEACE"

In this study an attempt will be made to determine how education can answer to the problem of violence and unrest that currently characterise the South African society at large. The possibility of introducing peace education in schools will be investigated. Peace education or the education of children towards inner peace and peaceful co-existence will in this study be referred to as *Education for Peace* – the internationally accepted term for this particular educational approach. For a detailed description of the concept and phenomenon, see Chapter Two.

2.2 IN SEARCH FOR PEACE

The creation of peace and stability has become one of the most crucial unresolved human problems. Since the advent of organised society, human beings have prayed for, dreamed of and striven to achieve peace. Man is not only a *homo-sapiens* (existential being), but essentially a *homo pacix* (peaceful being). "*No man is born angry or aggressive, no man is born fearful*" (Van Rooyen, 1996) B.Ed.-lecture.

With the ushering of rationalism in the eighteenth century, human beings globally started to adopt a positive, peaceful mechanism of solving their varied conflicts and problems (Harris, 1988:5). Rationalism created an industrial society that has brought the human race to a point where it can no longer rely on militaristic ways to resolve differences but where it has to adopt non-violent solutions by using thinking skills to address incorporated problems. In support of the above-mentioned view, Hollins (1966:313) already had the vision in 1966 to proclaim the following: "*We stand therefore, at the parting of the ways. Whether we find the way of peace or continue along the road of brute force, so unworthy of our civilisation, depends on ourselves. On the one side the freedom of the individual and the security of society beckon to us; on the other slavery for the individual and the annihilation of our civilization threaten us. Our fate will be determined by our hearts*".

2.3 THE PROBLEM

2.3.1 Contributing factors from the previous dispensation

Historically and philosophically, education in the previous South African dispensation had been guided by the ground motive of separate development. With regard to that issue, Behr & Macmillan (1971:1) explain that "*every nation has its own distinctive educational system, the emergence of which has many determinants. Though each national system is unique, it is nevertheless tied to some representative educational pattern. Each pattern has its dominant educational objective and specific administrative organisation and instructional structure.*"

Since 1953 education in the previous South African dispensation was managed according to racial lines. The mentioned strategy had culminated in unequal educational advancement among the various population groups; a situation which seemed to have put the country at cross-roads. "*The gross inequalities were rationalised on the premise that Whites and Non-Whites have different traditions. The problem has been compounded by obsession with racial prejudice and the ideology of Apartheid in the ex-South Africa, which resulted in grave inequalities in the provision of both human and physical resources*" (Christie, 1986:58).

The previous South African dispensation was under immense pressure to abolish the racially segregated schooling system. De Klerk (1991:16) provided an insight into the previous government's standpoint. He stated that "*education affects the future of everyone of us. If we wish to create a future South Africa without discrimination and with equality of opportunity, the same will have to be true of education ... The present educational system shall and must be changed ... We are determined that our ultimate system of education shall enjoy the acceptance and support of the majority of our population.*"

With reference to the existence of conflict, violence and tensions that characterised the previous South African dispensation, Prosser (1989:13) comments that for "*too long we have obscured and distorted our educational reality with ideologies, impractical systematising, posturing and pretence. We will make no progress until we open the window and face what is really there, our primal reality.*"

In addressing the Black educational crisis characterised by violence, protest, stay-aways, boycotts and disruptions, the previous Transvaal United African Teachers' Association (hereafter referred to as TUATA) (1990:1) resolved that

- education and the continuation of the educational process in the schools are vital to the empowerment of Africans and their functioning as free and equal citizens in a new democratic South Africa;

- the intransigence of the previous authorities and their failure to give heed to long-standing Apartheid has forced African students and teachers, despite the cost, to resort to disrupting their own education as the only effective means of voicing their protests;

- it regrets the resulting violence and disruption in the schools, but affirms the legitimacy of the grievances expressed and fully endorses the protests of African students and teachers against the unjust and continually deteriorating system of Apartheid Education;

- the previous South African dispensation had to take immediate and drastic action towards dismantling Apartheid Education, in order to prevent further violence and disruption and to create a climate in the schools conducive to teaching and learning (*Sowetan*, 20 March 1990:6). TUATA declared that it aligned itself with all just-minded South Africans in denying the validity of violence and confrontation as a solution to the country's problems (*City Press*, 11 March 1990:8).

Indisputably, the youth and students have occupied the frontline stage during the struggle against the previous Apartheid Government. Roux (1988:6) quotes the South African Communist Party mouth-piece, "*The African Communist*", by stating that the mass political struggle has been characterised by the vital role that the youth and students have come to occupy in the broad frontline of the liberation formations. It was rationalised that it was the youth who "*must spread the word of the revolution in all corners of the country; they have got to symbolise the spirit of resistance, the spirit of fighting*" (Roux, 1988:6).

According to the African National Congress (Roux, 1988:11) a call was proclaimed in 1985 to all people "*and more especially our fighting youth in every black community, school and university to find ways of organising themselves into small mobile units which will protect the people against anti-social elements and act in organised ways in both White and Black areas against the enemy and its agents.*" Tambo (1987:10) confirmed that the school, the college and the university were viewed as much more than places for formal education. They were was also assembly points, the locale at which forces were marshalled and organised.

The preoccupation with slogans: "*pass one pass all*" and endless school disruption as well as endemic violence, were characteristic during the Apartheid Government period. It seems as if radicalism, violence and disrespect for educators as the custodians of sound values and norms were lacking in the previous dispensation. This was more prevalent in Black Education. In the light of the foregoing explanation, meaningful education was very difficult in the atmosphere of violence, disruption and lawlessness. It seems as if the strategy of revolutionaries of using school children and students as political tools was counter-productive in the end. Such youths were likely to grow up without a future "*except as criminals and wastrels. Their future has been stolen from them by the radicals"* (Roux, 1988:52).

2.3.2 A review of current contributing factors in the new South African dispensation

April 1994 saw South Africa gaining a democratic government, elected by all the people under the Interim Constitution of 1993 which guaranteed equality and non discrimination, the right to basic education, cultural freedom and diversity. The challenge which the then Government of National Unity (hereafter referred to as GNU) faced was to stamp out violence and crime that pervaded all aspects of society. Education had to take place effectively under a climate free from unrest, violence and disorder.

But violence and crime continued to plague the new South Africa, especially in the socio-educational and political arenas. "*Having a crucial impact on the mental and physical well-being of society, crime and violence have a direct bearing on the confidence felt by the people of South Africa in particular, and the international community in general, in the future of the country*" (South African Police Statistics Report, 1995:1).

In an attempt to redress the challenges that the GNU faced, the Government designed a Reconstruction and Development Programme (hereafter referred to as RDP) which constituted an integrated, coherent socio-educational and economic policy frame-work. It was hoped by Government that the RDP, according to Motswaledi (1995:5), would act as "*... a magical wand of a sorcerer*" that would address the problems of violence and crime in the South African society as a whole. However, the RDP seems to have failed in eradicating and reducing unrest, violence and crime.

The new South Africa is caught in the grip of a change which is characterised by ideological clashes, fears, unfulfilled and unrealistic expectations, violence, high crime rate and the manifestation of a culture of violence and disrespect especially in educational institutions. The gunning down of teachers in full view of their pupils indicates the severity of the violence and crime that have gripped the South African society (*Sowetan*, 14 July

1999:3). The impact of such violent crime have a negative effect on pupils and the youth in general: "*The youth of our country are the most valued possession of our nation. Without them there can be no future. Their needs are immense and urgent*" (Mandela, *Sowetan*, 12 February 1999:6).

According to the *Sowetan* (12 August 1999:7) the culture of violence has affected both family and school life. Children have long been exposed to various forms of violence and some of them were born and bred in a culture of violence. The *Sowetan* (12 August 1999:7) further explains that the problem of violence is exacerbated by the fact that the Black nuclear family is under severe stress as a result of, among other things, the impact of violence and unrest.

It seems as if peaceful negotiation, compromise, tolerance and mutual respect play a submissive role in human relations in South Africa. Leaders across the political spectrum who seem deeply dismayed by the situation emphasise the importance of the teaching of positive human values such as respect and peaceful co-existence as an integral part of the moral education of the child.

It is in the classroom, where an excellent workplace for peace, respect and democracy exists, that the child, through his own human relations, can acquire a substantial portion of the knowledge and life patterns concerning interpersonal relations (Van Rooyen, 1996:15). It is, therefore, important that the instilling of these norms, values and attitudes receive more attention at all levels of schooling. Schools can become the laboratories and central workshops where the culture of violence and disrespect could be counterbalanced. "*South Africa is not in a position to grow unless dramatic steps are taken to promote peace and face the challenges of violence, lawlessness and disrespect of youth in schools and learning institutions*" (Haines & Wood, 1995:1).

In the light of the foregoing discussion, it is clear that South Africa cannot develop her youth into fully responsible citizens as long as the culture of violence and crime remain canceric and endemic in schools and society at large. It therefore seems as if Education for Peace could become an answer in striving for violence-free schools and society. "*We need a national vision to lift us out of this quagmire*" (Mandela, *City Press*, 28 April 1996:6). Education for Peace could be used as an overall approach, especially in the classroom arena where it can be implemented with the ultimate purpose of instilling the ideals of peace and thereby counterbalance the culture of intolerance that threatens to destroy the social fabric.

2.3.3 Setting of the problem

In the light of the above preview and considering the fact that the situational analysis has revealed that, never in the history of education in South Africa, has a formal programme for the teaching of peace existed (Rademeyer & Masola interviews: 15 May 1996), the following question can rightfully be asked: **How can *Education for Peace* be introduced in the South African school curriculum?**

3. AIMS OF THE STUDY

For systematic purposes, it is essential to categorise the aims of the study into primary and secondary aims.

3.1 PRIMARY AIM

The primary aim of this study is to determine how *Education for Peace* can be introduced into the South African school curriculum.

3.2 SECONDARY AIMS

In an attempt to attain the above mentioned primary aim, the following secondary aims will be pursued:

3.2.1 To undertake a study into the concept and phenomenon *Education for Peace* with the aim to supply the pedagogical foundation for peace as well as its implications.

3.2.2 To undertake a limited analysis of the situation of crime, violence and unrest in South Africa with the aim to highlight the actual need for peace education in South Africa.

3.2.3 To undertake a historical study into the phenomenon *Education for Peace* as it was implemented in the former West Germany. This study will be undertaken with the aim to seek information that can shed light on the problem (see Chapter One, par. 2.3.3).

3.2.4 To draw on gathered information with the aim to design a model for the implementation of *Education for Peace* in schools.

4. METHODOLOGY

4.1 APPROACH

In the context of a scientific study the concept "approach" refers to the researcher's specific paradigm, his conceptual frame-work which will *inter alia* determine his way of thinking and the course of his investigation. "*An approach reflects an attitude or a point of view. The object of research (education phenomenon) is not presented as a mere given, but has to be established by determined effort informed by a particular approach*" (Klos, 1995:10). The following approaches will be used.

4.1.1 Problem-historical approach

In the problem-historical approach the nature of the problem under investigation prescribes the method and techniques that will be selected and used in the study.

4.1.2 Metabletic approach

The word "metabletic" is derived from the Greek word "metaballein" which means "change" (Venter & Van Heerden, 1989:156). Metabletics can, therefore, be described as a doctrine of change. The metabletic approach allows the researcher to describe the education reality as it really was, the changes that took place over time and how education developed into what it is today. Education in South Africa is undeniably a dynamic process which is characterised by a state of flux.

4.1.3 Chronological approach

With the chronological approach "*word daar gepoog om soveel moontlik histories-opvoedkundige besonderhede oor een of meer aspekte van opvoeding aan te bied ooreenkomstig die volgorde waarin dit plaasgevind het*" (Venter, 1992:21). The facts gathered in this research will be presented in chronological order.

4.2 TECHNIQUES

The term "technique" refers to a particular procedure for doing something. The word "technique" is derived from the Greek word "tekhné" meaning art or skill (Heinemann, 1979:1131). There are multiple techniques available for gathering data for a research project. In this study, the techniques of interviewing and analysis will be used.

4.2.1 Interviewing and oral evidence

An interview is a technique of gathering information from the interviewees directly. In this study, interviews will be conducted in order to gather information.

4.2.2 Analysis

The term "analysis" refers to the process of separating something into its constituent parts, so as to examine or describe it (Heinemann, 1979:36). This research project plans to do a critical investigation into certain aspects of the problem under review, so as to arrive at valid conclusions and recommendations. Conceptual and phenomenal analyses will be made.

4.3 METHOD

4.3.1 The concept "method"

The concept "method" comes from the Greek words "meta" and "hodos" which means "*the way by which the scientific researcher goes about investigating a particular phenomenon. Method implies a systematic procedure in analysing the phenomenon*" (Van Rensburg & Landman, 1986:370). Methods are means and ways used by a researcher to pursue and attain a particular objective.

The concept "method" is explained by Tulloch (1993:959) as deriving from a French word "methode" and Latin term "methodus" which refers to a "*special form of procedure especially in any branch of mental activity. It is a way, means, procedure, approach, route, avenue, road, mode, manner, technique, process, routine, modus operandi, plan, scheme, programme, course*" (Tulloch, 1993:959). The concept "method" is described by Schoonees, Swanepoel, Du Toit, Booysen & Odendaal (1979:540) as "*... 'n vaste, weldeurdagte manier waarop te werk gegaan word om 'n bepaalde doel te bereik.*"

For the purpose of this research the concept "method" will be viewed as the ways and procedures through which the study will be conducted, and the systematic investigation and careful search for the truth.

4.3.2 The method to be used

The main method of investigation in this study is the historical-educational research method.

4.3.2.1 Historical-educational research method

(a) Characteristics of the historical-educational research method

Historical-educational research is a formal scientific, systematic and intensive application of the historical-educational method. The main characteristics of the historical-educational method can be formulated as follows:

- All procedures and information obtained are subjected to a strict and critical review.
- The method provides a better understanding of the world and contributes to the promotion of human welfare by continually improving knowledge of education and teaching.
- The historical educational research method is based on logical and objective thinking when applying the pedagogic content and meaning of the gathered material and constantly seeks for generally valid pedagogic principles.
- The method conducts reports carefully, that is, all conclusions and generalisations are the result of an in-depth investigation and thoughtful labour.
- The method takes into account the limitations and shortcomings of all methods and human judgement.
- The researcher strives to eliminate personal feelings, preferences, dislikes, emotions, preconceptions and prejudices from his academic work.
- The researcher must be a well-informed academic and must possess the gift of serendipity (Venter, 1992:12).

From the above discussion it becomes clear that, by applying the historical-educational method, the past of education is "laid bare" by seeking answers to questions arising from actual educational problems, and not by indiscriminately collecting facts concerning the history of education (Venter, 1979:167).

(b) Steps or phases in the historical-educational research method

The following formal steps or phases can be distinguished in the historical-educational research method according to (Venter, 1992:9-13):

(i) Identification and formulation of the theme

The problem to be investigated can be formulated as *Education for Peace – a historical-educational perspective*. As the choice of a topic is of paramount importance in the research, great care has been taken therewith and the following prerequisites were kept in mind:

- To determine whether the topic has not yet been investigated in History of Education.
- To determine whether the problem (topic) has educational value. An attempt will be made to ensure that the description of the problem and the proposed solutions will contribute to the theory and practice of education in the present and the future.
- To ensure that the research findings meaningfully contribute to the field of knowledge concerning Education for Peace and that the findings and recommendations will lead to the introduction of Education for Peace in the South African school curriculum.
- To ensure that the nature of the subject under investigation can be revealed by means of the historical-educational research method. In this regard the availability of a sufficient number of relevant primary sources will play an important role.
- To ensure that the theme or problem under investigation is suited to the specific researcher. Does the researcher possess the necessary knowledge, insight and intellectual capabilities to undertake this particular type of study?
- To ensure that sufficient funds are available prior to the undertaking of the research exercise and that the researcher must be capable of bringing the research to a successful conclusion notwithstanding the academic and social difficulties that might occur.
- To ensure that there is a wide range of relevant primary and secondary sources available to enable the researcher to conduct an in-depth study.

(ii) Review

The review involves an extensive investigation and study of the problem or theme as it presently exists.

This preliminary study where relevant literature concerning educational part disciplines can be used with great success, has a two-fold goal:

- The researcher can familiarise himself with existing knowledge and current conceptions of the subject which he wants to investigate.

- The researcher can scientifically determine the scope and depth of the problem to be investigated.

(iii) Survey

In the historical-educational research method, a careful examination and study of the educational past from the point of view of Education for Peace is of special importance. The researcher will now find himself in the actual operating field of History of Education. "*In this regard he first applies himself to a systematic study of the primary sources although he may also use secondary sources to obtain background information or to supplement his research*" (Venter, 1993:12).

Primary sources

"Primary sources" may consist of either documents or remains. Venter & Van Heerden (1992:114) explain that primary sources consist of relics and documents. Relics are associated with people, groups or periods and consists of implements, fossils, weapons, tools, buildings, food, clothing, furniture, images, artefacts, drawings, paintings and teaching aids. The former are written reports by persons who participated in or witnessed certain events themselves. These sources, are for example, minutes, letters, diaries, memoirs, reports and correspondence in newspapers and magazines, laws, commissions and reports which have been compiled with the express purpose of providing information.

In this study, documents in their variety such as written reports, newspapers, magazines, and laws will be used.

Secondary sources

"Secondary sources" consist of the reports of people who did not actually witness or participate in an event. They simply report what those people said or wrote who were in fact, eyewitnesses. Textbooks, encyclopaedias, dissertations, theses on the topic may be regarded as classic examples of secondary sources of information.

In this research study, dissertations, encyclopaedias, theses and books will be utilised as sources of information.

The review and survey as discussed above are essential phases of the historical-educational research method. They aim at arming the researcher with knowledge of the

problem as it presently exists through relevant literature material and the manifestation of the problem in the past. In both phases, primary and secondary sources play a key role in providing the researcher with valuable information after subjecting all data and procedures to external and internal examination processes.

(iv) Criticism

Attempts will seriously and carefully be made to subject all gathered historical data to two critical processes. Not everything processed by the human mind is beyond reproach and, therefore, the content of the sources should not be taken at face-value. Firstly, a process of elimination will be implied to verify that the only material to be retained is that which is pedagogically relevant for the particular theme under investigation and which can be of real pedagogic value for the present and the future. All other facts will firmly be put aside. Secondly, the collected data must be subjected to a process of internal and external criticism.

External criticism

An attempt will be made to determine the authenticity of a document, thus to establish if the source is what it claims to be. It determines why, where, how and by whom the document was written. A differentiation will be made between the original text and later printings and revised editions. It exposes such matters as plagiarism, unusual interpretations and "purified" versions. The process of external criticism may even go so far as to test the physical characteristics of the book, for example age, type of paper, water mark, ink, handwriting, *et cetera.*

Internal criticism

An attempt will be made to analyse the meaning of propositions in documents which have already been shown to be authentic, and to determine their accuracy and reliability. In this connection, the researcher will ask the following type of questions: Does the document contain incorrect facts or judgements? Are there indications that the writer had been biased or illogical? Did he make use of reliable sources? Can the writer be regarded as a trustworthy observer and what was his motive for writing down the particular matter? Great care, therefore, has to be given to determine whether a document is genuine and actually "*is what it professes to be*" (Venter & Van Heerden, 1990:106).

(v) Writing of the report

The writing of the report is a last step of the historical-educational research method and it involves two activities.

Firstly, the origin and development of the chosen subject will be discussed in the light of the historical-educational data collected. In this regard facts may be ordered in any one of two ways: chronologically or thematically. In the former, development through time as such, through the succession of periods of time in the educational past is accepted as the guiding principle. In the case of thematic arrangement, the development of the chosen theme through the years is taken as the guideline.

Secondly, the researcher will determine to what extent the historical-educational data as contained in the description of the development of the chosen subject can contribute positively to the understanding of the education phenomenon in the present and provide a clearer view of the future.

Irrespective of the method used, the facts uncovered in the study will be systematised and interpreted in such a manner that the conclusions arrived at may, on the one hand serve as an answer to the problem and, on the other hand, be a properly documented, systematic, integrated and scientific contribution to the particular field of knowledge. An attempt will be made to ensure that the report is balanced, scientific, and an interesting rendition of the investigator's research work.

5. DELIMITATION OF THE FIELD OF RESEARCH

The field of this research project is confined to the historical-educational analysis of the problem of teaching peace in the formal pedagogic situation of the school. The pedagogic situation refers to the education of the child towards responsible adulthood up to the age of about eighteen years. The research project will also include a limited study of the factors that contribute to the situation of violence and unrest in South Africa.

In this research special attention will be paid to the understanding of the concept and phenomenon *Education for Peace.* For this purpose an investigation will be undertaken into Education for Peace as it was implemented in West Germany.

The research will be done from a Christian perspective but will have implications over other religions due to the fact that they are all grounded in the same universal values.

There are five main types of religion in South Africa, that is, Christianity, Islamic, African Traditional religion, Hinduism and Judaism. In spite of their difference in approaches towards their religious worshipping, they nevertheless have common universal characteristics. They all believe in the presence of a Supreme being, each religion is complete by itself, that is, it can operate independently without the support of another one, and they all cherish the ideals of moral responsibility and respect for authority and fellow

human beings. In this regard, Meiring (1996:17) states that "*all religion results in ethics, the way in which human behaviour is judged. No religion consists only in beliefs, but it is also evaluated in terms of the actions which flow from the beliefs.*"

6. THE PLAN OF STUDY

Venter (1992:8-13) states that a research programme or strategy arises from a correct perspective of that aspect of reality which one wishes to control and analyse scientifically. The following is an attempt to give a clear outline of the plan of this study:

CHAPTER ONE: GENERAL ORIENTATION

The first chapter of this thesis will serve as an orientation and background against which the entire research should be read. It consists of the statements regarding the actuality of the research, formulation of the problem, the aims and objectives of the research, elucidation of the concepts in the title of the study, methodology, proposed plan of study and the summary.

CHAPTER TWO: A SITUATIONAL ANALYSIS OF POSSIBLE FACTORS CONTRIBUTING TO THE SITUATION OF UNREST AND LACK OF PEACE IN SOUTH AFRICA

In Chapter Two, a limited study of the unrest and crime in South Africa will be undertaken so as to highlight the actual need for peace education in South Africa.

CHAPTER THREE: A HISTORICAL STUDY INTO THE WEST GERMAN EDUCATION MODEL 1945-1989

In Chapter Three, a historical study of the West German Educational Model on *Education for Peace* from 1945-1989 will be undertaken.

CHAPTER FOUR: EDUCATION FOR PEACE IN SOUTH AFRICA: A MODEL

In Chapter Four, a draft model for Education for Peace in South Africa will be proposed.

CHAPTER FIVE: FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

In Chapter Five findings, conclusions and recommendations based on the entire research will be presented.

7. DEFINITIONS OF CONCEPTS

Historical-pedagogics is a part-discipline of the broad field of pedagogics. It aims to study the pedagogical phenomenon from a historical perspective. The explanation of the terms

"History" and "Pedagogics" appears to be of relevant importance in understanding of the historical-pedagogical perspective.

7.1 THE TERM "HISTORY"

7.1.1 Definitions according to Dictionaries

(a) The Oxford Reference Dictionary

Hawkins (1989:390) defines the term "history" as "*a continuous record of important or public events. The study of past events, especially of human affairs.*"

(b) New Webster's Dictionary of the English Language

Webster (1971:456) states that the term "history" comes from the Latin and Greek word "Historia" which means "learning by inquiry." "History" is, therefore, defined as "*that branch of knowledge which deals with events that have already taken place, the study or investigation of the past, a narrative or account, usually chronological of past events in the life of a nation, community, institution, or the like. It is the sum total of past happenings, anything that happened in the past, any past filled with unusual or memorable happenings, a drama dealing with events.*"

(c) Longman Dictionary of the English Language

Longman (1986:695) defines the term "history" as "*a tale, a story, a record in order of time of significant events that happened in the past, including an explanation of the causes. It is the written account presenting related natural phenomena systematically.*"

(d) The Concise Dictionary of Education

Hawes & Hawes (1982:108) define the term "history" as "*the study of the past, it includes systematic recording and interpretation of the past events such as origins and developments of people, countries and institutions.*"

(e) Dictionary of Education

Good (1973:283) defines the term "history" as "*a systematically arranged, written account of events affecting a nation, social group, institution, science or art, usually including an attempted explanation of the relationships of the events and their significance.*"

Good (1973:283) further states that "*history is the science or field of study concerned with the recording and critical interpretation of past events generally divided into Ancient History, Medieval History and Modern History.*"

7.1.2 Definitions by an academic

(a) Carr (1967:35) defines the term "history" as "*a continuous process of infraction between the historian and his facts, an unending dialogue between the present and the past. 'History' consists of the compilation of a maximum number of irrefutable and objective facts.*" Carr (1967:35) further stresses that the term "history" means "interpretation."

(b) Carr (1967:26) sees the term "history" as meaning the past of mankind. The German word for "history" is "Geschichte" which means "that which has happened."

7.2 THE TERM "HISTORICAL"

The term "historical" is an adjective which is derived from the term "history" or "historia" in Latin. Flexner (1987:907) defines the term "historical" as pertaining to, treating or characteristic of or based on or reconstructed from an event, custom, style in the past.

7.3 THE TERM "PEDAGOGICS"

7.3.1 Definitions according to Dictionaries

(a) Webster's New International Dictionary

Webster (1971:1589) defines the term "pedagogics" as "*an instruction or discipline. It is the science of teaching.*"

(b) The Dictionary of Education

Good (1973:412) defines the term "pedagogics" as "*the art, practice or profession of teaching. The systematised learning or instruction concerning student control and guidance, largely replaced by the term Education.*"

(c) The Concise Dictionary of Education

Hawes & Hawes (1982:73) define the term "pedagogics" as "*any formal or informal process that helps develop the potentialities of human beings, including their knowledge, capabilities, behaviour patterns and values. It is the area of study concerned with teaching and learning including professional teacher education.*"

(d) Dictionary of Empirical Education

Van den Aardweg (1988:161) defines the term "pedagogics" as "*a deliberate, purposeful action between an adult and a child formed to assist the child throughout his youth to reach responsible adulthood successfully.*"

Van den Aardweg (1988:161) further elaborates that "pedagogics" is "*in essences education – the help provided to the becoming child by responsible adults. It is an all-embracing concept involving educative activity in an educational situation, over many years.*"

7.3.2 Definitions by Academics

(a) According to Thembela (1975:1) the term "pedagogics" is a bi-syllabic Greek word "-pedos" meaning "the child" and "-ageing" which refers to "*direction, guidance or accompaniment.*"

(b) Duminy (1974:14) defines the term "pedagogics" as "*a discipline which concerns itself with the problems encountered in the guidance and assistance of a child on his way to adulthood*" and regards the study of the pedagogical situation as a point of departure.

(c) Gunter (1974:12) gives a most comprehensive explanation of the term "pedagogics" as "*an intentional, deliberate, purposeful, systematic and responsible intervention by assisting, supporting and guiding accompaniment of the child on his way to adulthood*".

(e) Mashile (1991:1) defines the term "pedagogics" as "*a powerful instrument used for social, economic and political change. It contributes towards skill formation, productivity and learning of new ideas and techniques.*"

For a more detailed description of the concept "Education" refer to Chapter Two of this study.

7.4 THE TERM "HISTORICAL-PEDAGOGICS"

7.4.1 Definitions by Academics

(a) Kruger (1986:4) describes the term "Historical-pedagogics" "*as a division of the discipline of pedagogics.*" Therefore, it will have the closest connection with pedagogics by way of historical-pedagogical investigation and reflection on that which is timeless and unchanging in educational thought. It should be derived from educational ideas and practices which existed in the past with a view to the enrichment, explanation and critical review of the existing education.

(b) Borg & Gall (1989:16) maintain that "Historical-pedagogics" "*investigates, interprets and describes the phenomenon education and reality as a historical*

reality given in its time-determinedness with a view to making the present intelligible and laying down guidelines for the future."

(c) According to Van Rensburg, Killian & Landman (1979:281) the term "Historical-pedagogics" is a study of educational thought and practices of the past and the investigation of the phenomenon "education" in its historical perspectives. They further remark that historical-pedagogics "*has its starting-point in the problem that comes to light in contemporary education with the purpose of selecting and organising the essence of a particular problem in its total historical relief.*"

For the purpose of this research exposition, the term "Historical-pedagogics" refers to the part-perspective of pedagogics which views the phenomenon *Education for Peace* from a historical-philosophical point of view.

7.5 THE TERM "HISTORICAL-PEDAGOGICAL STUDY"

The term "Historical-pedagogical study" means the investigation and manifestation of the phenomenon *education* from a historical-pedagogical perspective. It is a part-perspective of pedagogics which analyses the pedagogical occurrence from a historical-pedagogical perspective.

In this thesis, the term "historical-pedagogical study" will refer to the study and investigation of the phenomenon *Education for Peace* from a time perspective.

8. SUMMARY

In this chapter, background information on the current educational system illustrates the complexity and dynamic nature of the total context in which *Education for Peace* has to be formulated and implemented.

The problem *Education for Peace* in the South African context has been introduced. The aims of the study have been clearly outlined and the method as well as the necessity for the study, has been justified.

Finally, the study has been carefully demarcated and outlined into chapters. Key research concepts have been elucidated as to avoid ambiguity, misrepresentation and misconceptions throughout the study.

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CHAPTER 2
EDUCATION FOR PEACE: THE PEDAGOGICAL FOUNDATION AND THE CONCEPTUAL AND PHENOMENAL ANALYSIS

1. THE AIM OF THE CHAPTER

The primary aim of this chapter is to supply the pedagogical foundation for Education for Peace and to undertake a study into the concept and phenomenon *Education for Peace*.

2. INTRODUCTION

"*Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed*" (Heater, 1985:2666).

Many countries, including South Africa, are characterised by a climate of violence, unrest, social injustice, aggression, polarisation and conflicts. It seems as if violence is generally seen as the solution to problems and conflicts, while negotiation, compromise and tolerance seem to play a secondary role. Children are often born in a culture of violence and grow up in it. Consequently, violence is viewed by many as a natural and normal phenomenon.

Although the elaborative account of the various forms of violence does not constitute the area of this investigation, it is nevertheless important to mention that according to Bjertedt (1990:7-9), violence can occur in various areas, for example in the political area, in the family, in the school, in the community, in the area of sport and recreation and even in the physical environment. Bjertedt (1990:7-9) states that violence can be, *inter alia*:

- physical, on an international scale in the form of conventional wars;
- on a national level in the form of civil wars, for example, in Angola, Burundi, Kosovo, and the Democratic Republic of the Congo;
- on a personal level in the form of murder and suicide;
- on an economic and political (structured) level in the form of imbalances and inequalities, respectively;
- on a psychological level in the form of inhumanity, intolerance, mental insecurity and depression; and

- on an ecological level in the form of the depletion of minerals and environmental degradation.

The above forms of violence extend from the personal to the global levels. Some of those forms of violence are applicable to the South African situation. (In this regard refer to Chapter Three).

The generation of short-term solutions does not form part of this study. However, regarding long term solutions, the possibility exists that Education for Peace might contribute to the promotion of peace and the sustainability thereof.

It is, therefore, essential that this research should not only investigate the concept of "Education for Peace" *per se*, but also the way in which the phenomenon *Education for Peace* manifests itself on all levels of society.

3. EDUCATION FOR PEACE: AN EDUCATIONAL PERSPECTIVE

3.1 INTRODUCTION

3.2 THE CONCEPT "EDUCATION"

Oberholzer (1954:31) describes the concept "education" as intentional actions of one person towards another. In this situation one person is an adult, a moulded (rounded-off) being and the other is moving towards adulthood and in the process of being moulded.

This definition of "education" represents the traditional view, namely that one member (or members) of the associative situation is an adult, an independent, mature, competent person (or persons) and the other member (or members) is an immature, dependent, incompetent person moving towards adulthood and maturity (Oberholzer, 1954:4-5). He continues by specifying that the term "education" is applicable only to a person who is not yet an adult and that it is limited to a specific period. For the purpose of this study, this definition is referred to as an "old" or traditional definition of education that is typical of a particular school of thought embedded within our ideological framework.

3.2.1 Extension of the "old" or traditional definition of the concept "education"

The previous traditional definition of the concept "education" refers to an activity that takes place during childhood and terminates at adulthood (education in this context does not include adult education [andragogy]). Landman (1989:508 describes this as the rendering of assistance and support to a person on his road to responsible adulthood.

According to the viewpoint that a person is never completely mature, but is always *en route* and becoming, the meaning of the concept "education" can also be extended to include the education of the adult (andragogy). For the purpose of this study, this definition is referred to as the extended definition of education.

3.2.2 Meaning of the extended definition

The extended description of the concept "education" (given above) implies that the educational situation as a pedagogical situation can, at the same time, be an andragogic situation in respect of the pedagogic and andragogic educational aims that direct the chain of events. The pedagogical structure becomes also the andragogical structure and the pedagogical aim structure becomes an andragogical aim structure (Landman, 1989:508).

3.2.3 Education and lifelong learning

With the introduction of Curriculum 2005, the meaning attached to the concept "education" was extended even further when it defined education as a lifelong learning process where continuous improvement and acquisition of knowledge, skills, attitudes and values are developed through education, training and retraining (Department of Education and Training, 1997:8).

3.2.4 Education and the principle of totality

According to eighteenth and nineteenth century psychology, the human *intellect, emotions* and *will* were thought to be separate capacities and one (or more of them) was to be selected for special attention during the education process. Today it is known that human beings learn holistically and not in parts (Gestalt theory) (Landman, 1989:20). Children, particularly in the secondary school, have the ability (and also the need) to generalise and to combine knowledge and experience into a coherent, meaningful whole (Department of Education and Training, 1997:18). Learning opportunities should, therefore, be created with this fact in mind. The child as a whole should be addressed and accommodated.

The child who is in need of education, should be supported in his totality to enable him to make moral and independent decisions (Department of Education and Training, 1997:18). This means that his cognitive, affective as well as normative being should be considered. As the child is guided by education to become a responsible adult, educating him towards peace should form a significant part of his education.

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3.3 EDUCATION FOR PEACE – AN EXTENSION OF EDUCATION

Educating a child towards becoming a responsible member of an open society also means to educate a child to co-exist in peace and harmony with others. The child's being-in-the-world (Dasein) has to be extended to being-amongst-others (Mitsein). The child as a creature of relationships, needs education which is his birthright, and cannot become a mature peace-loving man or woman of his or her own accord.

The child needs an adult to educate him or her so that he or she may develop cognitively and be moulded spiritually and morally to be able to accept himself, as well as others, to have self-respect, to respect others (Ministry of Education, 2001:v), to have inner peace and to live in peace with others.

Education for Peace can thus be regarded as an educational opportunity to develop the human aspects in a child and as such contribute to the broad education of the child.

4. THE CONCEPTS "PEACE" AND "EDUCATION"

For a comprehensive understanding of the concept *Education for Peace*, the elucidation of key research concepts is essential.

4.1 DEFINITIONS

4.1.1 The concept "peace"

4.1.1.1 The etymological description of the term "peace"

(a) A Hebrew analysis

The term "peace" in Hebrew is "Shalom" with the root "Sim". The word can be broken up into "Salem" (pacify) "Sill" (peaceful) and "Salami" (to exist peacefully) (Jenni & Western, 1976:919).

According to Kittel, Friedrich & Bromiley (1985:208) the term "Shalom" is an interesting one in that, for all its wealth of meaning in the Old Testament, there are no references specifically to an attitude of inward "peace". "Shalom" always finds external manifestation and in its most common use, it seems to be a social term, falling short of the inner dimension being a prerequisite for external (or outgoing) deeds of peace.

(b) A Greek analysis

According to Arndt & Gingrich (1952:37), the term "peace" in Greek means "sirene" (to live in peace) and "Eirenikos" (to be peaceful), revealing both an inner and outer dimension of peace.

(c) A Latin analysis

According to Hawkins & Allen (1991:1068), the term "peace" in Latin is derived from the words "pax" and "pacis" and can assume various kinds of roots such as "pece", "pais", "pease" and "pazet". The authors further elaborate that "pax" means "*peaceful condition of life, a state of order and security, peace or peaceful relations.*"

4.1.1.2 Definitions from various Dictionaries

Literature offers different types of definitions of the term "peace". However, the subsequent definitions as offered by various dictionaries, have been found to be more relevant to this research.

(a) New Webster's Dictionary of the English Language

According to Webster (1971:696) the term "peace" comes from the French word "paix" and the Latin words "pax" and "pacis" (refer to Hawkins & Allen, par. [c] above). This term refers to "*a state of quiet or tranquility, calm quietness or repose, freedom from war or hostility, a cessation of hostilities, absence of strives, tranquility of mind, harmony, serenity, public tranquility and order.*"

(b) Verklarende Handwoordeboek van die Afrikaanse Taal (HAT)

Schoonees, Swanepoel, Du Toit, Booysen & Odendaal (1979:1267) define the term "peace" in Afrikaans as "vrede", "*rus, afwesigheid van stoornis, kalmte, afwesigheid van twis, vrede, verdraagsaamheid, genoeë, ongesteurdheid, teenoorgestelde van oorlog.*"

(c) Longman Dictionary of the English Language

According to Longman (1986:1078), the term "peace" is defined as "*the state of tranquillity or quiet, for example freedom from civil disturbance, a state of public order and security maintained by law or custom.*"

Longman (1986:1078) further defines the term as "*freedom from disquieting or oppressive thoughts or emotions, harmony in personal relations, a state or period of mutual friendliness between countries, a pact agreement to end hostilities between those who have been at war or in a state of enmity.*"

(d) Oxford Advanced Learner's Dictionary

According to Hornby (1995:909) the term "peace" can be defined as "*a state of freedom from war or violence or a state of harmony and friendship.*" The term "peace" can also mean to "*prevent people from quarrelling, fighting or creating a disturbance in public.*"

4.1.1.3 Definitions of "peace" according to various academics

There are many different definitions of the term "peace" as viewed by various academics. However, the following definitions have been found to be more relevant to this research:

(a) Miel (1968:34) defines the term "peace" as an ideal which involves a striving towards harmony on a personal and social level. It entails a cluster of positive and dynamic concepts which involves a state of mind, the non-violent resolution of conflict and the organisation of the world under the principles of justice, equity and human rights.

(b) Garvey (1983:3) sees the term "peace" as co-operation in a positive relationship accompanied by respect for other persons.

(c) Killeen (1984:174) defines the term "peace" as not merely the absence of armed conflicts but as the search for progress, justice and the struggle to overcome poverty, hunger, illiteracy and oppression.

(d) According to Taylor (1986:196) the term "peace" (in Afrikaans: "vrede"), can be defined as "*'n verhouding tussen mense of groepe wat gekenmerk word deur die nie-geweldadige oplossing van konflik.*" He further states "*vrede is egter 'n toestand wat nie op mense afgedwing kan word nie.*"

(e) Pitout (1987:60) explains the concept "peace" (in Afrikaans: "vrede"), as "*regverdigheid, empatie, hulpvaardigheid, verdraagsaamheid, respek en agting, geregtigheid, medemenslikheid, wedersydse kommunikasie, aanvaarding, versoening en onbevooroordeeldheid.*"

(f) Harris (1988:7) defines the concept "peace" as "*a state of existence where neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group.*" Harris (1988:7) views the term "peace" as a positive concept which implies much more than the absence of war. "Peace" is the practice of love. It is a necessary condition for human survival, and implies that human-beings resolve conflicts without using force.

(g) Hicks (1988:72) states that the term "peace" cannot consist solely in the absence of armed conflict but principally implies a process of progress, justice and mutual respect among the peoples designed to secure the building of an international society in which everyone can find his true place and enjoy his share of the world's intellectual and material resources.

(h) Graham (1991:1) perceives the term "peace" as a concept which implies three dimensions, namely, "*God, myself and other people.*" One should firstly be at peace with God (the vertical relationship) and thereafter with fellow human-beings (the horizontal relationship), the first being a prerequisite for the second.

The common emphasis in defining peace seems to be on "the absence of war" as well as on the inner and outer dimension of peace. The inner dimension of peace refers to feelings such as love, calmness and tolerance whilst the outer dimension refers to aspects such as respect, co-operation and peaceful co-existence.

5. THE CONCEPT "EDUCATION FOR PEACE"

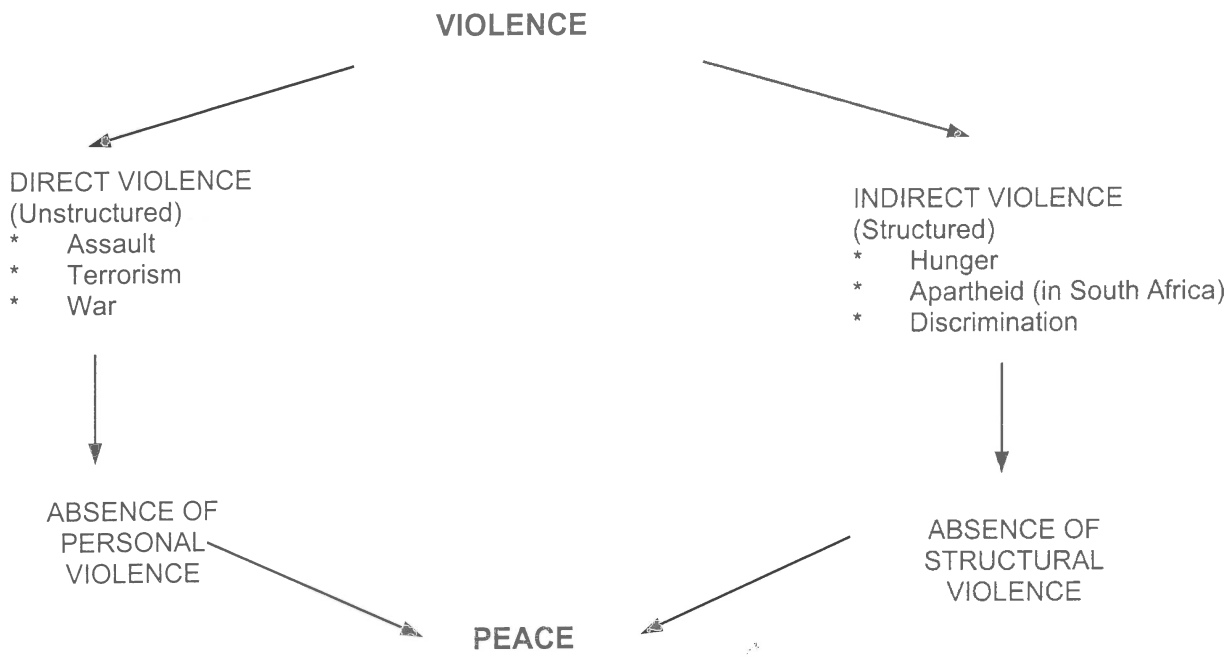
5.1 HICKS'S VIEWPOINT

Hicks (1988:5) defines the concept *Education for Peace* as "*an attempt to respond to problems of conflict and violence on scales ranging from the global and national to local and personal. It is about exploring ways of creating a more just and sustainable future.*"

Hicks (1988:73) further elaborates that Education for Peace recognises that conflicts are often the springboard for growth. It does not advocate the elimination of conflicts *per se*. It rather seeks creative and less violent ways of resolving conflicts. The knowledge that there may be better ways of doing things, can be a major incentive to find novel solutions that can play a vital role in building a more peaceful environment.

In Figure 1, Hicks (1988:6) depicts the relationship between peace and violence. The figure indicates that peace is the opposite of violence and *vice versa*. This implies that the prevalence of peace means the absence of structural and unstructural violence. In a society, violence can be direct or indirect in nature. Direct violence entails assault, terrorism and war. The victim is directly and instantly affected by the resultant physical harm.

FIGURE 1: DIAGRAMMATIC REPRESENTATION OF THE RELATIONSHIP BETWEEN PEACE AND VIOLENCE



[SOURCE: HICKS (1988:6)]

Indirect violence is usually structured and subtle. It entails hunger, discrimination and all forms of psychological violence. It takes a fairly reasonable time before its consequences are noticeable and felt. It seems as if structured and direct violence are typical and characteristic of third world societies.

Peace is the condition in which both structural and direct violence are either absent or contained through dialogues and compromise. It appears that peace could be attained by seeking positive strategies to address direct and indirect violence.

5.2 GREYLING'S VIEWPOINT

According to Greyling (1993:11) the concept *Education for Peace* refers to education which has as its aim the instilling of the values of justice and peace in the hearts and minds of children. Education for Peace, therefore, does not originate "*in internasionale sale nie, maar by die kind in die ouerhuis.*" Greyling (1993:14) further maintains that "*vredesopvoeding, wat saam met die term 'deemoed' gaan, is 'n opvoedingspoging wat nie net tot die nood van die kind om vrede van gemoed te verkry, beperk is nie, maar oor die totale spektrum en dinamiek van menslike verskyningswyses heensny.*" Greyling (1993:11) further explains that education for peace does not only refer to the absence of war, but also addresses conflict areas through non-violent strategies.

In the light of Greyling's viewpoint, it seems as if Education for Peace is strongly related to humility (op Afrikaans: "deemoed").

5.3 HARRIS'S VIEWPOINT

Harris (1988:79) regards adult educators as catalysts in propagating the ideals of Education for Peace. In Harris's opinion, educators have an incredible role to play. For example "*educators are centrally placed to inform the youth on the terrors of violence and are duty bound to explain to the youth how they themselves responded to violence and developed alternative non-violent ways of dealing with conflicts*" (Harris 1988:80).

5.4 NĀSTASE'S VIEWPOINT

Nāstase (1983:391) explains the concept *Education for Peace* in terms of its focus at macro level. He explains that Education for Peace should lead not only to a greater awareness of problems but also to a sense of responsibility and an active involvement in efforts to find solutions to the problems towards promoting human rights, mutual respect and understanding among nations.

Nāstase (1983:395) further stresses that Education for Peace should develop a culture of peace where man would be concerned with the creation of a new human attitude. Man, conscious of his powers, but at the same time aware of the dangers which his force engenders, acknowledges the fundamental significance that peace has for mankind. The new "type of man" should be worthy of the term *Homo Pacix* (peaceful being).

5.5 CONCLUSION

The concept *Education for Peace* as explained by various academics in the foregoing paragraphs implies the addition and acquisition of values to the individual, particularly the child on his way to self-discovery. It is an ascending progression towards refinement, betterment, enablement and self-improvement. Education for Peace takes an individual, and particularly the child, from where he *is* to what he *ought to be* through systematic acquisition and addition of knowledge, skills and attitudes. The child *en route* to what he *ought to be* must improve daily as he progressively ascends the ladder to inner peace under peaceful and normative guidance.

6. AIM WITH "EDUCATION FOR PEACE"

6.1 AIMS AND OBJECTIVES IN EDUCATION

6.1.1 Characteristics of aims

Aims are usually more comprehensive and vague than objectives and focus on the long term. They involve a long-term alignment, an ideal, and are general in nature, have a larger scope and take more time to fulfil. Aims are formulated during strategic planning. The ultimate aim with Education for Peace can serve as an example: to educate the child towards responsible, independent, peaceful co-existence in society. This is a far-off, broad aim that can only be fulfilled in the future. In the meantime, as the teacher guides and educates the child towards this aim, he or she makes use of objectives: the steps taken to eventually fulfil the broad, far-off aim (Van Rooyen, 1997:62).

An aim serves as a polestar: it not only lights the way and guides the footsteps, but also gives direction. When a teacher knows exactly where he or she is going, what he or she is striving for, it is clear that he or she has a definite aim to follow. "*Without an aim you don't know where you're going – [therefore] any road will take you there*" (Robbins, 1986:19).

6.1.2 Characteristics of objectives

Objectives are in fact also aims, but are achieved much sooner, sometimes within the scope of a single lesson. They serve as the steps that will lead to the fulfilment of the aim. Objectives are much more specific than aims and more practice-directed. Objectives usually contain a verb indicating exactly what is to be done or known.

6.2 AIM WITH EDUCATION FOR PEACE

The following academics view the aim of Education for Peace as one of the mechanisms and strategies that could inculcate the much needed values of, e.g. non-violence to enhance peace in schools and eventually in society.

6.2.1 Aim according to Pitout

Pitout (1987:507) states that Education for Peace aims at the establishment of positive, reciprocal human relationships and attitudes as well as free socialisation with other persons of different cultural groups. It is, therefore, necessary for the youth to be prepared and trained for a future society which will be characterised by extended consultation, co-operation and joint decision-making in various fields.

Pitout (1987:5) emphasises that the main issues involved are the education of the young about the value of their own lives and their equal worth among other individuals and other groups. It, therefore, also involves educating those who exercise power to understand that power is not in their hands because they are of greater worth or value.

6.2.2 Aim according to Higgs

Higgs (1995:100) states that Education for Peace should endeavour to address the violence and crime problems which continue to plague the South African schools and society as a whole. In support of the Green Paper on Higher Education Transformation, Higgs (1995:100) explains the aim of Education for Peace as supporting a common commitment to a humane, peaceful, non-racist, non-sexist social order that should characterise South African schools and society.

6.2.3 Aim according to Carl & Swart

Carl & Swart (1996:3) explain the aim of Education for Peace in terms of its utility, value and relevance. The authors mention that without peace, South Africa cannot prosper on any terrain. Our future lies with our youth, which is why it is imperative that the current generation of schoolgoers be educated to strive for the achievement and maintenance of peace. To them, Education for Peace should be a vehicle for the maintenance of peace in a socio-educational milieu: "*It is an attitude of mind, an infiltration of creative peace promoting ideas*" (Carl, 1995:100).

6.2.4 Aim according to Greyling

Greyling (1993:11) maintains that Education for Peace should aim to transform the war-like status and violence that entangle a nation into a world of peaceful co-existence. He stresses the importance of the renewal of education in South Africa and the nurturing of justice and peace in the schools. The aim should be to eliminate the structural violence, inequality and domination by means of peaceful strategies.

6.2.5 Conclusion

In the light of the above explanations of the different academics it seems as if the aim with Education for Peace is to deal with conflict situations creatively and constructively and to promote a culture of non-violence, tolerance and peaceful co-existence, as well as a democratic ethos as explained in the human rights principles. Education for Peace has to be seen as one of the vital paradigms that has to be used in conflict management to counter-balance the violence and crime that ravage the South African socio-educational milieu (Pitout, 1987:504; Higgs, 1995:100 and Carl & Swart, 1996:3).

It would appear that Higgs's perception of the aims with Education for Peace is synchronised to the ideals of a true democratic, non-racial society where human beings are equal before the law and opportunities are afforded to people equally. Enshrined in the Constitution of the Republic of South Africa is the Bill of Rights which establishes a range of human rights and freedoms that are guaranteed. The Bill of Rights recognises that everyone has a right to life and everyone has inherent dignity and the right to have his or her dignity respected and protected (Beckmann, Bray, Foster, Maile & Smith, 1999:101). This presupposes the transcending of human prejudices and hatred. Conflicts and difference of opinions can be overcome by tolerance and peaceful dialogue.

In Pitout's viewpoint, the aim of the concept Education for Peace opposes any form of domination, oppression, suppression or inequality anywhere (Pitout, 1987:501). It would seem that human equality, equal opportunities and sound human relationships are his primary aim. Pitout's viewpoint indisputably illustrates that peaceful co-existence can only be found in a democratic society where conflicts and contradictions between or among racial groups are addressed peacefully (Pitout, 1987:504).

In the light of Greyling's perception of the concept Education for Peace, the aims are practically targeted at the elimination of structural violence, inequality, and domination through peaceful strategies such as dialogue, tolerance, justice and cultural acceptance.

7. TEACHING EDUCATION FOR PEACE IN SCHOOLS

7.1 INTRODUCTION

The teaching of Education for Peace in schools appears to be of relevance in contributing to the solution of the problem of violence. Smit (1998:2) maintains that "*educators and trainers have a crucial role to play as critical change agents in building a just and humane society and helping learners to develop their full potential. Competent teachers are the key to quality education and are the prime implementers of change.*"

7.2 UNITY BETWEEN HOME AND SCHOOL

7.2.1 Parent and teacher – a partnership

The increasing complexity of life and the explosion of knowledge have created a need since the earliest years for trained persons who could act as partners for parents to convey skills, knowledge and techniques to the child as well as inculcating certain values and norms. Schools were established to fulfil this need. The parent was no longer the sole educator. He became co-educator and partner with the teacher as the "additional" parent (*in loco parentis*).

Twelve years ago, Landman (1989:19) was of the opinion that there were no fundamental differences between the educative task of the home and the school. According to him the only differences were those relating to emphasis and organization. This strongly emphasizes the work of the educator in the school. Van Rooyen & Louw (1994:10) see an important unity between home and school. This notion of unity is strengthened by the fact that parents expect teachers to educate according to the norms and values of society. Teachers on the other hand, have particular expectations from the parents.

7.2.2 Home and school

Co-operation between home and school is essential to the educator, as this is the best way in which to attain the emotional maturity of the child, that both have as aim. In this regard the Spanish author, Ortega (Stone, 1984) emphasizes the fact that the influence of a school on its youth (regarding attitudes, norms, values, culture, faith, *et cetera*, is determined by how much of what is learnt in school and is also learnt at home.) Education for Peace thus has to start at home.

As the school serves as a mediator between family life and the adult world of the child, it can be expected that the school should be true to life and close to reality. If a school system does not provide for this, it is divorced from the community it serves and it breaks the continuity between the family and society – a violation that results in frustrated and disillusioned individuals who cannot fit in anywhere.

7.3 THE SCHOOL AS A SOCIALISATION AGENT

The school is the secondary socio-educational milieu where the teaching of various aspects of war, negative behaviour and an appreciation of different steps that could be taken to reduce violence in human communities, are provided. In its attempt to include core human values, the school "*tries to transform individuals so that they develop a particular type of personality, most specifically, a personality that desires to promote peace at all levels – personal, societal and global*" (Harris, 1988:121). Harris further explains that individuals have to acquire skills and dispositions to act in non-violent ways toward each other. Such skills and dispositions do not only come from information provided in the classroom; rather they are habits, values and proclivities that arise in the individual as a result of a complex series of educational experiences.

Educators influence the psychological, emotional and spiritual growth of their learners by creating environments where individuals learn by observing the behaviour of others, by trying out new behaviours and by receiving feedback on their own behaviour. Values and morals cannot easily be taught. They are acquired through experience with other human-

beings. Thus the environment in which a learner learns becomes extremely important. The school as a society has a key role to play in creating a learning environment conducive to developing the seeds of compassion and non-violence.

7.4 VIEWPOINTS OF RESEARCHERS ON TEACHING *PEACE* IN SCHOOLS

Researchers hold the view that schools have a cardinal contribution to make in teaching how to achieve peace.

7.4.1 Nãstase's viewpoint

Nãstase (1983:396) views the school as having a critical role in teaching peace to young people. He states that "*it is in the school that people should be educated in the spirit of peace, justice, freedom, mutual respect and understanding in order to promote equal rights for all peoples and nations as well as economic and social progress, disarmament and the maintenance of peace and international security as well as the promotion of peaceful resolution of conflicts.*"

7.4.2 Kurz's viewpoint

According to Kurz (1981:14) schools can be ideal places for teaching how to achieve peace if they demonstrate their orientation towards peace through the total school endeavour. Schools could *inter alia*:

- Analyse highly complex problematic aspects of content which are biased either towards peace or towards force in anthropological, (human) sociological, ethnological (racial), psychological, political and aggression-theoretical perspectives.

- Provide information about weapon systems, the armament race and the world-wide balance of power.

- Organise pupils so that they learn co-operatively, ultimately tearing down the system of fierce competition. Kurz (1981:15) stresses the fact that this does not nullify the fact that healthy, positive competition can be highly valuable in schools.

- View themselves as a workshop for peace and offer themselves as such. Kurz (1981:14) maintains that if the school wants to produce a broad basis of people who are not only ready to be peaceful, but also capable of being peaceful, then the school must acknowledge and practice peace *per se*.

- Promote the relationship between the school and society. The classic task of the school is one of making people fit for society. This, however, means that the school should give pupils tools which allow them to interact in society in such a way that the society remains alive. The school should orientate itself not only to change the *status quo*, but it should operate in a way that broadens the learner's horizon.

- Encourage the interaction of pupils in the socio-educative process. Peace can be promoted through interaction and negotiation. Schools who want to promote and teach achieving peace have to know how to set up educational contact with pupils and parents so that they can be trusted and so that the client's potential to have contact with the trans-subjective "givers" is actualised.

7.4.3 Hicks's viewpoint

Education for Peace at micro level refers to the teaching of peace in the school situation. According to Hicks (1988:13) the teaching of Education for Peace on this level includes the following aspects:

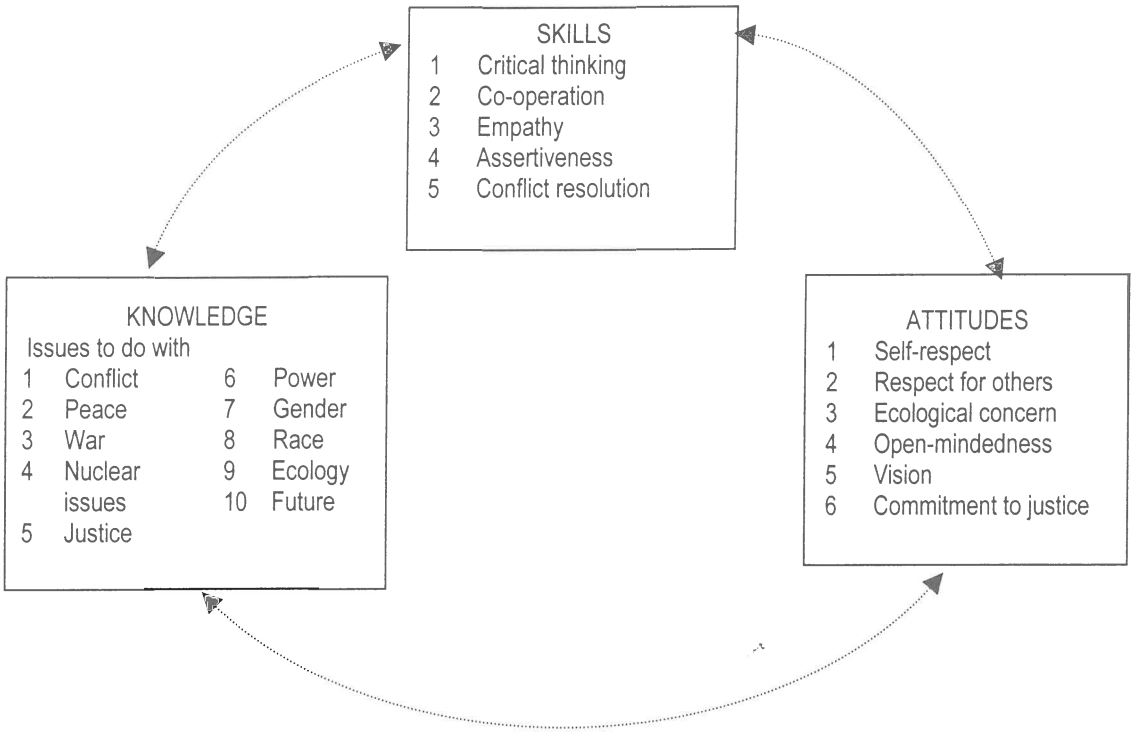
- Knowledge of conflicts, peace, justice, wars, ecology, nuclear issues and power.

- Skills of critical thinking, co-operation, empathy, assertiveness and conflict resolution.

- Attitudes of self-respect, respect for others, ecological concern, open-mindedness, vision and commitment to justice.

These skills and attitudes have to be taught with great care by teachers who act *in loco parentis*. The vital skills, knowledge and attitudes of peace required at micro level will hopefully be carried over to the meso and macro levels of society, as pupils grow up independently and come into contact with the realities of life (Hicks, 1988:14).

FIGURE 2: A VISUAL SUMMARY OF THE AIMS OF EDUCATION FOR PEACE ACCORDING TO HICKS



[Source: Hicks (1988:13)]

7.4.4 Montessori's viewpoint

Montessori (1870-1952) states that the hope for peace in the future lies not in the formal knowledge the adult can pass on to the child, but in the normal development of the new man. She believed that schools should establish environments that allow the natural peace-loving instincts of young people to flourish (Montessori, 1972:37).

In a Montessori classroom, teachers are recommended to step aside and to allow the child to learn according to a teaching style that promotes free choice and initiative. Montessori believed that all children have tendencies of compassion and care for others, which, in a free environment, can develop so that as adults, they have dispositions that abhor violence and express concern for the well-being of others (Harris, 1988:122).

7.4.5 Röhrs's viewpoint

The viewpoint of Röhrs on the role of the school in the teaching of peace will be discussed in Chapter Four of this research study.

8. EDUCATION FOR PEACE AND PEACE MOVEMENTS IN SOUTH AFRICA

8.1 EDUCATION FOR PEACE IN SOUTH AFRICA

Education for Peace as a formal programme in South African schools does not exist. This non-existence of Education for Peace is not an issue related to the new dispensation only. It was not introduced in schools in the previous dispensation either (refer to Chapter One, par. 2.3.3).

8.2 PEACE MOVEMENTS IN SOUTH AFRICA

8.2.1 Introduction

Peace movements in South Africa emerged because of the multiplicity of factors, ranging from incidences of assault to rape and murder. They are, *inter alia*:

- The unacceptable level of violence in South Africa;
- the frightening crime rate experienced in South African society across the societal spectrum; and
- the high political intolerance that prevailed particularly before and after the April 1994 General Election;
- the lawlessness and anxiety amongst the marginalised youth and the so-called "lost generation" in South Africa;
- the instabilities and strikes at various educational institutions during 1976, 1980, and early 90's as well as a few years into the new dispensation; and
- the spirit of ungovernability and struggle waged by the former liberatory movements against the South African Government since the early 1960's.

Peace movements in South Africa rose into prominence after the change of heart and philosophical orientation and outlook of the former government led by former-President De Klerk. In his presidential address in the National Assembly, former President De Klerk expressed the new philosophical vision of the state as follows: "*The South African Government has embarked on an irrevocable road to peaceful co-existence. The book on Apartheid and its chapters are completely closed. The words confrontation will be replaced by co-operation, intolerance by tolerance, hatred by love, racism by mutual trust (acceptance) and mistrust by national reconciliation*" (De Klerk, 1991:2). The first democratically elected government of South Africa under the leadership of former President Nelson Mandela supported De Klerk's view. In favouring the restoration of

peace, core human values and mutual tolerance received greater attention. Former President Mandela committed his government to the four pillars of democracy which finally became the guiding principles. They were "*saam werk, saam staan, saam loop, wat tot nasionale versoening moet lei …*" (Mminele, 2000:8). These pillars of democracy became the fundamental factors which favoured the rise and emergence of peace movements in South Africa.

8.2.2 Different types of peace movements

There are basically two different types of peace movements operating in South Africa. They are

- peace movements focussing on the attainment of peace, stability, human rights ideals in general, and
- peace movements focussing on Education for Peace in South African educational institutions.

8.2.2.1 Peace movements focussing on the attainment of peace, stability and human rights in societies on national level

(a) Aims and strategies of peace movements focussing on the general attainment of human rights and peace education in society

These peace movements aim at the training of peace activists to focus on the attainment of human rights and conflict resolution mechanisms. Their research strategies entail the study of violence in various centres, communities and villages, and teach the parties involved the skills of conflict resolution. According to SADTU Educator's Voice (2000:8), these peace movements focus on "*the development of a sustainable culture of human rights by translating human rights standards into deliverable education and training outcomes.*"

According to Ngwira (2000:8), peace movements recognise the individual's or organisation's efforts in promoting lasting peace, respect for human rights and stability in general. An example is the African Centre for Constructive Resolution of Disputes (ACCORD) in Durban which bestowed the Africa Peace Award – equivalent to the international Nobel Prize on the international scene, to the Nigerian military head, Abdusalami Abubakar in March 1999 for returning the country to civilian democratic government. In 1995, the African Peace Award was bestowed on the then South African President Nelson Mandela for his tireless efforts to create national unity in a country ripped apart by Apartheid (Ngwira, 2000:22). In 1997 the African Peace Award was

presented to Mozambique's President Chissano for his efforts in restoring democracy since the end of his country's civil war.

(b) The geographic location and governing bodies of peace movements in society

These peace movements (refer to par. 8.2.2.1 above) are:

- The Centre for the Study of Violence and Crime Information Management under Dr De Kock at Police Headquarters in Pretoria.
- The Centre of Accord and Conflict Resolution and Development in Port Elizabeth.
- The African Centre for Constructive Resolution of Disputes established at the Universities of Durban Westville, Fort Hare and the Western Cape with the funding, support and governing bodies from the United States Institute of Peace.
- The Foundation for Tolerance Education at Wits University and the largest non-governmental peace movement namely the Human Rights Training Centre in Johannesburg under Keet, supported and governed by Usaid and European non-government organisations.
- The South African Human Rights Commission in Johannesburg, aims at promoting anti-racism, peace education and human rights education throughout all the nine provinces of South Africa, supported by the South African Government.
- The South African Council of Churches through its branches such as the Northern Province Council of Churches has declared itself willing to work for reconciliation, peace in education and society under the banner of the Decade to Overcome Violence (World Council of Churches, 2001:1). The South African Council of Churches are supported and governed by the World Council of Churches from Geneva, Switzerland.
- The SANGOCO (supported by the various European and USAID non-governmental agencies) is an association of non-governmental organisations which operate under the banner of South African non-governmental civic organisations, hereafter referred to as Sangoco. The main aim of Sangoco is the promotion of anti-racism, peace education and human rights ideals throughout South Africa (Khoza, interviewed by author on 6 April 2001).

- The World Council of Churches has planned its events through the year to seek reconciliation, peace and love under the banner of the Decade to Overcome Violence throughout major wold cities from February to August 2001.

(c) Conclusion on peace movements focussing on the general maintenance of peace in society

- In this research it was found that many peace movements exist, either as single, individual organisations or large, complex non-governmental institutions under various directorates and managements. According to SADTU's Educator's Voice (2000:8), the various splinter groups and large peace organisations have been meeting regularly since the inception of democracy with the aim of consolidating their efforts and forming one large centre. That dream became a reality on 15 June 2000 when a recommendation was passed by various peace movements to form one centre called the Centre for Human Rights, Anti-racism and Peace Training (SADTU Educator's voice, 2000:8).

- It was hoped that this Centre would have a meaningful impact throughout all the provinces of South Africa and would also form peace training centres in collaboration with the various education departments of South Africa.

8.2.2.2 Peace movements focussing on education for peace in schools

The aims of peace movements focussing on peace education in schools are "*the promotion and use of education for peace as empowering tools and skills to enable learners in addressing conflict and violence situations in schools and society in general*" (Smit, 1999:25).

The strategies of these peace movements include *inter alia*, the teaching of conflict resolution skills, the teaching of relevant peace concepts and courses such as Irenecology (the study of peace) and Polemeology (courses/programmes in peace education) , as well as peace themes through infusion and inter-disciplinary approaches to learners' curriculum at all levels.

(a) The governing bodies and locations of peace movements focussing on education for peace in schools

Many peace movements operating in educational institutions are engaged in non-violence and conflict resolution skills and techniques in addressing conflicts through positive means. According to Carl (1995:99), peace movements operating in educational institutions include, *inter alia*:

- The Centre for Peace Education based at the University of South Africa in the Department of Educational Studies.
- The Centres for Conflict Resolution and Reconciliation at the Universities of Cape Town and Stellenbosch.
- The Centre for Inter-group Studies at the University of Cape Town.
- The Quaker's Peace Centre in Mowbray, Cape Town.
- The Catholic Institute of Education, South Africa.
- The Community Law Centre at the University of Natal.
- The Early Learning Resource Unit in Johannesburg.
- The Institute for a Democratic Alternative for South Africa (IDASA) based in Cape Town.
- The Institute for the Study and Resolution of Conflict at the University of Port Elizabeth.
- The Lawyers for Human Rights in all provincial capital cities.
- The Lifeskills Project of the University of Cape Town.
- The National Institute for Crime and Rehabilitation of Offenders in Cape Town.
- The Parent Centres in Cape Town and Athlone.
- The Phuthing School near Johannesburg.
- The Project for the Study of Violence at the University of the Witwatersrand.
- The Foundation for Tolerance Education at the University of the Witwatersrand.
- The South African Association for Early Childhood Educare in Pretoria.
- The South African Teachers' Association in sub-committee on Education for Peace in Pretoria.
- The Street Law Programme.
- The Centre for Human Rights at the University of Pretoria.
- The Women for Peace Change Now in Johannesburg.
- The Centre for Human and People's Rights at the University of Venda.

In support to the role of peace movements in South African educational institutions, the World Council of Churches (2001:4) commended the work at the Quaker Peace Centre as follows:

- It promotes peace to pupils and the community by advocating a non-violence strategy in conflict resolutions.

- It encourages mediation as a tool in resolving conflicts in homes, schools and communities.

- Violence due to racism, ethnic hatred among the youth, socio-economic factors and violence within schools and families are addressed through dialogue and positive engagements.

(b) Conclusion on peace movements focussing on education for peace in schools

Among the many findings by peace researchers which focus on education for peace in schools, it has been found that the current transformation process in South Africa is characterised by unprecedented levels of violence, intolerance and hatred amongst learners of diverse cultures in schools (Malan, 1995:1). In pursuance of the foregoing findings, it has been recommended by Malan (1995:8) that

- *Education for Peace* with specific focus on conflict resolution should be introduced, developed and implemented in South African primary and high schools;
- *Education for Peace* should be presented to all learners in schools. It should not be a voluntary or minority option, but a compulsory subject or programme offered to all learners; and
- the classrooms and schools as a whole should support any education towards peace or conflict resolution training programme.

8.3 CONCLUSION

In the light of the above discussion, it is clear that the missions, aims and strategies of various peace movements are dictated by their visions and philosophical background. They are all geared towards the attainment of peace at micro-, meso- and macro-levels of society irrespective of the approaches to the issue.

It is very important for the peace movements to strengthen the promotion of peace, human rights and democracy in South African socio-cultural and educational institutions. "*Peace is the one great necessary condition for achieving and enjoying President Mbeki's vision of an African Century*" (Ngwira, 2000:22).

Ngwira (2000:26) remarks that "*if peace movements are to be serious about peace in South Africa, they must also be serious about pursuing democracy, prosperity, economic freedom and social justice, not as fine sounding slogans, but as clear and concrete objectives; each of which is vitally bound up with all the others. This means cooperation of the very real variety between government, civil society and the private sector.*"

The National Department of Education has declared its policy of working together in the motto "TIRISANO" in its documents to all provincial education departments to sell the co-operative spirit to all educational stakeholders within their jurisdiction. In promoting education for lifeskills, educational stakeholders are bound to co-operate jointly for the provision of a balanced education that would cater for the integration of the heart (values and attitudes), head (knowledge and understanding) and the hand (skills and practical competencies). In that way the much valued spirit of TIRISANO could filter down to all schooling phases, thus resulting in ultimate co-operation and peaceful co-existence of learners of diverse cultures.

According to Kollapen (interview with the author, 6 April 2001) the Peace Education Training Centre in Johannesburg currently collaborates with various human rights commissions provincially for co-ordination on attaining peace and human rights ideals and education.

It would seem clear that various education peace movements concern themselves with the promotion of peace and the teaching of skills for conflict resolutions. Their approach to their core responsibilities might be different, but their objective and orientation of turning South African educational institutions into peace centres among learners of diverse cultures are the same.

It is also important for the various peace movements to note the fact that learners are influenced by the multiplicity of social institutions such as the family, peer groups, churches, state and the media. Therefore, peace movements seem bound to accept the multi-sectoral contributions of other social agents in influencing the moral values and social development of the child as a whole. Teaching peace in the technological era in South Africa would therefore, require that peace educationists and propagandists develop their learning modules in line with the demands and realities of modern technological devices.

9. HISTORICAL OVERVIEW OF PEACE MOVEMENTS AND STRATEGIES IN MAJOR WESTERN NATIONS, INDIA AND EUROPE

9.1 INTRODUCTION

The historical development of the peace movements and strategies in major Western and European countries will illuminate peace studies and Education for Peace. It seems as if the role of peace movements in the promotion of the phenomenon *Education for Peace* appears relevant to this study.

9.2 THE UNITED NATION'S STRATEGY TOWARDS THE ATTAINMENT OF PEACE

9.2.1 Introduction

According to Lynch (1992:254), the search for peace has been a perennial task in human history. Peace provides conditions within which persons and groups develop most fully and without which life is disrupted and resources wasted. It would seem as if peace in the twenty-first century has become an even more central issue than previously in history because the possibility of nuclear destruction is going to hang over the world for the foreseeable future.

Even since its formation in 1946, the United Nations has devoted attention to the promotion of peace regionally, nationally and internationally. Dialogue was used as a strategy in addressing conflicts wherever they occurred. Peace keeping forces were sent to quell civil wars, coups, and monitor peace processes in politically volatile spots throughout the world. Protacted negotiations were entered into between the superpowers in 1970-1980 as to maintain the balance of power, thus reaching the Strategic Arms Limitations Talks Agreement globally (Council of Europe, 1992:47).

In revising the strategies towards the attainment of peace globally, the United Nations held several meetings at its headquarters in New York and adopted the following resolutions which became the guiding principle in addressing conflicts. They are:

- 1948 The Universal Declaration of Human Rights.
- 1965 The International Convention of the Elimination of all forms of racial discrimination.
- 1966 Optional Protocol for the International Convenant on Civil and Political Rights.
- 1971 The formation of the World Council for Curriculum on Instruction to advance the notion of Education for Peace and advocated for its inclusion in school curricula.
- 1978 Declaration on Human Rights adopted by the Committee of Ministers on 27 April.
- 1979 Convention of the elimination of all forms of discrimination against women.
- 1981 Declaration regarding intolerance – a threat to democracy adopted on 14 May 1981 at the 68th Session.
- 1982 Declaration on the freedom of expression and information adopted by the committee on 29 April 1982 at the 70th Session. 1984 –

Convention against torture and other cruel inhuman or degrading treatment or punishment.

- 1989 Convention on the Rights of the Child.
- 1989 Resolution 1235xLii on the economic, social council – violation of Human Rights and Fundamental Freedom including policies of racial discrimination and segregation and of apartheid in all countries.
- 2000 International Year for Peace and Tolerance,
- 1994-2004 International Year for Combating Racism and Programme Action.

According to Röhrs (1989:88) a report on the 26th General Conference of UNESCO, a paper entitled "*Towards a culture of peace*", pointed out that UNESCO was going through a kind of renaissance. The time was ripe for initiating discussion on the Education for Peace and the attainment of peace globally. It was from within that, that a peaceful future could be charted out. Many minds and many points of view were jostling together seeking to regenerate what Mahatma Gandhi once described as "*The conscience of the world*" (Boulding, 1982:192).

9.2.2 The role of UNESCO in the peace movements and strategies globally

The role of UNESCO (1980:46) in promoting the phenomenon *Education for Peace* can be explained as to

- enhance freedom and the respect for the rule of law in the community of nations via the norm-building power of firmly established customs;
- introduce the United Nation's Development Programmes in the Third World (developing countries);
- award the annual Nobel and various other peace prizes to worthy international statesmen and leading personalities who foster the ideas of détente, tolerance, human rights and peace progress, for example, Luthuli in 1967, Bishop Tutu in 1984, Gorbachev in 1988, De Klerk and Mandela on the 3rd July 1993, and José Ramos-Horta, an advocate for peace and independence in East Timorese in 1996;
- introduce literacy programmes through non-governmental agencies; and
- deploy international peacekeeping forces and observer missions in politically volatile parts of the world, for example, the Middle-East, Kosovo, Democratic

Republic of the Congo, Burundi, Angola, Rwanda and in South Africa during the 1994 April election (UNESCO, 1990:45).

9.3 THE PEACE MOVEMENT IN THE NETHERLANDS

The year 1890 was taken as the starting point of the peace movement in the Netherlands (Heater, 1985:33). Education for Peace was incorporated in peace movements, and peace movements and literature work of Maria Montessori started laying the foundation for the implementation of peace concepts in the Netherlands in 1890.

The first Hague Peace Conference was convened on the eighteenth of May 1899 and that date was, therefore, observed as Peace Day by a number of schools in the Netherlands (Heater, 1985:33).

The campaign for Nuclear Disarmament for Peace took tertiary institutions by storm and in 1981 the said movement, according to the National Union for Teachers and Lecturers (1984:92), declared that international tensions, the continuing expansion of nuclear conventional armaments and the negative response of the developed nations to the needs of the Third World, all demonstrated the relevance and urgent importance of peace education as part of an overall strategy for the elimination of conflict and the protection of resources.

According to Pitout (1987:19) between 1945 and 1950 the media paid much attention to *Education for Peace*. In this regard, Yska (1980:58) points out that "*die begrip opvoeding tot vrede word tans ook in Nederlandse skoolleergange opgeneem veral by kleuteronderwys, maar laer en voortgesette onderwys is ook hierby ingesluit.*" In 1970, Education for Peace was incorporated in the Netherland's school curricula and the Institute for Peace was established in the Hague.

9.4 THE PEACE MOVEMENT IN BRITAIN

In Great Britain, as in Europe, the Council for Education in World Citizenship became the force behind the co-ordination and propagation of the concept of international education of which Education for Peace has formed a part.

The idea of *Education for Peace* was popularised in Great Britain by the writings of Heater (1985:34) in "Peace through Education" and Matsung (1985:10) in "An Academy of Peace". Heater (1985:34) campaigned for nuclear disarmament and proclaimed that "*peace is threatened not just by international tension but also, for instance, by environmental pressure, economic imbalances and communal injustices.*" Schools were

encouraged to reshape their curricula to include *inter alia* disarmament and cultural acceptance through multicultural studies and co-operation.

According to Heater (1985:33) from 1893 the concept Education for Peace was founded in the Imperial Institute. Peace Education was popularised by the League of Nations and the United Nations. The Education for Peace movement gained momentum during the period 1950-1979 emphasising political, socio-economic and human rights. The components of the phenomenon *Education for Peace* included, *inter alia*:

- World studies
- Development studies
- Multicultural studies
- Multiracial studies and others.

According to the national Union for Teachers and Lecturers (1984:92) between 1980 and 1983, Education for Peace propagated "*The campaign for nuclear disarmament and international tension, the continuing expansion of nuclear and conventional armament, and the negative response of the developed nations to the needs of the Third World.*" It would appear that Education for Peace was used as an overall strategy for the elimination of conflict and the relocation of resources.

According to Macrum (1984:13), "*Education for Peace became the Council for Education in World Citizenship in 1984 and peace studies had gained a sinister and undesirable reputation from the association with unilateralism in spite of highly reputable teaching in some schools.*"

9.5 THE PEACE MOVEMENT IN WEST GERMANY

For a detailed discussion of the peace movement in the then West Germany, refer to Chapter Four of this research study.

9.6 THE PEACE MOVEMENT IN THE SOVIET UNION

The phenomenon *Education for Peace* in the then Soviet Union was advocated in the Voprosy Filosofi (The philosophy of peace) at the 26th Congress of Peace in the Soviet Union.

According to Pravda (1982:11) the Soviet Union has never assumed that stable peace could be achieved through military force alone or a policy based on it. Such a policy would not lead to peace but to an arms race, to confrontation and, in the final analysis, to war. "*It is for just this reason that our party and the Soviet States have so consistently*

insisted on the principles of peaceful co-existence and have untiringly pursued a course of peace and international co-operation" (Pravda, 1982:11).

According to Burlatskii (1983:57), the philosophy of peace is a new phenomenon in political theory and is the hallmark of the approach undertaken by socialist countries and communist and labour parties in dealing with the problems of policy and the means of struggle for peaceful existence among international communities. Burlatskii (1983:5) in "Soviet Studies in Philosophy" states that

- *Education for Peace* is based on the grand, noble goals and values of the working class;
- labour and peace are linked in all eternity under the banner of communism;
- in a sober analysis of the current relationship of forces in the international arena, an appropriate military party makes the task of preventing a world war not only desirable but also realisable and possible; and
- an understanding of the nature of a thermo-nuclear war and its catastrophic consequences for the whole of mankind is necessary to effect world peace.

Military institutions and academic schools propagate the ideals of Education for Peace education by emphasising the noble values of a classless society and peaceful co-existence.

It would seem that the philosophy of peace in Soviet terms was to eliminate the class system, the stratification of people into the ruling class and peasants, oppressors and the oppressed, the poor and the rich. To the Soviet, a classless society was a sure means to secure everlasting peace in all spheres of life.

9.7 THE PEACE MOVEMENT AND STRATEGIES IN THE U.S.A.

9.7.1 Introductory background

The first real attempt to establish a peace movement, began after the 1735 American War of Independence.

In 1977 Senator Matsunga of Hawaii was instrumental in drafting a bill which legalised the Declaration of Peace Academy (Boulding, 1982:193). It stated that

- a living institution embodying the heritage, ideals and concerns of the American people for peace would be a significant response to the deep public need for the

nation to fully develop a range of effective options in addition to armed capacity, that can limit international violence and manage international conflict;

- many potentially destructive conflicts among nations and people have been resolved constructively and with cost efficiency at the international, national and community levels through proper use of such techniques as negotiation, conciliation, mediation and arbitration;

- the peacemaking activities of Americans throughout government, private enterprise, and voluntary associations can be strengthened by a national institution devoted to international peace research, education, training and an information service; and

- there is a need for federal leadership to expand and support the existing international peace and conflict resolution efforts of the United Nations at grass-root level (Boulding, 1982:193).

According to Boulding (1982:192) Washington wrote in 1783 of the need for a proper peace establishment for the United States. Benjamin Rush, a signee of the Declaration of Independence has been identified as co-author of an essay on the Constitution lamenting

- that no person has taken notice of its total silence upon the subject of an office of the utmost importance to the welfare of the United States;

- that there is not an office for promoting and preserving perpetual peace in our country; and

- that no objection will be made to the establishment of such an office, while we are engaged in a war with the Indians.

According to Matsunga (1985:7) the Bureau of Peace and Friendship was established in 1935 and was responsible for carrying out sociological research on matters pertaining to peace and war. He added that the institute's call for a Peace Office had to be realised. This would become the fountain of peace ideals.

9.7.2 The establishment of the United States National Peace Academy

The concept *Education for Peace* was prioritised by the United States Congress in its National Peace Assembly. According to Boulding (1982:196), the contents of the National Peace Academy can be explained as follows:

- Americans of all ages and walks of life view the maintenance of peace as top priority for their nation today.

- Military forces should be seen as the last resort, not the originators, in conflict resolution.

- The most precious resource of the United States of America (hereafter referred to as the USA) is its human beings, whether they be soldiers, the president of the country, members of Congress, miners, teachers, scientists, children or parents. They all have a role in the development of a National Peace Academy.

- The availability of scholars, teachers and practitioners should help make the academy operate efficiently as documented in the report of the Commission on Proposal to establish a National Peace Assembly.

- The mediation, conflict resolution and the peaceful settlement of disputes are very labour-intensive skills that should be drawn and harnessed together.

According to Pitout (1987:25) "*... die jare 1980, 1981, was die bloeitydperke rakende die opvoeding tot vrede. Simposiums, werkskole, seminare en toesprake is deur opvoedkundiges, teoloë, politici, sosioloë, militariste, lede van die private en openbare sektore dwarsdeur die Verenigde State van Amerika rakende vredesnavorsing, opleiding en vredesopvoeding asook konflikoplossing toegespreek.*"

9.7.3 The primary purpose of the National Peace Academy

The main purpose of the National Peace Academy (Matsunga, 1985:10) can be described as follows:

- It will perform research of its own and support any other research regarding peace.

- It will provide graduate and post-graduate educational courses for which students at institutions of higher education could receive academic credit.

- It will offer continuing education services such as workshops and seminars for individuals from both the public and private sectors.

- It will establish a service and disseminate information related to the field of peace learning.

It would appear that the establishment of the National Peace Academy has elevated the USA to a key superpower that upholds the principles of peaceful dialogue, détente, human rights, mediation and reconciliation in conflict resolutions. Peace practitioners have emerged from leading American politicians and activists. For example, Dr Kissinger, Dr Crocker, Carter, Kennedy, Luther King (Jr.) and Washington all advocate or advocated the ideals of peaceful settlement and strict adherence to the human rights principles.

9.8 THE PEACE MOVEMENT IN INDIA

9.8.1 Historical background

The phenomenon *Education for Peace* in India can be referred to as the brainchild of Mahatma Gandhi in the twentieth century. Gandhi was undoubtedly the patron of non-violence and pacifist protest manifesting in major civil disobedience.

9.8.2 The philosophy of non-violence (*Ahimsa, Satyagraha*)

The philosophy of non-violence comes from the Sanskrit word "Ahimsa" meaning *no harm*, a long standing principle in the religions of Hinduism, Buddhism and Jainism. According to Conrad (1987:31), in conflict situations Gandhi sought the co-operation and friendship of the opponents by self-sacrifice rather than inflicting any injury on them or humiliating them. Gandhi's non-violent action is essentially a quest for truth. Gandhi explained that non-violence involved a firm grasping of the truth and active feeling of respect for the opponent. As a firm believer in the future, Gandhi maintained that non-violence provided the basis for social change (Conrad, 1987:31).

Gandhi (Conrad, 1987:33) visualised a new society by propagating the concept of Satyagraha (holding fast to truth) to his followers. This concept means total transformation concerning this human freedom; it has to permeate all walks of life from political realism to the economic, social and other spheres.

9.8.3 Gandhi's contribution to the peace movement and strategies in India

Gandhi's contribution to the promotion of the phenomenon *Education for Peace* has been spread around the globe and has a tremendous impact on the socio-political transformation of South Africa.

According to Devil (1984:76) Gandhi led a non-violent Indian mass-movement that rallied around the principles of "Ahimsa" and "pacifism". The two principles, though not identical, nevertheless became complementary to each other.

Devil (1984:76) describes Gandhi's educational contributions as follows:

- Publication of journals became powerful organs of the struggle and the propagation of the doctrine of non-violence.
- "Young India" and "Haritan" as published documents were widely read in schools.
- "Sant, Sena", an army of non-violent volunteers were always prepared to go into conflict situations to make peace.

Conrad (1987:36) highlights the fact that social and educational reconstructionists could benefit from the philosophy and practice of non-violence because it integrates both personal and social transformation. He (Conrad, 1987:33) also indicates that Gandhi clearly visualised a radical social development that calls for decentralisation of authority from the top of an organisation and simultaneous taking of power from below.

In the final analysis, it would seem that Gandhi's philosophy of non-violence, peaceful co-existence "Ahimsa" or "Satyagraha" did not only promote the phenomenon *of Education for Peace* in India, but it revolutionised the entire international community. It became very clear that by striving for non-violent means, fundamental socio-political, economic, and educational transformation of society could be achieved. Non-violence is globally recognised today as the best means of transforming societies. Indian schools are regarded as key areas for implementing the educational peace ideals.

9.9 KEY ASPECTS OF THE PEACE MOVEMENTS AND STRATEGIES

In the light of the above exposition of the concept *Education for Peace*, it appears that the key aspects of the Peace movements and strategies can be summarised as follows:

- The World Council for Curriculum Instruction founded in August 1971, is the brain behind the teaching and implementation of Peace Education in schools and society globally.
- The Welfare State Section 25 of the 1948 United Nations Universal Declaration of Human Rights states that everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing, medical care and the necessary social service, and the right to security in the event of unemployment, sickness, disability, widowhood or old age.

CHAPTER 3
ANALYSIS OF POSSIBLE FACTORS CONTRIBUTING TO THE SITUATION OF UNREST AND LACK OF PEACE IN SOUTH AFRICA

1. THE AIM OF THIS CHAPTER

The primary aim of this chapter is to make an analysis of possible causative factors resulting in the situation of unrest and lack of peace in South Africa. Although there may be several causative factors, this chapter will mainly focus on the political, societal, educational and economic factors. Although these factors are interwoven and inter-related, they are nevertheless distinguishable.

2. INTRODUCTORY BACKGROUND

The dramatic advancement of liberty and democracy following the 1994 April democratic election in South Africa, was a watershed in the history of the country. An era of transformation was ushered in, in all walks of life. The political path which the country opted for then, remains irreversible today.

Violence, crime, unrest and instability are significant issues all over the world. But in a democratised South Africa, the level of crime, violence and unrest and instability reached a zenith. In this regard, Mphahlele (1992:3) states that crime, violence and unrest "*affect the whole country in general and the Black communities in particular. It is a real source of worry to all who are concerned with the education of Blacks. This vexing problem exercises the mind of almost everybody who cares about the future of this country.*"

The public's concern with what is widely perceived as burgeoning crime, violence and lack of peace in the South African society is reflected in and fostered by extraordinary media attention to the topic. Testimonial accounts of violence, crime and lack of peace are reflected daily in a variety of media. The gunning of three lecturers, namely Messrs Selepe, Mashego and Van Wyk of Tompi Seleka Agricultural College in the Northern Province by a resident student, has once more highlighted the unprecedented level at which crime is ravaging South African socio-educational institutions (*City Press*, 14 March, 1999:4).

Hardly a day passes in South Africa without violent and criminal activities having occurred. According to the South African News Bulletin that were broadcast, more than

192 policemen have been killed violently on or off duty since the beginning of 2000 (*SABC TV News*, 4 October 2000), the crime rate has doubled and an average of eight people are murdered in KwaZulu-Natal and Gauteng every day. Carter, Rulashe, Streak, Koz, Khupiso, Van Eeden, Eshak & Krost (1994:3) add that a serious crime is committed every 17 seconds in South Africa, including murder, house-breaking, theft, assault and rape. According to the South African Television News broadcast on 29 September 1999, a rape is committed every 5 seconds in South Africa. This makes South Africa the number one country in the world in as far as rape is concerned (*SABC TV News*, 29 September 1999).

It seems quite ironic that, while the South African Government enjoys local and international legitimacy, violence and crime have reached alarming proportions.

According to former President Mandela (*Citizen*, 18 August 1994:3), crime, violence and lack of peace are the greatest challenges to stability in South Africa. He stressed that the challenge was to bring down the level of crime in general and drug trafficking in particular with a view to stopping it completely. Former President Mandela further warned that violence and crime were threatening to undermine the country's then Reconstruction and Development Programme. He pointed out that the Government was extremely disturbed by the increasing crime and incidences of violence. The attack on the prominent chairperson of the Portfolio Committee of Education, Mr Mokwena at his home in Soweto on 1 October 1999 by thieves and criminals who hijacked his car and demanded money, also highlights the seriousness of the level of violence in South Africa. It serves as proof that crime has no respect for the position, creed or colour of a person (*Sowetan*, 4 October 1999:5).

The unprecedented high level of violence and crime appears to tarnish the positive image of South Africa in the eyes of business sectors and the international community. Education and normal life cannot smoothly take on a meaningful shape in the *status quo*. In his inaugural address in 1999, President Mbeki highlighted that "*our days will remain forever haunted when frightening numbers of women and children of our country fall victim to rape and other crimes of violence … Nor can there be peace of mind when the citizens of our country feel they have neither safety nor security because of the terrible deeds of these criminals and their gangs*" (Mbeki, 1999:9).

In an interview on the SABC TV programme *Agenda*, the then Deputy President F.W. de Klerk, argued that the South African society needs a period of what he called "unnatural stability" where the fundamental problems of poverty, crime, violence and economic growth can be addressed in a concerted way (*Agenda*, 21 August 1994; *Citizen*, 22 August 1994:3).

It seems that violence, crime and the consequent unrest and lack of peace are the major stumbling-blocks to socio-educational stability in South Africa. "*Because as long as crime and violence continue it is going to be very difficult for the social initiative projects we have planned to take off and to get the co-operation of the country*" (Mbeki, 1999:9). The escalating violent and crime stricken society of South Africa appears to be influenced greatly by a combination of various factors which are intertwined and inter-related. Firstly an overview of possible contributing political factors will be given.

3. POLITICAL FACTORS

The remarkable success of South Africa's first democratic elections, the re-acceptance into the world community, coupled with the commitment to tackle the urgent needs to eradicate violence, crime and ill-discipline among the youth, have been major positive factors in the changed outlook for the country.

The level of political violence and instability, especially in KwaZulu-Natal, the Cape Province, and Gauteng nevertheless appear to be causing a high degree of uncertainty in schools and society. Children are the future citizens of the country and they cannot easily be educated and trained in a climate characterised by unprecedented levels of violence and crime. "*Each child who is denied opportunities for full development (because of violence) becomes an economic and social burden for the country in the long-term*" (Le Roux, 1994:37). Boycotts of lessons by teachers and 80,000 pupils at 75 schools in KwaMashu during 1996 serves as a testimony to the prevalent "*rampant crime and political violence which have spilled into schools resulting in the gunning down of a teacher*" (*Sowetan*, 11 March 1996:2). The many similar incidents that took place during especially the latter part of 1998, during 1999 and the first seven months of 2000 confirm the ongoing situation of unrest and lack of peace in South Africa.

Political violence seems to have become endemic and canceric to children and all educational stake-holders in South Africa. "*For millions of children in South Africa, each day is a fresh battle against poverty, political uncertainty and violence. But even more frightening than the daily suffering, hunger and brutalization is their future in a country where political violence and crime is wrapping its tentacles around them*" (Barkhuizen, 1998:11).

In this regard Thipanyane (1999:7) states as follows: "*What is remarkable about this political violence, is that it is not dying out but, at least in KwaZulu-Natal, is spreading and intensifying at an alarming rate with little hope of ending in the near future. Another worrying feature about the violence is the inability or failure of the South African criminal justice system to curb, control and end a conflict which borders on civil war.*"

This chapter then primarily seeks to identify and discuss some possible political factors which may possibly contribute to a situation of unrest in South Africa. These include, *inter alia*:

- Political promises prior to the April 1994 general election
- Politicisation of teachers' organisations
- Politicisation of student organisations
- Radicalisation of teacher organisations
- Disruptions of academic institutions
- The era of ungovernability and transformation from Apartheid to democracy
- Political intolerance among South African political parties
- Lack of political education
- Lack of consultation
- Legacy of Apartheid
- Political mobilisation of the South African youth.

3.1 POLITICAL PROMISES PRIOR TO THE GENERAL ELECTION IN 1994

South Africa has arrived at a momentous stage in its history of development and must now display the natural responsibility for good economic governance, sound human relations and confidence in its future. The political rhetorics and promises of free houses, free education and jobs made prior to the 1994 April general election raised the public's expectations in South Africa to an all-time high, "*So when people saw no visible change in their lives after a few months, there was often a violent backlash*" (*Sowetan*, 23 November 1994:11). It would seem as if the post-apartheid period was frequently marked by truck and bus blockades, hostage-taking, invasions of buildings and land, army desertions, strikes, vandalism and an upsurge in crime as well as regular disruptions of lessons at various educational institutions possibly as a reaction to the failure of the Government to live up to the promises made.

Asmal (*Sowetan*, 23 November 1994:11) states that "*the masses live in roughly the same conditions as before. Unless there is an appreciable improvement in the physical conditions of the poor, the progress made in government (political circles) and in the economy could evaporate. The scene could be set for renewed disturbance and disruptions. At the end of the day, what we achieve must be something that can be seen, that is tangible to the people.*" This appears to be an urgent challenge facing the South African political leaders. "*For the first time, one has realised that being in government is a far cry from being involved in the struggle*" (Molefe in *Sowetan*, 23 November 1994:11).

The empty political promises and rhetorics made before and during the April 1994 general elections have contributed to the upheavals, not only in society but also in the heart of educational institutions which were supposed to be the backbone of nation development. Violence, vandalism and crime have permeated the education arena, thus making it virtually impossible for schools to play the pivotal role in the fulfilment of the educative teaching task. Some of the schools seem to resemble "criminal resource centres" where sound positive values such as respect for authority and colleagues, honesty, love for fellow human beings, cultural tolerance, peaceful co-existence and co-operation are relegated to the periphery and, in extreme cases, have disappeared.

During the 1994 election the public was made to believe that 150,000 houses would be built in Gauteng within the first twelve months of the Government. Free houses, free education and medical facilities were to be given to the toiling masses. Many people participated in the election with the expectations that an immediate Utopia would be the results, that all injustices would be righted instantly, that they would be better off, and that all election promises would be fulfilled immediately.

It seems as if the reality of life has shocked and left many people frustrated and the new nation or the new democratic society does not function in the manner people had hoped. The nation had to realise that it does not come into being at the flick of a lever or the push of a button. It will only be the result of a process of growth, of internal change of heart and attitude, of a building effort by all members of the society.

The much talked about and hoped for Reconstruction and Development Programme (hereafter referred to as RDP) did not deliver sufficient practical improvements and economic alleviation to ordinary members of the public. The slow process at which the RDP has taken off has resulted in the majority of people lacking confidence and trust in the new government and the ANC, as a leading partner of the then Government of National Unity. Indeed, people have become like Thomas; they believe only in what they see. It, therefore, seems as if the political promises made before the April 1994 general election have created a violent atmosphere that has engulfed the societal fabric of South Africa in general.

It appears that most black students expected to attend school free of any payment. Their expectations were unrealistic. When they were not given free books and still had to pay for tuition, they became violent and angry with the school authorities.

Schools, especially black schools, have become soft targets, where lawlessness and disrespect for authority seem to be gaining the upper hand. Students are demanding that

they should not be refused admission on the grounds of "financial exclusion" – that is the inability to pay or to have paid the fees of the previous academic year.

3.2 POLITICISATION OF TEACHERS' ORGANISATIONS

The teaching profession was also affected by politicisation. Various teachers' organisations have publicly aligned themselves with the political parties of their choice. For example, the South African Democratic Teachers' Union (hereafter referred to as SADTU) is officially affiliated to the African National Congress. SADTU has also anchored its roots in the radical trade union, the Congress of South African Trade Union (hereafter referred to as COSATU). According to Kruger & Van Schalkwyk (1993:244) little fault can be found with the broad aims of SADTU, but its deep roots in the trade unions and its unashamed alliance with the freedom struggle are a reflection on its professionalism. Ever since its inception on the 6 October 1990, SADTU has been political, and has advocated mass action, chalk-downs, sit-ins and regular demonstrations against the South African Government, especially applicable to the previous Department of Education and Training. The strategy of collective bargaining adopted by SADTU, resembles that of COSATU. The radicalism typified by COSATU is characteristic of SADTU members (Kruger & Van Schalkwyk, 1993:244).

The Natal African Teachers' Union (hereafter referred to as NATU) is also suspected of having forged links with the Inkatha Freedom Party (hereafter referred to as IFP). The United Workers Union of South Africa (hereafter referred to as UWUSA) is a trade union which is seen as having allegiance to the same Inkatha Movement.

The National Association of Professional Teachers' Organisation of South Africa (hereafter referred to as NAPTOSA) seems to be apolitical. However, in the past, NAPTOSA's affiliates were seen as sympathisers of the previous South African Government. The non-violent, non-militant and apolitical stand taken and followed by NAPTOSA and its affiliates prior to the April 1994 general election and during the Apartheid era, made it appear like a collaborative ally of the previous Apartheid Government.

Teacher unions align themselves with student-"comrades". For example, SADTU is associated with the Congress of South African Students (hereafter referred to as COSAS) and the South African Student Congress (hereafter referred to as SASCO) with secondary schools and tertiary institutions respectively (Sowetan, 16 November 1994:8). The alliance of teachers' unions and students tend to marginalise the remaining students and teachers who do not stand together. This is likely to add tension and mistrust between teachers and students of divergent political views. The endless feud among COSAS and

the Pan Africanist Congress Aligned Students Organisation (hereafter referred to as PASO) as well as the African National Congress (hereafter referred to as ANC), and the Azanian Student Movement (hereafter referred to as AZASM) aligned to the radical Azanian People Organisation (hereafter referred to as AZAPO) is probably caused by the political "monopolistic" philosophy adopted by student movements.

Legitimate teachers' organisations, particularly SADTU and NAPTOSA play a key role in negotiating for better service conditions for teachers. "*Teachers' unions are ideally an interim solution to the problem of professional ossification*" (Hyslop, 1987:85). Hyslop (1987:85) further points out the ability of unions to create conditions for respectful regard for teachers and mentions obstacles in the way of the teacher, gaining an important role in the planning of school policy, namely: (i) a limited self-understanding; (ii) the legal sanctioning of unions as collective bargaining agents.

3.3 POLITICISATION OF STUDENTS' ORGANISATIONS

The politicisation of students' organisations gained momentum during the 1976 Soweto Education Crisis. Students organisations grew in leaps and bounds and started to affiliate with major political organisations. For example, the Congress of South African Students are aligned to the ANC and the Pan Africanist Congress (hereafter referred to as PAC), and AZASM are aligned to AZAPO (*Sowetan*, 23 November 1996:8).

Student organisations associated with the PAC namely the Pan Africanist Student Organisation (hereafter referred to as PASO) and AZASM adopted the common principle of "Africanism" unlike COSAS which is affiliated to the ANC, PASO and AZASM that do not accommodate other races. In principle, they seem to be racially orientated. They believe that white educators have no place in black education and that South Africa belongs to the black Africans only (*Sowetan*, 23 November 1996:8). This difference in philosophies as espoused by student organisations lead to continuing clashes, especially in Gauteng.

The participation of student bodies in educational institutions did not result in the rejection of the school and educational authorities, but it had a decisive and hostile effect among themselves. Student representative councils seem to lack unity as authentic student bodies because members are often politically aligned to various antagonistic political parties. This possibly explains the incomprehensible and endless feuds between PASO and COSAS on the East Rand of Gauteng (*Sowetan*, 23 November 1996:8).

The concept of free political activity and tolerance apparently is not fully known and understood in the Republic of South Africa. The violent clashes at some of the academic

institutions seem to be orchestrated by the variety of student organisations who pursue divergent political ideologies. Student representative councils appear to have become vehicles of political power domination within campuses instead of being student representative councils in the manner worthy of the name. For example, resolutions of one student political body cannot be forced down the throats of other students with different or no political affiliation. Proper and sufficient consultation should take place to solicit students' opinions on matters of common interest even if the matter is initiated by the "political enemy".

Already in 1986 De Beer (1986:4) warned that peace and progress cannot be separated. "*We cannot allow children and their education to be dragged into the political arena which is an adult domain. Boycotts and disruption in education do not only result in immeasurable harm to the individual child, his parents, the economy and everyone in the country, but also lead to serious retardation of genuine political progress within the communities concerned. No community can hope to administer itself properly or to govern effectively unless it creates a sound basis through education and training of its people.*"

Educational institutions seem to have become launching pads for most political parties, especially in black communities. To date student political associations have not yet succeeded in sustaining the tolerance pacts entered into from time to time. De Beer (1986:4) warns that as long as schools are seen as political battle fields by the student organisations, violence, clashes and the atmosphere of disrespect, unkindness and criminality would likely be the order of the day. Consequently, the professional responsibilities and duties of teachers cannot be rendered effectively in a climate of violence and lawlessness.

3.4 RADICALISATION OF TEACHERS' ORGANISATIONS

3.4.1 Intensification of radicalism in teachers' organisations: 1944-1954

Historically, teachers' organisations in South Africa represent conflict between radical and professional perspectives. According to Mphahlele (1949:3) the Transvaal African Teachers' Association (hereafter referred to as TATA) launched a very active propaganda campaign led by a committee that included significant personalities such as Bopape and Mda. The campaign culminated on 6 May 1944 when a mass demonstration of teachers, parents and school children in support of the teachers' wage demand was held in Central Johannesburg. According to Mphahlele (1949:5) the march drew 12,000 people and swept aside police attempts to obstruct its way. It culminated in a mass meeting addressed by the President of the ANC on 6 May 1944.

In the Transvaal, radicalisation of teachers' organisations was reflected in 1949 when the TATA leadership was captured by a group of urban radicals. The change became even more apparent in 1951 when a group of young Orlando teachers, including Mphahlele and Mothopeng took over the leadership with the adoption of the former Bantu Education Act no. 47 of 1953. The leaders of TATA realised the political implications and launched an energetic campaign of meetings across the Province to denounce the Eiselen recommendation. In 1952, Mphahlele, Mothopeng and a third TATA leader, Mothlame, were sacked from their jobs at Orlando High School. This was regarded as a clear case of victimisation as reported later by Hyslop (1987:92).

According to Hyslop (1987:92) the new radicalisation in the Cape was reflected in the 1948 decision of the Cape African Teachers' Association (hereafter referred to as CATA), to affiliate to the All African Convention, a Unity Movement Front. The CATA members became active in the Transkei and conducted a propaganda campaign among the local peasantry against "Bantu Education", "Bantu Authorities" and "Law Rehabilitation". Hyslop (1987:92) reported that when the implementation of former Bantu Education began in 1955, CATA actively participated in attempts to prevent the establishment of planned school boards and committees, helping to violently disrupt attempts to set them up in Cape Town and in the Eastern Cape.

Even in Natal, where teachers were generally quiescent in the late 1950's, "*NATU showed its hostility to former 'Bantu Education', and began to express African nationalist sentiment*" (Hyslop, 1987:92).

3.4.2 Intensification of radicalism: 1976-1990

During 1960 the various teachers' associations (unions) were united in an effective national body namely the African Teachers' Association of South Africa (hereafter referred to as ATASA). During the 1976 Soweto school uprising, the ATASA establishment began to come under new pressure: "*It was criticised heavily by the proponents of the Black Conscious Movement and had trouble in dealing with the growing number of politicised young teachers. The massive upsurge of labour and youth action challenged the kind of self-seeking, apolitical outlook which ATASA represented. In 1976 the ATASA offices were destroyed during the Soweto upheavals*" (*Sowetan*, 14 July 1987:8). However, ATASA members joined forces with other teachers' associations of different races to form a giant NAPTOSA.

Radicalism was intensified with the emergence of various teacher bodies such as the National Education Union of South Africa (hereafter referred to as NEUSA) and the Soweto Teachers' Action Committee in 1976 and 1980 respectively. The National

Education Crisis Committee (hereafter referred to as NECC) was also formed in 1980 with the purpose of propagating "People's Education" which was diametrically opposed to the former departments of Bantu Education and Education and Training as established by the previous Apartheid Government. In the Cape a militant and radical Western Cape Teachers' Union (hereafter referred to as WECTU) was formed in 1985 to challenge former Bantu Education and the Department of Education and Training.

With the increasing level of frustration among black teachers, the militancy manifested itself in strike waves, marches, protests, chalk-downs and sit-in strategies. The situation provided the impetus for the emergence of a new legitimate, nationally independent and democratic teachers' union. The union subsequently became known as the South African Democratic Teachers' Union, and was officially launched on 6 October 1990. Together with NAPTOSA, SADTU enjoys legitimate recognition from the Government. In spite of the legitimacy it enjoys, SADTU still seems to adhere to the principle of radicalism. Its association with an extreme labour movement like COSATU makes it even more radical when tackling national issues which affect its members: "*Yes, while we support the democratically elected Government, we shall remain independent as a workers' and teachers' union when it comes to our demand for a living-wage*" (Nxesi in *SABC, TV News*, 19 April 1999). Chalk-downs, sit-ins, protests and marches are still the strategies employed by SADTU in its endeavour to pressurise the Department of National Education (hereafter referred to as DNE) to accede to its demand for an inflation related increment.

3.5 DISRUPTIONS OF ACADEMIC INSTITUTIONS

3.5.1 Campus violence at tertiary institutions

With the emergence of the unrealistic expectations of students after the attainment of the "political miracle" on 27 April 1994, campus violence became a major problem at South African tertiary institutions.

The campus violence in August 1994 started with racial clashes between white and black students at the Vaal Triangle Technikon in Vanderbijlpark (*Beeld*, 21 August 1994:1). On the first day of the violence five students were injured in racial clashes, a building was partially set alight and windows were broken. Police fired teargas and rubber bullets to disperse the students. Hundreds of black students boycotted classes until the Vaal Triangle Technikon's Management addressed their demands. Lectures were resumed after a negotiated settlement was reached between student representatives and Management and an agreement that investigations would be launched into the students' clashes and the alleged campus racism (*Beeld*, 21 August 1994:1).

At the beginning of May 1995 violent clashes again erupted between black and white students at the Vaal Triangle Technikon campus in Vanderbijlpark. Students demanded the resignation of the Technikon's council and that of the Rector, Prof. Pieter du Plessis, who was accused of obstructing transformation as well as of financial mismanagement. Students however proceeded to disrupt lectures and intimidate non-participating students when their demands were not met.

With regard to campus violence at the Vaal Triangle Technikon, the editorial comment in the *City Press* (7 May 1995:8) stated as follows: "*What was initially a problem between the rector and black students soon degenerated into a racial confrontation between black and white students. Apparently the Technikon is perceived by most African students as being amongst those institutions which are racist and not prepared to transform and reflect the new South Africa*" (*City Press*, 7 May 1995:8).

The campus violence spread to the University of South Africa (hereafter referred to as UNISA), Vista University and to the University of the Witwatersrand. UNISA's students demanded representative student councils while the students of Vista University protested against the undemocratic management of the university. Students at the University of the Witwatersrand protested against the exclusion of students who failed to pay tuition fees (*City Press*, 7 May 1995:8). Minnaar & Payze (1996:1) explain the wave of protest, some of it violent, that flared up again on campuses countrywide. Characteristic of the protest was the trashing of campuses and the hostage taking of university officials by the students as a strategy to strengthen their demands, racial clashes between students, boycotting of classes and closing of universities and technikons (Minnaar & Payze, 1996:1).

Student violence again erupted early in February 1995 at the Free State Technikon in Bloemfontein when students were refused admission because of their failure of the previous year's examinations or because they had not paid tuition fees for the 1994 academic year. Concerning this, Minnaar & Payze (1996:1) give the following information: "*They immediately demanded the resignation of the rector and the senior director of the student bureau as well as the closure of classes for at least a week. After a few days of racial tension, violence erupted directly between black and white students which left seven students injured.*" According to the Technikon Liaison Officer, M. Vorster, the violence at the technikon was not only a remote incident at the Free State Technikon, but "*part of a tendency to revolutionise tertiary education*" (Minnaar & Payze, 1996:2).

Students on all seven campuses of Vista University boycotted classes. On 15 March 1995 more than 2,000 students from all the Vista campuses marched, firstly to the Vista

Head Office in Pretoria, and then to the then Minister of Education, Prof. M.S. Bengu's office at the Union Buildings, to hand over a list of grievances. They demanded the immediate resignation of the University Council as well as the lifting of the suspension of the then Director of the Sebokeng campus, Dr. S.N. Kekana (*Beeld*, 17 March 1995 and Minnaar & Payze (1996:2).

Disruptions at various academic institutions seems to have emanated from deep seated political dissatisfaction with the situation at the academic institutions. Several academic institutions such as the Vaal Technikon, Ruiterwacht School, Bloemfontein Technikon, Vista University (Mamelodi and Sebokeng campuses), Rand Afrikaanse Universiteit (hereafter referred to as RAU), Venda University and the University of the North experienced a series of academic disruptions. The major common factor underlying the disruptions seems to have been the lack of and the slow pace at which the transformation process was taking place: "*Demand at these institutions was mainly connected with reduction in fees, scrapping of outstanding fees and disbandment of the councils of the universities and technikons*" (Minnaar & Payze, 1996:2).

For the first time in the history of traditionally Afrikaans Universities, tensions appear to have been mounting as disgruntled black students were challenging administrations and white students whom they accused of trying to sabotage the transformation process. In a news item in *The Star* (15 May 1995:6) the following remark was made: "*The looming crisis is the first trouble at Afrikaans institutions which has so far managed to steer clear of the pitfalls which have bedevilled other tertiary institutions this year.*"

According to *The Star* (15 May 1995:6) the RAU campus was "definitely tense" but he believed that the cause of the trouble was the conflict between left-wing organisations led by SASCO and the newly formed Students for Democratic Transformation (hereafter referred to as SDT). A large contingent of policemen had been deployed on the campus early that week because of fears of trouble at an SDT meeting. In a statement issued by SASCO in May 1995, the SDT was allegedly conspiring to halt the process of transformation. SASCO further alleged that: the SDT was attempting to undermine transformation by forming a laager around Afrikaans tertiary institutions and attempting to revive the old racist "Afrikaanse Nasionale Studente Bond" (*The Star*, 16 May 1995:6).

Campus violence resulted from students' grievances revolving mainly around reduction in fees, scrapping of outstanding fees, disbandment of the councils of the universities or technikons (colleges) and the slow pace of the transformation process at these institutions.

Protesting students clashed not only with the authorities, but also with fellow-students. At some institutions (Vaal Triangle Technikon and Free State Technikon) the protests turned into racial clashes between white and black students and at the University of the Western Cape clashes erupted between black and coloured students.

What remains alarming is that campus trashing, intimidation and strikes have since become a norm for students who believe that their demands will be met if they resort to open violence. Minnaar & Payze (1996:3) remark: "*This resulted in the disruption of the lives of other students who wanted to continue their studies and negotiate any desired changes in conventional ways.*" In addition, a further alarming development was a tendency by some students to occupy administration offices and take the university, technikon and college staff members hostage in an attempt to force the university (and college) authorities to concede to their demands. It remains an inescapable reality that millions of rands of damage was done to campus properties countrywide.

3.5.2 Violence in schools

Violence in schools will also be discussed in par. 4.5 of this chapter.

During the latter years of the nineties, violence in schools seemed to have subsided considerably. It was only in the politically volatile provinces such as KwaZulu-Natal and to a lesser degree Gauteng, that violence in schools remained a problem. As mentioned earlier, during the early 1990's there were numerous "chalkdown" strikes by teachers, particularly those affiliated to SADTU. Most of these teacher strikes concerned demands for salary parity with white teachers, improved working conditions and more democratic and transparent decision-making by the education authorities. Minnaar & Payze (1996:3) point out that efforts by central government to address these issues and to work towards amalgamation of the different education departments led to minimal strike activities during 1994.

With relatively little disruption in schools most learners at the start of 1995 were eager to learn. According to Minnaar & Payze (1996:3) the exception to this was the continuing campaign by AZASM to force white teachers out of black schools and to replace them with black teachers. These campaigns led to a number of cases where white teachers were threatened and in some cases beaten up or had their cars or other property damaged. The violent actions were executed for the sake of Africanisation. As early as 1974, Mawasha warned black institutions that it was desirable that black universities (and schools) should be staffed by blacks for the sake of Africanisation; however, care should be taken that staff were adequately qualified for the job. He said: "*Should this important criterion be overlooked for the sake of Africanisation, then international ranking of these*

institutions would be adversely affected by the resultant localisation" (Mawasha in *Daily Mail*, 14 November 1974:27).

It seems as if the continuous boycotts by SADTU teachers gave momentum to a new wave of rampant crime and violence in schools during 1998. Indeed, no normal schooling and meaningful education could take place in a crime-ridden environment. SADTU's strike action got into full swing on 2 August 1999. In some districts teachers went from school to school forcing other teachers out of their schools. Schooling came to a standstill when disruption of academic activities was aggravated by class boycotts by learners. The culture of learning and teaching was dealt a severe blow. In some cases the unrest took on a violent form.

3.5.3 Conclusion

Stability and peace at academic institutions are important factors in the successful development of a nation, not only in Africa, but also in international context. Violence, lack of respect, ill-discipline, disruptions of lessons and crime are problems that seem to be impeding the general socio-political stability. With reference to violence on campuses, Asmal stated that "*we cannot achieve positive economic growth without meeting the challenges of growing unemployment and poverty. The country cannot afford unrest at its campuses. We cannot succeed without the reconciliation of the leaders of tomorrow. Leaders must stand firm against any form of violence. It is wrong and must not happen*" (Asmal in *The Star*, 3 September 1999:2).

Gangsterism is a social problem which must be speedily and effectively eradicated to prevent it from destroying the well-knit social fabric of communities. It is worse when this kind of criminality is present at schools and institutions of education where it disrupts learning and teaching in the short term and creates serious psychological problems in the long term.

In the final analysis, it appears that the honour rests upon all stakeholders and interested parties in education to collaborate effectively in devising means and ways of curbing violence and crime. Decisive measures must be taken to restore order, discipline, normality, respect for other human beings, human values, and respect for authorities in order for schools to play their decisive educative role. Failure to curb, prevent and eradicate violence especially in schools, would inevitably destroy the very future of the nation South Africans are aspiring for. Asmal (*City Press*, 26 September 1999:4) stated that "*as learners and educators, we have responsibilities to counter the legacy of violence by promoting the values underlying the democratic process, the importance of due process of law and the exercise of civic responsibility by always seeking non-violent*

solutions to difficulties. We must learn the importance of mediation and the benefit of co-operation. Only then will peace and stability become the norm in our schools."

Asmal (*Sowetan*, 8 September 1999:3) concludes that "*it is our non-negotiable intention to make our schools, the centres of community life, havens of peace and not places of violence and conflict.*"

3.6 THE ERA OF UNGOVERNABILITY AND TRANSFORMATION FROM APARTHEID TO DEMOCRACY

South Africa experienced a traumatic shock of violence and ungovernability during the 1980's and mid 90's. The era of ungovernability seems to have been a strategy employed by the liberatory and mass democratic movements in waging a battle against the previous Apartheid regime. Truscott (1993:5) says the following: "*School boycotts, demoralised stay-aways, strikes, consumer, rent and service boycotts as well as regular confrontations with the police and troops on the streets and schools, all became regular occurrences in many townships and communities across the country.*" The same author states that stay-aways and consumer boycotts were often constantly reinforced by youths who mounted barricades and pickets along township roads. The youth were also at the forefront of the attack on black councillors, who were considered to be sell-outs for having gone into the racially segregatory black local authorities with the result that groups of youths regularly disrupted or smashed municipal localities.

The youth were exploited and used by the revolutionaries as "*shock troops of the revolution. It is thus not at all surprising that South Africa has not been spared this revolutionary abuse of children for political ends*" (Roux, 1988:11). Large numbers of black children, especially teenagers, were involved in many acts of vandalism, violence and murder intended by their revolutionary mentors to sow anarchy and make the country "ungovernable" (Roux, 1988:11).

The spirit of ungovernability was openly cited and lavishly promised by the African National Congress and South African Communist Party alliance as early as 1985. An official statement from the African National Congress headquarters in Lusaka proclaimed: "*We call on our people and more especially our fighting youth in every black community, school and university to find ways of organising themselves into small mobile units which will protect the people against anti-social elements and act in organised ways in both white and black areas against the enemy and its agents*" (Roux, 1988:11).

The strategy of ungovernability resulted in an assortment of problems during the transition period (± 1990-1994). One of the most negative aspects of the ungovernability era was

the persistently undemocratic and autocratic behaviour displayed by the youth. This was manifested in enforced political action such as physical prevention of people from going to work during stay-aways, or searching and beating people suspected of breaking consumer boycotts (Truscott, 1993:5).

Truscott (1993:6) describes the youth during those years in the following terms: "*They are unemployed, badly educated and younger than the average activist. They come mainly from squatter areas, and have generally not been adequately educated within prohibited organisations. As the community organisations established dominance, the youth were drawn into political activity without substantially altering their positions on the fringes of legality. Known in the townships as the 'Guerrillas or Amabutho', they confront all forms of authority without getting approval from community organisations.*"

According to Van Rensburg (1992:4) South Africa was sitting on a powder-keg which could devastate the nation because of ungovernable, uneducated and unemployable youths who happen to be in the majority. The economically unemployable and uneducated youth could pose a serious problem to the socio-political stability of the country.

Students should no longer be manipulated and abused for further political aims of certain political leaders. Mabe (*Sowetan*, 3 September 1999:2) remarked as follows: "*And heaven help us all if our objective is to make schools ungovernable, for we could be starting what we may not be able to end. We are creating a culture which will not be required in a post-Apartheid society. The tragedy of what is happening in education is that we have a bunch of cowards among parents, teachers and politicians who are opposed to what is happening but are scared to death to publicly admit that we create more problems than we are solving.*" Many of the youth and students apparently saw themselves as the vanguard of the struggle against Apartheid, and were, therefore, unwilling to submit to more democratic ways of working.

Students, and youths were used extensively during the liberation struggle in various forms. Consequently, they were not given or taught any skill which was of value to them when democracy dawned. This is a serious challenge that South African society, especially educational institutions and authorities, is facing presently. The youth, and students in particular, need to recultivate the culture of learning, respect for authority, respect for societal norms and values and democratic ideals which are also the characteristics of an effective educational system.

3.7 POLITICAL INTOLERANCE AMONG PARTIES

Directly after the first democratic election in 1994, political disunity and intolerance among parties were a major political cancer which almost tore the South African society apart. The political arena of South Africa seemed to be characterised by mistrust, threats of walk-outs from the Government of National Unity and violence. This was clearly demonstrated in March 1995 when the Inkatha Freedom Party staged a walk-out from the National Government. This was allegedly precipitated by the failure of the African National Congress and the National Party to honour their agreement of international mediation entered into on l9 April 1994. This was seen in some political circles as a clear sign of political intolerance and insensitivity on the part of the two major partners in the Government.

Meyer (*Citizen*, 23 February 1995:8) stated that the consequence of the Inkatha Freedom Party's walk-out of Parliament was dangerous and would, without doubt, further inflame tension and violence in KwaZulu-Natal. He further elaborated that the situation required cool heads on all sides and a commitment to the reconciliation process that had succeeded up till then. He said: "*Walk-out strategies by the Inkatha Freedom Party and with the African National Congress gloating afterwards, do not contribute to maintain the momentum of the peace process*" (Meyer in *Citizen*, 23 February 1995:8).

Nzimande (*Citizen,* 23 February 1995:8) highlighted that the Government of National Unity had to crack down on violence irrespective of its source. The challenge facing political parties was to end violence in KwaZulu-Natal and the Western Cape which was threatened by political violence and instability. According to the *Sowetan* (23 May 1995:10) leaders in KwaZulu-Natal were required to act decisively to stop the bloodshed that was claiming the lives of children. It seemed to be an orchestrated ploy to make the killings ghastly and unbearable. It appeared that the attack on the children was aimed at inflaming the fury of those who lost children under such terrible circumstances. The most tolerant people could react with vengeance and disgust at this, a reaction elicited by cold-blooded calculation.

In Gauteng, particularly on the East Rand, where violence raged endlessly, the political attempt to halt it was joined by groups from the churches and from other community structures. "*The killings of children must be the last straw. If the men cannot find the means to stop it, mothers of the area – assisted by mothers everywhere – must join hands to stop this abomination*" (*Sowetan*, 23 May 1995:10). The senseless killings and school violence on the East Rand appear to have been orchestrated by the political rivalry and intolerance between PASO aligned to the PAC and COSAS aligned to the ANC on the

other side. The conflict became a dangerous and disruptive force when the parties involved were either drawn or forced into confrontation. They interfered with or obstructed each other in attempting to satisfy their goals. Everard & Morris (1988:80) point out that "*whenever personal glory is staked on the outcome.*" They (Everard & Morris) argue that decision-making becomes impossible because "*neither party dares to make any decision for fear that these will be seized upon by the other party as victory and a bridgehead for further advances.*"

In appealing for restoration of political tolerance in KwaZulu-Natal, former State President Nelson Mandela, in his address entitled "Let's bury the hatchet", stressed that one of the greatest enemies of the people of KwaZulu-Natal was political intolerance and instability. "*There are many orphans and widows. Fresh graves litter the hills and valleys; families are torn apart. Now is the time to change all this*" (Mandela, 1998:2). He further called on the African National Congress and the Inkatha Freedom Party members to stand united and fight crime and violence in order to improve the lives of black South Africans.

Table 1 indicates that 528 political unrest-related incidences in KwaZulu-Natal were reported during the first six months of 1998. This figure is more than twice that of the rest of South Africa combined.

TABLE 1: POLITICAL UNREST-RELATED INCIDENCES IN SOUTH AFRICA IN 1998

Month	KwaZulu-Natal	Gauteng	Rest of South Africa	Total
January	116	6	27	149
February	76	16	12	104
March	83	11	17	111
April	83	18	41	142
May	83	18	41	142
June	55	7	12	74
July	58	16	19	93
TOTAL	**554**	**92**	**169**	**815**

[Source: The South African Police Statistics Report, 1998:8)

"*The incidence of murder in KwaZulu-Natal is nearly two and a half times higher than in any other region. This can be attributed to the continuation of the political power struggle raging since the latter part of the previous decade with its own dynamics, for example competition in a climate of intolerance, high levels of insecurity, the creation of self-defence structures ... and cycle of revenge*" (South African Police Statistics Report, 1998:30).

3.8 LACK OF POLITICAL EDUCATION

Political education had been relegated to the periphery in the educational scenario of South Africa. In the case of blacks, it was simply non-existent. In fact, education and politics were viewed as two separate phenomena that had to be analysed and investigated in juxtaposition. However, the reality that has emerged since the 1976 Soweto riots was that black education and politics were inexorably enmeshed. Educational initiatives on the part of the Government of National Unity were released in September 1994 in the Draft White Paper.

South African schools, particularly in the East Rand of Gauteng and KwaZulu-Natal, seemed to be constantly under the threat of violence and unprecedented levels of crime. The continuous rivalry between PASO and COSAS appeared to be heightening the already fragile and volatile atmosphere. It was unfortunate that the educational policy makers of the previous – South African Government did not find, and deemed it necessary to place political education on the priority list of their curriculum.

The *Sowetan* sub-editor, Mabe, writes: "*One of the main reasons why there is a lack of discipline among our youth is that ex-Bantu Education has not taught them what democracy is. They go to school to be trained and like robots endorse whatever they are told by whoever is in authority. As a result, they are unable to think independently and that is why for anybody to get killed, all you need is one person to stand up in a meeting and say that so-and-so is a 'sell-out'. Without any proof or explanation the person accused is not given a chance to defend himself, and a decision is taken that he be killed*" (*Sowetan*, 3 September 1999:6).

3.9 LACK OF CONSULTATION BETWEEN WHITES AND BLACKS

Ever since the whites came to settle in South Africa in 1652, the politics of exclusivity appeared to have been adopted. Matters reached a zenith when the National Party ascended to power in 1948. Apartheid became the blue-print of the Government's policy and blacks were excluded from political decision-making bodies. The outcry from blacks was that whites in the past had passed laws for them without consulting them. "*They, the whites did the thinking, planning and the implementations alone*" (Mphahlele, 1992:230).

In his inaugural address, Mphahlele (1981:1) summarises the problem of non-consultation in these words: "*It is difficult to understand or imagine how whites could have succeeded in understanding, appreciating and interpreting the views and values of blacks when the two lived in two separate worlds. The yawning gulf between them has remained almost unbridgeable.*"

It is, therefore, obvious that lack of political rapport and consultation in the formulation and design of educational laws have undoubtedly led to scepticism and suspicion. This probably strengthened the myth that blacks should not think for themselves and determine their own destiny, but should be told what is right for them.

On the issue of non-consultation, Mphahlele (1981:1) summarises the perplexity and dilemma of lack of peace in black education as follows: "*Whatever the merits of Black Education since 1658, when the first school for slaves was established, its arbitrary imposition will always breed protest and cause radicalisation. It is this unnegotiated action that has led to the present impasse with Blacks ever since the riots in 1976. They, the Blacks, seek for something more than reforming their education. They seek a complete scuttling of the whole system. They demand a new and imaginative educational dispensation ... it seems obvious that the natural solution in the present South African situation is to hand over Black Education to the relevant people, the Blacks themselves ...*"

The strategy of non-consultation, has been an unfortunate one. Since South Africa is undeniably a multi-cultural society, it is logical that the principle of cultural tolerance and acceptance should be promoted in all aspects of life. What seems important and imperative, is the change of heart and attitude towards one another. Mphahlele (1992:230) stresses that polarisation will do them more harm than good. Conflict could create animosity among the people. In a conflict situation there are no winners, but only losers.

Appealing to the Afrikaners to change their negative attitude and perception towards blacks, the former State President Botha stated categorically in 1978 that "*the Afrikaner must be prepared to change, adapt or die*" (Botha in Mphahlele, 1992:230). The former Minister of Constitutional Affairs, G. Viljoen, urged Afrikaners to mend their attitude towards non-whites. They must accept the permanence of the black people as part of the South African Nation (Viljoen in Mphahlele, 1992:230).

The issue of lack of political consultation, especially on educational matters was also a matter of great concern to Mphahlele. He summed it up as follows: "*One of the major problems that has bedevilled the development of Black Education since the early twentieth century down the years up to today, is the lack of consultation of the community in the education of their children. Educational decisions are handed over to them without inquiring into their wishes. Blacks have always been left out in the decision-making process regarding their education*" (Mphahlele, 1992:210).

However, it is no longer valid that blacks are presently excluded from the decision-making process, but what is relevant is that the lack of consultation in the past has resulted in an

irreparable damage that could take some decades to heal, for example the violent and unstable situation in black schools and the perpetual inferiority and isolation of the black people.

3.10 THE LEGACY OF APARTHEID

The post-apartheid era in South Africa seems to experience serious educational instability. Black secondary and tertiary institutions still have to contend with academic strikes and violence in the Gauteng, KwaZulu-Natal, Western Cape and Northern Provinces. Pupils and students have wanted radical transformation and improvements in their institutions since the inception of the democratic government in South Africa.

However, it must not be forgotten that Apartheid in its real sense started in 1652, long before the passing and implementation of the Bantu Education Act in 1954. Blacks and whites had to be entrenched separately in all spheres for the successful implementation of the Apartheid policy. According to Mphahlele (1992:211), it was that separation that was responsible for all the confusion, suspicion, jealousy and animosity that persisted and culminated in the riots of 1976.

Admitting the magnitude of redressing the educational imbalances, Dr Motswaledi, the then Member of the Executive Council for Education in the Northern Province, said that it would take more than five decades to practically and successfully redress the educational imbalances of the previous Apartheid regime. Dr Motswaledi referred to the following words of the Apartheid architect, Dr. H.F. Verwoerd when he said that he will reform Black Education "*so that Natives will be taught from childhood to realise that equality with Europeans is not for them. People who believe in equality are not desirable for the native. Education must train and teach people in accordance with their opportunities in life, according to the spheres in which they live*" (Motswaledi, 1995:2).

Using Apartheid laws to deprive the blacks of the opportunity to exercise their natural talents, Roux, a former Minister of Agriculture in 1950, explained that: "*We should not give the natives an academic education as some people are too prone to do. If we do this we shall later be burdened with a number of academically trained European and non-Europeans. Who is going to do the manual labour in the country?*" (Mphahlele, 1992:26).

In the light of the above exposition, it seems as if the legacy of Apartheid will keep troubling the educational authorities and the Government for a foreseeable period. Educational problems which have been deliberately and unconsciously created during the previous Apartheid Government is part of the painful past of this country. Even the

violence and unpeaceful atmosphere that have engulfed the educational scenario seem to be a result of the Apartheid policies.

3.11 POLITICAL MOBILISATION OF THE SOUTH AFRICAN YOUTH

In the previous dispensation (especially the past three decades), the black youth have shown unusual high levels of political mobilisation. During the period 1970-1985 the youth took part in several forms of mass action which included boycotts (of classes) meetings, rallies, pickets, spontaneous gatherings, spontaneous eruptions and riots.

The issues that motivated political action and mobilisation by the youth were numerous and varied but the most important centred around black education. In 1983 it was noted in research done by Schlemmer at Natal University in Durban that one of the greatest threats of unrest, in fact, came from black school leavers who faced scanty job opportunities (Schlemmer, 1985:4).

Minnaar & Payze (1996:1) expatiated that this was compounded by the perception that the black school system was turning out high numbers of relatively poorly-educated graduates who found it difficult to compete in and have their aspirations met by the economic system.

It would seem that the quality and standards applicable to the education that was made available for black students and scholars in South Africa was one of the pivotal activators of political mobilisation and protests by the black youth. With the introduction of the former Bantu Education, the degree of political mobilisation grew significantly. According to Minnaar & Payze (1996:2) schools were converted into sites of the struggle, with schoolchildren becoming frontline combatants. In support of the foregoing assertion, the mouthpiece of the South African Communist Party "The African Communist" (Roux, 1988:6) puts it as follows: "*... the mass political struggle in our country in the recent past has been characterised by the vital role that the youth and students have come to occupy in the broad frontline of the liberation formations. It is the youth which must spread the word of the revolution in all corners of the country, they have got to symbolise the spirit of resistance, the spirit of fighting.*"

Tambo (1987:10) encouraged the political mobilisation of the South African youth. "*For the battles ahead, the mass organisations and political mobilisation of the youth must be strengthened from the base upwards, from local units to national structures.*" He further urged the youth "*to act as the yeast, to energise and dynamise the people as a whole and act together with and not separate from them (adults). You must act as a disciplined revolutionary force ...*" (Roux, 1988:12).

Educational institutions inevitably became the strategic and central places for mobilising the youth to revolt against the previous South African Government. "*The school, the college, the university is far more than a place for formal education. It is also our assembly point, the locale at which we marshal our forces; organise them and take the opportunity to give the order of the day*" (Tambo, 1987:11).

Political mobilisation of the youth contributed to the unrest, disorder and disrespect in academic institutions. In acknowledging the situation of anarchy and unrest in schools, a concerned student (Roux, 1988:53) stated that "*students today do as they please. A class can be busy at work in one classroom only to find the next room behaving as if it was at a picnic. Most teachers don't bother to come after lunch because there are no children to teach*." A headmaster (*The Star*, 26 March 1988:5) confirmed that "*teachers fear these kids. I have seen teachers being humiliated by 15 year-olds and doing nothing about it*." Roux (1988:52) holds the view that the youth's future has been stolen from them in this way: "*They will have no future except as criminals and wastrels*."

Educational stakeholders now have the responsibility to address the violent situation that has engulfed the academic institutions. Strategies and alternatives in addressing the anarchy and unrest that characterised black schools during the Apartheid era need to be developed. This might also serve as a warning to a democratised South Africa that political mobilisation of the youth and politicising of education cannot offer a permanent solution to the South African problems.

3.12 CONCLUSION

In the light of the above discussion, it is clear that parents and stake-holders would need to work like Trojans in addressing the culture of violence that has been characteristic of youths and students during the era of transition. The perennial problem of poor matric results, especially in 1999 with five provinces going down by an average of two percent, is an indication that students' associations need to focus their undivided attention to education. For two successive years the Northern Province has produced less than 38% overall matric pass and COSAS still talks of organising marches and disrupting classes in the new millennium if the policy of age limit is not scrapped completely in schools (*Sowetan*, 17 January 2000:4).

In assessing and concluding the political factors behind the unrest in South Africa it must be kept in mind that there are, in fact, a wide variety of issues which are and remain unique to the South African context. These issues kept the political mobilisation and activism of the youth at high levels throughout the period from 1970 up to the birth of a democratic South Africa. The core issues can be summarised as follows:

- The politicisation of the system of education.
- The poor or inferior standard of education provided with its accompanying low pass rate.
- Unmotivated and poorly qualified teachers.
- The insensitivity and apparent incompetencies of the previous Department of Education and Training and their lack of consultation concerning such issues as raising fees and the establishment of Student Representative Councils.
- Political violence also impacted on education by way of school attendance and the role of political organisations within schools by creating a support base for protective action.
- Issues such as segregation, Bantu Administration boards, group areas, whites-only elections, tri-cameral parliament and general discrimination on a racial base also played a major role in raising the levels of political consciousness and awareness among black scholars and students who might otherwise have remained politically inactive.

In the final analysis, the most serious consequence of the high level of political mobilisation and the resulting violence during the 1970's up to the 1990's was the incredible high numbers of marginalised youth, the so-called "lost generation" who had been devastated by the interruption of their academic programmes. "*They had been in the forefront of the violence. They had followed requests to boycott schools, were often responsible for ill-discipline (during stay-aways) and made up the shock troops used against the security forces or against other factions in the townships. By the early 1990 's they were bearing the brunt of the consequences of political mobilisation since they made up the core of the unemployed masses*" (Miller in *Daily News*, 28 November 1991:6).

4. SOCIETAL FACTORS

Le Roux (1994:28-29) states that societal factors can refer to a variety of socio-economic problems such as low economic and social status, low level of education, poor housing, limited privacy, insufficient or unsuitable food, inadequate parental care, neglect and rejection, parental absence, inferior occupation, unemployment, limited community movement and a limited potential for upward social mobility.

Crime, as well as the role of the family and the school as societal factors will be discussed in this study, and there will be focussed on how the mentioned societal factors can contribute to the situation of unrest and violence.

4.1 CRIME

4.1.1 Introduction

Conklin (1992:557) defines crime as an act that violates the criminal law and is punishable by the state. Vetter & Silvermann (1996:142) emphasise that all crime is political because it is a political body in this context (South Africa, the legislature) that defines an act as criminal. All other political and legal bodies (the courts and correctional systems) decide whether or not an individual has actually committed a criminal act, after which they apply mandatory penal sanctions (Vetter & Silvermann, 1996:142)

Crime is probably the most important concern of all law-abiding people in South Africa. It is one of the critical factors which will determine the future success or failure of most other initiatives aimed at a prosperous and peaceful future for all South Africans. According to the South African Police Statistics Report (1995:1) "*... it is especially true in view of the fact that South Africa has not in recent years fared well as far as comparisons with other countries regarding crime prevention and especially the incidence of violent crime is concerned.*"

No society is entirely free from crime. Twenty five years ago, Midgley, Steyn & Grasors (1975:15) stated that "*... neither are crime rates evenly distributed between societies, nor do they occur with the same frequency within the different sectors of any given society.*" They further added that there is considerable evidence taken both from official statistics and research undertakings to support the contention that incidences of crime vary significantly among the different communities, regions, classes and sub-cultures of modern industrial societies.

In South Africa, the level of political violence and crime has reached unacceptably alarming proportions, especially in Gauteng, the Western Cape and KwaZulu-Natal. Crime in South Africa manifests itself in various forms such as murder, theft, vandalism, rape, prostitution, drug-dealing and child abuse. The urban terrorism of indiscriminate bombing of key buildings in Cape Town in 1999 is another form of violence and criminal activities that are currently experienced in South Africa. "*Property and human lives are lost in a tragic manner*" (*Sowetan*, 16 January 2000:6). According to the South African Police Statistics Report on Crime (1998:1), those societies experiencing few problems are

either socio-economically more homogeneous in composition, have strong cultural constraints inhibiting crime, or utilise draconian measures of punishment as a deterrent.

4.1.2 Types of crime

Researchers seem to differ in the categorisation of crimes. Vetter & Silvermann (1996:8) distinguish between two types of crimes, namely, felonies (serious crime) and misdemeanours (less serious offences) whereas Conklin (1992:29) maintains that there are three types of crime. They are: conventional, white-collar and victimless crime.

4.1.2.1 Conventional crime

Conventional crime is divided into the following two types of crime:

(a) Person-directed crimes of violence include murder, forcible rape, robbery and assault, and

(b) property crime refers to burglary, larceny, arson, fraud and motor vehicle theft.

4.1.2.2 White collar (economic) crime

According to Edelhertz (1998:15) "*white collar crime is financially and materially motivated and affects government transactions at local, national and international levels.*" Vetter & Silvermann (1996:143) define white-collar crime as offences perpetrated by persons of respectability and high-school status in the course of their occupations. Vetter & Silvermann (1996:143) state that white collar or economic crime are organised crime such as

- abuse of trust,
- employee theft,
- computer theft,
- business crime, and
- personal crime.

Conklin (1992:42) explains that organised crime is criminal activity by an enduring structure or organisation developed and devoted primarily to the pursuit of profits through illegal means.

Vetter & Silvermann (1996:155) call organised crime *a syndicated crime* which operates on the highest level. It is a criminal organisation that governs relationships between individual enterprises, regulates prices of illegal goods and services, allocates territory, settles disputes and offers protection. It operates nationally and internationally.

Conklin (1992:42) explains that organised crime is characterised by formal organisation, a division of labour, co-ordination of activities through rules and codes and an allocation of tasks in order to achieve certain goals.

During the past few years, especially since South Africa's re-entry into the global community and its advance from a pariah state to one of Africa's leading nations, organised crime seems to have grown to such an extent that it has become a cause of grave concern: "*The growth in organised crime is a global trend and has spread to South Africa because of the accessibility of its new markets to the international economy in general. Finally, South Africa is ideally situated on routes used for the trafficking of contraband to and from Europe, the Americas and Asias*" (South African Police Statistics Report, 1998:52).

The veil of secrecy under which crime syndicate leaders seem to operate, makes it even more difficult to detect and police organised crime. Organised crime in South Africa seems to share a number of common characteristics with this phenomenon elsewhere in the world, such as hierarchies of control with clearly designated rank structure, and even systems facilitating payment and promotion of its members.

In an interview with Captain Van der Merwe of the National Crime Information and Management Centre (18 April 1999) in Pretoria, it became clear that

- the weakening of border control has played a significant role in the increase of transnational organised crime.
- the lack of well-defined legislation prohibiting money laundering also makes South Africa an ideal location for money laundering through legitimate businesses. The South African market also has an insatiable demand for illegal goods, including firearms, drugs, vehicles and products such as rhino horn and ivory as well as for counterfeit currency.

4.1.2.3 Victimless crime

Conklin (1992:42) explains that victimless crime is an offence that is consensual and which lacks a complaining participant. It might be more accurate to refer to victimless crimes as *crimes without complainants* because some people might question the idea that there is no victim of crimes such as drug abuse, gambling, prostitution and pornography. What appears to be of crucial importance is that the offences usually involve willing participants in activities that violate the law.

4.1.3 The possible causes of crime

Researchers such as Vetter & Silvermann (1996), Freed (1963) and Davis & Slabbert (1985) are in agreement concerning the causative factors contributing to crime and violence.

It is not possible to single out a particular factor as solely responsible for violence and crime. A combination of factors always acts in a complex fashion to account for a crime to be committed.

As far back as 1957 a commission appointed by the Johannesburg City Council indicated that the principal factors operating in the community environment which promotes crime are poverty, overcrowding, lack of educational opportunity and lack of recreational outlet (Freed, 1963:264). The social setting in which people live put severe limitations on their moral and spiritual development as human beings (Ferron, 1990:123).

Thirteen years later the National Advisory Commission on the Causes and Prevention of Crime and Violence of 1970 suggested that "*to be young, poor, male, to be uneducated and without means of escape from an oppressive environment, to want what society claims is available, to see around oneself illegitimate and often violent methods being used to achieve material success and to observe others using these means with impunity – all this is to be burdened with an enormous set of influences that pull many toward crime and delinquency ...*" (Cape Town City Council Report on Crime, 1970:22). Other factors causing crime can, *inter alia,* be the following:

- **The factor of heredity**

Hereditary factors seem to play a negligible role compared to the family situation and the social environment of the individual. Researchers nevertheless acknowledge the important interaction between the biological and physical factors in the cause of criminality (Louw & Van Rooyen, 1994:15).

- **The factor of sex**

In research, Vetter & Silvermann (1996:251) found that among all races and for all ages, males seem to be more liable to crime than females. According to the South African Police Statistics Report (1998:2), 90% of the prisoners in South Africa consists of males.

- **The factor of age**

For both sexes the incidences of crime increase progressively from the younger to the older age groups, reaching a peak at the age of 20-25 years (South African Police Statistics Report, 1998:4).

- **The factor of nutrition**

Under-nutrition insofar as it may be associated with socio-economic inadequacy may predispose an individual to criminalism. A hungry and extremely poor person may likely resort to criminality in an effort to satisfy his biological needs (Hartell, 1995:57).

- **The factor of educational status**

Inferior educational status appears to be an important contributory factor in criminality (Pretorius, 1990:202). The factors responsible for a low educational status can include a broken home, lack of educational facilities and lack of economic competence to afford such facilities.

- **The factor of marital status**

Vetter & Silvermann (1996:252) found that unmarried persons are more liable to crime than married persons.

- **The factor of residential status**

Le Roux (1994:47) states that a domicile in an area of comparatively high population density can increase the liability of an individual to criminality. Room overcrowding insofar as it may be associated with poverty and issues in mental and physical ill-health, engender a form of escapist behaviour which may finally express itself in criminal behaviour. Pretorius (1990:207) explains that the relationship between low educational and residential status exists when the family breaks up. That is, the father works away from home, leaving the wife to shoulder the responsibilities without enough income.

- **The factor of urbanisation**

Rural-urban migration, motivated by the urge for economic improvement and intensified by rapid industrialisation is a factor which can increase liability to criminality. The conditions of poverty and slums confronting the urban masses and which are the outcome of defective social planning, provide the soil in which criminalism flourishes. Le Roux (1994:48) adds situation where the mother works away from home to supplement the low income of her spouse and leaves the children in a rural area without any responsible authority to guide them to maturity.

- **The factor of occupational status**

Occupational and economic factors appear to be closely related as determinants of criminality. Persons of either sex with a high occupational mobility and a low economic status appear to be more liable to criminalism than persons with a low occupational mobility and a high economic status (Vetter & Silvermann, 1996:253).

- **The factor of economic status**

Poverty appears to be responsible for a diverse variety of family problems. Economic necessity forces more than 50% of mothers to find employment outside the home in order to supplement the family income. The neglect of husband and children following in its wake leads to a break-up of the home, either by divorce, separation or desertion. The working mother, in helping to resolve the economic problems of her family, creates new ones which is worse, namely, a domestic atmosphere of psychological and spiritual insecurity from which the children in many instances find escape in a life of crime. Such unfavourable socio-economic circumstances, together with unemployment, can cause an increase in crimes motivated by need (South African Police Statistics Report, 1998:2).

- **The factor of alcoholism**

Alcoholism seems to be a major cause of domestic strife. The effects upon the parents and the children are often disastrous as it destroys their faith, their dignity and their capacity to cope with the elementary demands of life.

4.2 THE CRIME SITUATION AT NATIONAL LEVEL

The South African Police Centre for the Analysis of Crime Information reports that crime in South Africa has increased to such an extent that the scope of serious crime is beginning to take on exceptional dimensions. An analysis of the figures pertaining to the crime tendencies indicates that in the case of common unarmed street robbery and the illegal possession of firearms, a significant increase occurred during the first quarter of 1998, compared to previous years (South African Police Statistics Report, 1998:1). Lack of parental discipline and positive role models, a good market for stolen goods and drugs, poverty and guns which are easily available, are factors that could have contributed to the higher level of crime and violence referred to above (Loate in *The Star*, 23 November 1998:2).

The South African Police Statistics Report (1998:2) further states that categories of crime representing 24,3% of the crime figures accounted for by all the serious crime, namely, murder, common assault, commercial crime and malicious damage to property, increased during 1998. A march against crime organised by 600 doctors at the Chris Hani Barangwanath Hospital took place on 26 November 1998. "*We are often attacked at gunpoint in the casualty and other wards in full view of patients by criminals. It is common knowledge that attacks happen frequently outside the hospital and we feel that the world has to know about this*" (Traub in *Sowetan*, 24 November 1998:2).

According to the South African Police Statistics Report (1998:5-6) it is evident that

- bank robberies and the robberies of cash in transit increased by 28,1% during the first quarter of 1998 compared to figures reported for the corresponding period in 1997;
- cash involved crime rose from R110 million to R136 million in 1997. The cost of crime prevention to banks is around R500 million a year;
- car highjackings and highjackings of trucks with freight increased by 1,3% and 41,7% respectively during the first three months of 1998 compared to figures for the corresponding period in 1997;
- common robbery and the illegal possession of firearms increased in 1998; and
- in the case of murder, attempted murder, common assault, malicious damage to property, commercial crime and drug-related crime, the real incidence increased together with the ratios between the first quarters of 1997 and 1998.

In South Africa, increasing numbers of young people are being sent to prison. There are currently more than 12 000 juvenile prisoners in the country, many of them serious violent offenders (Dissel, 1998:410).

4.2.1 South Africa's ranking with regard to the incidence of serious crime compared to 96 countries, according to the 1995 Interpol report

TABLE 2: SOUTH AFRICA'S POSITION REGARDING SERIOUS CRIME

Category of crime listed in Interpol report	Position occupied from the top of the ratio spectrum
Murder	3rd position
Sex offences	2nd position
Rape	1st position
Serious assault	10th position
Theft (all kinds)	17th position
Aggravated theft	16th position
Robbery and violent theft	2nd position
Breaking and entering	27th position
Theft of motor cars	19th position
Other thefts	13th position
Fraud	18th position
Drug offences	31st position

[Source: South African Police Statistics Report, 1998:5]

It is evident from the statistics of Table 2 on the previous page that South Africa occupies a first, second and third position with regard to the incidence of rape, sex offences, robbery and violent theft and murder respectively.

4.2.2 Provincial comparison of crime ratios

Provinces depicting a higher incidence of specific crimes per 100,000 of the population than the RSA average during the period January to March 1998 are the following:

TABLE 3: CRIME RATIOS

Crime	RSA	Province 1	Province 2	Province 3	Province 4	Province 5	Province 6
PROPERTY RELATED CRIMES							
Housebreaking Residential	144.3	W-Cape 260.1	Gauteng 256.2	N-Cape 166.3			
Housebreaking Business	15.8	W-Cape 110.5	N-Cape 96.0	Gauteng 63.8	Free State 53.6		
Other robbery	31.8	Gauteng 68.6	W-Cape 55.8	N-Cape 48.5	North West 0.0		
Stock-theft	20.8	N-Cape 59.2	Free State 46.5	E-Cape 36.3	Mpumalanga 31.5	North West 25.9	
Shoplifting	32.4	W-Cape 59.3	N-Cape 57.4	Gauteng 46.0	Free State 33.0		
Theft: Motor vehicles	57.8	Gauteng 179.0	W-Cape 64.4				
Theft out of/ from motor vehicles	100.2	W-Cape 279.2	Gauteng 401.3	N-Cape 101.8			
Other thefts	236.3	W-Cape 434.1	Gauteng 401.3	N-Cape 363.7	Free State 253.6		
Fraud	35.7	Gauteng 77.1	W-Cape 58.4	N-Cape 41.0			
VIOLENT CRIMES							
Murder	13.0	W-Cape 21.7	N-Cape 20.2	Gauteng 18.2	KZ-Natal 15.7		
Attempted murder	15.3	W-Cape 27.1	Gauteng 21.7	KZ-Natal 16.5			
Robbery with aggravating circumstances	41.9	Gauteng 110.8	KZ-Natal 45.0				
CRIMES RELATED TO THE SOCIAL FABRIC							
Rape	28.7	N-Cape 49.2	Gauteng 41.7	W-Cape 39.3	Free State 31.7	North West 30.0	
Assault with grievous bodily harm	136.7	N-Cape 463.4	W-Cape 211.6	Gauteng 164.4	Free State 154.6	North West 152.3	E-Cape 149.7
Assault common	119.0	N-Cape 293.5	W-Cape 261.9	Free State 175.5	Gauteng 143.0		

[Source: (South African Police Statistics Report, 1998:11)]

Statistics indicate an increasingly serious crime situation confronting South Africa. Current crime tendencies, including organised crime, drug-trafficking, commercial crime and vehicle theft, also have a potentially devastating effect on the socio-economic situation of the country, as well as a negative impact on development issues. "*The extent of the criminal activities of organised crime constitutes a real threat to the credibility and*

the ability of the Government to assert its authority" (*Citizen*, 23 February 1999:11). Some 278 organised crime syndicates are currently known to be operating in the country specialising mainly in drug trafficking. In 1999 the South African Police arrested 373 organised crime suspects (South African Police Statistics Report, 1999:11).

It is, therefore, not surprising that the South African government has declared war against crime (*The Star*, 23 August 1998:3 and *Citizen*, 23 August 1998:1). Strong law enforcement measures have been announced by Mr Tswete, Minister of Law and Order to curb the escalating crime in South Africa.

4.2.3 Impact of crime

According to a survey done in October 1999 by the HSRC, 47,2% of people in South Africa have a perception that crime has increased drastically during 1998/1999. Forty-nine comma nine percent of the people are worried about the level of crime and an additional 22,6% are worried about becoming victims of crime and experience a feeling of fear, anxiety and unsafety in their own homes and communities (South African Police Statistics Report, 1998:1).

Crime has an impact on all aspects of life. The impact is generally measured in terms of the financial loss incurred as a result of crime, the physical harm caused to victims and the negative effect on the quality of life of the members of society.

4.2.4 Effects of crime

Glanz (1994:21) maintains that a sense of personal security is a basic requirement for a satisfactory quality of life. Experts agree that personal safety in South Africa is affected more by crime and the threat of crime than by anything else (Le Roux, 1994:47) and the phenomenal growth in the private security industry in South Africa is evidence of this trend (Glanz, 1994:21).

It is widely known that crime pervades all kinds of societies, and different sectors of society are differently affected by the threat of crime. "*The impact of crime is related to the vulnerability of an individual or a group. The threat of crime will have a greater effect on the lives of women and the elderly, for example, than it will have on the lives of young males*" (Glanz, 1994:21).

Glanz (1994:22) explains further that fear is known to be associated with behaviour that is actually conducive to crime in what can be described as a vicious circle. Fear also leads to avoidance behaviour, isolation and the erection of barriers. Natural surveillance and informal social control are then weakened and this facilitates crime.

The South African Police Statistics Report (1995:1) states that the negative consequences of crime are incalculable, as not only direct costs (damages running up to R115 billion during the first 8 months of 1995 alone, according to estimates contained in a report of the Nedcor project) are involved, but also a range of more or less hidden costs, among which the psychological scars left on society in general and the victims of crime and their relations in particular. In this regard the perceptions about crime held by society are of special concern, not only to the citizens of the country generally, but also to both foreign and domestic investors in the economy.

In 1995 McKenzie (*Sowetan,* 16 October 1995) summarised the severity of the crime situation in South Africa as follows: "*Angry and grieving doctors gathered at the weekend to demand a state of emergency as a result of South Africa's 'chaotic culture of crime' which claimed the life of a Park Lane Clinic physician last week. Prominent physician Dr Theo Kopenhagen called on the Government of National Unity to recapture the country from the hyenas and jackals who roam the streets, preying on innocent citizens. But now neither you nor your Government of National Unity is running this country. It is run by murderers, hijackers and thieves.*"

4.2.5 Crime as a contributory factor to unrest in South Africa

In the light of the above discussion, it is obvious that crime is one of the major contributory social factors to unrest and violence in South Africa. It is widely acknowledged that the quality of peoples' lives depend upon stability and a peaceful atmosphere prevailing in all aspects of life. It is also increasingly acknowledged that the lives of the youth are negatively influenced by the situation of unrest and insecurity. "*The youth of our country are the most valued possession of our nation. Without them there can be no future. Their needs are immense and urgent*" (Mandela in *Sowetan,* 7 May 1996:6).

In a society where crime has reached unacceptable proportions, and has pervaded all societal levels, it has become extremely difficult to inculcate positive values and norms in the minds of the youth. Political violence and crime have unashamedly become a "monster" and endemic to the entire community. Children are daily exposed to violence and criminal acts, for example in the murdering of school teachers in full view of learners. Children are likely to internalise the wrong modes of life and might later see crime as normal in a society. After all, children learn and live by the examples set by adults and society in general. The maiming of a school principal, Mrs. Jele at work on 19 April 1999, and Mrs. Mnisi of Olifantsvlei Primary School in Gauteng, is a clear indication that crime and violence are twin socio-educational problems that are seriously ravaging the South African society (*Sowetan*, 11 June 1999:2).

The *Sowetan* (10 April, 1999:8) commented as follows: "*South Africa needs to get serious about the senseless killings in KwaZulu-Natal. By the same token we are close to getting tired of the inability of the police to protect innocent peasants and children caught up in the insanity of political violence, unrest and criminal activities. At least 78 people were murdered in the region over Easter in crazy acts of murder that saw women and children once again the victims.*"

4.2.6 Conclusion

Crime statistics in South Africa indicate that crime is not only a serious social problem, but a complex phenomenon that influences all aspects of life. The unprecedented increase in crime and the intolerable level that crime has reached, remains a matter of national concern. South Africa cannot develop educationally, economically or socially when crime is rampant. Trying to reduce crime by relying on the criminal justice system seems to be relying on therapeutic or curative measures rather than preventive measures to deal with the root cause of the disease.

In this regard, Conklin (1992:552) asserts that eliminating the motivation to commit crime may be the most effective way to reduce crime in the long run. In the short run, the expression of this motivation may be minimised by developing informal control mechanisms that induce people to conform to the law.

Conklin (1992:552) adds that by creating a legitimate identity, a sense of competence and personal responsibility, as well as links to school and work, social policies can create a stake in conformity that makes the rewards of a law-abiding way of life and the risks of criminal behaviour great enough to reduce violations of the law.

Conklin (1992:552) concludes that increasingly harsh punishment seems less likely to reduce crime than policies that make it more rewarding to abide by the law. Policies that strengthen the institutions which tie people to others whose good opinion matters to them, are likely to be especially effective in reducing the crime rate in the long run.

Unless we mobilise communities to take action against crime and empower them to respond collectively to the threat of crime, we will allow crime to disrupt the essence of social life. Many communities have already suffered the onslaught of social disorganisation due to a wide variety of factors (South African Police Statistics Report, 1998:3).

It is, therefore, essential that South Africa with all its means at its disposal should address crime. In this way its social fabric can be retained. Children will then be able to advance

socially and psychologically *en route* to a full life as adults without the negative impact of crime. "*Every effort should be made by means of community crime prevention to ensure that crime and the threat of crime do not contribute further to the social disorganisation of South African communities*" (*Sowetan*, 17 January 2000:4).

4.3 THE FAMILY

4.3.1 Introduction

The family is the primary social and functional unit of any society and plays the most fundamental role in the developmental process of the child. Therefore, the child needs the support and guidance from the family in order to fully develop into a responsible adult. In this regard Mashile (1991:1) remarks: "*It is at home that the foundations are laid.*"

The family should be a source of economic and emotional sustenance and a source of continuing affection and encouragement. Christopher Lasch (Allan, 1978:198) calls it "*a haven in a heartless world.*" Unfortunately, it can also be a source of corrosive rivalries and jealousies, negligence, abuse, incest and violence. The family might not be declining as an institution but seems to be going through a period of rapid change and restructuring due to modernisation and Western influences.

Some families seem to be unable to execute their primary responsibilities owing to some or other pathology within the family. Violence in the family in particular seems to be far more common than is generally believed (*Sowetan*, 24 November 1998:2). Violence between spouses and between parents and children are on the increase (Martin, 1978:198). Already in 1978 Allan indicated that "*it should be noted that violence is not unilateral from male to female – there are also homes in which women inflict violence not only on their children but on their husbands*" (Allan, 1978:199).

Also in the seventies Kutash, Kutash, Schlesinger & Associates (1978:237) focussed the attention on the fact that there is no society that does not contain in its normative system some elements of acceptable limits of violence in some form. Although often severe, the use of physical force by parents to restrain and punish children is seen as permissible, tolerated, and encouraged and is thereby viewed as part of the normative process by which every society regulates its childrearing (Kutash, *et al.*, 1978:238). The application of force seems to be a form of violence that may be used to discipline the child to behave in an acceptable way. According to Kutash, *et al.* (1978:246) there is a sub-culture of violence in the broader cultural context, which is culturally transmitted from generation to generation. In this sub-culture, primarily in a lower socio-economic class which is disadvantaged concerning the traditionally known ways, the use of violence is either

tolerated and permitted or specifically encouraged from infancy to adulthood (Pretorius, 1998:27).

4.3.2 Theories on the causes of family violence

Buzawa & Buzawa (1990:15) state that theories of causation of domestic violence can be loosely classified into three general categories:

- Individually focused theories.
- Those that examine family structure.
- Those critically reviewing the legal, religious and economic basis of how violence is structurally based in society.

There is intense controversy among researchers regarding the causes of family violence and this may be due to profoundly different assumptions regarding societally defined roles of men and women and the ability of individuals to change behaviour in this context. However, this study does not intend to take sides in such a controversy, but to factually present the causes of family violence *per se.*

4.3.2.1 Individually oriented theories

These theories, according to Strauz, Gelles & Steinmetz (1980:40) focus on "*... the individual stressors created by poverty and unemployment; deep-seated associations between love and violence caused by physical punishment from infancy.*" It would seem as if patterns of poor self-control, low-esteem, immaturity, depression, schisophrenia, severe character disorders created by poverty, and efforts to keep control despite poor communication skills and commission of crimes by the offender outside the family, are insignificant. Buzawa & Buzawa (1990:16) indicate that minorities and the poor are subjected to a higher level of stress, a higher incidence of broken families, and in correlation with poverty, have higher rates of domestic violence.

4.3.2.2 Family-orientated theories

Family-orientated research primarily focuses on the determination of characteristics of the family structure that lead to high levels of domestic violence. The family is, therefore, viewed as a unique social grouping with a high potential for frustration and violence (Buzawa & Buzawa, 1990:17).

4.3.2.3 Violence against women

Concerning this perspective Buzawa & Buzawa (1990:18) say the following: "*A third approach to examining the causation of family violence uses a macro-level analysis to emphasize the 'structural violence' considered endemic against women in Western society. It has been accurately noted that societally sanctioned violence against women has been persistent since biblical times. Christianity, Judaism and other patriarchal religions seem to affirm a male-dominated family structure. Law, religion and behavioural sciences are seen to historically endorse the husband's authority and justify his use of violence to punish a disobedient wife.*"

4.3.2.4 Poor parent-child relationship as a cause of family violence

The parent-child relationship unquestionably plays a critical role in shaping the personality of the child. In spite of modern socio-cultural changes that came as a result of technological innovations and industrialisation, sound parent-child relationships still remain a prerequisite for the child's healthy personality development and his compliance to norms and values. Pretorius (1998:52), De Witt (1975:93), Brümmer (1985:24) and Santrock (1984:495) found that a healthy parent-child relationship results in less violent behaviour in teenagers.

Besag (1989:6) explains that if the child has been brought up in a warm atmosphere of support and acceptance, the child by mid-childhood, will have an emerging realisation of his own strengths and weaknesses. This awareness is accompanied by an acceptance of himself with a parallel acceptance of others. If the parent-child relationship is negative, the child will feel frustrated, angry and insecure. "*The negative emotions may then be turned inward, or unleashed upon others in the form of aggressive behaviour*" (Besag, 1989:61).

From the available literature it is clear that a sound parent-child relationship plays a significant role in the positive development of the child's personality – it can also result in permanent and irreparable damage to the child's self-actualisation (Dallas, 1972:81; Kantner & Zelnik in Santrock, 1984:495 and Van Rooyen & Louw, 1994:8). In this regard Pretorius (1998:11) found that poor parent-child relationships result in anxiety, withdrawn insecurity, frustration, instability, disrespect, anger, impatience and human intolerance in the child which makes him a possible culprit of crime and violence in the future.

Children exposed to poor primary family relationships suffer from the "*inability to establish satisfying scholastic achievement and inadequate motivation and zest for life*" (Van Rooyen & Louw, 1994:9). According to Van Rooyen & Louw (1994:9) many behavioural

problems of teenagers and children in general are attributed to poor and inadequate parent-child relationships. It seems that parents often have no idea of the child's psycho-spiritual needs. Love is often expressed as an excess of sweets or a new tape recorder, but in no other way. With puberty and the search for a secure adult identity, such children are very vulnerable to a variety of social influences.

According to Van Rooyen & Louw (1994:9), when the child experiences an unhappy father-mother relationship and consequently a disharmonious educative atmosphere, his chances of optimal personality development are diminished. Poor parent-child and father-mother relationships appear to have a great influence on the personality development of the child. Poor parent-child relationships seem to result in the inadequate establishment of basic authority patterns and a negative self-concept.

4.3.2.5 The socio-cultural context of male violence

At the societal level, male violence against women is seen as the manifestation of gender inequality and as a mechanism for the subordination of women (see par. 4.3.2.3 above). The critical roles that gender and gender relations play in directing male violence against women force the conclusion that male violence against women has deep roots in socio-cultural constructions of gender and heterosexuality (Koss, Goodman, Browne, Fitzgerald, Keate & Russi, 1994:4).

4.3.2.6 Sexual inequality and the propagation of violence

Understanding male violence against women requires an examination of the power inequalities between men and women, including, but not limited to legal, economic, and physical power inequalities. Such inequalities pervade the social constructions of gender and sexuality and profoundly affect the intimate relationship between men and women (Koss, *et al.,* 1994:6).

A variety of scholars have suggested that violence functions as a mechanism of social control of women and serves to reproduce and maintain the *status quo* of male dominance and female subordination (Koss, *et al.*, 1994:6).

4.3.2.7 Theories concerning marital violence and feelings of inferiority

According to Pretorius (1984:48) theories concerning marital violence explain that "*when the husband feels threatened in his position by a more skilful wife, he resorts to physical violence to maintain dominance in the family*."

4.3.2.8 Tourette Syndrome as an example of hereditary genetic disorders as causative factors in family violence

Pretorius (1994:16) explains that Tourette Syndrome is a hereditary genetic disorder which manifests as a chemical imbalance in the space between neuron or nerve cells in the brain. It is characterised by involuntary motor movement and jerking contractions of any muscle and a wide range of behavioural problems such as defiance of authority, aggressiveness and violence, lying, stealing, destructiveness and poor inter-personal relationships.

4.4 FAMILY VIOLENCE AS A PHENOMENON

4.4.1 The concept "family violence"

According to Lystad (1986:52) family violence is an act carried out with the intention of, or perceived as having the intention of physically hurting another member of the family. Physical injuries can range from slight pain, as in a slap, to murder. Lystad (1986:12) defines violence in the family as behaviour that involves the direct use of physical aggression against other household members; this includes homicide, beating and forced sex. The most vulnerable to violence in the home are the least powerful in the family and in the society, namely the elderly, women and children.

4.4.2 Factors precipitating violence in families

According to Pretorius (1994:28) family violence is associated with the following factors:

- Low economic and social status
- Poor housing
- Limited privacy
- Insufficient or unsuitable food
- Inadequate parental care
- Indifference
- Neglect and rejection
- Parental absence
- Inferior occupation
- Unemployment
- Limited community involvement and
- Limited potential for upward social mobility.

Pretorius (1994:202) states that these characteristics are usually indicative of families that are caught up in a spiral or syndrome of poverty, deprivation and cultural destitution

because of their disadvantaged milieu and psycho-social impediments. These families "*are seriously handicapped in their efforts to achieve optimal self-actualization, to improve their chances in life, and to achieve a satisfactory standard of living*" (Pretorius, 1994:202).

4.4.3 Effects of family violence

The effects of witnessing violence may later lead to violent behaviour especially in boys. In a study on violence, Lystad (1986:63) found that although abused wives were no more likely to have witnessed parental abuse than non-abused wives, a strong and significant relationship existed between the husband's witnessing parents abusing each other and using physical violence on his wife. The researcher also found that nearly 82% of husbands who witnessed marital violence as children were also victims of abuse by their parents.

Lystad (1986:63) concludes that the male children of couples in which the wife is abused are clearly at high risk for developing into the next generation of abusive households.

Ongoing family violence leads to children suffering from feelings of low self-esteem, instability in their intimate relationships, anxiety, depression, suicide attempts, substance abuse, psychosomatic complaints and poor functioning in school and work situations (Finkelhor, 1988:109).

Pretorius (1998:109) found that when violence and disturbed relationships in the family develop, the family communication gradually degenerates into a pattern of inter-personal aggression and conflict, the children in the family practice violent interacting with one another and the norm is upheld that it is acceptable for family members to assault one another.

Naidoo (1994:16) indicates that violent parents breed violent children. He also states that recent studies indicate that the plight of battered women is becoming a major social issue in South Africa. He concedes that very little attention has been devoted to children whose exposure to parental violence left them vulnerable to a variety of other social and emotional problems.

"*Children who were exposed to parental violence from an early age are more than likely to use violence to resolve conflicts in their adulthood*" (Naidoo, 1994:16). The cycle of abuse can be brought to an end through promotive, preventive and therapeutic intervention. This network should include shelters, social support, education and advocacy for battered women and children, treatment for men who batter women and children and intervention

by community institutions (Naidoo, 1994:16). The vicious circle theory supports Naidoo's findings that children should be made to understand that violence is the wrong way to deal with anger and that other methods do exist.

In an attempt to break the vicious cycle of "*violent parents breed violent children*", Naidoo (1994:17) suggests that individual counselling can be geared towards helping "*the child face and deal with his or her own anger and see that alternatives to violence and helplessness are available.*"

In this regard children who are born and bred in a society where violence and crime have reached alarming proportions should be taught positive human relations skills as early as possible (Pretorius, 1998:111). Stories of love, respect for fellow human beings irrespective of their socio-economic, political and educational status should be taught in primary schools with the avowed purpose of building a positive image in the minds of the young (Naidoo, 1994:20). In senior primary and secondary schools, teachers can skilfully introduce the concepts of peace, respect, mutual co-operation, peaceful co-existence and negotiations in their different subjects that deal with civics and humanities. In that way a step in the right direction will have been taken in redressing the wrong that threatens to "pollute" the minds of the young ones (Comenius, translated by Keatinge, 1917:134).

4.4.4 Declination of societal morals

Societies all over the world have particular societal beliefs and practices that are respected, followed dogmatically and accepted as truths. These beliefs and sober practices help to keep societies intact. According to Haralambos (1990:5) societal beliefs are guidelines for behaviour and prescribe what is acceptable in a particular situation. These beliefs consist of norms and values which are peculiar to each culture and they differ from nation to nation and from race to race (Steyn, 2000:17).

Church leaders agree on the fact that the South African society have low morals (Hendrikz, 1995:22). This is evident *inter alia* by the level of the current violence sweeping across South Africa, causing schools and daily life to function abnormally under extremely difficult social circumstances. The decline in societal morals, especially in South Africa, could result in total anarchy, collapse of law and order and have a further damaging influence on the developing youth. Children need to grow up in loving, caring families which are typical of societies which uphold cultural norms and values. A state of mutual co-operation between schools, family, state and the public seem to be vital for the reduction of anti-social behaviour so that peace and stability can underpin all human efforts.

It appears that children who lack respect for teachers and parents are influenced by the modern Western lifestyle and the so-called "*moral values of free enterprise and the pursuit of profit*" (Thacker, 1987:5). In the South African context, the lack of respect for authority appears to be complicated by high incidences of violence that have negatively affected socio-educational centres. Consequently, the educational system struggles to equip the young people to take their place as responsible citizens and workers in a country with an uncertain future.

In this regard Piaget (1932:134), seventy years ago, emphasised that young people need to find themselves in the system that neither commands nor requires ritualistic and external obedience, but in a system of social relations where everyone does his best to obey the same obligations, and does so out of mutual respect. Piaget (1932:134) further recommended that the lack of respect for school authorities could be addressed by democratising the school structures. This, therefore, calls for "*anticipatory democracy in which staff and students share equally in socio-moral decisions about the rules and discipline of the school*" (Thacker, 1987:19).

Through the centuries values have served as the foundation for all human activities (Van Rooyen & Louw, 1994:5). Norms have directed the logical, social-ethical, the judicial and moral spheres. Man is a norm-orientated being and as such he is able to distinguish between right and wrong.

Norms serve as guidelines for behaviour and prescribe what is acceptable in a particular situation and society. Norms are rules for behaviour which affect both individual and group behaviour in a particular precept of society (Haralambos, 1990:5). Haralambos (1990:12) explains that a value is a general conception of what is desirable in social behaviour and it serves as a guideline in deciding on alternative actions. Cultural differences include differences in emphasis placed by different cultures or societies on values such as honesty, politeness, equality, self-confidence, respect for God and democracy.

It appears as if deviation from the traditional value system of institutions like initiation schools have resulted in a variety of problems such as a lack of discipline and immorality problems among the township youth of South Africa. Thomas (1987:5) in this regard concurs that initiation contributes to the maintenance of cleanliness, perusal of aesthetic values, promotion of socio-political cohesion and the prevention of promiscuity. It would seem that the youth in South Africa, especially in the violent townships, appear to have lost their traditional culture of "humanism" or "ubuntu" – the sound positive human values. A lack of self-control, privacy, physical purity, cleanliness, chastity and lack of total

dedication to marriage as an absolute value have led to an increase in phenomena such as illegitimate births, prostitution, rape, child molestation, sexually transmitted diseases and the Aids epidemic.

This requires that schools and families should rededicate their guidance efforts in dealing with the socio-pathological causes impeding the normal psycho-physical development of the child. Parents should take up their responsibility as primary educators in this regard. Close co-operation between the school and the family can be of great significance in the formation of the moral character of our youth.

Vetter & Silvermann (1996:311) emphasise the importance for the youth of a clear example of normed adult life as they find themselves in a situation where the "*rules governing behaviour are not sufficiently clear to permit them to anticipate in the actions of others or provide guidelines for their own behaviour in a specific situation.*"

In this regard Merton (1996:311) explains how some social structures exert a definite pressure on certain persons in society to engage in non-conforming rather than conforming conduct. Merton identified the following two characteristics common to all social structures:

- Cultural and moral goals which provide the direction for individual behaviour.
- Socially approved means or allowable procedures for achieving these goals.

Merton (1996:188) explains that, for many individuals, regulatory norms do not necessarily represent the most direct or efficient method of achieving moral objectives. He points out that there are alternative ways which specific individuals will find far more efficient for securing these desired objectives, including fraud, theft and violence.

Merton (1996:190) expatiates that, should all people in a society accept the goals and the socially approved means of obtaining them, there would be no deviant behaviour. When either the goals or the means for obtaining them are rejected, non-conforming behaviour occurs. The lack of concurrence between the means and the goals, represents what he calls, a state of "anomalie", meaning the inequalities regarding education, economy, health and social status are cause for the lower income group to resort to crime and deviant behaviour.

Merton (1996:214) identified five courses of action that people follow to achieve social goals. They are:

- Conformity
- Innovation

- Ritualism
- Retreatism
- Rebellion

4.4.4.1 Conformity

In a stable society, conformity seems to be the most common form of adaptation. This ensures the continuity and stability of the society.

4.4.4.2 Innovation

An individual accepts the cultural emphasis on a specific goal without also internalising the institutional rules governing the methods for obtaining them. For example, in the South African society there is an undue emphasis on the acquisition of wealth without equal concern being given to the means employed to acquire it. Merton (1996:189) observes that in the lower classes with limited access to legitimate means for achieving success, the promise for high income and power from organised immorality, disturbances and delinquency represents an alluring alternative for achieving success.

4.4.4.3 Ritualism

In this context ritualism involves the abandoning or scaling down of the lofty cultural goals of wealth and rapid social mobility to a point at which one can successfully achieve them (Merton, 1996:190).

4.4.4.4 Retreatism

Merton (1996:212) views retreatism as typical of people who are "*in society but not part of it.*" They are unable to achieve goals by legitimate means and they cannot pursue them through the use of illegitimate means because of internalised prohibitions. Frustrated and handicapped, such people abandon both the goals and means and become psychotics, chronic drunkards, vagrants, tramps and drug addicts. These are society's drop-outs who cannot succeed legitimately and refuse to resort to legitimate means in order to be successful.

4.4.4.5 Rebellion

Individuals who adapt through rebellion, reject both the goals and the means and, for example, seek to establish a new or greatly modified social order, for example in Cuba, where a new communist-style social order was established in 1957 as a rebellion against the then *status quo*.

4.4.5 Conclusion

With reference to the South African context, Merton's theory suggests that the inequalities regarding education, economy, health and social status are cause for the lower income group to resort to crime and deviant behaviour. It implies that pressures toward deviation occur when there is a discrepancy between aspirations and the opportunities for achieving them. In this regard Glanz (1994:30) states that many people "*have internalised the success goal but are disadvantageously ranked in the social structure. High rates of crime and deviance may be expected among them.*"

In practice this means that pupils have to be taught how to conform to societal (family and school) norms and regulations for the sake of continuation, stability of the society, personal growth and scholastic progress. Children should be taught to innovate positively and not resort to negative tactics and misbehaviour in the pursuance of personal goals.

Family violence affects all members – the victim, the abusers and the witnesses. It has been demonstrated that the effect of this violence goes beyond the interaction of the family and pervades all aspects of life.

It is essential that teachers identify at an early stage the children whose family backgrounds are characterised by violent experiences and that they should offer the necessary guidance. Such children often display disciplinary problems (Ferron, 1990:123). They are emotional, unco-operative, aggressive and disobedient. South Africa should seriously address the effects of family violence by employing all educational stake-holders so that peaceful co-existence in family and society prevails.

4.5 EDUCATIONAL FACTORS: VIOLENCE IN SCHOOLS

4.5.1 Introduction

Everyone involved with education is deeply concerned with the level of violence in our schools, especially in some black communities. The school functions abnormally in a climate of violence and disorder. The level of crime, disrespect and violence seems to sabotage the basic task and responsibility of the school. Teachers and educational stakeholders seem to be highly concerned about the "chaotic" and lawless conditions that characterise certain schools especially in KwaZulu-Natal, Gauteng and the Western Cape.

According to Rousseau, the great naturalist, it is at school where the battle is lost and won. This seems true in the light of the school's role in shaping the social, moral, intellectual facets and personality of the child. Because of the immense responsibility of

the school, the existence of an atmosphere of peace and pedagogical love seem to be a prerequisite for the successful development of the total personality of the child.

Teachers and parents have to understand the dynamics of school violence. Research studies undertaken by Rich (1992:91) indicate that school violence is associated with the following aspects:

- The causes of violence in schools.
- Approaches on causes of school violence.
- The role of the school in addressing violence.

4.5.2 The causes of violence in schools

The causes of violence in schools seem to be varied and confusing. The influence of the home environment could also be a significant cause of violence at school. Children who display violent and delinquent behaviour often come from a poor family background. In research carried out by Thurstone, Feldhusen & Benning (1993:341) it was found that violent and disciplinary problems at school are mainly influenced by the home environment. These homes were characterised by

- discipline by the parent which was either laxing, overly strict, or erratic;
- discipline by the parent which was either irregular or otherwise inadequate;
- indifference or even hostility of parents towards their children;
- the family seldom operating as a unit;
- parents having difficulty involving children in talking things over;
- the husband-wife relationship lacking closeness and equality of partnership;
- the parents finding fault with their children;
- mothers not being happy with the community in which they lived;
- the parents' responding to a child's inappropriate behaviour with anger and physical punishment of the child;
- parents believing that they had little influence on the development of the children; and
- parents leisure time including few cultural or intellectual activities.

Furtwengler (1992:45) argues that negative circumstances in schools can also contribute to violence. Serious cases of inappropriate and violent behaviour can result from negative school experiences. For example, when some students experience repeated failures or never receive the rewards that other students of different ability and status receive. The violence at Vryburg High School in the North West Province has further highlighted that inappropriate and violent behaviour in school can polarise pupils of diverse culture.

Babeile, a matric pupil at Vryburg, was sentenced to three years hard labour for stabbing his fellow white pupil with a pair of scissors. A lack of racial tolerance, respect and accomodativeness among learners in multi-cultural schools can contribute to stressful relations and violence (*Sowetan*, 19 April 2000:5).

Other writers such as McPortland & McDill (1992:20) suggest that schools cause violence and behaviour problems because they fail to involve students in any of the decisions affecting their lives in schools. According to the National Institute of Education Report on Violent Schools versus Safe Schools, large city and township schools experience discipline problems as a result of their large enrollment and impersonal and overcrowded conditions which make it difficult to manage the school's organisational administration.

4.5.3 Approaches on causes of school violence

4.5.3.1 School disorganisation approach

This approach predicts that school violence would likely erupt whenever disorganisation and "anomalie" are sufficient to precipitate disequilibrium in the school system (Merton 1996:210). It is unlikely that schools will experience much violence if they can create a normative consensus, developing compelling goals and consistent procedures for achieving them and institute effective socialisation practices. Schools need to improve the socialisation of students via the co-operative efforts of administrators, teachers and counsellors.

4.5.3.2 Conflict approach

The conflict approach was propagated by Karl Marx who viewed society as being in a perpetual struggle against capitalism and stratification of people. According to Rich (1992:91) the conflict approach views society as a struggle between contrasting and opposing groups. Each group pursues its own values, which may be in conflict with the values of other groups. Therefore, from the perspective of one's own group membership, other groups would appear to be deviant. Violence may likely erupt from conflicting values held by students or pupils versus those of the teachers and adults.

4.5.3.3 Labelling approach

According to Rich (1992:91) labelling consists of classifying an individual and attributing a negative status to the label, for example drug addiction, alcoholism, truancy, delinquency, vandalism, jail-bird, *et cetera*. This may sometimes occur in some of the multi-cultural schools, thus resulting in strained relations between the affected individuals.

4.5.3.4 Differential association

The differential association theory was developed by Rich (1992:92). It states that deviant communication and unlawful behaviour can be learned. Deviant behaviour specifically, is learned through a process of social interaction in which language and gestures are employed and it is learned within intimate personal groups, for example, peer groups, friends, cliques, classmates, cultural clans, *et cetera*.

4.5.4 The role of the school in addressing violence

Violence can be curtailed and addressed by firm pedagogically democratic disciplinary measures and the teaching of values such as honesty, modesty, respect, love for one's fellowman, charity and humility. Vorster & De Meillon (1991:90) support the idea that traditional moral and religious education which emphasises the teaching of the Christian Scriptures and the virtues of honesty, service, self-control, friendliness and other moral virtues, should be taught in schools.

The task of teachers is to help South African children on the path of self-direction and knowledge, and to help those morally lost along the way, "*Pupils are not in a viable state of mind to learn*" declared Sibiya (*Sowetan*, 21 August 1994:6). He further explains that the majority of pupils require rehabilitative education because of exposure to crime, political violence and other disciplinary disturbances in education. These pupils are no longer in a viable frame of mind as far as education is concerned. Sibiya (*Sowetan*, 21 August 1994:6) further suggests that the education ministry must seriously consider implementing a rehabilitative programme to assist such pupils. The question of prevention rightfully comes to mind in this regard.

Children should be taught concern for the rights of others, respect for peace and order and the understanding that law enforcement officers are friends and not enemies. Too many children today are not taught these values at home, so the message should reach them in the classroom. In this regard, Asmal states that "*It is our non-negotiable intention to make our schools the centres of community life, havens of peace and not places of violence and conflict*" (Asmal in *Sowetan*, 1999:3).

Furtwengler (1992:40) argues that self-direction in children is an overriding educational goal. Socialisation is inherent in self-direction. Random unsocialised behaviour is the very antithesis of self-direction. Developing self-direction in children means helping them to become responsible individuals who know how to act and to care for themselves and others.

Furtwengler (1992:37) expatiates that what we need in our schools and society is "nicer" people: pupils and people who are rich in spirit, people with more trust and tenderness, people who care for and share with one another, who have the capacity to discover and appreciate the worth of others and who are not disturbed by differences in background, behaviour and life-styles – people who have a positive self-image. In short, people who want to be better human beings in a more humane society.

The role of the school in combating, reducing and addressing violence is a mammoth task requiring the sound co-operation of all stakeholders in education. Morales (1990:115-116) suggests that the teacher should involve the students in the development of a set of classroom rules. These rules should be stated positively; they should be short and few though adequate to manage classroom behaviour, attention of pupils, noise levels, movement and interaction in class as well as create respect, love and co-operation.

The role of the school in addressing violence primarily revolves around the non-violent resolution of classroom conflict. This presupposes that conflict management is one of the major tasks of a teacher. Pupils and students have to be taught the key aspects of non-violent principles in conflict resolution. This will probably help them in positively addressing violence and conflicts.

According to Roland & Munthe (1989:131), aspects of non-violent conflict resolution include *inter alia*:

- Non-violent principles that reject the use of force and violence in any form – be it on the personal, social or political level.
- Non-violent strategies that deal with problems and conflicts consciously, constructively and imaginatively.
- Non-violent strategies that create a trusting atmosphere in which the personal worth of every individual is respected, regardless of her or his social, cultural or family background.
- Endeavouring to establish open communication.
- The desire to think critically and work together towards finding a common solution to problems.

Roland & Munthe (1989:137) further states that teaching and learning conflict resolution skills in the co-operative classroom include the following:

- Self-respect and respect for others
- Communication
- Assertiveness

- Open-mindedness and critical thinking
- Empathy
- Co-operation

School policy could be adjusted and prioritised to pay special attention to programmes of non-violence as a means of solving school violence and differences among pupils and between teacher and pupils.

The school should also resort to a democratic type of school governance structure that could serve as a binding code of conduct to all structures within the school (Metcalfe in *City Press*, 24 March 1996:5) . Such a code of conduct should serve as a blue-print in addressing areas of conflict and violence within the school. It must serve as an appropriate avenue for students, teachers and parents to address grievances. According to Metcalfe (*City Press*, 24 March 1996:5) such "a student code of conduct" should endorse the following basic principles and values:

- Democracy
- Non-violence
- Respect
- Responsibility and accountability
- The creation of an environment conducive for learning and teaching.

4.5.5 Educational implications of the foregoing approaches

From the information gathered in the above discussion it is found that teachers need to improve the socialisation of students through co-operative effort and formative power. The teacher-pupil relationship can be enhanced through dialogue and positive approaches when dealing with crucial issues (Rich, 1992:91).

The educational implications of the conflict approach is that in order to reduce conflict and alienation, one could identify those groups in which such tensions are likely to be found. One way to reduce violence can be to observe and enforce student rights and for students and parents to participate in the development of a student code.

In the case of the labelling approach, the teacher may transfer labelled students to an alternative education programme (Rich, 1992:92). The teacher should avoid labelling at all cost, especially labelling affecting the personality of the pupil.

In the case of the differential association, the teacher needs to strive to teach his pupils to associate with law-abiding people. Primary group relations need to be regulated, student sub-cultures more carefully supervised and sound role models supplied: "*We educate our*

children more by what we do than by what we say and even more by what we are than by what we do. To put it in another way, the principle means by which we can help the child to develop towards adult maturity is by providing the personal example of our own adult life" (Van Rooyen, 1996:10). Teachers and adults must always be excellent role models to pupils and never contradict norms and rules. In that way, pupils can associate with them.

But since the differential association problem extends beyond the school, administrators could establish after-school programmes in high violence stricken areas to get students off the streets and provide them with healthy recreational and learning activities. Greater parental and community involvement in schools may help to reduce violence.

4.5.6 Educational factors

Education is perhaps the most powerful tool in shaping the direction and development of society. It contributes towards skill formation, productivity and learning of new ideas and techniques. It is through education that culture and tradition are transmitted from generation to generation (Lowry & O'Connor, 1986:169). Educational factors contributing to a situation of unrest and hostility can include the following:

- Lack of discipline in schools
- Lack of sound motivation
- Lack of meaningful facilities
- Lack of educational curriculum
- Lack of family planning education
- Lack of effective educative teaching
- Rejection of authority
- Lack of political education and literacy

These factors are discussed briefly:

- **Lack of discipline in schools**

Lack of discipline seems to be a common feature in our schools. According to Vorster & De Meillon (1991:91) discipline basically means voluntary subjection to authority, implying obedience to orders and instructions. Discipline is an indispensable phenomenon for socially acceptable behaviour. Discipline is necessary to maintain a certain standard of social conformity so that the community can function in an orderly, fearless manner.

Through discipline the child realises the necessity for order in the world and that to maintain order some forms of behaviour are abhorred while other forms are praised

(Hamachek, 1995:440). As mentioned previously, children should, therefore, be instilled with concern for the rights of others, with respect for peace and order and with understanding that law enforcement officers are friends and not enemies (Vorster & De Meillon, 1991:91).

It appears that many children are not taught sound values at home like respect for adults, peers and teachers. It is the duty of the school to teach children the values of self-discipline, order, respect and humility. Firm pedagogical love and respect should be used to guide children in developing a positive forming of sound relationships with peers and adults. Peace within the child and love for his neighbours should be inculcated at school if the home has failed to carry out its responsibilities.

If discipline is lacking or is not applied in a pedagogically acceptable way in a family, then the children will generally be ill-disciplined and consequently be disrespectful, recalcitrant and disobedient to any order that exists at school. It seems that alarming reports of misconduct, ill-discipline and consequently disrespectful, recalcitrant and disobedient behaviour are found at schools. Even criminality among pupils in classrooms overseas and locally can be related to the lack of pedagogical discipline both in the home and at school.

Lack of discipline can result in the disruption of the school. As an organised institution, schools should identify and address any disciplinary problems and misbehaviour at an early stage so that the child is given the necessary pedagogical guidance. Besag (1989:74) asserts that long-term studies are starting to indicate that children with disciplinary and social problems have a high risk of taking those problems with them into adult life and even passing them on to their own children.

It seems as if effective learning and academic success are very important to both children and adults. Unless our children are socially secure, well adjusted and feel accepted by both teachers and peers, it might be extremely difficult to see the fruition of teachers' and parents' labour. Children can only learn meaningfully if the learning environment is free from bullying, truancy, immorality, disorder, disrespect and antagonism.

As stated in the foregoing paragraphs, it appears necessary and vital for teachers to be in a position to identify the disciplinary problems and maladjustments at an early stage. "*Teachers have always had to battle against inattention, idleness, irresponsibility, vandalism, bullying, fighting, defiance, truancy, impertinence and personal attack*" (Wheltall, 1992:64).

The main purpose is to maintain pedagogical discipline in the didactic situation. This seems to be a crucial question that most South African schools, particularly in the black townships, have to tackle so that the learning culture consisting of positive values is restored. Pedagogical discipline has to be prioritised as a mechanism of avoiding the degeneration of schools into unrest, unstable and violent arenas. Rich (1992:157) expresses the same sentiment that schools cannot effectively operate in an atmosphere of violence, disrespect, uncertainty and restlessness. It is, therefore, obvious that lack of discipline has to be solved before normal schooling and effective teaching as well as meaningful learning can be realised.

- **Lack of sound motivation**

According to Vorster & De Meillon (1991:170) motivation is the activation of the conative disposition of a person, either by the person himself or by another person. It is focused on functioning in order to attain a goal or goals. These mentioned authors (1991:173) state that both pleasant and unpleasant measures for encouraging extrinsic motivation should, therefore, be circumspectly applied. The educator needs to apply some form of encouragement at any developmental level in order to instil positive values in the developing youth. Parents and teachers can extrinsically motivate their children to take the lead in peace dramas, projects and conferences.

Motivation has to be channelled towards achieving positive values. In this way children will grow up with a sense of responsibility, love for their neighbours and abhor any sort of violence as a means of settling disputes.

- **Lack of a meaningful curriculum**

A curriculum embodies all the philosophical and cultural aspects stipulated in syllabi. The school curriculum has to be relevant, interesting and meaningful to the learner. This can be achieved if the developmental level of the learner is taken into account. The curriculum has to consider the practical needs of the pupils and the society at large, lest it becomes irrelevant (Department of Education and Training, 1997:2).

It does appear that the curriculum content in humanities, such as history in secondary schools, fails to take cognisance of the multiculturalism and pluralism of the South African society. The school curriculum does not always teach the pupils what they feel they need to learn. In ordinary life, the youth experiences cases of divorce, crime and violence through the media and movie theatres. However, the school curriculum is completely silent on such practical activities. Although the school cannot address all the societal problems on its own, it can co-operate with community organisations and families in devising programmes to present after school (Department of Education and Training,

1997:5). The media could be approached and requested to report on positive aspects of life and pay less attention to crime and violence. It can concentrate on conflict resolution skills and non-violence as key strategies of solving problems (Department of Education and Training, 1997:3).

A meaningful curriculum has to be designed in consultation with educational stake-holders (Department of Education and Training, 1997:11). The idea is to utilise the curriculum in order to foster positive ideals and tackle key aspects of life such as divorce, unrest, violence and peace education as well as political education.

Children are future politicians and have to be prepared for the political life of the future. The principles and philosophies of each political party have to be explained to children so that they as future adults will be in a position to take informed decisions about political views and alignments.

- **Lack of educational facilities**

Lack of educational facilities and resources are prevalent in the South African set-up. Children, especially blacks, learn for example, about science without the relevant facilities and resources. As a result pupil interest in the learning activity *per se*, is low because they lack scientific apparatus, basic laboratory equipment and relevant textbooks. Science in particular cannot be taught without adequate educational facilities (*New Nation*, 1994:5).

Kambule, in *New Nation* (1994:5) states that the then Government of National Unity is talking about electrifying millions of houses whereas it fails to supply schools with electricity facilities. Books and teaching aids are inadequately provided. This lack of basic educational facilities may prove to be the breeding ground for unrest and disrespect. This may also result in frustration and eventually in disorder from pupils.

It is, therefore, clear that meaningful education can only take place when adequate educational facilities are provided for all communities. Disorder and unrest situations will likely be experienced at institutions where inadequate resources are provided.

- **Lack of adequate education at home**

Mashile (1991:1) states that the child's ability to benefit from education is primarily dependent upon the quality and quantity of informal education at home. The spontaneous process of teaching and learning in the home is in fact the prototype where the education phenomenon may be seen in its original and pure form.

Kriegler (1989:18) states that informal education determines attitudes towards formal education, enabling the child to mobilise such strategies applicable in the classroom situation. Undoubtedly, the mother is the most important person in the education of the child. Du Plooy, Griesel & Oberholzer (1982:89) assert that she is the first educator who creates a sphere of security which eventually invites the child to venture into the world and mix with others.

Mlondo (1987:2) mentions the indispensability of a natural mother. The mother is, therefore, the first person who shapes a child's behaviour, and the one who sustains his/her total development. "*The mother serves as a model that the child can imitate, including actions that mirror his own*" (Mashile, 1991:2). This seems important in the early stages of the child's life when the limitation of his control confines his initial behaviour to imitate the model provided by a mentor.

Mlondo (1987:3) explains that without a mother, a child is susceptible to a variety of problems as he/she grows up. In the case of an employed mother, the co-existence with the child is disturbed as she spends the whole day or the best part of it away from home at the time when her child needs her most.

Maternal and parental deprivation results in insufficient interaction between the child and his natural educators. This may lead to hostility, rejection, cruelty, lack of affection and psychological instability (Mlondo, 1987:3). This could eventually develop into a violent and disobliging personality.

- **Lack of preparation for adult and family life in the home**

The family environment is a most powerful factor in determining children's level of school achievement and socialisation. It represents an informal learning situation in which the family, more particularly parents, act as natural educators. Mashile (1991:15) maintains that the family is an arena in which virtually the entire range of human experience can take place. He further states that the degree in which parents are involved in their children's schooling by way of active participation, showing interest, giving encouragement and being a positive example is crucial to the successful outcome of education.

Pellegrini (1988:117) declares that homes that are supportive before school, tend to continue being supportive when children attend school. So there is every chance of those already having an enriched experience becoming richer, while those with impoverished beginnings get poorer for many interactive reasons.

Silvern cites Schaefer (1996:46) who found that parents who were supportive, curious, imaginative and positive in their approach to life, had a modelling influence in their children's development of these behaviour patterns. He also found that this positive parenting behaviour correlates with the socio-economic environment.

It seems that most children who are supported and guided by their parents, have little disciplinary problems at school. Parents, in particular the mother, are strategically placed to exert a positive influence regarding family and sexuality education of the developing youth and avoiding possible future marital breakdown, delinquency, violence, promiscuity and teenage pregnancies. This will help the child in developing positive human relationships, sound values of respect and love for fellow human beings based on sound moral principles.

- **Lack of political education**

Political education and literacy are aspects that need serious attention in the preparation for adult life. The aim is clear: to enable young people to internalise those values which are essential to the maintenance of the democratic form of life and to contribute constructively to those social institutions which affect their welfare (Thacker, 1987:9).

It appears that social, personal and educational development cannot escape political issues. Education has to serve a socio-political purpose in most countries (Thacker, 1987:9). Political education is concerned with the quality of personal life, but the quality of that life depends on the sort of society one lives in and on the social relationships created within it.

Political education and literacy appear to be a neglected aspect in South African schools. The ideological and cultural intolerance can be discussed and possibly be overcome through this type of education. In an investigation on "politieke geletterheid", Trümpelmann (1986:14) concludes that political literacy is essential to the democratisation of a country. People may and should differ constructively, without hatred. Political education promotes positive political ideals of tolerance and acceptance of another's opinion.

Teachers are required to be very objective and non-partisan in the didactical execution of this sensitive aspect of education.

- **Lack of effective educative teaching**

In effective educative teaching the child and his teacher are involved in sharing the educative experience. According to Vorster & De Meillon (1991:29) effective educative teaching is characterised by:

- Challenge and encouragement
- Personal feedback
- Consideration of the learner's personality
- Being didactically flexible

A lack of effective educative teaching seems to be prevalent in South African schools. Involving the learners in the educative teaching process and didactical flexibility appear to be ignored. Teachers seem to be interested in covering the stipulated syllabus at the expense of the children. Lack of effective educative teaching seems to lead to more educational problems such as boredom, inattention, truancy, failing and demotivation. Where effective teaching occurs, absenteeism decreases as children might feel that they will miss an appealing and thought provoking lesson. The subject matter becomes magnetic to children and the general class average and individual performances will likely improve. Children who enjoy their tuition, have little time for developing negative values.

- **Conclusion**

Violence in the school cannot be addressed successfully if violence in the family and the community in general is not solved. Violence, lack of psychological and physical peace, crime and disciplinary school problems should be accorded the highest priority in the allocation of financial resources and planning of educational policy. In other words, a holistic approach seems to be the only remedy to the eradication of violence. Children cannot achieve the desired adulthood learning in violent, restless, anti-social, and disrespectful environments.

Regardless of the combination of causes of a specific source of violence and disciplinary problems, it is important for the school to try and teach the appropriate social values of honesty, humility, love for fellow human beings, co-operation, kindness and appropriate behaviour to avoid focusing on its own contribution to inappropriate acts among students. If committed to its educative goal, schools still have a definite positive role in teaching the concepts of peace and humility to children.

In view of the fact that both the family and the school are two powerful societal institutions most concerned with the growth, socialisation and education of the child, a sound relationship between the two seems to be indispensable for successful learning by the child. Discussions and mutual understanding between the school and family about children's behavioural and disciplinary problems could go a long way in addressing some negative behaviours that seem to characterise modern South African schools, especially in the black communities.

Due to the fact that some parents, especially blacks, are both working far from their rural homes, the responsibilities of guiding and educating their children shift to the school. "*Society then looks to the school to produce future citizens who will be able to meet the challenge of a rapidly changing world ...*" (Cunningham & Radford, in Van Rooyen, 1996:12) – a world in which some of the lessons taught yesterday may be quite out of place tomorrow or even today.

Teachers, therefore, have to be equipped with relevant and the latest information about skills in conflict management in order to help the pupils. They have to set true examples and become role models and ambassadors of what they purport to teach. In this regard Van Rooyen (1996:15) remarks that it makes no sense for educators to talk about the importance of teaching respect only to reveal disrespectful behaviour themselves, or to talk about the importance of self-esteem in the paying of respect and then make children feel bad about themselves.

5. ECONOMIC FACTORS

The economic stability, especially in the family, plays a critical role in the general advancement of the family. Children will not grow and study effectively if they have to contend with empty stomachs at school and home. Adverse economic conditions can manifest itself in serious social problems such as poverty, shortage of housing and unemployment.

5.1 VIOLENCE AS A MANIFESTATION OF THE CULTURE OF POVERTY

5.1.1 Poverty: A major social problem

Poverty is one of the greatest problems that South Africa is facing today. According to Heyman (1991:35) about 25% of the population in South Africa live below the proverbial breadline. Poverty is a worldwide phenomenon of considerable topical interest. It designates a social grouping with low socio-economic and cultural levels and scant social and economic status (Pretorius, 1990:202).

Poverty seems to be one of the major social problems facing large sections of South African communities. "*Poverty is associated with crime, illiteracy, sub-economic standards, inferior educational status and politically oppressed communities as well as large families*" (Ramushu, 1992:29). The relationship between crime and poverty is direct. Lack of food will cause a child to steal (Vorster & De Meillon, 1991:125).

Campos, Raffeallo, Ude, Creco, Antunes, Halsey, Greco, Ruffilia & Rolf (Hartell, 1995:70) quote a 17 year-old street child who says that "*it is very difficult to live on the street; you*

have to steal. If you don't steal, you don't eat. You have to be able to run or the police will get you. You have to risk your life in exchange for food and clothes."

Pretorius (1994:29) and Rutter & Madge (1981:5-6) maintain that families in disadvantaged environments are subjected to adverse factors such as poverty, physical deficiencies and the high mobility and uprooting of families caused by migrant labour and urbanisation. Pretorius (1994:27) describes poverty as "*the biggest disaster to strike planet earth since World War I devastated Europe.*"

Poverty, malnutrition and high birth rates are causes and effects of one another and all play a part in the carnage. Death also seeks out poverty – for every white infant, over ten black babies die in South Africa (Pretorius, 1994:47).

Pretorius (1994:47) views poverty as deficiency in the amounts of food, clothing and finance that are regarded as the minimum criteria for a decent standard of living. Van Niekerk & Bondesio (1990:117) argue that intellectual ability, social style refinement, cultural practice, economic productivity, learning styles and needs must not be ignored when identifying a poverty culture.

For the purpose of this research, poverty is simply regarded as a condition where a person's income is insufficient to provide the necessary means of livelihood.

5.1.2 Characteristics of the culture of poverty

Parents rear their children so that eventually, as adults, they will be able to participate constructively in a society. Children from poor families display a variety of characteristics that include

- deprivation,
- ill-health,
- under-nourishment,
- communication and language deficiency,
- an opportunity-deprived existence,
- limited social status, and
- violence (Pretorius, 1994:36).

5.1.3 Violence as a manifestation of a culture of poverty

Pretorius (1990:211) states that because of a low self-concept and frustration, a poor person will be inclined towards aggressive, violent and destructive behaviour. According to Pittock (1992:32), Lamb (1992:36) and Mazumbar (1989:12) the section of society that

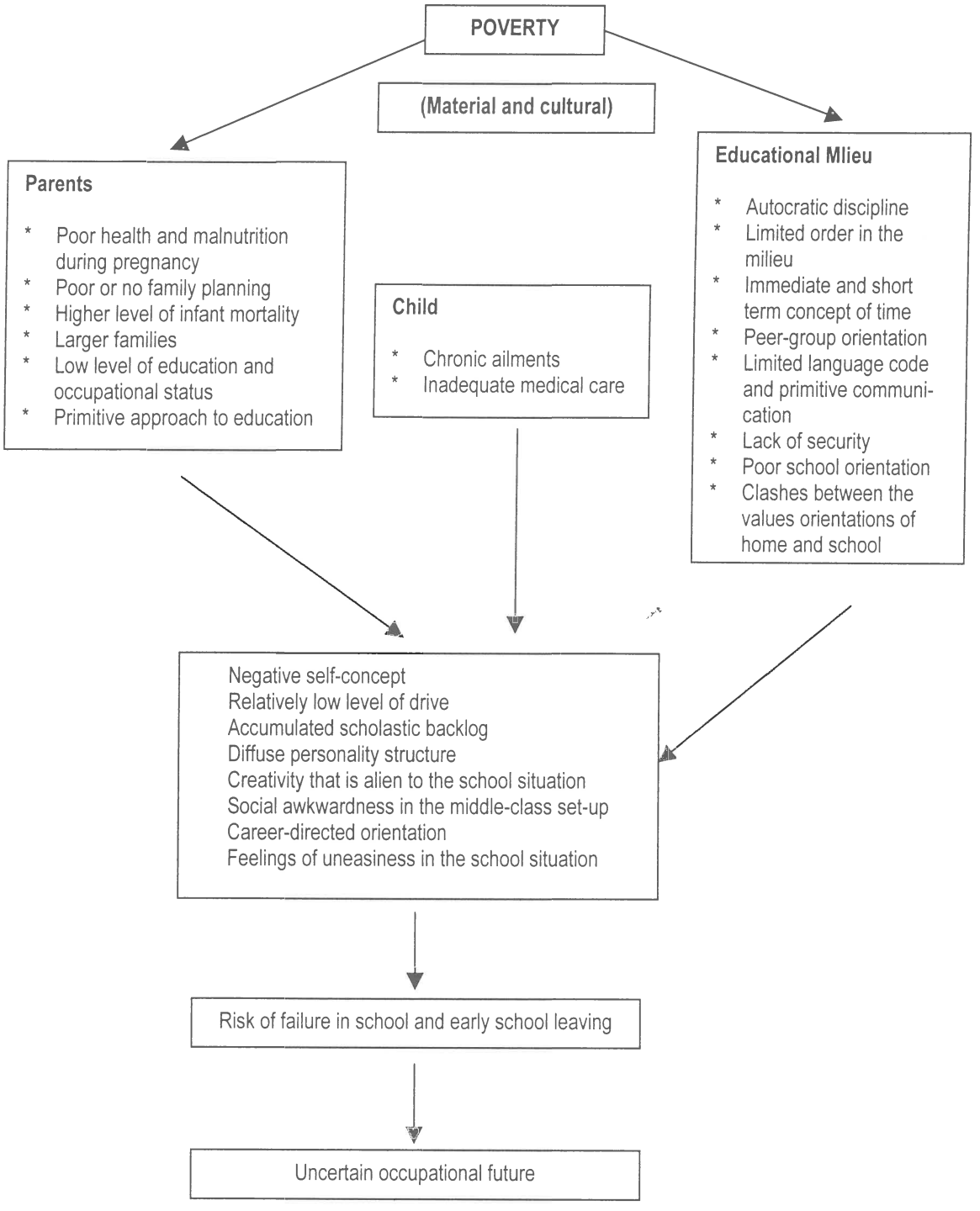
has a culture of poverty, typically has to cope with violence. Bluen & Odensnik (1988:5) describe the conditions as follows: overcrowding, the break-down of cultural, financial and social support systems, continued harassment by security forces, a high crime rate, unrest and violence. At present, poverty, violence and unemployment pose a serious problem to the metropolitan areas and the KwaZulu-Natal regions. Violence is part of the daily existence and way of life of the members of a poverty culture. Unlike the peaceful suburbs, the black environment of the poverty-stricken is punctuated by outbursts of violence. These are some of the harsh realities that dominate the daily lives of the people of KwaZulu-Natal and townships in the metropolitan areas.

Mncwabe (1990:37) has strong views on the causes of poverty that is evident in South Africa: "*Perhaps the answer could possibly lie in the perception that race, colour, et cetera, have for a very long time been unjustly used as a criterion for unequal treatment.*" Mncwabe (1990:23) describes the members of a culture of poverty as a huge number of "left-outs" and "push-outs". This has created a mass of utterly frustrated individuals with no hope for the future. According to Pretorius (1990:205) the concept of poverty includes

- cultural isolation,
- cultural alienation,
- cultural neglect,
- cultural destitution, and
- a disadvantaged social environment.

It seems as if the majority of South Africa's citizens are trapped in a spiral of suffering and exploitation. Pretorius (1990:212) gives a schematic representation of the poverty spiral that characterises the poverty culture in the South African context (Figure 3).

FIGURE 3: THE SPIRAL OF POVERTY



[Source: Pretorius (1990:212)]

Poverty is also associated with certain social conditions that may be of greater significance for crime causation than its economic need (Vetter & Silvermann, 1996:288). Poverty areas in our modern cities typically involve segregation in low-rent districts in which people are invariably exposed to criminal behaviour patterns. Vetter & Silvermann (1996:288) further expatiate that it also characteristically means high unemployment with

no future potential for work and is associated with lost social status, lack of respect, feelings of powerlessness and the sense of "little to loose".

It appears to be quite correct that the poverty conditions described in the preceding paragraph are relevant to South Africa. In South Africa, it seems as if a disproportionate number of children in poor areas drop out of school at an early age because they see little value in an education. "*The jobs they obtain are generally low paying, unskilled, not interesting and offer little chance for economic advancement*" (Vetter & Silvermann, 1996:288).

Educators have to advise parents and children on some preventative and combating strategies of poverty. Self-sufficiency, self-motivation, economic empowerment and affirmative action seem to be key areas which could greatly reduce the level of poverty (see Figure 3, p.114).

5.1.4 Child labour as an economic factor causing crime in South Africa

Although it is illegal to employ any child under the age of 16 in South Africa, many black children are obliged to work in order to survive. With the disintegration of several family units because of the migrant labour system, many black children are homeless and have to find some means of supporting themselves. According to the International Defence and Aid Forum (1980:45), urban areas of South Africa employ children illegally. South African newspapers are distributed by vans daily crammed with little children whose rightful place is in the classrooms.

5.1.5 Migratory labour as an economic factor causing crime in South Africa

South African blacks especially, experience serious problems of family destruction. Millions of people spend their entire working life as contract labourers and are denied the right to live with their families. "*The men work in mines and factories and live in hostels or compounds on a single basis*" (International Defence and Aid Fund, 1980:55). There is massive disorganisation of African family life in contemporary South Africa because female workers are often forced to go back to their former employment soon after they have given birth. The result is that children grow up without the adequate loving care of mothers or the authoritative guidance of the father.

5.2 LACK OF ADEQUATE HOUSING AND ACCOMMODATION OF THE FAMILY AS AN ECONOMIC FACTOR CAUSING CRIME

Lack of decent housing and ordinary shelter has precipitated the mushrooming of slums, decayed areas and ghettos in most parts of the world where people live below the

minimum breadline. "*Because of economic pressures the modern family is often in the desperate position that housing is inadequate or even unobtainable*" (Vorster & De Meillon, 1991:125). They further assert that this leads to a loss of personal refinement. Owing to lack of housing and accommodation as well as privacy, feelings of dissatisfaction and aggression can easily develop, thus leading to anti-social behaviour such as gang activities, drug abuse, alcoholism, theft, robbery and sexual misconduct. Peace and stability are unthinkable in poor social circumstances and conditions.

Lack of housing, shelter, amenities and accommodation is a very serious social issue which needs to be addressed and prioritised by the South African Government. Stability and peaceful co-existence will not be attained if the misery of lack of housing is not fully addressed and solved. It is clear that children born into extremely poor conditions where shelter and housing are non-existent, have the potential of developing into violent, anti-social criminals.

Due to the extreme inequalities and imbalances that exist in our multicultural society, the situation of unrest and uncertainty is likely to prevail.

5.3 THE UNEMPLOYMENT CRISIS AS AN ECONOMIC FACTOR LEADING TO UNREST

Unemployment is an extremely serious economic problem sweeping across South Africa. It has been reported that unemployment reached a peak during the pre-election era. It manifests itself in retrenchment, poverty, disease and poor health conditions. Like poverty, unemployment affects the sub-economic, illiterate and politically oppressed sectors of the community.

Van Rensburg (1992:4) expatiates that the stark reality, therefore, is that South Africa is characterised by a dualistic economy: a mixture of traditional and western. The minority are efficient and educated as opposed to the majority who are unemployed, uneducated and live below the breadline. This situation seems to lead to an unprecedented level of violence, tension, crime and racial intolerance.

6. CONCLUSION

With the multiplicity of problems affecting the social fabric of our country, causing a state of violence, crime-dominated and ill-disciplined schools, the evolution of a new education paradigm can become one of the alternative and realisable propositions in counterbalancing the current socio-educational crisis. The absence of peace in the family and school makes it very difficult for the youth to fully actualise themselves. It seems

ironic that most crimes experienced in South African schools are similar to those committed by ordinary criminals in the streets.

The news about the "drug barons" plot to kidnap or assassinate former Premier Sexwale of Gauteng and his father, was testimony to what the future could hold if suitable steps were not taken (Tondi in *Sunday Times*, 21 August 1994:21). Expressing the same sentiments, Lindi (*Sunday Times*, 21 August 1994:21) stated that it is high time that the community unites to do something about the criminals who kill South African policemen. He further explained that to obtain peace, positive steps will have to be taken.

South African schools and communities seem to be in trouble. In fact, the social problems related to the escalating violence, crime and lack of peace are of such crippling proportions that many areas, especially in the Gauteng, KwaZulu-Natal and Western Cape, do not have normal schooling conditions. Children living under those fearful conditions cannot be exposed to the learning and teaching culture that is essential for their educational development.

Family background has a far reaching influence on the socio-educational and personality development of the child. It seems likely that an adverse background produces anti-social people. Several studies carried out by researchers such as Mashile (1991), Pellegrini (1988), Silvern (1996) and Taylor (1996) confirm that parenting practices appear to be highly influential in controlling or encouraging aggressive behaviour. "*The child's ability to benefit from formal education is primarily dependent upon the quality and quantity of informal education in the home*" (Mashile, 1991:1). Research studies on crime clearly indicate that family factors are of considerable significance in the development of the personality of the child who bullies others as well as the child at risk of being bullied (Besag, 1989:59).

Cultural pluralism is both a fact and a concept which has not been given due recognition in South Africa. It is a state of equal co-existence in a mutually supportive relationship within the framework of one nation of people of diverse cultures with significantly different patterns of beliefs, behaviour, colour and in many cases with different languages. According to Tutu (*The Star*, 15 May 1994:10) South African strength lies in its rainbow nature, that is in her unity in diversity.

6.1 THE NEED TO BE PRO-ACTIVE

In the light of the above discussion it seem essential for teachers and parents to become more pro-active. Hendrikz (1995:4) asserts that the school's primary task is to educate and teach children and to offer them therapy. The task is preventative and pro-active

rather than remedial and reactive. He stresses (Hendrikz, 1995:8) that the school needs to be productive in the following respects:

- Preparing children for what might happen to them, especially during the ages when they are at the peak of their health.
- Teaching them how to respond under violent, and emotional circumstances that make them feel threatened and uncomfortable.
- Informing, training and providing parents with the knowledge and skills that they need to address the problem of "ill-discipline".
- Offering in-service training and staff development.
- Creating support structures such as standard tutors and heads of departments of educational guidance. According to Van Rooyen (1989:4-5) a pro-active programme could also include teaching the child that his body is beautiful, that some parts of his body are private, that some types of touching are natural but that other types of touching could make one feel uneasy and uncomfortable.
- Van Rooyen (1989:9-10) proposes that the Grade 12 teachers should be specially trained to provide family guidance. The most important aspect of a pro-active strategy is that in both families and schools, relationships of trust, understanding and authority need to be restored.

6.2 THE NEED FOR REACTIVE STRATEGIES

Children who experience violence, family instability and social problems in one way or another, could be helped by reactive strategies. Hendrikz (1995:7) remarks that the teacher is *in loco parentis* and needs to be part of a multi-disciplinary professional team. Remedial measures should always be found to deal with disciplinary problems as they emerge.

7. THE CHALLENGE

The South African society, especially black education, has been in a state of flux and turmoil. Certain black secondary schools and some tertiary institutions seem to be experiencing an unprecedented high level of violence. Parents and teachers as well as politicians seem to have lost control over their children. Schools cannot effectively inculcate and implement humanistic and societal values such as respect, tolerance, obedience and co-operation . Teachers also seem to have lost interest in their work and

pupils. What deepens the problem is the fact that the violence and disturbances in academic institutions seem to centre not only around protests against educational expectations, but also around key political and social issues.

The violence, whether political or social, seems to vary in degree of intensity from province to province. But in South Africa, Gauteng and KwaZulu-Natal are the most violent provinces (both political and social). With the advent of the democratic dispensation in South Africa, violence in schools and crime in general have risen sharply. Statistics from the Police Centre Analysis indicate a chilling reality in that respect. With regard to schools, Newell (1998:4) says: "*Like the rest of society and its organisation, the schools are troubled by upheavals. Students are restless and even come to school with knives, guns and other lethal weapons. Some are using drugs or alcohol and many are dropping out of school and out of society. Teachers through strange associations and collective bargaining are demanding better schools, better working conditions and greater material rewards.*"

Politics and education have always remained inseparable phenomena, especially in the South African context. The current problems of violence, truancy, intolerance, ill-discipline and instability seem to revolve around political and social issues. These problems pose a serious challenge to all educational stakeholders and politicians.

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CHAPTER 4
A HISTORICAL STUDY OF THE CONCEPT "EDUCATION FOR PEACE" IN WEST GERMANY: 1945-1989

1. AIM OF THE CHAPTER AND ORIENTATION

The principal aim of this chapter is to undertake an in-depth study of Education for Peace in the former West Germany. The information gathered during this research will give an account of the historical development of Education for Peace during the period after World War II.

The West German education model was chosen because it offers relevant information for the Post-Apartheid South Africa. The South African situation is in many cases similar to that of West Germany after World War II. The following examples explain this similarity:

1.1 The exposion of the German people to long periods of violence, war, and oppression during Hitler's regime and the corresponding situation during the years of Apartheid in South Africa can, for the purpose of this study, be regarded as the most important similarity between South Africa and West Germany. The German children became warmongers with little respect for human values (Röhrs, 1989:151). South African children were, and still are, exposed to both organised and unorganised violence – a situation which makes the learning and understanding of respect and positive human values a difficult task to accomplish. (In this regard, consider the schools of today that have become soft targets with the consequent killings of teachers in full view of the pupils).

1.2 The legislation and decentralisation of education control and administration in the nine provinces of South Africa resemble a similar situation to that in West Germany where education has been decentralised and administered by the eleven "länder" (states).

1.3 The uncontrollable influx of aliens in both the Post-Apartheid South Africa and the post-war West Germany posed a serious threat to the provision of sound education and an effective demographic set-up with a good infrastructure.

1.4 Financial problems and constraints were experienced in West Germany after World War II. As also in South Africa after Apartheid, large funds were needed to rebuild the schools in West Germany that were destroyed during World War II.

It would seem as if the main reason behind the choice of the German model for Education for Peace is that it could offer a practical lesson, which could be relevant for the South African situation. Current problems in South African education relating to medium of instruction, financing of education, violence in schools and the influence of foreign children seem to have been addressed satisfactorily in West Germany after World War II.

2. INTRODUCTION AND HISTORICAL BACKGROUND

2.1 HISTORICAL BACKGROUND – A SHORT REVIEW

Germany was preoccupied with the principles of *Lebensraum* (living space), Nazism, nationalism, militarism and oppression under Hitler's regime during the period 1939-1945. Children and students were long subjected to a culture of violence and unrest. World War II turned the Germans into warmongers. Human values such as respect and altruism were relegated to the periphery. It was only after World War II and the unconditional surrender of the National Socialist Government on 3 May 1945 and the founding of the Federal Republic of Germany on 23 May 1945, that the concept and spirit of Education for Peace emerged.

At the end of August 1945, the schools reopened despite serious problems facing the new Government. In addressing the problems regarding the existing culture of unrest, violence and war, the West German authorities expressed the idea of educating the youth towards peace "*... to influence German Education so as to enable it to play its part in making Germany a democratic and peace-loving country.*" With the adoption of the human rights principle by the United Nations in 1951, the idea of educating pupils for peace in West Germany started to gain momentum.

From 1953, the idea of influencing people towards peace and reconciliation penetrated various German spheres of life. It was also no longer confined only to the educational arena, but also propagated into the socio-political, cultural, religious and economic arenas. As a spin-off many peace movements in various fields came into existence (Röhrs, 1989:58). What was at first an ideal to change the attitudes of the young through education, evolved into a nation-wide Education for Peace movement.

By 1970, general peace studies as well as teaching peace in schools were approached scientifically by means of research studies and projects. The study of peace had its own area of investigation, an own terminology and methodology (Pitout, 1987:26). In the late seventies and early eighties, Education for Peace was viewed as an independent pedagogical science under the names "Friedenerziehung" in West Germany,

"Vredesopvoeding" in Holland and "Disarmament Education" in the United States of America (Pitout, 1987:109).

The emphasis on peace education by the United Nations Educational, Scientific and Cultural Organisation (hereafter referred to as UNESCO) in 1974 by the Council for Education in World Citizenship in 1989, and by the efforts of other supporters, helped in elevating Education for Peace as a general principle to be applied in all educational institutions. Consequently, Education for Peace was given full curricular status with the hope that the culture of love, respect and tolerance would be implanted and instilled in the minds and hearts of the children of West Germany.

2.2 THE DRIVING FORCE BEHIND THE EDUCATION FOR PEACE CAMPAIGN

The driving force behind the Education for Peace campaign in West Germany was undoubtedly Professor Hermann Röhrs. He was the mastermind behind the idea of Education for Peace in schools. He wrote and published several books and addressed many conferences on the attainment of peace. His main aim was to change the spirit of Nazism which had destroyed democratic and positive human values during the previous two world wars. Children in West Germany had been exposed to a culture of violence and they had to be educated in a new way towards peace and reconciliation.

Röhrs championed the idea of peace education in many publications, lectures and teachings since the reopening of the schools in August 1945. He wrote and published nationally and internationally. His major publications include *inter alia*:

- 1971: *Erziehung Zum frieden. Ein Beitrag der Friedenspädagogik zur Friedensforschung.* Stuttgart: Kohlhammer.
- 1975: *Die Friedenspädogogik im Model der Internationalen Gesamtschule.* Hannover: H. Scroebel Verlag.
- 1977: *Die Reform des Erziehlungswesens als internationale Aufgabe. Entwicklung und Zielstellung der Weltbunde für Erneuewerung der Erziehung.* Rheinstetten: Schindele.
- 1980: *Education for Peace in Primary Schools: Experiments in Heidelberg.* In: Compare vol 19(1). Heidelberg.
- 1983: *Frieden-eine pädagogische Aufgabe; Idee und Realitat der Friedens pädagogik.* Braunschweig: Agentur Ulf Pedersen.
- 1984: *Peace Education and the Third World.* In: Education, a bi-annual collection of recent German contributions to the field of educational research. Vol 29 Tübingen.

- 1987: *Schlüsselfragen der inneren Bildungsreform.* Frankfurt: Frankfurt am Main: Peter Lang.
- 1987: *Tradition and Reform of the University: an International Perspective.* Frankfurt. Frankfurt am Main: Peter Lang.
- 1988: *Vocational and General Education in Western Industrial Societies.* London.
- 1989: *Education for Peace: a neglected aspect of re-education in Germany.* In: Oxford Review of Education, vol 15(2):147-170.

Authors that seem to rank after Röhrs in researching the possibility of Education for Peace were Klafki (1970), Hearnden (1978), and Dekker & Van Schalkwyk (1989). To them it became a matter of necessity to look for and to accomplish a better educational system that would counter-balance the philosophies of Nazism, militarism, authoritarianism, totalitarianism and oppression.

The adoption of the idea of Education for Peace seems to have been associated with a major transformation in socio-political structures and belief systems. Democracy, freedom of association and reconciliation became the new emerging philosophies.

The above forerunners throughout the eleven states, that constituted the Federal Republic of Germany, conducted workshops, symposia, seminars and lectures. Newspapers, journals, churches and public gatherings helped to propagate the idea of peace education in schools (Pitout, 1987:26). From Government side the German people were made aware of the dangers of Nazism, militarism, war and the absence of democracy, through the awareness principles developed by the Brazilian, Paulo Freire (Bundes Republik Deutschland, [hereafter referred to as BRD] 1980:5).

3. EDUCATION FOR PEACE IN THE FORMER WEST GERMAN CONTEXT

3.1 THE IDEAL, THE SIGNIFICANCE AND THE REALISATION

Education for Peace as an ideal was placed high on the priority list, not only by the Germans, but also by the British. The latter delegated two gentlemen by the name of Minna Specht (in 1943) and Robert Birley (in 1949) from London to assist with the establishment of a German-English organisation, later called "The German Education Reconstruction Unit" (Röhrs, 1989:153).

According to Specht (1943:8), Education for Peace was to form the basis of all educational efforts and, in general, to create the desire for peaceful co-operation. He further expatiates that this desire for peaceful co-operation is nothing other than the

prerequisite for every kind of reasonable behaviour among people and should, therefore, be the basic requirement of every form of general education. As a basis for democracy it focuses on the attainment of peace through education and the safeguarding of it by political means.

After a thorough investigation, Birley (1949:1) drew up a detailed report on the possibilities of Education for Peace and democratising German education. According to him the democratisation efforts were "*... to influence German education so as to enable it to play its part in making Germany a democratic and peace-loving country*" (Birley, 1949:1). Education for Peace was to foster human co-operation, mutual respect for people and children of diverse cultures and to propagate democratic ideals throughout Germany.

The meaning of the concept Education for Peace in its German context became clear and more mature following the issue of Directive 54 by the Allied Control Council on 25 June 1947 (Federal Republic of West Germany, 1947:3-9). The meaning and content of Directive 54 were aimed at educating the German population to practise good citizenship, respect and understanding for fellow citizens and other nations.

The conferences in Yalta, Teheran and Pots in 1949, organised by the German authorities on the attainment of peace, were held to discuss Education for Peace and the problem of educating the general German public in order to achieve and maintain the peace. It was agreed to co-ordinate educational policy so that Education for Peace would pervade all other endeavours. "*The Allies wish to give the German people the chance to prepare themselves to begin a new life on a democratic and peaceful basis*" (Röhrs, 1989:153). The preamble of the Atlantic Charter and the General Proclamation of Human Rights which were formulated by UNESCO and adopted by the United Nations in 1950 agreed on "*... securing the peace by means of a world family of democratic nations.*" It appeared that UNESCO and the United Nations through their subcommittees, endorsed the principle and the implementation of Education for Peace as a philosophical basis for education and proclaimed it as relevant education for the Post-World War II era (Staff Committee and the Department of State, 1950:23).

From the examined literature it seemed as if Education for Peace was cited as a fundamental programme for securing lasting and resilient peace. The main difficulty seems to have been the fact that models on peace education did not exist and that this path had never been trod in Germany before. Other researchers such as Murray (1975:65) confirms that German history had no advice or example to follow. Röhrs (1989:147), being officially assigned and, therefore, in the midst of the problem, started off by studying and questioning the existing content of educational programmes which previously had promoted the principles of militarism, Nazism and totalitarianism

Education for Peace in post-war Germany had to represent a particularly promising new beginning after years of National socialism and militarism in the form of an educational answer to the question "what now?".

Röhrs (1989:152) explains that the peace education programme (its implicit goals, content, and the extent thereof) at first appeared confusing and educationally questionable to teachers. Nevertheless, as a fundamental programme and a point of departure, it was viewed as historically legitimate and its motive well founded. After the experiences of the Second World War, additional attempts had to be made to promote peace in a more reliable way than the traditional methods of occupation, confiscation of territories and reparations had ever been able to do.

As previously stated, Röhrs's (1989:152) guiding thought that "*if wars arise in the minds of men, they must also be combated in the minds of men*" pushed him forward. He viewed education as the only possible means by which a culture of love, peaceful co-existence, and respect for fellow human-beings could be restored (Röhrs, 1989:128). "*Education for Peace should lie at the heart of every educational endeavour by virtue of the fact that democracy and international co-operation only come into being when conditions for human existence and social life have been secured*" (Röhrs, 1989:157).

3.2 THE ASSISTANCE OF THE ALLIES IN THE RECONSTRUCTION OF EDUCATION FOR PEACE DURING THE POST WORLD WAR II ERA

According to Birley (1978:50) the members of the Alliance, namely Britain and the United States of America, succeeded in convincing the German administrators and teachers that they wanted to co-operate with them. The members of the Alliance gained the Germans' confidence and exerted a positive influence through their personal relationships. Following the principles of indirect rule and non-intervention, the mentioned Alliance considered it the task of the Germans to carry out school reforms and limited themselves to making suggestions.

With reference to the assistance of the Alliance given to Germany, Becker (1978:272) notes that they helped the Germans in many ways, but they were unable to give support to those groups and persons who were perhaps capable of making real use of the opportunity given by the "year zero" (that is the year 1946 of monetary reform ["Währungsreform"] when the German currency was changed). Röhrs (1989:155) adds that re-education; reconstruction and Education for Peace in Germany were aiming at the establishment of an effective democratic school system. The structure of the school system and the democratic decision to take this path was to be left to the Germans.

Hearnden (1978a:43) states that the Alliance respected the true German colours and set out to foster adherence to what was best in it, with the conviction that a new democracy could be built which genuinely reflected the will of the German people. Hogan (1987:22) explains that a Marshall Plan as an instrument of *economic* and not *military* integration was given to West Germany to rebuild and reconstruct its outdated and devastated schools, industries and infrastructural facilities, in order that a new and meaningful beginning, after the Tabula Rasa of the year 1945, towards the establishment of Education for Peace, could be made. Of the three Alliance partners, the United States of America seems to have been the most highly involved in the economic recovery and financial aid towards West Germany.

Without that economic assistance, the West Germans might have found it extremely difficult, if not impossible, to put Education for Peace on a sound footing after the Second World War that devastated the socio-educational infrastructures throughout Germany (Hogan, 1987:23).

4. THE STRUCTURE OF THE EDUCATION SYSTEM IN WEST GERMANY

To enlighten the strategy of the Education for Peace Programme, the basic structure of the Education System of the Federal Republic of Germany is given. According to the basic structure it is clear that the education was structured into the following levels: Pre-school, Primary, Secondary Education, Secondary Education II, Higher Education and Continuing Education. Attempts were made to implement the overall aims of Education for Peace at all these levels of education in West Germany (Röhrs, interviewed 27 August 1997).

5. AIMS OF EDUCATION FOR PEACE

5.1 THE INITIAL STRIVING FOR PEACE

From the available literature (including the German governmental documents), it became clear that there was initially no official declaration pertaining to the aim of Education for Peace in West Germany. There was no formal document or blueprint which served as a guide or a source of reference to teachers and researchers in dealing with the aims and objectives of Education for Peace in the West German context. It seems as if the aims were obvious – as if it was generally accepted that every German citizen implicitly knew what had to be accomplished in the hearts and minds of the German people. In retrospection, Röhrs (1989:49) put this striving or "consciousness" of the German people in the following words: "*To overcome Nazism, nationalism, militarism, and socialistic philosophies cherished by Hitler, to eradicate the war-like mentality and the culture of*

violence that had gripped the German society, to establish friendly cooperation with others and to ensure lasting peace and democracy."

5.2 AIM OF EDUCATION FOR PEACE AS FORMULATED IN 1974 BY THE FEDERAL REPUBLIC OF GERMANY

According to research (Dekker & Van Schalkwyk, 1989:37) it was only in 1974 that official aims for Education for Peace were formulated by the German educational authorities. The aims were described as the teaching of the four D's, that is, Denazification, Demilitarisation, Democratisation and Dismantling and can be represented schematically (see Figure 4 on the following page).

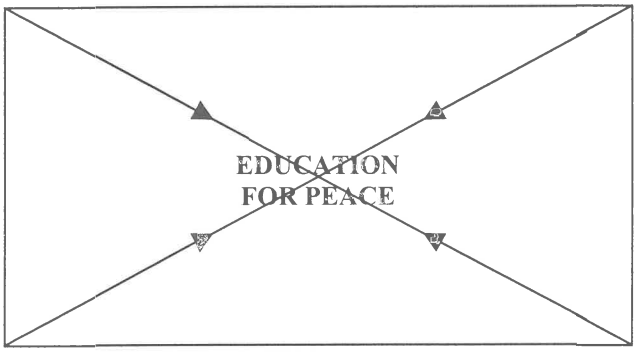
5.3 AIM OF EDUCATION FOR PEACE ACCORDING TO WEISS

Weiss, the educational representative at the German Embassy in South Africa (interviewed 27 February 1997), explained these aims as follows:

- The attainment of permanent peace in schools and society.
- Moral reconstruction and the restoration of human core values.
- Teaching and educating children about the trauma caused by two world wars which resulted in the extermination of five million Jews.
- The attainment of democratic ideals in all spheres of lif.
- Dismantling the German armament industry and the war-like mentality.
- Denazification, that is, getting rid of the spirit and ideals of Nazism in all spheres of life.
- Demilitarisation; that is, disarming West Germany by the Western allies, which Britain, France and the United States of America formed in 1949.

FIGURE 4: SCHEMATIC VISUALISATION OF EDUCATION FOR PEACE

Demilitarisation Denazification



Democratisation Dismantling

[Source: Dekker & Van Schalkwyk, 1989:89]

5.4 AIMS OF EDUCATION FOR PEACE ACCORDING TO RÖHRS

In an interview on 2 September 1997 in Wilhemsfeld, Germany, with the founder of Education for Peace, Röhrs reflected on its aim and formulated it as follows:

- To foster the ability to strive for peace in relationships between individuals, groups and nations.
- To understand the nature and source of conflict and to examine, understand, evaluate and use negotiation methods of resolving conflict.
- To develop an understanding of justice and welfare within and between individuals and societies.
- To encourage attitudes which will develop respect and a sense of personal responsibility for
  i) individual freedom and human rights;
  ii) cultural diversity; and
  iii) co-operation, both within the classroom and outside.
- To develop self-awareness, understanding of others and the skills necessary to enable individuals to play an effective part in building more just and peaceful relationships.
- To develop co-operative and accommodative spirits towards pupils of different cultural backgrounds.
- To supply pupils with the required knowledge, expertise, skills and values to empower them to make a positive contribution to the process of bringing about peace in their own lives, communities and elsewhere.
- To make all pupils literate, diligent and respectful of authorities.
- To practise Christian values and to be sensitive to their German heritage.
- To teach aspects of democracy, tolerance and love for fellow human-beings.
- To love children from different cultural backgrounds.

5.5 AIM OF EDUCATION FOR PEACE IN WEST GERMANY ACCORDING TO DEKKER & VAN SCHALKWYK

The aim in West Germany according to Dekker & Van Schalkwyk (1989:37) was, *inter alia*:

- To improve the knowledge and skills of pupils in primary and secondary schools;
- to improve their independent, critical judgement and encourage responsible actions and creative activities;
- to foster individual freedom and democracy;
- to promote better and more peaceful relationships between the individual and his/her environment;
- to develop the acceptance of social and political responsibility;
- to nurture the enjoyment of personal rights and the fulfilment of duties in society; and
- to orientate pupils according to the requirements of a diverse society.

5.6 CONCLUSION

The main point of agreement was the cultivation of positive human values in society by denouncing totalitarianism, authoritarianism and emphasising democracy of positive human values, reconciliation, respect for fellow human-beings irrespective of their cultural background and eradicating the war-like mentality and its associated Nazism spirit. Democracy and the restoration of positive human values underpinned the entire Education for Peace Strategy (Röhrs, 1989:151).

The overall aim in West Germany after World War II, appeared to be aimed at teaching peace principles in an attempt to promote peace on the micro (local), meso (provincial) and macro (national) levels of society.

Authors like Röhrs (1989), Dekker & Van Schalkwyk (1989) and Weiss (1997) seem to be in agreement with the aims of Education for Peace as stated in the preceding paragraphs. In their explanation and formulation of the aims of Education for Peace in West Germany, these mentioned authors agree basically that it was intended to strive for peace through education and democracy. This was to be achieved through the implementation of denazification, demilitarisation and dismantling the philosophy of Nazism, which was incorporated in the school curricula.

Democracy and the restoration of positive human values underpinned the entire Education for Peace strategy.

6. CONTENT OF THE EDUCATION FOR PEACE PROGRAMME

Immediately after the reopening of German schools in August 1945, "*... the first teachers had scarcely been assigned work when the order was issued to carry out the denazification programme*" (Röhrs, 1989:150). All textbooks and other teaching materials had to be submitted for approval. In the selection of content and the preparation thereof, two factors, namely, norms and values pertaining to peaceful co-existence and human rights principles, were given major consideration. Röhrs (1989:151), further explains that in most cases teachers had to submit a draft curriculum or syllabus to the Council of Ministers of Education in a specific state for approval. As long as the content was related to denazification, demilitarisation, promotion of peace through education and democracy, there was no chance of it being disapproved (Röhrs, 1989:151). The following were approved and presented in primary, secondary and tertiary institutions (Röhrs, 1989:151):

- The promotion of the four D's:
  - * Denazification, i.e. getting rid of the warlike spirit from the minds of German children;
  - * demilitarisation, i.e. reduction of military machineries;
  - * democracy, i.e. attainment and promotion of democracy; and
  - * dismantling, i.e. dismantling of Hitler's philosophy.
- Creation and sustenance of a culture of peace.
- Promotion of multi-cultural education.
- Human rights principles and aspects of human values.
- Conflict resolution strategies in multi-cultural situations.
- Adoption of Education for Peace and Reconstruction as general principles.
- Understanding Hitler's philosophy and its destructive consequences.
- World War II and its consequences.
- Humanities (social science, religion, sociology and the German language).
- Art, literature, vocational subjects, Irenecology (the field of education for peace offered at tertiary level) and Polemology (the course [major] in the field of peace studies offered at a college or university). (Röhrs, interview 27 August 1997).

As previously stated the content of Education for Peace in post World War II was confined to denazification and demilitarisation as well as teaching democracy (Röhrs, 1989:151). Great care was taken when teaching Education for Peace in primary schools by not offering it separately, that is, in isolation from other subjects, but to incorporate it in the existing school curriculum of languages, social studies and religious instruction. Thus an integrated approach was recommended and followed in all primary schools.

In discussing the content of Education for Peace in the Federal Republic of Germany, a knowledge of the structure of the education system appears to be essential. As previously mentioned under 4, this gives a better insight into the relevant phases of education where a particular content of Education for Peace was taught. In the light of Figure 5 (p.138) the German Education system is divided into five levels, namely, Pre-school, Primary, Secondary I, Secondary II, Higher Education and Continuing Education.

In the Kindergarten and Grundschule (primary), Education for Peace was taught by parents and teachers respectively by inculcating positive values of love, respect and co-operation with their fellow human beings. The concepts of peace were introduced on an elementary basis.

In the secondary school (stage I), the content of Education for Peace was taught and infused into existing school subjects such as social studies, religious instruction and poetry of a relevant peaceful nature. As in primary schools, an integrated approach was recommended and followed.

In the secondary school (Hochschule or High Schools) (stage II), relevant literature on peace in psychology and sociology as well as dramas on peace topics were the key sources of the content.

At tertiary and higher educational levels, courses, diplomas and degrees on peace were presented at universities and colleges of education with students majoring in subjects such as Irenecology and Polemology. Practical work on the management of crisis and the resolution of conflict were tackled at conferences, symposia and workshops which were conducted regularly as a mechanism of advancing Education for Peace in all sectors of society. Continuing education on peace was pursued further at and after tertiary level, extended to the broad public and was viewed as a lifelong training process. Meetings by international experts on Education for Peace and advanced discussions were held regularly.

The value of the curricular content requires familiarising pupils and students not only with a range of practical disarmament and peace ideas, but also with extensive literature on violence. Pupils and students ought to have the opportunity to let their minds play with a range of positive conflict resolution strategies and content for the preservation of peace. With reference to the teaching of Education for Peace, Potterton (1989:18) puts it as follows: "*For a nation to choose peace, its citizens, especially children and pupils must become peacemakers and be moulded along the peaceful aims for a peace ethos to replace a war ethos; children and pupils as well as students have to be taught peace concepts, peace and mediation programmes at an early stage of their development.*"

7. METHODS OF TEACHING EDUCATION FOR PEACE IN WEST GERMANY

7.1 METHODS OF TEACHING EDUCATION FOR PEACE IN SCHOOLS

In West Germany, teachers experienced problems in finding suitable methods to employ in teaching Education for Peace. The few available teachers who were declared politically acceptable to teach Education for Peace were not trained for such a major task (Röhrs, interviewed 2 September 1997). In an attempt to address the question of methods, Röhrs published a book in 1983 in which he proposed and explained suitable methods (Frieden- eine Pädagogische Aufgabe: Idee und Realität der Friedenspädagogik).

7.1.1 Elementary school: Concretisation method

Röhrs proposed concrete and descriptive methods for kindergarten and elementary schools. According to these methods pupils were to make full use of their five sensory organs when learning. The value of the said methods was attributed to the fact that the maturational and developmental levels of pupils at kindergarten and elementary schools meant they could grasp concrete ideals on peace. Pupils at this stage reason concretely and not abstractly (Röhrs, 1983:307 [translated]).

In presenting the subject matter, teachers used visibly large charts as teaching aids with a list of peace personalities and aspects of basic positive human values such as respect, love, negotiation, obedience, reconciliation and co-operation. Pupils saw the pictures of peace personalities talking and greeting each other, solving problems through mutual compromise. These values were drilled into the minds of the pupils (Röhrs, 1983:307).

In 1980 Röhrs successfully conducted a number of experiments at Heidelberg Primary School. Pupils were grouped together in accomplishing Education for Peace assignments. Unity and co-operation were achieved among pupils of various cultures.

7.1.2 Secondary school: Exemplary method

Although it was expected that teachers had to be real role models in all aspects of their lives, special attention were to be given to their examples as role models in the classroom. Teachers were not to contradict principles and behaviour that they purport to uphold. It was incomprehensible for example for the social science teacher to openly display materials on Hitler whilst didactically denouncing and discouraging pupils and students to further the ideals which were directly associated with Hitler's philosophies of Nazism, socialism and militarism, or the teacher revealing hostile behaviour while he expected mutual respect and a positive attitude from his pupils. "*Young children model themselves on teachers as care-givers. No matter how much human rights are taught, if*

children are not treated humanely they will not learn to respect others. The total learning environment must contribute to Education for Peace and caring for one another" (Röhrs, 1989:64).

"*All Germany's teachers during post World War II taught by modelling behaviour. One thing was to teach kids to solve problems by words, not fists. But that goal could have been undermined when we saw our leaders and teachers using fists and violence to achieve goals. We had to have peacemaking behaviour modelled, not preached, in all areas – in education, in the economic arena, in politics and social sphere. Peace cannot just be taught in the classroom. It must be modelled throughout society. The warlike mentality and the Nazism spirit that pre-occupied the German people during the two World Wars had to be confronted and eradicated in all spheres through positive means*" (Röhrs, interviewed 27 August 1997).

7.1.3 Tertiary level

At tertiary level, the method of teaching Education for Peace involved advanced lecturing and discussion in the field of Irenecology and Polemology. Occasions such as symposia, workshops, programmes, modules and conferences on peace issues were conducted regularly. Major subjects on peace issues were introduced at tertiary levels in order to arm the students with facts pertaining to the lecturing and handling of peace issues in different situations (Röhrs, interviewed 27 August 1997).

The discussion and lecture methods were used at universities and other tertiary institutions. Peace topics, for example on conflict management skills and strategies were discussed and lectured on at great length. Emphasis was laid on the inculcation of positive attitudes, mediation, negotiation, mutual respect and reconciliation (Röhrs, interviewed 27 August 1997).

Röhrs extensively used the lecturing method in conducting seminars, workshops and conferences on Education for Peace in Heidelberg University. Students and intellectuals from a wide spectrum came face to face with Professor Röhrs. Peace courses, programmes and skills of conflict management received a high priority during the lecturing (Röhrs, interviewed 27 August 1997).

7.1.4 A holistic approach

Owing to the fact that violence had pervaded all levels of society and the fact that the lecturing and handling of peace issues in schools, was essentially an educational issue, a holistic approach was found to be an appropriate mechanism in the studying of Education

for Peace in West Germany during post-World War II. Education for Peace was not only confined to the four-wall classroom situation, but also had to include the whole educational endeavour as well as the entire German society. This entails integrative and interdisciplinary approaches where subject matter such as the establishment of mutual respect, inculcation of positive attitude, resolving of conflict and effectuation of reconciliation were related and connected to one another in as far as peace is concerned.

In the secondary schools, the teaching of English, French, History, German, Social Studies, Religion, Physics, Biology and even Sports were concretised and made more "peace orientated". Each subject was taught in such a way that it was related to the promotion of peace.

Lessons on peace that were found to be useful in the promotion of peace were recorded and published in the official media for public consumption. Political parties, unions, conferences and the mass media also carried out the teaching of peace in the family and churches. This holistic approach was targeted at informing and revolutionising the German's attitude and mentality towards a new spirit of dialogue, peaceful co-existence and mutual love. The teaching of Education for Peace was not only at the heart of the educational venture, it was also the common understanding through which all students, pupils in schools and teacher education regardless of their particular area or level of teaching could be reached (Röhrs, interviewed 27 August 1997).

7.1.5 Conclusion

In the light of the foregoing facts, the method of teaching Education for Peace was determined and dictated by the overall aims of Education for Peace as discussed in par. 5 of this chapter. No specific methods and guidelines were prescribed to the few politically cleared teachers in 1945 to tackle the major task of implementing and teaching Education for Peace in schools (Röhrs, interviewed 27 August 1997). Teachers, therefore, had to use their experience and courage to make the project a success. Consequently, the implementation and teaching of Education for Peace were challenging and demanding. However, with the passage of time, and after Education for Peace occupied the centre stage of schooling in Germany, the exercise appeared to have eventually succeeded (Röhrs, 1989:151).

7.2 The implementation of Education for Peace in the Federal Republic of Germany

From 1945 to 1970, West Germany was preparing herself for the implementation of Education for Peace. Owing to the scarcity and unavailability of relevant peace curricular

content, the task of implementing Education for Peace was extremely difficult during the two decades after World War II. It took professor Röhrs more than two decades to propagate the spirit and concept of Education for Peace in West Germany. The ideals of Education for Peace were widely propagated through writings and by conducting regular workshops and symposia. Röhrs (1989:156) commented that: "*... it would have been even more important to constitute the schools as schools for peace, than to put into practice the ideals of Education for Peace in schools.*"

According to Röhrs (1989:153) the efforts of West Germany's Allies, namely the United States of America, England and France contributed in making Germany a peace-loving nation in the world. With the declaration of Human Rights by the United Nations and United Nations Educational, Scientific and Cultural Organisation in 1951, the concept of Education for Peace was fostered further in West Germany under the "re-education" and "win-the-peace" movements.

From 1945 to 1970 Education for Peace, demilitarisation and denazification were placed high on the priority list by the German-English Educational Organisation. The said organisation, namely German-Educational Reconstruction began its work in 1949 (Röhrs, 1989:153). The West German Allies, especially the United States of America was of the opinion that West Germany's educational reconstruction should go hand in hand with the economic recovery. In this regard: "*the United States of America implemented the Marshall Plan, which rested squarely on an American conviction that West Germany's economic recovery, was essential to the long-term interest of the United States of America*" (Hogan, 1987:26).

It seems as if the Marshall Plan furthered the developmental infrastructure of West Germany's States. These States shared similar political, social, economic and cultural values to those, which the United States of America itself publicly valued and claimed to uphold.

According to Milward (1984:184), billions of dollars were poured into West Germany for the purpose of, amongst other things, educational reconstruction and the implementation of Education for Peace in schools. Ninety percent of the school buildings that were destroyed during World War II and the infra-structural facilities as well as industries were renewed. It is a known fact in history that the economic aid as carried through the Marshall Plan lasted from 1947 to November 1950.

However it was only in the 1970's that Education for Peace as a subject was incorporated in West German schools. It came into its own right by being incorporated into the German school curricular. This was made feasible by the fact that Education for Peace had

developed fully into an autonomous scientific subject which had its own methodology, area of investigation and clearly definable aims and objectives (Pitout, 1987:28, [translated]). Pitout (1987:109) remarks that "*... in die laat sewentigerjare, vroeë tagtigers is opvoeding tot vrede gesien as 'n pedagogiese wetenskap.*" He further points out that even today, in West Germany there is a strong relationship between Education for Peace and related subjects such as sociology, socio-psychology and political science. Scientific subjects such as Irenecology and Polemology were offered at most of the German universities and colleges.

In formulating the general policy and plan for education in West Germany in 1971, Education for Peace was highly considered. With regard to this, Phillips (1987:228) remarks that democracy and Education for Peace were given a high priority after the trauma of World War II. This is in tandem with Röhrs's viewpoint on the implementation of Education for Peace in West Germany as stated on the preceding page (Röhrs, 1989:153).

In 1974, the implementation of Education for Peace was facilitated through the inclusion of relevant curricular content which, according to Dekker & Van Schalkwyk (1989:38), consisted of the four D's, namely: denazification; demilitarisation; democracy and dismantling. This was carried *out* "*... in order to hasten the rebuilding of a functional system of education after World War II* " (Bundes Republik Deutschland, 1974:5).

In 1980, professor Röhrs highlighted that "*Education for Peace was a feature of all aspects of school life, although it concentrated on subjects like German, Social Studies, English and Religious Instruction in the Primary Schools; but it had been possible to present Education for Peace as a subject on its own*" (Röhrs, 1980:86).

In the light of the previous explanation, Education for Peace seemed to have formed the core of the curriculum content in West German schools. It was offered at all educational levels. In implementing Education for Peace in West Germany, Röhrs (1989:64) repeatedly stressed the importance of teachers setting a good example to children. He stated previously that "*Young children model themselves on teachers as care-givers. No matter how much human rights is taught, if children are not treated humanely they will not learn to value themselves or respect others. The total learning environment must contribute to Education for Peace and caring for one another*" (Röhrs, 1989:64).

It must however, be pointed out that the practical implementation of Education for Peace had been a responsibility of each Council of Ministers of Education in each state. Each Council of Ministers decentralised its duties democratically by involving representative District-Land Councils and Parent Council Bodies as well as Teachers' Councils in the

implementation of Education for Peace. This democratic governing of schools had been a trend in West Germany since the inception of the Council of Ministers of Education in 1948 (Dekker & Van Schalkwyk, 1989:37).

Education for Peace was thus implemented in the existing school structure, which is depicted in Figure 5 (p.138).

7.2.1 Kindergarten (Pre-schools)

Parents and teachers played a key role in teaching key peace concepts, sound positive values such as respect, obedience, co-operation, *et cetera*. "*Training in peaceful ideals should begin as early as possible, while the child is attending pre-school and elementary school, which in Germany includes 'Orientierungstufe' the fifth and the sixth years*" (Röhrs, 1980:85).

7.2.2 Grundschule (Primary schools)

Teachers taught peace personalities, religious instruction and peace songs. Social studies were taught for the purpose of teaching civic life and learning about their environment.

7.2.3 Secondary schools

They were divided into the following types:

- Realschule (a semi-academic technical school): type I
- Hauptschule (a general secondary school): type I
- Gymnasium (an academic secondary school): type I

Education for Peace in secondary schools was taught through dramatisation, poetry, sociology and peace literature.

7.2.4 Vocational schools, Technikons and special schools

Teachers taught vocationally orientated subjects. Peace strategies in conflict resolution skills were also taught at this level.

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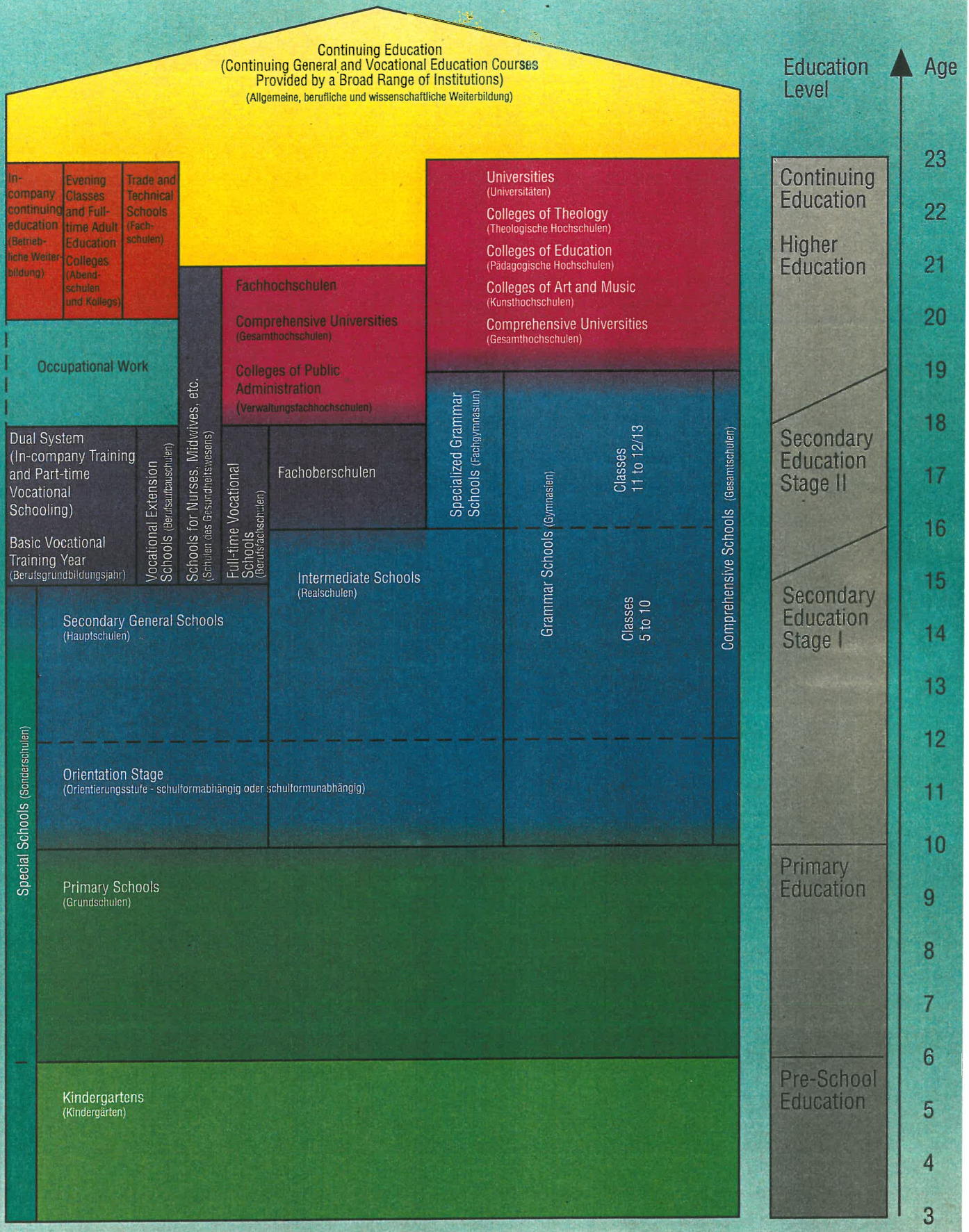
Basic structure of the Education System of the Federal Republic of Germany



- Diagrammatic representation of the typical structure of the education system of the Federal Republic of Germany. In individual Länder there are variations from the above pattern.
- The age given for attendance at the various educational institutions refers to the earliest possible typical entry.
- The size of the rectangular fields is not proportionate to the number of participants.

BUNDESMINISTERIUM FÜR BILDUNG UND WISSENSCHAFT
BMBW

Source: Federal Ministry of Education and Science,

7.2.5 Higher Education at tertiary institutions (Universities and Colleges of Education)

Education for Peace was offered through peace courses and subjects such as Irenecology and Polemology. Workshops, symposia and conferences were conducted regularly. Conflict resolution mechanisms and the United Nations Human Rights Declaration were also offered and related to national and international scenes.

7.2.5.1 Continuing education

In the West German context, continuing education included a number of training programmes for teachers with the purpose of improving their competence and skills in dealing with peace issues. Their various training programmes are described briefly as follows:

- **In-service training**

It would seem as if this programme came into existence as the need to improve the teaching of Education for Peace was felt. It was an attempt at developing the staff by exposing them to short-term courses on conflict management and negotiation skills. Van Rooyen (1987:174) views in-service training programmes as "*... one activity or a series of planned programme activities, designed and carried out to promote participant competence*" and further explains that in-service training is usually of short duration and takes place at a specific place and time.

In the case of West Germany, in-service training courses seem to have been conducted at tertiary institutions throughout the country.

- **Further education (WeiterBildung)**

Lehmann (1993:13) states that the aim and significance of further education has to equip man to participate and co-operate consciously in the development of all areas of life and also of his own personality. Therefore, all forms of general, cultural, political and vocation-orientated education were included in further education.

Dekker & Van Schalkwyk (1989:120) explain that the concept further education includes all forms of organised study which links up with a completed first phase of education and continues from this level further. This concept also includes more than the concepts education for adults or adult education, which was previously known as Volksbilding.

The programmes for further education during 1945-1989 included:

- In-service training programmes;
- Retraining centres;
- Radio and television programmes; and
- Volkshochschulen (centres for adult education).

Presently, further education in West Germany has extended its area of operation and currently includes five other programmes (Dekker & Van Schalkwyk, 1989:121).

The foregoing programmes mentioned were used in furthering the study of Education for Peace at different levels. Teachers were encouraged to further themselves and acquire new knowledge and skills by enrolling for academic programmes at correspondence colleges and universities where advanced courses and diplomas on Irenecologies, Polemologies and Skills of Conflict Management were offered (Röhrs, interviewed 27 August 1997). It would, therefore, appear that further education in West Germany was purposefully designed to target and equip teachers with professional competence on the detail aspects of Education for Peace.

- **Retraining**

Retraining was given a priority as an aspect of continuing education in West Germany. After Word War II, teachers in West Germany were faced with a mammoth task of educational reconstruction, re-educating the German children and pupils towards peace, reconciliation, love and respect. As such the retraining programmes on Education for Peace and re-education were given adequate attention together with the denazification and demilitarisation process (Röhrs, interviewed 27 August 1997). It would appear that teachers were issued with certificates after undergoing some retraining and having completed diplomas on peace courses.

It would seem as if retraining for a different occupation "Umschulung" is often necessary when a change of occupation occurs because of illness or other factors. With regard to retraining, Dekker & Van Schalkwyk (1989:145) explain that "Umschulung" differs from further education in that it involves new qualifications. No age limits were set for retraining courses. The same authors further clarify that when retraining took place in a field, which coincided with the demands of the labour market (and peace) the Bundes Republik of Deutschland was prepared to give generous financial support.

- **Continuous lifelong learning and training**

As far back as 1969, Harris, Bessent & McIntyre (1969:4) argue that social and educational change makes current professional practices obsolete, or relatively ineffective, in a very short period of time. This applies to methods and techniques, tools

and substantive knowledge itself. They further maintain that there must be a commitment for self-improvement and continuous professional growth.

Edelfelt & Johnson (1995:15) describe the continuous life learning and training as any professional development activity that a teacher undertakes singly or with other teachers after receiving her or his initial teacher certificate and after beginning professional practice.

The West German society has a strong inclination towards an "old" belief in excellence (Drath, 1979:92). Demands were made on teachers for which they were not prepared. Consequently, their need for continuous life learning and training became justified. Teachers and parents had to learn and acquire the skills of settling disputes and teaching children positive core human values which are typical of peaceful and democratic nations. Van Rooyen (1987:177) maintains that continuous learning and training "*... dui op opleiding wat plaasvind gedurende die tydperk waarin die onderwyser/es reeds tot die onderwys-in-funksie toegetree het en sluit indiensopleiding, verdere opleiding en heropleiding in.*"

It would seem as if the hallmark of a profession is keeping up to date. There must be a steady development of knowledge, skills and attitudes. This was the situation in West Germany during post World War II where skills, knowledge and attitudes on peace and educational reconstruction had to be taught to the pupils who had witnessed the trauma of violence and crime as caused by World War I and II.

- **Conclusion**

Finally, it would seem as if continuous lifelong learning and training is not only practised in West Germany, but also in the rest of the world. In this regard Van Rooyen (1987:178) remarks that "*... dwarsdeur die wêreld is daar genoegsame getuienis dat voortgesette opleiding noodsaaklik is vir elke onderwyser. Om dié rede moet voortgesette opleiding dus beskou word as deel van onderwysers se volledige of omvangryke taak en verantwoordelikheid.*" It would appear that continuous lifelong learning and training is a permanent feature for advancing Education for Peace ideals even after the unification of West and East Germany in 1990.

7.3 PROBLEMS ENCOUNTERED WITH THE IMPLEMENTATION OF EDUCATION FOR PEACE IN WEST GERMANY

7.3.1 Introduction

After World War II, West Germany experienced a multiplicity of problems which had been caused by the Nazi regime under the totalitarianism of Hitler. The infrastructure and schooling conditions in general were poor and major socio-political as well as educational reforms and improvements were a matter of necessity. These problems threatened not only the implementation of the Education for Peace programme but also its very existence.

In a thesis of this nature, the exposition of such problems is of great importance as these could be highly relevant and possibly comparable to the South African set-up.

7.3.2 The issue of mother-tongue teaching

The medium of instruction posed a major pedagogic-didactical problem in West German schools. Many fugitives and foreigners streamed into West Germany immediately after World War II and the collapse of the Nazi regime. Consequently, the school population became heterogeneous and children from the diverse cultural groups found it extremely difficult to be taught in German only. The children of "Gastarbeiters" (foreign-workers) experienced in addition to the difficulties involved in learning the mechanics of reading and writing, the difficulties inherent in the acquisition of the vocabulary and the morpho-syntactical structures of German. In support of the relevancy and importance of teaching children in their mother tongue, Ziervogel (1956:10) state that "*the soul of a people can only be expressed in its mother tongue, not in a foreign language*."

According to Holmes (1983:448) special provision was made for foreign children by setting up special German language classes. The author further clarifies that the fostering of the original culture and mother-tongue was crucial and certain cultural content was introduced in the mother-tongue into schools where sufficient numbers of children warranted it.

Hill (1987:279) warned that if the foreign children were not allowed and taught to think in their own language, they could turn into an army of illiterates without home or orientation. He also pointed out that foreign children who had pre-school classes in German could develop serious disturbances in their speech and emotional development. This could result in an overall inability to relate to the world around them.

Yüceding (in Hill, 1987:279) remarked that children missed whatever they could understand of the regular class instruction during their language classes and the average of four hours a week was not nearly enough to close the language gap.

It would seem as if the medium of instruction emphasised the pedagogic-didactical problem. Educationally, it is an accepted fact that children learn better when taught in their home language.

Consequently, the children of foreigners were given extra classes in all eleven states to facilitate the acquisition and knowledge of the German language. This accommodative spirit was in line with the spirit and letters of the content of Education for Peace, emerging in the Federal Republic of Germany.

7.3.3 Personnel training

When the schools reopened in August 1945, most of the few available teachers were recruited from either of the following two groups: persons who had not been conscripted for age or health reasons or disabled soldiers who had managed to be cleared politically (Röhrs, 1989:150).

It became a major problem that what seemed to be an ideal programme (Education for Peace and Reconstruction) could not be successfully implemented owing to a critical shortage of manpower. In highlighting the critical problem of shortage of qualified personnel, Röhrs (1989:155) puts it as follows: "*With an out-dated and overworked teaching staff, supplemented by quickly trained assistants beginning in 1947 and extremely primitive school facilities (in some areas 90% of the school buildings had been destroyed), Germany was not able to carry out such reforms. Qualified personnel was lacking and the living situation was desperate.*"

In the words of Röhrs (1989:150) a large number of German teachers had become members of the Nazi party for various reasons, with the result that an extremely small number of teachers was available at the beginning, many of whom were only able to work to a limited extent, although all of them were deeply committed. He also stressed that teachers were desperately needed everywhere and the few school buildings left, were in a poor condition. Consequently, the shortage of properly trained teaching personnel posed one of the major pedagogical problems experienced in all the states. Inevitably, this had some negative impact on the implementation of Education for Peace in West Germany.

In compliance with the spirit and principles as well as the content of the Education for Peace programme in West Germany, retraining was embarked upon and 37 universities were involved to address the issue of the manpower shortage.

7.3.4 Religious problems

The Federal Republic of Germany is both Catholic and Protestant. Becker (in Hill, 1987:278) asserts that most school officials felt that foreign children should have had some acculturation at the pre-school level in order to succeed in their school career; so many foreign children attended the pre-school programmes.

Becker also states that foreign parents feared the "Germanisation" of their children, and the Moslem parents specifically feared "Christian Propaganda" in the kindergartens run by the Roman Catholic church, which many Moslem children attended.

By the same token, Hill (1987:278) comments on the upheaval that Roman Catholic indoctrination could cause in Moslem families. In preventing the exposure of their young children to what the Moslem parents considered to be undesirable religious influences, they would often keep older siblings out of school in order to mind the young children.

7.3.5 Political-administrative problems

According to De Vuyst (1984:377), the relationship between a federal structure and educational policy-making resulted in structural problems in which federalism, and particularly political competition between the federal states, were held responsible for the failure in efforts to reach uniformity between the States on the issue of teacher-training and peace education. Those obvious disunities resulted in the slow implementation of the Education for Peace's programme.

7.3.6 Socio-cultural problems

The socio-cultural conflicts between the Germans and guest-workers constituted one of the gravest educational problems facing the implementation of the Education for Peace programme. Foreign parents feared Germanisation and acculturation. The curriculum in a regular German school became a major concern and was equally as important as the language problem (Hill, 1987:279).

Der Spiegel depicted the hopeless future faced by foreign children by stating that: "*If the children were thrown into regular classrooms, most of the instructions passed them by. There were no models for classes like that; no teachers were trained to meet the needs of those students. If a teacher took too much time with the foreign students, she risked*

the protests of the German parents. If she speeded up, the guest-workers' children became disruptive or were laughed at by the Germans. One Spanish boy said that he sat in a classroom for a whole year without knowing what was on the blackboard" (Hill, 1987:280). One researcher from the University of Mannheim said: "*The foreign children became cast in the role of deaf mutes and class clowns*" (Hill, 1987:280).

The gloomy and hopeless future of these "Gastarbeiter" children was aptly summarised by Chancellor Helmut Schmidt who said that "*... children have become the victims of the planlessness – no language, no training place, no job. What joblessness (no future and no means of self-support) means, especially to young men, needs no explanation. Our fears for them are supported by the rise in crime in these age and ethnic groups. It remains a bitter fact that 'Gastarbeiter' children have no future in our land*" (Hill, 1987:285).

7.3.7 Financial problems

West Germany experienced financial problems after the collapse of the German Reich. West Germany had to devise ways of financing the Education for Peace programme. In other words, capital was needed to prepare relevant teaching material, syllabi and text books. Teachers had to be trained and paid equal salaries in all the states.

7.3.8 Discriminatory problems

Discriminatory practices were most prevalent in the era immediately after World War II. The children of the guest-workers appeared to be discriminated against by their German counterparts.

Hill (1987:279) concurs that the schools were built separately for German nationals and Koran nationals. The Koran schools catered for foreign children. The schools grew in popularity as the foreign parents figuratively "ran away" from problems developing in the regular classroom. Hill (1987:280) elaborates that according to Greek parents, their children were failing because of language difficulties, discrimination by their German peers and utter neglect from the German teachers.

The Koran schools for foreigners were said to have presented additional disciplinary problems. Hill (1987:280) indicates that the West German Council of churches complained that the German national schools could have been used freely to spread political propaganda fostered by the authoritarian governments of the sender countries.

It seems as if the discriminatory practices had a definite, negative impact on teaching peace principles to foreign children.

7.3.9 Illiteracy and unemployment problems

According to Hill (1987:281) unemployment among foreign teenagers had consistently been a problem and one of the major reasons had been the lack of German linguistic skills. Hill (1987:281) further claims that the problem had become so severe that in 1982 the mayor of Hamburg called for compulsory schooling up to the age of eighteen. This would have enabled the teenagers to be exposed to the content of Education for Peace in various public areas.

Hill (1987:281) viewed the plan for improving illiteracy negatively and argued that it was just a parking place for helpless young people. It appeared that the foreign teenagers were disinterested in participating in the efforts of Education for Peace.

7.3.10 Shortage of school buildings

The viable and reconstructive plan of Education for Peace could seemingly not be successfully implemented as there were few schools left after World War II. The educational infrastructure was left in a poor state. The critical shortage of manpower and physical facilities proved to be an insurmountable problem that appeared to have posed a real threat to the successful implementation of Education for Peace.

Röhrs (1989:151) elaborates that the formal school tasks were extended by rearranging the school library, inspection and care of the collections, work in building committees and providing references for proceedings in connection with denazification processes. These were impeding factors in implementing the contents of Education for Peace.

7.3.11 Lack of teaching material on Education for Peace

Lack of teaching materials on Education for Peace was undoubtedly one of the major stumbling-blocks in the advancement of Education for Peace. The content of Education for Peace though theoretically sound, could not be written down and compiled in a detailed curriculum document. Teachers had to use the same teaching material for different pupils and sessions (Dekker & Van Schalkwyk, 1989:259).

7.3.12 Unhealthy competition between States

The unhealthy competition which existed between the States had a retarding effect on the advancement of peace and peace education. Materials that were available in one State, could not be made available in another. Even teachers in one State could not be utilised in another owing to the fierce rivalry which existed between the different States. That situation did not promote Education for Peace.

This called for a concerted joint effort by both the *States* and the Federal Republic of Germany. Only co-operation could advance the teaching of Education for Peace.

7.3.13 Conclusion

In the light of the above discussion, it becomes clear that pedagogic-didactical factors, such as the medium of instruction, the federalistic structure, finance and demographic factors as well as socio-cultural issues were impeding factors in the implementation of Education for Peace in the Federal Republic of Germany.

8. IMPORTANCE OF EDUCATION FOR PEACE

The most important aspect of Education for Peace is that it was aimed at reconstructing education, reconciling ideological differences, peacefully rebuilding the German nation after the trauma of World Wars I and II and the total collapse of the infrastructure caused by the oppressive, totalitarian rule of Hitler, as well as the ravages of war.

It was of great significance that democratic ideals had to be the guiding light in the pursuance of and in the implementing of Education for Peace. Parents and students were widely consulted at all levels of decision-making. Democracy became part of German life.

It is of cardinal importance that the phenomenon Education for Peace propagates the fundamental objectives of UNESCO as contained in UNESCO's "*Recommendation concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedom (1974): To contribute to promoting work for peace, international understanding and cooperation ...*"

The importance of the phenomenon Education for Peace lies in it becoming the guiding principle in the educational arena. Had the contents of Peace Education been included in all teaching activities, fewer problems might have occurred in the implementation process. This would have required deeply humanistic, and moral education aimed at teaching and developing the whole person.

9. CONCLUSIVE REMARKS

9.1 INTRODUCTION

West Germany was preoccupied with educational and peaceful reconstruction of the country's infra-structure after World War II. The main concern was to provide schools with the Education for Peace curriculum. This would have immediately eliminated Nazism and the militaristic mentality of totalitarianism. Education for Peace was regarded as the

effective tool to be utilised in stabilising the Federal Republic of Germany and projecting it as a co-operative, understanding, peace-loving nation in the global context (Birley, 1949:1).

It is of cardinal importance to assess the possible positive and negative factors which might have been behind the success or failure of the implementation of Education for Peace.

9.2 POSSIBLE POSITIVE FACTORS BEHIND EDUCATION FOR PEACE

9.2.1 Co-operation of teachers

As previously stated by Birley (1978:50), the Education Branch and the Education Control Officers succeeded in convincing the German administrators and teachers that they wanted to co-operate with them. The Education Branch gained the teachers' confidence. The well-qualified teachers, though few, co-operated with officials in promoting the idea of Education for Peace.

9.2.2 The democratisation of education

The principle of democratisation had a positive effect on the advancement of Education for Peace. Parents, teachers and pupils were satisfied that they were part of the decision-making process. The running of schools was democratised which made roleplayers satisfied with the administrative machinery of the educational structures. "Schule Konferenz", that is the School Council, consisting of representatives of parents, teachers and pupils at each school, became a democratic yardstick for involving all parties in the formulation of broad educational policies.

9.2.3 Aim of Education for Peace

The idea of Education for Peace in itself was a major positive factor. The German people were tired of war and extremely dissatisfied with the collapse of the educational infra-structure under the Nazi regime. By striving for peace through educational means, the entire country could be saved from further destruction.

9.3 POSSIBLE NEGATIVE FACTORS BEHIND EDUCATION FOR PEACE

9.3.1 Competition in the States

Competition and political rivalry between and among the various States seem to have adversely affected the general advancement of Education for Peace. There was no

uniformity and co-operation in the design or implementation of the Education for Peace programme. Even the training of teachers for peace education varied from one state to another.

9.3.2 The school population as a negative factor

The most serious social issue confronting the schools, curriculum designers and teachers seem to have been the mushrooming numbers of foreign children. The material designed for Education for Peace could not adhere to the complex demands of diversity. This resulted in slow and in certain cases, an inability to teach the contents of Education for Peace.

9.3.3 Negative factors by Sadler

Phillips (1987:23) briefly assessed the negative factors as follows: Over-organisation, excessive supervision from above, state control over entrance to the profession ... the two linguistic characters of the instruction, and a lack of variety of individual initiatives are the evils from which German Education for Peace is felt by many to be suffering at the present time.

10. CONCLUSION

The era of Education for Peace came to an end in 1989. This is officially known in German political circles as the unification of Germany which actually happened in 1990 when the Berlin wall was removed, signifying the end of the cold war between East and West. The two German Republics, namely the German Democratic Republic and Federal Republic of Germany, merged officially to constitute one Germany which consists of 16 states. Historically and theoretically, Education for Peace was presented as a school programme from 1945-1989 with the end of the Federal Republic of Germany (Weiss interviewed 27 February 1997).

Weiss, in 1997, pointed out that some of the ideals of Education for Peace are still cherished and are prevalent in a unified Germany. This, however, has still to be documented for educational and research purposes. This is said to be the case owing to the fact that Education for Peace essentially touches all the humane aspects of man (Weiss, interviewed 27 February 1997).

It appears that educational reforms, peaceful co-existence and understanding could be successfully advanced if democracy is practised. In spite of the multiplicity of problems a country might face, Education for Peace seems to be an effective and pro-active strategy which could become one of the alternative educational paradigms to positively solve some educational problems in South Africa.

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CHAPTER 5
A TENTATIVE MODEL FOR EDUCATION FOR PEACE IN SOUTH AFRICAN SCHOOLS

1. AIM OF THE CHAPTER

The aim of this chapter is to propose a model for the implementation of Education for Peace in South African schools. The model will be designed in accordance with Curriculum 2005[1] and the Outcomes-based Education approach.

2. THE CONCEPT "MODEL"

According to different dictionaries, the concept "model" can either mean "*a miniature representation of a thing with several parts in due proportions, sometimes a facsimile of the same size!*" (Webster, 1984:934), or it can refer to a description used to help visualise something (Greenbaum, 1988:452) or a representation of some aspect of a theory (Lin, 1976:43). The concept "model" is also defined as "*a prototype, archetype; type, mould, original, example, pattern, design, paradigm, sample, standard, criterion, gauge, norm, text rule, precedent, canon, principle, outline sketch, drawing, map, diagram, plans, blueprint, layout and roughmap*" (Longman, 1986:737).

In the light of the above definitions of the concept "model", it is clear that there are different definitions of a model, e.g. the first definition describes a model as a miniature representation of an object whereas the second definition explains a model as a presentation of the structure of something that cannot be observed directly.

For the purpose of this study, the concept "model" will refer to a visual presentation of the proposed programme, namely an Education for Peace Programme for South African schools. This schematic presentation can serve as a possible guide or heuristic device in the implementation of the above-mentioned programme and should be viewed as a possible interventionist strategy that could contribute to a new paradigm of non-violence, respect, peace and tolerance in the schools and eventually in society.

3. FUNCTIONS OF A MODEL

From a literature perspective, it is evident that a model can serve a variety of valuable functions, for example:

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[1] The researcher has taken cognisance of the National Curriculum Statement which will replace Curriculum 2005 during the year 2001. In the finalisaiton of this research report on the National Curriculum Statement was not yet available.

- The construction and evaluation of potential theories (Lin, 1976:43).
- A heuristic device for theories and researchers (Postlethwaite & Husen, 1994:3380).
- The indication of new areas of research (certain relationships and dimensions can be emphasised to an unusual degree) (Mouton & Marais, 1990:140).
- The offering of many interpretations so that unexpected consequences can be predicted and then tested by observation and experiment (Keeves, 1997:386).
- The arrangement, evaluation and elucidation of historical and contemporary information and facts (Van Rooyen, 1999:2-9).
- The outlining of the development of a phenomenon (Van Rooyen, 1999:2-9).

The function of the model presented on page 155 of this chapter will *inter alia* be to

- serve as a guide for the implementation of Education for Peace in schools;
- help to explain and clarify particular facts on Education for Peace;
- make the intentions of the researcher with regards to Education for Peace more visible at a glance; and
- help to sketch the practical implications of the implementation of Education for Peace.

The structural relationships revealed in the model show a distinctive but coherent structure and give a holistic picture of Education for Peace. In order to develop the total child, the sexagonal model for the implementation of the Education for Peace in schools needs to be supported by related and similar models. The Outcomes-based Education model for South African schools could enrich the meaning of the sexagonal model for the implementation of Education for Peace in South African schools. In this regard Lin (1976:34) explains "*that no single model can explain all the facts with which it can be confronted*" (Lin, 1976:34).

4. AIMS OF A SUCCESSFUL MODEL

4.1 EXAMPLES OF AIMS GIVEN BY LITERATURE

The aim of a successful model is to simplify complex phenomena into an understandable diagram to provide a picture or frame of reference (Longman, 1986:737). Mouton & Marais (1990:141) explain that a successful model can aim at:

- Identifying central problems or questions concerning the phenomenon that ought to be investigated.

- Limiting, isolating, simplifying and systematising the domain that is investigated.
- Providing explanations in visual form.
- Devising the means for making predictions.
- Giving a variety of interpretations of the phenomenon to be investigated.
- Contributing to find a solution to the problem under investigation.

4.2 AIMS OF THE MODEL FOR THE IMPLEMENTATION OF *EDUCATION FOR PEACE*

4.2.1 Identifying central problems by means of key questions

In the context of this study, the model aims at identifying the central questions that need to be addressed in an attempt to provide an answer to the primary question of this investigation, namely to introduce Education for Peace in schools. Each of these questions indicates one or more aspects that need to be investigated, e.g. the "who"-question indicates the different role players involved whilst the "how"-question explains the different method according to which an Education for Peace Programme can to be presented in schools.

4.2.2 The provision of information in visual form

The model aims at providing information in visual form by indicating clearly the six key questions and the implications thereof which form the center of the sexagonal model (refer to Figure 6, p.155). The model

- indicates the different role players ("who?") that is involved in the implementation of Education for Peace in schools;
- explains the method ("how?") according to which the Education for Peace Programme will be presented;
- explains where ("where?") in the curriculum Education for Peace will be implemented;
- justifies ("why?") the necessity of the implementation of Education for Peace in schools and states what the aimed outcomes are;
- defines the important concepts and discusses the requirements the content has to adhere to ("what?"); and
- addresses the "when?" question concerning to the appropriate time when Education for Peace will be presented, either in the time-table of the school or in the particular phase of the child's development.

4.2.3 The indivisibility of the apexes of the model

The sexagonally shaped model displays inter-related and interwoven questions, connected by a solid line. Although the questions are not separable, they are nevertheless distinguishable, for example though the "what" question appears most fundamental, it cannot be achieved if the "who" question, involving the role players has not been considered. In the same way the implementation of the Education for Peace Programme cannot take place if the "where", "what" and "how" questions have not been addressed. The visual picture of the sexagonal model thus also reveals the indivisibility of the apexes of the model.

4.2.4 Limiting and simplifying the contextual framework in which the model operates

In this context the model aims at limiting and simplifying the framework in which the Education for Peace Programme will be implemented by *inter alia*

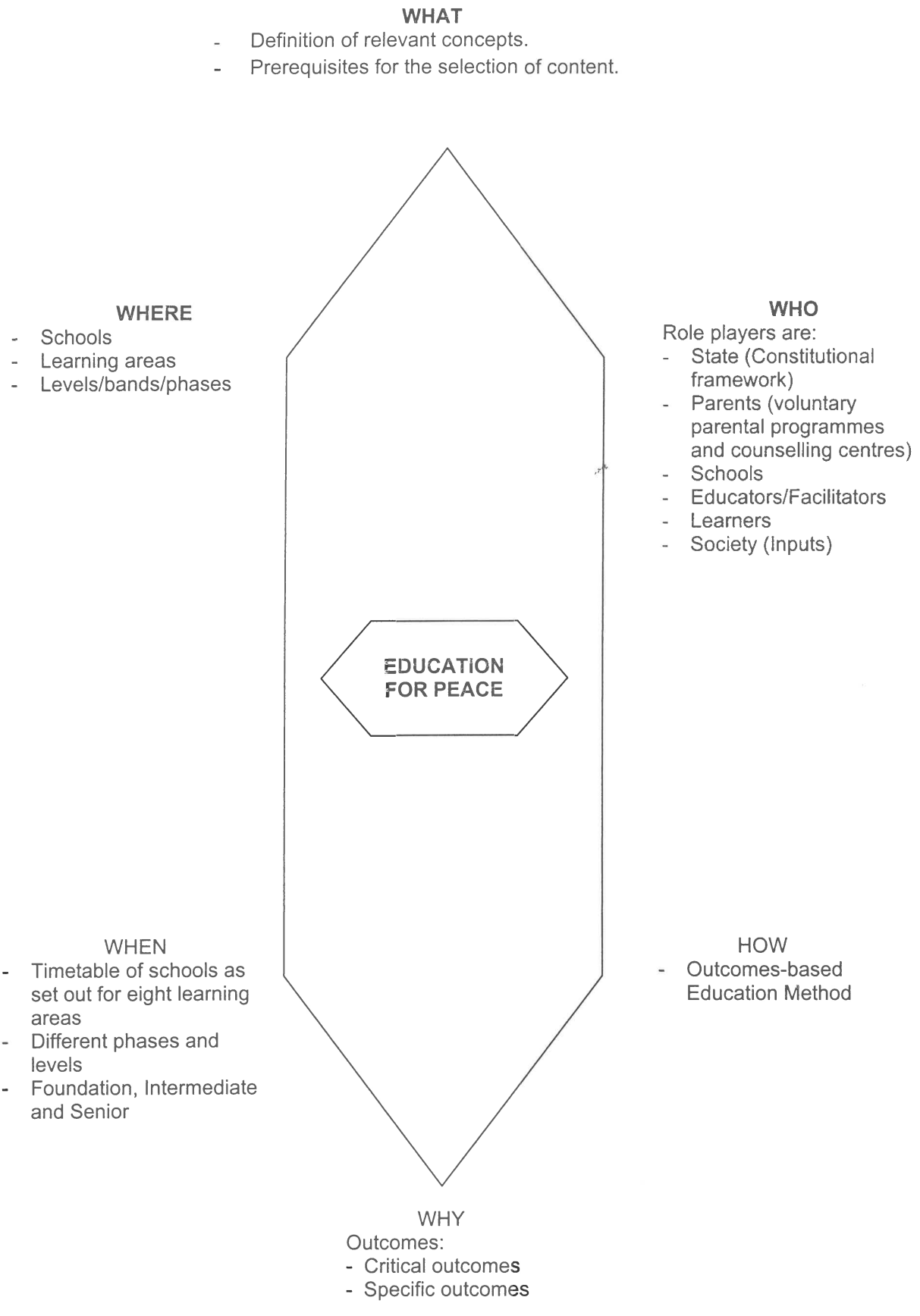
- demarcating the domain to the South African school. That is, the focus of the implementation of the Education for Peace Programme will be on the micro level;
- limiting the implementation to the following three sub-levels for schooling:
  - Foundation phase (Grade 1-3)
  - Intermediate phase (Grade 4-6)
  - Senior phase (Grade 7-9)
- simplifying the implementation process to six key related questions (areas) that explain the implementation of Education for Peace in South African schools.

5. PRESENTATION OF THE MODEL FOR THE IMPLEMENTATION OF *EDUCATION FOR PEACE* IN SCHOOLS

5.1 INTRODUCTION

In an attempt to attain the aims and functions of the model as stated in par. 3 and 4.2 of this chapter respectively, a sexagonal model for the implementation of an Education for Peace Programme in South African schools is proposed.

FIGURE 6: A SEXAGONAL MODEL FOR THE IMPLEMENTATION OF EDUCATION FOR PEACE IN SCHOOLS



5.2 EXPLANATION OF THE PROPOSED SEXAGONAL MODEL FOR EDUCATION FOR PEACE

The sexagonal model for Education for Peace offers six questions which, if answered, provide guidelines for the implementation of an Education for Peace Programme in South African schools. The following explication applies:

5.2.1 In answer to the "what" question

In the model, the "what" question addresses the following problems: Firstly, the meanings of and connotations attached to the different relevant concepts in the field of Education for Peace, and, secondly, the issue of the selection of suitable content for the different learning opportunities.

5.2.1.1 Definition of relevant concepts

The different concepts peculiar to a particular field of knowledge can generally be regarded as the 'tools' which make the field exploitable and practicable. In the field of Irenecology or Peace Studies, a wide variety of concepts are used - concepts of which the meanings can differ considerably in different contexts.

For the purpose of this study, it is necessary to determine the meaning of the different relevant concepts and their connotations. It is important that the concepts used in this study be clarified and be used according to a fixed and contextual meaning throughout the study. It is also necessary to define the concepts in such a way that the explanation of each concept in itself can also serve as possible content to be interpreted, internalised and exercised during learning opportunities.

Considering the implicit aim of this study which is to enable learners to acquire the skills that are necessary to establish and maintain inner peace, human tolerance, mutual respect, peaceful co-existence and conflict resolution, it is necessary to also attend to the ten core or fundamental values which underpin each and every learning opportunity (Report on Values, Education and Democracy, Department of Education, 2000) and are rooted in the Constitution of South Africa, Act No. 200 of 1996. Other related concepts will also be discussed.

- Democracy
- Equity
- Non-racism
- Openness
- Accountability (responsibility)
- Respect
- Reconciliation

- Love
- Mutuality
- Tolerance
- Multilingualism
- Altruism
- Cultural acceptance
- Mediation
- Peace and education for peace

- **The concept "democracy"**

In social practice the concept "democracy" refers to one person's care and regard for another person, "*to care more for the other than for oneself*", *"the absence of class distinctions or privileges.*" In political context the concept "democracy" refers to "*a government in which the supreme power is exercised by the people directly or indirectly through a system of representation, involving free and fair elections.*"

The development of a culture from autocracy to democracy can be regarded a an indication of the development of a collective conscience, a moving from "I am" towards "We are". The idea of social equality is founded in the acknowledgement of each other and in accepting responsibility for each other.

In the practicing of a democratic attitude, the following characteristics are prominent:

- the acceptance of the fact that there are always two sides to an issue;
- to allow for views that differ from or are in opposition to the own;
- to be able to negotiate
- to be prepared to give other people a chance;
- to feel free to listen to others' views without feeling threatened;
- to be open-minded towards others, their ideas and problems;
- the acknowledgement of the principle of freedom of choice;
- to provide for possible mistakes or deviations;
- a strong inner strength and authority (not necessary to make use of power displays, physical force, violence or instilling of fear to enforce authority as is the case with autocrats); and
- the acceptance an internalisation of the relevant norms and values of society.

Hawkins (1996:121) describes the concept democracy as a "*government of a country by representations elected by the whole people*."

For the purpose of this study, the concept "democracy" shall refer to the ability of learners to observe democratic governance structures present and school and that learners should learn to adhere to democratic procedures of voicing out their problems. For instance, the Learners' Representative Council and the SGB are the *de facto* and *de jure* bodies that have established through SASA of 76 of 1996 to govern and regulate the behaviours of learners, teachers and the whole school, fairly and democratically.

- **The concept "equity"**

According to Cassell (1992:447) the concept "equity" means justice, fairness, the application of principles of justice.

Urdang (1992:125) defines the concept "equity" as a noun which refers to fairness, impartiality, even-handedness, justices, fairplay, objectivity, disinterest, fair-mindedness, equitableness, open-mindedness, disinterestedness, neutrality, tolerances, judiciousness, right-mindedness, high-mindedness.

In this study, the concept "equity" shall refer to the equitable distribution and sharing of educational resources in order to effect proper learning and teaching in all schools. The value and principle of equity attempt to redress the imbalance of the past when allocating resources to learners and people of diverse cultures. The pre-democratic government was purposefully spending R5,403 per white learner compared to, for example, R1,053 for every black African learner. In this regard James (2000:9) states that the cumulative consequence of this unequal system was a desperately under-educated black African population.

In the South African context, allocation of resources to various educational institutions have to be equitable and address the past imbalance. Unequal expenditure and allocation of resources have undoubtedly led to an unequal pace of advancement in education and progress in general. It appears that the intention was to preserve cultural supremacy, which, in turn, caused South Africa to have dual characteristics of the first and third world countries. Investment in the young talent of all South Africans is important for the individual growth of every person and will also bring returns in growth, prosperity and well-being for the nation.

With reference to the principle and value of equity, James (2000:12) remarks that the need for equality of opportunity is a perspective that educators must bring to bear on the learning environment and must, therefore, be a central part of the pre-service and in-service training of administrators and educators and the curriculum offered to learners.

- **The concept "non-racialism"**

The concept "non-racism" means "*fair treatment of people or non-violence against them because they belong to a different race of people and that the qualities of the own race are not the best*" (Longman, 1995:1162).

Cassell (1992:1096) states that non-racialism refers to the absence of antagonism between different races, a belief in the equality of different races and the non-superiority of one race over another.

In this study, the concept "non-racialism" shall refer to the belief in the inherent equality of all races. The concept "non-racialism" promotes co-operation, understanding, and reconciliation between and among people of diverse races. Racial harmony could be attainable in South Africa if learners from an early stage of their lives are inculcated with sound human morals and taught the values of non-racialism in their socio-educational milieus. The South African schools should be in a viable position to inculcate the values of non-racialism so that the past racial scars inflicted over the years of Apartheid could be a forgotten history.

Schools, particularly educators, have an insurmountable responsibility to jerk up the moral fibre of the young adults, particularly of the lost generation and marginalised youth. With effective development of non-racialism and the structural systems put in place in schools by honouring the diversity of cultures, values and ways of life as recognised by the Constitution, there can be sufficient reflection and visible racial harmony in the socio-cultural society of South Africa.

Schools in South Africa are legally and morally bound to live up to the challenge of creating the human and caring society as framed by the Constitution of the Republic of South Africa of 1996. The architects of the new South Africa have laid a foundation for the development of its human potential. Non-racialism as one of the fundamental values if taught in detail, would be the greatest single catalyst in the creation of a truly great society of which all humanity will be proud *(Sowetan,* 14 February 2001:10).

Mkhatswa (2001:10) states that educators in the educational system have a major role to play in the development of the young people of any country and that includes the educators of South Africa. Educators have an obligation to take responsibility for the development of the learners and to develop others for the betterment of our society.

In the context of South Africa, the value of non-racialism can only contribute to total transformation and development in all facets of life. The integration of national sports such as rugby, cricket and soccer has proven the desirability of non-racialism. It unites the entire

nation across the boundaries of colour. In support to the notion of non-racialism, President Mbeki in the *City Press* of 18 February (2001:10) stated that "... *we are a people of many colours, races, cultures, language and ancient origins. Yet we are tied to one another by a million visible and invisible threads. We share a common destiny from which none of us can escape because together we are human, we are South Africans, we are Africans.*"

The National Conference on Racism (2000:2) confirmed that national efforts at reconciliation, nation-building, social development and economic prosperity as embodied in the spirit of the African Renaissance will never succeed in an environment where racism thrives. The education system needs to ensure that curricula and lifeskills training programmes inculcate the values of non-racialism and good lifeskills. Schools should inculcate values of moral integrity, non-racialism and reconciliation if the ideals of prosperous, peaceful co-existence could be realised. "*These learning programmes should enable us to take the necessary steps to bring up our youth in the context of a new value system aimed at ensuring that they grow up to be good and responsible citizens*" (Mbeki in *Sowetan,* 16 February 2001:2). Non-racialism as a value appears to be embracing the ideas of ubuntu which promotes cultural and spiritual values that advances humanness and well-being towards fellow human-beings irrespective of race and culture.

- **The concept "openness"**

According to Urdang (1992:300) the concept "openness" as a noun refers to gaping, unfastened, unlocked, unbarred, unbolted, unlatched, unclosed, freely accessible, publicly available, obtainable, unrestricted, unobstructed, unencumbered or unconcealed.

Moller (2000:5) explains that the concept "openness" refers to a willingness to learn something new as well as listening to another's viewpoint. Openness with the purpose of understanding during communication, has a dual meaning: that is, to be understood and to understand the other person.

In this context, "openness" appears to be one of the most difficult qualities or values to define, but the issue fundamentally has to do with the value of being open and receptive to new ideas; to develop the ability to ask good penetrating questions; to insist on sound argument; and to be willing to subject issues and ideas for the purpose of arriving at quality and fair decisions.

Gadamar (1993:381) argues that being "open" means that the listener is not simply open to what the other means, so that he or she can reproduce it. Instead, the listener is open to the meanings that are being developed in oneself and in one's partner. It would appear therefore, that being open does not mean that giving meaning is a one-sided process. It is a process of dialogue in which more than one person is involved. "*Each participant makes a*

contribution from within his or her socio-historical context, denying this leads to cultural relatism" (Moller, 2000:5).

In a multicultural society like South Africa, one is always relating to others and should be able to open up in order to learn and appreciate the cultural custom, values and tradition of the other races in an unbiased way. In this regard, Gadamar (1993:305) remarks that transposing ourselves lies neither in the empathy of one individual for another nor in subordinating another person to our own standards. Rather it involves rising to a higher universality that overcomes not only the own particularity but also that of others.

In this research study, openness also implies the importance of the value of numeracy and the scientific approach to problem-solving as vital lifeskills. The ability to count and calculate, that is, to be arithmetically capable, is indispensable for any person to function properly in a socio-cultural milieu. The James Report maintains "*that elementary numeracy is needed to manage household accounts, to negotiate daily transactional business and to communicate with an ever-changing circle of individuals in the daily routine of life*" (James, 2000:14). One is always in a dialogue relationship with others and the environment. These relationships are forever changing due to dynamic and unpredictable circumstances meaning and interpretation are also affected. Learners should be "opened up" to accommodate cultural views and traditions of fellow learners in order to promote harmonious relationships that engage learners of diverse cultures in multicultural and dual medium schools in vigorous debate and dialogue about their history, cultures and customs, without prejudice.

- **The concept "accountability " (responsibility)**

Urdang (1992:4) defines the concept "accountability" as giving reasons for, give or rending a reckoning for, answering for, justifying or reckon for. As a noun the concept "accountability" refers to answerability, responsibility, liability, culpability, and accountableness.

In this study the concept "accountability" shall refer to the responsibility of actions by parents, educators and administrators to their children, learners and public respectively. Children and learners learn by example, consciously or unconsciously. Therefore, it is paramount that the educator at all times should show commitment, punctuality and positive moral behaviour when teaching. What parents and educators do matters most in shaping and developing the fragile personality of the learners – not what they say.

This research study attempts to highlight the importance of institutionalising lines of accountability as a key part in leading learners to an accountable and responsible route to maturity. It would appear that children and learners are the responsibility of parents and

educators, who in turn are accountable to school governing bodies and the educational authorities, which in turn are accountable to the citizens of the democratic society. The rules of democratic accountability are the outstanding features of democracy in South African society, of the Learners' Representative Council (LRC) and School Governing Bodies (SGB) as *de jure* and *de facto* governing structures of learners and parents respectively.

- **The concept "respect"**

According to Van Rensburg, Landman & Bodenstein (1994:517) the concept "respect" is derived from the Latin word "respectus" referring to differential esteem felt or shown towards a person or a quality. When one human being is respected by another it means that he is regarded with special interest in the sense that his being human is properly regarded. The above-mentioned authors also point out that respect refers to human dignity.

According to Urdang (1992:396) the concept "respect" as a noun means regard, consideration, admiration, high esteem, opinion, appreciation, consider, admire, honour, value, to pay homage to, think highly or well of, revere, reverence, venerate, heed, obey, show consideration, attention to, polite or courteous to.

In this study the concept "respect" shall refer to the admiration and obedience shown by the learner to the educator. Conversely, the educator is also morally bound to show human dignity and politeness when leading the learner *en route* to self-direction. Respect in this context is reciprocal. This study maintains that meaningful learning cannot take place in the absence of respect during.

With reference to the value of "respect". Van den Aardweg & Van den Aardweg (1993:238) maintain that both the educator and the learner should respect each other as human-beings with human dignity. Their humanness cannot be ignored or belittled but should be recognised and enhanced. Both should be treated with the respect that a human-being should receive. Respect should be shown for themselves and others.

It would appear essential for educators to listen and respect the views and opinion of learners in the learning situation, even if their attempts and contribution may not necessarily be positive or correct. The mutual respect that should characterise the learning situation should be the ladder upon which the learner climbs on his way to academic excellence and, ultimately, self-cultivation. Respect should be part and parcel of the school policy which, in turn, is taught to learners so that it forms part of their personality.

- **The concept "reconciliation"**

According to Urdang (1992:383) the concept "reconciliation" is defined as a noun meaning conciliation, appeasement, propitiation, pacification, placation, rapprochement, reconcilement, understanding detente, reunion, harmony, concord, accord, amity, and rapport.

Mminele (2000:1) maintains reconciliation is expressed clearly by the Afrikaans word "versoening" which literally means "*saamwerk, saam-loop, saamstaan en soekmekaar.*" These four words could be the foundation stones upon which true reconciliation is attained by all people in South Africa.

In the word "saamstaan" one also sees reciprocity, with action coming from all, not some. The old saying that goes "unity is strength" should remind learners in school to learn to work and play together to enhance reconciliation in a multicultural South Africa. It would appear that the feeling that children (learners) and adults are together and stand together engenders a build-up of reconciliation for progress. There is always a perception in all circumstances, including learning together, that people, particularly learners, can succeed because they are together in all circumstances.

The essence of "saamwerk" ensures the possibility of attaining reconciliation in all aspects of life. If learners, educators, parents and other educational stakeholders could work together, everyone coming up with expertise and displaying commitment and accountability to one's duty, South Africa could reach reconciliation within a short space of time.

The researcher believes that the joy of "*soekmekaar, saamstaan, saamverstaan, saamwerk en* saamloop" will likely make schools centres of reconciliation and peace. The co-operation of learners and educators at micro level will have to be nurtured and developed carefully as the learners progress meaningfully into higher grades. Schools could be turned into centres of community life by embracing the values of reconciliation in the policy documents and mission statements. In this regard Mminele (2000:6) states that reconciliation calls for a culture of downright mutual acceptance, mutual tolerance, mutual respect and mutual trust.

Reconciliation refers to all positive attempts undertaken by educators. parents, civil societies and government in fostering a better positive relationship between and amongst South African people of different socio-cultural backgrounds. It is a process of rebuilding the South African nations from the "ashes" of apartheid into a united, prosperous democratic and peaceful country. Reconciliation in this context attempts to discourage and put a complete stop to the pursuit of narrow mindedness, xenophobia, nationalism and patriotism that have left incalculable human harm and scars during the years of successive Apartheid government.

According to the process of reaching the South African child and thereby changing the future of this Country, can be achieved by:

- Teaching learners history of the democratic South Africa with a focus on the Constitution and Bill of Rights of 1996.
- Honouring the symbols of national identity and a South African social honour to be celebrated in schools.
- Embracing the symbol of a national identity, such as the flag, the national anthem and the coat of arms.
- Accepting without prejudice, the cultural values, customs and traditions of the various population groups.
- Declaring a pledge of allegiance or vow at weekly school assemblies in order to remind the learners of the basic values to which South Africans in a democracy aspire.
- Joining various sporting codes that represent national teams for building a common understanding and united peaceful society. For example, soccer (Bafana Bafana), cricket, (Banyana Banyana) and rugby national teams could play a decisive role in the reconciliation process.

James (2000:36) remarks that the reconciliation process can be achieved in South Africa if all fellow citizens and traditions are respected and scars left by past conflicts are healed by working for peace, friendship and reconciliation.

- **The concept "love"**

According to Urdang (1992:254), the concept "love" means "*warmth, affection, attachment, fondness, tenderness, attraction, friendship amity, admiration, adoration, adulation, passion, favour, infatuation.*"

According to Cassell (1992:805) the concept "love" refers to a "a *feeling of deep regard, fondness and devotion; deep affection usually accompanied by yearning or desire fore, affection between person.*"

According to Douglas (1988:710) the concept "love" comes from the Hebrew word "AHEB" which is in every way as broad in its usage as in English. Douglas defines the concept "love", according to both the Old and New Testaments as follows:

In the Old Testament the concept "love", whether human or divine, is the deepest positive expression of the personality and the closeness of personal relations.

In the non-religious sense, "aheb" is most commonly refers to the mutual urge of the sexes. The concept "love", therefore, has a religious responsibility towards fellow-men (Deuteronomy 6:5). Love is ordained by God to be a normal, ideal human relationship and as such is given the sanction of the divine law.

In the New Testament the etymological meaning of the concept "love" originates from a Greek word "AGAPE", which refers to all forms of love. This is usually referred to as true love and is contained in 1 Corinthians 13:1-13. Douglas (1988:710) explains the second type of "love" as the "PHILEO" which means the love and feeling for one's country, people and society. It contains the element of patriotism.

For the purpose of this study, the concept "love" shall refer to the pedagogical love that binds the educator and the learner into an indivisible relationship which is characterised by the mutual respect and acceptance of responsibilities to both parties. The pedagogical love drives the educator to impart skills (hand), knowledge and understanding (head) and values, attitudes and disposition (heart) in an integrated learning milieu so that the learner could ultimately become a responsible, balanced citizen and personality in a multicultural society.

- **The concept "mutual"**

According to Cassell (1992:882) the concept "mutual" is an objective which means "reciprocal, reciprocally given and received; possessed, done felt by each of two persons, parties to or towards the other, shared by or common to two or more persons."

According to Hornby (1995:769), the concept "mutual" refers to a feeling or an action felt or done by each towards the other.

Livingstone (1995:934) explains the concept "mutual" as "*the action of two or more people or groups feeling the same emotion, or doing the same thing to or for each other.*

For the purpose of this research study, the concept "mutual" will refer to mutual existential relation (correlation) of being a learner and being an educator which have peculiar but equal value as modes of being. The learner and educator are in relation to each other, namely a relationship in which the educator exemplifies for the learner responsibility, human dignity, justice, tolerance, love and respect for all whilst simultaneously the learner acts as an existential corrective with regard to honesty, candidness and simplicity, which perhaps may be weaker in adult life. It is clear, therefore, that the mutuality that exists

between the learner and the educator must finally benefit both parties at the end of the educational encounter. The learner has to acquire the much needed values, disposition, knowledge and skills that will enable him/her to account for his/her behaviour in answering to life's challenges. Similarly, the educator can be proud of his/her educational effort of leading and supporting the learner on his endeavour to discover himself/herself and realise his or her full potential.

- **The concept "tolerance"**

According to Cassell (1992:1388) the concept "tolerance" originated from a Latin word "toleratus" which literally means "*to bear, to suffer. It is the act or state of toleration.*'

According to Urdang (1992:507) the concept "tolerance" as a noun refers to open-mindedness, forbearance, broadmindedness, permissiveness, magnanimity, indulgence. sufferance, patience, and freedom from bigotry or prejudice.

In this study, the concept "tolerance" shall refer to a deeper and meaningful concept of mutual understanding, reciprocal altruism and the active appreciation of the value of human difference. In this content, the learners and educators in all South African schools have to learn to tolerate the differences in tradition, arts, culture, religion and activity in the ethos and life of a school. The South African situation has been obsessed with the ideology of separate development prior to 1994. Therefore, to succeed in harmonising relations among learners of various cultures, the curriculum, educational material, supporting aids and the attitude of educators need to be sensitive to and appreciative of difference in a milieu where an ethos of nurturing, encouragement and confidence amongst people to a rainbow nation prevails.

With reference to the value of "tolerance", the National Conference on Racism held in Durban on 30 August to 2 September (Official Document of Conference on Racism, 2000:43) stated that the foundation of a society free of racism is the practice of tolerance as a virtue which may be adopted as a way of life as set out in the UNESCO Declaration of Principles on Tolerance 1995. Tolerance, according to the declaration, is born out of respect for difference and is not threatened by cultural or any other diversity. It upholds human rights, democracy and the rule of law as birthright of all humanity. Tolerance implies accepting that human beings, naturally diverse in their appearance, situations, speech, behaviour, and values are, nonetheless, equal in dignity and worth (Official Document of Conference on Racism, 2000:43).

Learning opportunities need to be arranged in such a way that learners in schools can discover the value of tolerance so that they could embrace each other in learning and playing together. Tolerance and the value thereof could be vital in unifying and reconciling

learners across the cultural spectrum. In South Africa where the policy of racial segregation was implemented in all spheres of life, tolerance of each other could help learners at multicultural schools to attain cultural tolerance and acceptance.

- **The concept "multilingualism"**

According to Cassell (1992:878), the concept "multilingualism" refers to many languages and the speaking of several languages. South Africa is a multilingual country with eleven official languages. The South African Constitution guarantees equity in terms of languages and rights and this has to be implemented in all spheres of life, pre-eminently in the educational sector (Alexander, 1994:79).

The Department of Education (1997:23) states that in terms of the new Constitution of 1996, the Republic of South Africa, the government, and thus the Department of Education, has to promote multilingualism, the development of the official languages and respect for all languages used in the country. This shift is in line with the fact that multilingualism is the norm today, especially on the African continent.

In this research study, the concept "multilingualism" shall refer to the ability of learners and adults to learn and speak several South African languages. The promotion of eleven official South African languages through the principle of maintaining home languages while providing access to and the effective acquisition of additional languages is an important principle in demystifying the fear of cultural assimilation and imperialism. Learners in South African schools should be taught to appreciate the value of languages of other cultures. With reference to the promotion of multilingualism, the Department of Education (1997:23) states that an additive approach to multilingualism is to be seen as the normal orientation of our language-in-education policy.

According to James (2000:23), the public sector as a major employer needs to give preference to citizens who are at least trilingual. Promotion in the civil service should in part depend on mastering accredited courses in at least one African language appropriate to a province or region. In other words, the people working in the public sector in the Northern Province should be able to communicate in Afrikaans, English and Northern Sotho (Sepedi) or Venda or Tsonga. The James Report further mentions that private sector companies who are multilingual in their practices need to be affirmed, which, in principle, will promote understanding and tolerance amongst the parties involved.

- **The concept "altruism"**

According to Van Rensburg, Landman & Bodenstein (1994:311) the word "altruism" comes from the Latin term "alrui" meaning *others* and "alter" meaning *love*. It means loving others. It means love of one's neighbour, unselfishness, motivated action directed towards the well-

being and happiness of one's fellow-men, the opposite to egoism. Altruism also refers to unselfish thinking and acting.

According to Livingstone (1995:377) the concept "altruism" refers to willingness to do things which benefit other people even if it results in disadvantage for yourself.

Hornby (1994:25) explains the concept "altruism" as unselfish, self-sacrifiant, non-egotistical, public-spirited, philanthropic, humanitarian, charitable, open-handed.

In this study the concept "altruism" shall refer to the learners' ability to assist and co-operate with other learners of diverse cultures in all respect and circumstances. Learners must not only be taught to co-operate and play various sporting codes together, but must learn to carry the altruistic attitude and value outside the school environment and learn to appreciate and value the culture of others. In that way peaceful co-existence and mediation of the challenges from real-life situations could be attained. From a Christian point of view (in this regard refer to par. 4, Delimitation of Study, Chapter One), this value of altruism is in tandem with the fundamental Biblical law that you must love your neighbour as yourself. Devotion to the good of others should become the focal point in the learning situation. Learners should not only be taught the principle, but should practise it in the real-life context.

- **The concept "cultural acceptance"**

Prior to 1994, the South African educational system promoted cultural division amongst her learners and adults. Cultural acceptance as a fundamental value in a newly democratised South Africa is a cornerstone which, if embraced in spirit and letter, could lead to co-operation, mutual respect and peaceful co-existence amongst learners of diverse cultures in a multi-cultural society.

South African schools and the educational system are ideally suited to spearhead the value of cultural acceptance because of the unique experience it has been subjected to. With the advent of democracy in 1994 in South Africa, learners of diverse cultures and backgrounds found themselves in a difficult situation when admitted to multicultural schools. This was due to the inability to appreciate and accommodate as well as accept the culture of other learners. The well-known case of the Vryburg school in the North-West province featured in most of the South African media. In his report James (2000:19) maintains that a lack of will, cultural tolerance and vision resulted in the explosive internal segregation of the school, where whites learnt through Afrikaans and black Africans through English. Behind this division political forces lined up and that resulted in confrontation, the disruption of the school and severe damage to human relations in the town of Vryburg.

In the context of South Africa, history has proven the fallacy of separating learners along linguistic grounds, particularly when language and ethnicity tend to coincide. The current South African milieu demands that parallel medium schools and classes be considered to resolve *empasse*.

Van Rensburg, Landman & Bodenstein (1994:404) maintain that the exposure to other cultural values and traditions makes learners conscious of their own prejudices. If they are willing to query their own prejudices while keeping the alternatives to which South Africans are exposed, the self as well as others will be understood better.

Kimball & Garrison (1993:176) claim that cultural acceptance is a precondition for creating new ideas and understanding of other people's views. Becoming conscious of other perceptions of the life-world broadens one's own perception and it contributes to a critical disposition concerning personal prejudices.

Cultural acceptance, if promoted in schools, can ensure that the vast repertoire of culture with its rich diversity, is exploited maximally. Cultural acceptance can bring a new impetus to the transformation in general and, if embraced with a positive attitude in schools, could lay a solid foundation in building a united prosperous democratic rainbow nation of South Africa.

- **The concept "mediation"**

Cassell (1992:836) explains the concept "mediation" as meaning to interpose between parties in order to reconcile them, to serve as a conciliator between two or more people or groups differing fundamentally.

Urdang (1992:836) explains the concept "mediation" as a noun meaning arbitration, refereeing (referee), umpire, judging, negotiating, intermediary, interceder, go-between, middleman, moderating, liaisoning, intercessor, conciliation, appeasing.

In this study the concept "mediation" will refer to the ability of the learners to acquire the much needed positive core human values of respect, love, altruism, co-operation, fairness, openness, equity and the ability to apply them in solving conflicts and accepting challenges in South African society. Schools are regarded as vital educational milieus for ushering in the new ethos of democracy as a characteristic of the lifelong learning process and the integration of the academic and vocational worlds (spheres). In attaining the various specific outcomes in their learning contexts, learners in various grades could ultimately attain and reach the cross-curricular generic outcomes needed greatly for the advancement of all. In that way the promotion of Curriculum 2005 as a vehicle for in ushering a new

paradigm shift in education shall have succeeded in transforming the Apartheid education system to that of democracy where all people could learn and progress without prejudices.

- **The concept "peace" and "Education for Peace"**

For the clarification of the concepts "peace" and "education for peace", refer to Chapter Two, p.22.

5.2.1.2 Content

(a) Curriculum 2005: A shift in focus

According to Curriculum 2005, the learning content is organised around the eight Learning Areas. Emphasis is placed on lifelong learning and the attainment of the cross-curricular Critical Outcomes as well as the Specific Outcomes specified for each Learning Area (Curriculum 2005:4). Learners, and particularly lifelong learners, according to Fryer (1997:6) are "*to be undaunted by the changes and circumstances they face and to feel sufficiently confident to handle the plethora of information, choices and opportunities they increasingly need to be able to handle …*"

Curriculum 2005, and particularly Outcomes-based Education, acknowledges the obsoleteness of content-based education. The focus is no longer primarily on the content or the teaching, but on the *learning*. "*Teaching skills, lesson planning, file-keeping, classroom teaching performance and examination results cannot be regarded as the core issues (but) the permanent acquisition of educational outcomes and learning principles which the learner should acquire, receive greater emphasis*" (Steyn & Wilkinson, 1998:5). The educator constructs the relevant content mentioned in each Learning Area in such a way that the learner can discover, interpret and internalise it. The construction of the content has to comply with the diverse needs of the learners who represent the variety of cultures in South Africa. "*Each of us constructs our own meaning and learning about issues, problems and topics. Because none of us has had exactly the same experience as any other person, our understanding, or interpretations and our schemata (knowledge, construct, learning) will differ*" (Marlow & Page, 1998:10).

The educator, in his selection and construction of the content, has to adhere to the prerequisites given below (refer to par. [c]) which are rooted in the Constitution of South Africa, Act No. 200 of 1996.

(b) Learning content as representative of a diverse reality

Education is the birthright of every child. Any child is dependent on education to find his or her way in a disordered world. Through education the child must come to realize his or her own uniqueness as well as the uniqueness of others. Firstly, the child has to constitute a

world of his or her own, as a personal life-world. Such a world is found by exploring it, getting to know it and taking a firm hold on it. The child further has to discover the essential structures of co-existence in a free and fair society.

Without content there can be no learning. "*'n Leerprogram sonder inhoud is ondenkbaar*" (Hartell, 2000:313). A learning programme without content is nothing more than a vacuum.

A learning programme of which the content is not carefully selected and constructed, is unacceptable (Mostert, 1986:123). The content can be described as the point of departure in any learning opportunity – the outcomes can only be reached via the content which can be regarded as the medium.

Provided with a curriculum, it is the educator's task and responsibility to select the content in relation to the needs of the learners and the community, the aimed outcomes, assessment criteria, performance indicators and range statements. The content can be changed or reorganised as the learning opportunity develops and progresses. A change in content can also be demanded by changes in society.

(c) Learning content for Education for Peace

Due to the fact that the design and construction of a curriculum for Education for Peace do not fall within the scope of this research study, attention will only be paid to the main aspects that has to be taken into consideration when designing such a curriculum.

(i) Design and construction of the curriculum

Education for Peace, or *Irenecology*, is a specialised field with its own unique terminology and content. It is, therefore, important that "*a plan for a sustained process of teaching and learning*" (Pratt, 1994:5), i.e. a *curriculum*, be designed for Education for Peace. The design of the curriculum has to be done in accordance with the scientific principles and guidelines for designing curricula, as formulated by the Department of Education (1998:16-17). The curriculum has to consist of the following components:

- The needs of the learners as derived from the situation analysis which serves as the point of departure.
- The aims and outcomes (Critical outcomes as well as Specific Outcomes).
- The teaching and learning strategies that will be applicable.
- The different methods of assessment that will be used (Van Loggerenberg, 2000:96).

(ii) Steps that have to be taken in the design of the curriculum

In accordance with the required components of the curriculum (mentioned under par (i) above), researchers (Jansen, 1984:120; Hartell, 2000:304; and Van Loggerenberg, 2000:99,

100) agree that the following steps, which also apply to Education for Peace, have to be taken when a learning programme for the school is designed:

- The analysis of the situation;
- the translation of the results of the situation analysis into needs;
- the formulation of the outcomes the programme is aiming at (to fulfil the needs);
- the prerequisites for the selection of content;
- the design and construction of learning opportunities; and
- the evaluation.

(iii) The necessity of specific and typical content

Specific and typical content on peace is necessary if

- Education for Peace is to be included in the curriculum;
- specific knowledge, attitudes and skills are to be imparted that may help to promote respect, tolerance and peaceful co-existence;
- life-skills have to be developed to equip learners for positive social behaviour and for coping with negative social behaviour an conflict situations;
- a vigorous human rights approach is to be established;
- peace issues are to be discussed in the open; and
- authentic learning opportunities on e.g. the establishing and maintaining of peace are to be designed and constructed.

(d) Prerequisites for the selection of content for an Education for Peace Programme

- Content has to be selected and constructed in accordance with the needs of the learners and the particular community or communities they represent. In Chapter Three of this study a situation analysis was done which identified certain needs regarding peace and stability in South Africa.

- The selection of content has to be done in accordance with the expected outcomes of the Education for Peace Programme within the framework of obtaining the correct knowledge regarding inner peace, tolerance and peaceful co-existence, the mastering of the necessary life skills not only to deal satisfactorily with problematic and conflict situations, but also to prevent them, the development of the necessary positive attitudes and the formation of values.

- To adhere to the principle of diversity, the educator, in the selection and construction of the content, has to provide for the complexity of the South African community regarding ethnic groups, demographic distribution, religious convictions and political

perceptions. Education for Peace touches on a wide spectrum of ethical, moral and behavioural aspects. Educational interventions have to relate to people's value systems, their religious convictions, their cultural differences and their traditions.

- The educator, therefore, has to provide for broad community participation in the overall design of the Programme and the selection of the content to ensure that it is consistent with community values. These representatives can resolve various perspectives and opinions, and thus establish a commitment for implementing and maintaining Education for Peace Programmes, including the establishment of standards for programme activities and materials.

- In the design of an Education for Peace Programme and the selection of content, as in any other programme, it is important to provide for the different developmental levels, literacy levels, needs and specific needs of learners - including those with visual or hearing impairments or other learning disabilities.

- Content has to be selected in accordance with fundamental human rights as contained in the Constitution of South Africa, (Act. No. 200 of 1996).

- The Education for Peace Programme has to be designed within the legal and policy framework drawn up by the Department of Education.

- The selection of the content (which includes the media that may be used during the learning opportunity) has to be done with the utmost discression to secure that the dignity of the learner remains intact and that he/she is respected at all times and under all circumstances.

- During the design of the Education for Peace Programme as well as the selection of content, effective prevention procedures and strategies, have to be in place. Its implementation in practice can ensure sustainable enthusiasm and motivation which are necessary for long-term success.

5.2.2 In answer to the "who" question

In the model, the "who" question indicates the following different role players involved in the implementation of the Education for Peace Programme in schools.

5.2.2.1 The State

The implementation of Education for Peace in South African schools, has to be done within the existing applicable juridical framework of the country which is the South African

Constitution, Act No. 200 of 1996, as well as the South African Schools Act No. 84 of 1996 as amended by Education Laws Amendment Act, No. 100 of 1997.

The costs involved in the Education for Peace programme will be to the account of the State of which the responsibility is delegated to the Departments of Education of the nine provides in South Africa.

5.2.2.2 The School

(a) The education system: Its responsibility towards the community

Education systems exist and are maintained in order to realise certain aims in society. Direct and indirect changes in society demand that changes be made by educational institutions to provide for the particular changing needs of the community. Society looks to the school to prepare the learners for the changing and complex world.

(b) The role of the school in the education of the child

Unless the child is a child with special needs, each and every child has certain unique characteristics, strengths and abilities which he or she could utilise in order to become a mature and accountable citizen and to ultimately determine his or her own way in this world. However, the child needs help to fully actualise his potential and to become a responsible and peace-loving member of society. The school offers the child the opportunity of working and living with others and as such serves as a training-school for real life. The school can thus be said to serve as a bridge for the child in transit, from the informal environment of the home to the structured and formal society.

(c) The relevance of the school determines its meaningfulness to the child

Louw (1993:3) points out that the learner experiences the school as a temporary location in which he or she can practise and eventually command those aspects of reality that are basic to his/her future as an adult. It is precisely this latter fact that determines whether the learner will experience the school as being relevant to reality and, if so, meaningful to him or her personally (Louw, 1993:3).

(d) The role of the school in educating learners for peaceful co-existence

From the parents, the extended family and his or her life world, the child learns spontaneously, intuitively and naively. It is through the examples of others and the circumstances in his or her immediate environment that the child learns about life. It is unfortunately true that more than 8 million of South Africa's children are exposed to violent and abusive circumstances at home or in their neighbourhoods (*Sunday Times*, 4 November 2001:3).

The most important task and responsibility of the school regarding educating children for peaceful co-existence lies in the fact that an education system is inseparably involved in the total education of the child, in all its facets as a human being (Van Rooyen & Louw, 1994:10). Because of this, an education system is directly involved in the extensive negative results of crime, violence and unrest situations. Children who are trapped in these problem situations experience distorted human relationships which are in turn manifested in their own deranged behaviour, whether at school, in society or in their private lives at home. This affects the learner's ability to benefit fully from the learning opportunities offered by the school so that he or she can never realize his or her full potential. The child then may enter the adult world with a bleak perspective on the future. The experience, restoration or maintenance of inner peace are to the majority of South African children, just as unfamiliar as them dealing with conflict effectively and enjoying peaceful co-existence (Le Roux & Smit, 1992:84).

No response to the enormous need for Education for Peace has as yet come from the Department of Education (in this regard also refer to par. 2.3.3 of Chapter One).

(e) The Tirisano Programme – making schools safer

If the child's immediate life-world offers only sadness, pain, abuse, humiliation, worry, tension and despondency as in many cases in South Africa, the school becomes the child's only haven of safety and security. Consequently, the school increasingly has to take over the education of the children of this country. There is no doubt that the school's task is becoming more and more demanding. This is mainly due to the fact that it is not only responsible for creating and offering learning opportunities to learners, but also to provide in the learner's most basic needs of acceptance, safety and security.

In acknowledgement of this fact, The Department of Education, in the five year Tirisano Programme, announced School Safety as one of the fourteen new key features (Department of Education, 2001:ii). The Strategic Objectives in this regard are as follows.(Department of Education, 2001:17):

- To assist schools identifying physical school safety needs and working creative strategies to overcome those needs.
- To form partnerships with other key stakeholders such as the SAPS, and the departments of Health and Social Development.
- To implement guidelines developed with the SAPS on signposts for Safe Schools through training and seminars.
- To make schools effective service delivery points for victim empowerment and to link them to organisations that run integrated programmes that support victims of sexual violence and rehabilitate school offenders.

5.2.2.3 The Parents

The rights and responsibilities of parents are spelled out in the South African Schools Act, Act No. 84 of 1996 which came into operation on 1 January 1996 and was amended in the Amendment Act, Act no. 100 of 1997 which came into full operation on 1 January 1997. In the implementation of Education for Peace in schools, the participation, support and understanding of parents are invaluable. The involvement of the parents in the Education for Peace Programme is the primary responsibility of the school. When parental involvement is then considered, the following aspects have to be kept in mind:

- Due to the fact that researchers (Le Roux & Smit, 1992:102; and Majorek, Johanningmeier, Simon & Bruneau, 1998:190) agree on the viewpoint that authentic peace starts in the hearts, minds and homes of the people that form the baseline of a nation, the school has a particular responsibility towards the parents to expose them to learning opportunities on the establishment, maintenance and sustainability of peace, what it entails, as well as the relevant related aspects. Attention has to be paid to inner peace and peaceful co-existence in the home as well as in the community. Parents have to realise that the home environment is the humus soil for the cultivation of peace in the hearts of their children and thus eventually in the nation. Research (Hicks, 1988:34) has shown that parents have an overwhelming need for parental guidance from the school.

- To motivate and convince parents to take ownership for and feel inherently part of the Education for Peace Programme and to ensure that the Programme adheres to the principle of diversity and the complexity of the South African community regarding ethnic groups, demographic distribution, religious convictions, and political perceptions. Parents have to be involved in the design, implementation as well as the presentation of the Programme. Education for Peace touches on a wide spectrum of ethical, moral and behavioural aspects and has to relate to the community's value systems, their religious convictions, their cultural differentiation and their traditions.

  The school, therefore, has to provide for parent participation, not only in the overall design and implementation of the Programme, but, as already mentioned above, also participate in the selection of the content to ensure that it is consistent with community values. The parents can, by being involved, resolve various perspectives and opinions, and thus establish a commitment for implementing and maintaining the Education for Peace Programme (as well as the establishment of standards for programme activities and the use of materials such as books, magazines, video's, etc.).

5.2.2.4 The Educators

(a) Growing demands on the educator

The school has to provide in the changed and ever changing needs of society. With the parents becoming increasingly more involved in activities and responsibilities outside the home, the educator is often the only person who can protect and console the child, and who is willing to listen to and help him or her. Through accompaniment and support of the learner, the educator becomes *educator* in the true sense of the word: i.e. tutor, coach, supplementary parent, helper and kindred spirit (Fryer, 1997:27).

(b) The important role of the teacher in Education for Peace

Jackson (1986:19) holds the view that the child is often more involved with the school than with the family and states in this regard: "*Aside from sleeping, and perhaps playing, there is no other activity that occupies as much of the child's time as that involved in attending school... there is no single enclosure in which he spends a longer time than he does in the classroom. From the age of six onward, he is a more familiar sight to his teacher than to his father, and possibly even to his mother*". Due to this fact and the fact that the educator is attuned to the child, the aims and outcomes of Education for Peace will eventually be realised in the interaction between the educator and the learner. In this unique and complex situation which, in its most basic and fundamental meaning, is nothing but a learning opportunity, the educator will have to reveal exceptional skill. His or her intentions, actions, motivation and example can contribute, not to *manage* the learners as such, but to *move* them towards tolerance, reconciliation and peace (Jackson, 1986:33).

(c) The training of the teacher

(i) The necessity of thorough training

Several demands are made on the educators who are involved in the Education for Peace Programme. The thorough training of the educator will enable him or her to utilise the learning opportunity to the optimum, to handle any unexpected situation that might arise with creativity and initiative. It often happens that a learning opportunity, no matter with how much care it was planned and constructed, takes a sudden unexpected and unpredicted turn which might save the teacher to deviate from the planned action.

When one thinks of the unique nature, the specialised field and terminology of Education for Peace as well as the Outcomes that have to be reached, the authentic professional shaping and preparation of the educator come to the fore. Le Roux (1997:59) states in this regard that it is the training of the educator that will determine whether he or she can make an exceptional contribution towards "*normalising and reconciling intergroup relationships in South Africa*".

(ii) **The demand for diverse training**

Researchers (Goodey, 1989:13; and Freeman, 1994:44) emphasise the importance of the diverse training of educators. According to (Goodey, 1989:14) programmes for the training of educators who will be working in multicultural settings should have the following characteristics:

- **Positive self-identity**

The educator has to develop and advance to become a person in his or her own right. The educator has to reveal a strong personal identity, a knowledge and understanding of and love for the own culture as well as acceptance of other cultures.

- **Awareness**

The educator has to advance to an awareness of other cultures as well as the fact of others having the right to be different.

- **Sensitivity**

A prerequisite for effective intercultural relations is the development of a social sensitivity with regard to the diversity that exists in society and the fact that being diverse also means being unique.

- **Understanding and acceptance**

To enable educators to promote understanding and acceptance amongst the multicultural learners in their classrooms, understanding and acceptance of others and the basic theories thereof have to be included in the training programmes.

- **Intercultural communication**

Intercultural understanding and acceptance cannot take place without effective intercultural involvement and sound communication.

In Education for Peace the example of the educator with regards to intercultural relationships and communication, has an immense influence on the learners. His or her training for the complex situation in the modern day classroom should be diverse in nature, namely a mastery of the knowledge of the specialised field of Education for Peace, as well as professional knowledge, mastery of skills and acceptance of the correct attitudes and values. This means that the training has to keep abreast of all new trends and developments in the field of peace education as well as the professional preparation of the educator.

The continuing training of the educator is equally important. Training should be improved continually, not only at institutions of higher learning, but also by means of special courses for educators in practice.

In a fast-changing world, the devoted educator will continuously try to keep abreast of developments in his or her field of specialisation. Educators can extend their knowledge and skills by

- realising their shortcomings and reading and studying independently;
- further formal study;
- discussions with experienced colleagues;
- attending programme meetings and conferences;
- refresher courses;
- circulars and manuals from the Department of Education; and
- advice from Departmental specialists.

5.2.2.5 The Learners

Education for Peace will be implemented in Curriculum 2005 through the Outcomes-Based approach. In other words, learners will occupy the central stage in the implementation and teaching of Education for Peace. It is thus paedocentric. Learners of different cultures, race, creed, ability, age and talent can work together and learn from each other.

If through Education for Peace, the learners can be exposed to a variety of diverse learning opportunities where they can acquire the knowledge and skills that are necessary for authentic peaceful living amongst others, they might be able to apply what they have learned to other situations. In this regard, the South African College for Teacher Education (1997:13) states that "*if learners see a link between different areas of learning, they will be able to take the knowledge and skills developed in one learning area and apply it to other learning areas.*"

5.2.2.6 Society

Education for Peace does not and cannot take place in a theoretical vacuum. It has to be practically implemented in schools that respond to societal needs and aspirations. South African society is characterised by mistrust and violence. The Education for Peace programme has to be community- oriented in order to win the support of the community *en masse*. Education for Peace has to be extended to community centres with a well-defined mission and purpose. Violence, disrespect and cultural intolerance as anathema to socio-educational aspects of society could be targeted and tackled through Education for Peace programmes in schools. Schools as miniature societies are bound to address the societal issues in reality and totality.

5.2.3 In answer to the "where" question

When answering to the "where" question, the attention falls on the school with its different levels and phases which forms a part of the infra structure provided by the education system.

5.2.3.1 The School

According to Kelly (2000:71), the following three options are available when the placing of Education for Peace within the curriculum has to be decided:

(a) The separate programme approach

According to this approach Education for Peace is designed as a free-standing separate programme. This mode ensures that the programme is clearly identifiable and manageable. When the programme features as an independent entity in the curriculum, it has the advantage of receiving sufficient emphasis and attention. Another advantage lies in the possibility of giving the programme a high profile and an examinable status, which can contribute tot drive the desired learning and as such ensure that at least some of the outcomes are reached.

(b) The carrier programme approach

This approach relies on another programme to serve as a carrier for the new programme (in this case Education for Peace). The latter will then become an integral part of the existing carrier programme. The disadvantage of this approach is that the new programme (then only an area) will receive only as much emphasis (or even less) that what is attached to the carrier programme. Another disadvantage is that the possibility exists that the new area might lose its identity and importance within the carrier programme.

(c) The integration approach

According to the integration approach Education for Peace is taken as a cross-cutting issue which has to be addressed in all other programmes in the curriculum. It will then also become an examinable part of those programmes. The advantage of this approach lies in the coherence and integrated nature of the new and existing content which receives attention over the total spectrum of the curriculum. A disadvantage may be that the new area would lose its identity of be generalised and, as such, minimised so that it loses the impact aimed for.

As explained in the delimitation of the study, the Education for Peace Programme has to be implemented in schools in particular. Schools in South Africa generally are strategically placed venues, ideally situated to serve as community centres and play a vital role in the presentation of community programmes. Schools in South Africa can play a vital role, not only as agents for change and transformation, but also for peace and stability in a community.

The number of learners in schools in South Africa has in 2001 grown to 12,3 million (*Sunday Times*, 7 March 2001:3). If, with Education for Peace, the hearts and minds of this enormous number of learners can be touched, if they can internalise the knowledge and develop the necessary skills to enable them to deal with the particular and unique situations in South Africa, the future of this country can be secured.

5.2.3.2 The Learning Areas

Curriculum 2005 consists of eight Learning Areas. Education for Peace will resort under Learning Area Eight, which is Life Orientation. The other Learning Areas are:

- Languages
- Mathematics
- Social Sciences
- Natural Sciences
- Arts and Culture
- Economic and Management Sciences
- Life Orientation
- Technology

(Department of Education, 1997:8).

Each of the eight Learning Areas has Specific Outcomes as determined by the National Learning Area Committee. The Specific Outcomes for Learning Areas are guided by the Critical Outcomes.

5.2.4 In answer to the "when" question

5.2.4.1 The School Time-table

The school time-table is an arranged programme that clearly stipulates the specific time and periods during which the learning opportunities will be constructed. The duration of each period in the school time-table will be in line with the guidelines of the National Department of Education which governs the teaching load and time for the programmes in each learning area in a particular grade. By looking at the school time-table, one gets the following picture:

- The time allocated for the programmes in each learning area for a specific grade.
- The duration (time in terms of hours) per day in a school.
- The pattern of the programmes in the learning areas, that is, the sequence of programmes from the first period to the last period of the day, per grade.
- The flexibility and rigidity of the school time-table.
- The list of extra-curricular activities allotted in the school time-table per grade.

5.2.4.2 Learning opportunities on Education for Peace on different levels and in different phases

Learning opportunities on Education for Peace will be designed and constructed for Level 1 which comprises the General Education and Training Band. This Band comprises the

- pre-school phase;
- foundation phase;
- intermediate; and
- senior phase.

The following diagramme, Table 4, gives an overview of the General Education and Training Certificate under discussion.

TABLE 4: THE NQF STRUCTURE: DEPICTING LEVEL 1 OF COMPULSORY SCHOOLING

GENERAL EDUCATION AND TRAINING CERTIFICATE						
NQF level	**Band**	**Types of qualifications and certificates**		**Locations of learning for units and qualifications**		
1	General Education and Training Band	Senior Phase	ABET Level 4	Formal Schools (Urban, Rural, Farm or Special)	• Occupation • Work-based training • RDP • Labour Market schemes • Upliftment programmes • Community programmes	• NGOs • Churches • Night schools • ABET programmes • Private providers • Industry Training Boards • Unions • Workplace etc.
		Intermediate Phase	ABET Level 3			
		Foundation Phase	ABET Level 2			
		Preschool	ABET Level 1			

[Source: Department of Education (1999)]

(a) The different phases in the General Education and Training Band

As reflected in Table 4, the General Education and Training Band consists of the following:

- Preschool or Reception level phase

- The Foundation phase
- The Intermediate phase
- The Senior phase

(i) The Foundation phase

The Foundation phase is based on the following national policy documents:

- The White Paper on Education and Training
- The Interim Policy for Early Childhood Development
- The Curriculum Framework document

According to the Department of Education (1997h:3-4), the overall goal of the curriculum is "*to provide children with opportunities to develop to their full potential as active, responsible and fulfilled citizens who can play a constructive role in a democratic, non-racist and equitable society.*"

In this regard, the White Paper on Education and Training (Department of Education, 1995:33) concurs that "*the care and development of young children must be the foundation of social relations and the starting point of human resources development strategies from community to national levels.*"

(ii) The Intermediate phase

This phase extends from grade four to six. According to Vandeyar (1999:186) in the intermediate phase, "*teaching and learning, while still highly contextualised and largely integrated could begin to move in the direction of those individual areas of learning informing General and Further Education and Training.*" The maturational level of learners enables them to understand relationships between materials, incidents and people and enable them to deduce the consequences of such relationships.

Peer affiliation and group acceptance are extremely relevant and have great educational implications to learners. "*Group work, project work and peer assessment should therefore feature prominently in the learning*" (Department of Education, 1997:1-5).

(iii) The Senior phase

This phase comprises grades seven to nine. Independent thought and rational arguments as well as the ability to accept alternative solutions to single problems are typical to learners in this phase. Learners accept challenges and are flexible in handling a variety of situations.

5.2.5 In answer to the "why" question

5.2.5.1 Background

The background of and the motivation for Education for Peace have been discussed earlier in this study (refer to Chapter Two). In these discussions political and educational issues, as it were during the previous dispensation in South Africa, were explained. According to Steyn & Wilkinson (1998:203), the "*new democratic government, has for reasons which can be well understood, been striving to root out Apartheid education and coin a new vision of empowered citizens for the future.*"

In this regard, Bengu (Jeevananthan, 1998:1; and *The Star*, 1997:6) stated that "*the government will embark on two major projects aimed at restoring learning to education institutions and introducing a new curriculum for South African Schools. The new curriculum would radically alter the content and way school children were taught.*" The above sources further elaborate that Curriculum 2005 would involve the revamping of education materials for general and higher education and the implementation thereof between Grades 1 and 7. Bengu further announced that educators will be trained in preparation for the implementation of the new Curriculum in the school as well as for the new way in which assessment, examination and certification will be done.

5.2.5.2 Aims of Education for Peace

The aims with Education for Peace have been explained in Chapter Two of this study. However, Education for Peace aims at reaching the Critical Outcomes as well as the Specific Outcomes of Learning Area Eight stipulated by the Department of Education (2000:6).

5.2.5.3 Critical Outcomes

The concept "outcomes" in this context shall mean the result of learning and involve demonstrations of performance, that is, the focus is on what learners can do when they reach a certain stage in learning rather than on a list of topics that must be covered (Wessels & Van den Berg, 1998:2).

"Critical Outcomes" refers to twelve broad outcomes that must guide all work done in school. That is, in all grades, in all learning areas and even in informal interactions and extra-mural activities. In this context, they are cross-curricular outcomes (Department of Education, 2000:6).

Critical Outcomes are cross-curricular and can be transferred from one learning area to another. They ensure that approaches to teaching and learning are both continuous and

developmental. Critical outcomes are not linked to a particular learning area and they form an important part of all areas of learning.

The South African Qualification Act (1997:7) (hereafter referred to as SAQA) and Spady (1994:17) concur with the above assertion that Critical Outcomes promote critical thinking and lifelong learning and help ensure that learners can apply and integrate what they learn within different contexts. The seven Critical Outcomes proposed by SAQA (1997:7) are:

(i) *Identify and solve problems and make decisions using critical and creative thinking.*
(ii) *Work effectively with others as members of a team, group, organisation and community.*
(iii) *Organise and manage themselves and their activities responsibly and effectively.*
(iv) *Collect, analyse, organise and critically evaluate information.*
(v) *Communicate effectively using visual, symbolic and or language skills in various modes.*
(vi) *Use Science and Technology effectively and critically show responsibility towards the environment and health of others.*
(vii) *Demonstrate an understanding of the world as a set of related systems by recognising that problem-solving contexts do not exist in isolation.*

In pursuit of the full development of each learner and social and economic development at large, SAQA (1997:7) has added five Critical Outcomes which support development as follows:

(viii) *Reflecting on, and exploring a variety of strategies, to learn more effectively.*
(ix) *Participating as a responsible citizen in the life of local, national and global communities.*
(x) *Being culturally and aesthetically sensitive across a range of social contexts.*
(xi) *Exploring education and career opportunities.*
(xii) *Developing entrepreneurial opportunities.*

Vandeyar (1999:181) concludes that "*these Outcomes will ensure that learners gain the skills, knowledge and values that will allow them to contribute to their own success as well as to the success of their family, community and the nation as a whole.*"

The Department of Education (2000:7) states that the Critical Outcomes require learners to be actively engaged with the learning, to work both individually and as a member of a team or group, and to interact with learners different from themselves and with real-world situations.

In this context, learners of Education for Peace in schools should be in a position to learn to integrate the Critical Outcomes and the inculcation of human values across the eight learning

areas, so that peaceful co-operation and co-existence with their fellow learners of diverse cultures could be achieved and respect and tolerance amongst learners of diverse cultures in South Africa could be attained. This could possibly lead to racial harmony in multicultural schools and society.

5.2.5.4 Specific Outcomes

The concept "Specific Outcomes" in this study refers to knowledge, skills and values which enable children to achieve overall competence at a given level in a learning area (Department of Education, 2000:7). Outcomes describe what learners have to be able to do at all levels of learning (Vandeyar, 1999:183).

According to Du Toit (1997:1), Specific Outcomes "*verwys na die vaardighede en kennis waaroor leerlinge aan die einde van elk van die drie fases, naamlik, Funderingsfase (Graad 1 tot Graad 3), Intermediëringsfase (Graad 4 tot Graad 6) en Senior fase (Graad 7 tot Graad 9) moet beskik.*"

The Specific Outcomes are specific to a learning area and serve as medium to make the Critical Outcomes applicable to a particular learning area. The Department of Education (2000:7) explains the Specific Outcomes as related to knowledge, skills and values which enable children to achieve overall competence at a given level in a learning area. They are viewed as keys to learning progression. It is, however, important to note that each of the eight learning areas have specific outcomes as determined by the National Learning Area Committees (hereafter referred to as LAC's).

5.2.6 In answer to the "how" question

5.2.6.1 Outcomes-based Education

Outcomes-Based Education in a South African context constitute a radical break with the previous Apartheid education approach. Outcomes-based education and training requires a shift of focus from educator input to learner outcomes.

(a) **Theoretical context and philosophical assumptions underpinning Outcomes-based education**

Every educational approach has a theoretical basis. Similarly, Outcomes-Based Education in South Africa appears to be underpinned by the following theoretical philosophies.

(i) Behaviourism

As far as the behaviourists are concerned, human behaviour is "*... overt, observable and measurable behaviour*" (Brennan, 1991:327) and is dependent on stimuli from the

environment. The SAQA formulated Critical Outcomes, whereafter the different learning area Committees for the compulsory schooling phase formulated preliminary Specific Learning Outcomes. "*Outcomes refer to the specification of what learners are able to do at the end of a learning experience*" (Department of Education, 1996a:24). Steyn & Wilkinson (1998:1) add that the formulation of activities in Outcomes-based education relate to facets of observable behaviour such as collect, identify, analyse, demonstrate. This outcomes-based education or approach is based on visible, measurable and observable concepts associated with behaviouristic philosophy.

(ii) Social reconstructivism

Social reconstructivism is a philosophy which is strongly oriented towards social transformation. It operates on the assumption that the existing social structure strives to maintain the *status quo*. The main focus on the agenda of Social Reconstructivists are issues such as empowerment, transformation, emancipation and de-nationalised communities. According to Ozmon & Craver (1995:185), "*the reconstructivists see the primary struggle in society today as being between those who wish to foreserve society as it is, or with little change, and those who believe that great changes are needed to make society more responsive to the needs of the individual*".

In the new South African Education of Curriculum 2005, learning theories are characterised by co-operative learning, facilitation of the educators, learner-centredness and learning in an authentic or real-life context.

In governmental documents, *vis-à-vis* Outcomes-Based Education, the outcomes of social transformation are mentioned repeatedly (Department of Education, 1966:5; 1996c:13; 1996:7) and these outcomes are perceived to *"articulate, activate, and energise rigorously, the South African perspective of transformation*" (Department of Education, 1996d:17). This is also called Transformational OBE, which is characterised *inter alia* by learners not failing but progressing towards the mastery of outcomes at their own rate in different phases.

(iii) Critical theory

The concept "critical theory" was coined by Horkheimer as describing the stance of the "Frankfurt Schule" and its re-interpretation of Marxism. Key focus areas of this theory are the change and the emancipation of societies and individuals from being regulated.

The discussion document on OBE in South Africa stresses the critical attitudes and skills to be acquired by learners and that learning programmes should promote the learners' ability to think critically (Steyn & Wilkinson, 1998:204). Similarly, the Department of Education (1997:10) states that national outcomes as formulated by SAQA is to "*collect, analyse, organise and critically evaluate information.*"

(iv) Pragmatism

Pragmatism is a philosophy that encourages us to seek out the processes and do the things that work best to help us achieve desirable ends (Ozmon & Craver, 1995:121). It further means "*a philosophy that stresses the relation of theory and praxis and takes the continuity of experience and nature as revealed through the outcome of directed action as the starting point of reflection*" (Audi, 1996:638).

In the determination of the Specific Outcomes in the Curriculum 2005 Discussion Document, the concept "Outcomes" is explained as that which the learner must be able to do at the end of a learning experience. In addition, aspects such as competencies and accountability are stressed (Department of Education, 1996c:6-7). Similarly, documents which explain the range of Social Studies allege that "*learners are able to show, through activities that they appreciate, how we depend on the earth for our survival*" (Department of Education: 1997:68).

The Outcomes-Based Education or Approach as a transformational model appears to acknowledge the pragmatic utility of education and training through a variety of official documents from the Department of Education.

6. CONCLUSION

In pursuit of the aim with the model for the implementation of Education for Peace, this study focussed on issues that relate to the introduction of Education for Peace in South African schools. Curriculum 2005 will be the vehicle through which Education for Peace will be contextualised whilst the Outcomes-Based Approach will be the suitable method through which the implementation of Education for Peace in Schools will be pursued and carried out.

In the implementation of the Education for Peace model in schools, care have to be taken that the Critical and Specific Outcomes will be the intended targets. Learners in their various grades and phases have to integrate and transfer the knowledge and skills gained from one learning area to another. Co-operative learning and critical evaluation of information on peace concepts and skills for conflict resolution have to be encouraged. The integration of concepts in a cross-curricular approach embraces not only the structure of the curriculum but also the methods by which instruction is delivered and meaningful assessment made.

In spite of being a transformational model, the Outcomes-based approach, like the implementation of Education for Peace in South African schools, will be carried out within the legal and juridical parameter of the South African Constitution, Act no. 200 of 1996 and its related Educational Laws and Policies.

7. THE CONTEXT OF THE SOUTH AFRICAN SITUATION GOVERNING THE IMPLEMENTATION OF THE EDUCATION FOR PEACE MODEL IN SCHOOLS

In order for the proposed model for Education for Peace to have a meaningful impact in South African schools, it is bound to take the contextual realities of Curriculum 2005 into account. The model also has to fit into the overall national Reconstruction and Development strategy: "*In the RDP, it is stated that education and training should be available to all, and the process of lifelong learning would be encouraged. People should be continually involved in acquiring new skills and should also gain reward for existing skills, experience and learning previously unrecognised*" (Pretoria Technikon, 1996:3).

7.1 THE EDUCATION FOR PEACE PROGRAMME IN RELATION TO THE OUTCOMES-BASED EDUCATION APPROACH

The Education for Peace model has to be OBE-compliant. The key role players (educators and parents) will have to implement the Education for Peace programme in accordance with the specific learning outcomes of the eight learning areas in compulsory basic education.

The expected learning outcomes will be assessed and achieved in the different phases of the learning levels. They are the products of a learning process. The main emphasis in the Outcomes-based approach is on the outcomes with specific reference to skills such as communication, thinking and life skills (Kotzé, 1999:32). For the Education for Peace model and programme to be relevant and compliant with the contextual South African set-up, the "What" and "How" as well as the "Who" aspects of the model will take cognisance of the following key concepts.

7.2 KEY CONCEPTS ASSOCIATED WITH PEACE PROGRAMME IN SOUTH AFRICAN SCHOOLS ACCORDING TO THE DEPARTMENT OF NATIONAL EDUCATION

- **Critical Outcomes** which refer to communication, problem solving and creativity, value judgement on decisions, social interaction, analysis, global environment and technology, problem solving related systems, civic responsibility, life and career planning and wellness.

- **Specific Outcomes** pertain to fairly broad goals in learning areas guiding classroom methodology and content selection. Educators will choose suitable peace modules and themes relevant to each developmental phase. For instance, in the foundation phase learners could be exposed to peace concepts and types of core human values whereas in the senior phase they could be taught the art and skills of conflict resolution.

- **Competence**: According to Fowler & Fowler (1992:232), the concept "competent" is an adjective which means "*adequately qualified or capable or effective*". As learners meet the criteria which show they have achieved the outcomes for a required unit, they accumulate credits towards a particular qualification. When they have the required number and combination of credits, they have achieved the defined and required degree of competence in that area and receive a qualification.

  The learner's competence in respect of acquiring Education for Peace would be demonstrated by the application of skills and values that would enable him/her to exist peacefully in a diverse environment and the ability to define and evaluate different situations for the benefit of all. The Department of Education (1996:15) describes the concept "competence" as involving the capacity of continuing performance within specified ranges and contexts resulting from the integration of a number of Specific Outcomes. The recognition of competence in this sense is the award of a qualification. For example, a learner in a pre-school or reception class of the general education and training band who is awarded a certificate as testimony of his competence in the Foundation Phase, that is, in Early Child Development.

- **Performance** indicators would provide details of the content and knowledge, of skills, attitudes, values and aptitudes.

- **Assessment criteria** are indications of the requirements of Specific Outcomes and are related to the subject matter of the learning area.

- **Range statements** are behavioural constructs indicating levels of complexity which are mainly based on the cognitive and affective domain, but can include the psychomotor domain as well.

- **Organisers** are "*the tools by which the outcomes are grouped for planning*" Department of Education (1997b.14). There are two types of organisers namely Phase Organisers and Programme Organisers.

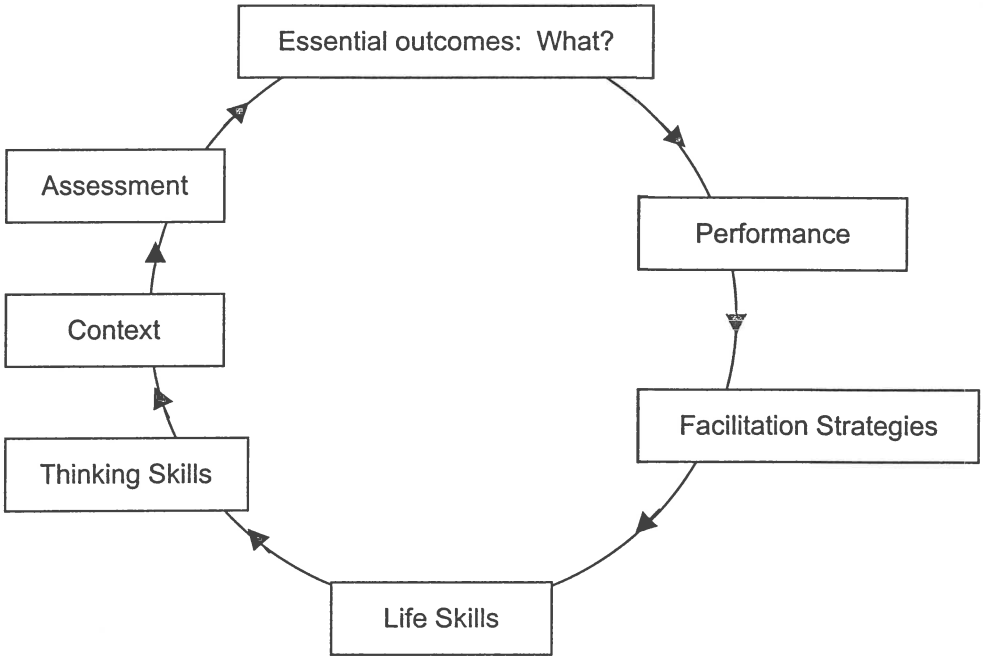
  Phase organisers are prescribed by policy for each learning area and each phase. Programme organisers are themes chosen by educators from everyday life to reflect local and social priorities and are now widely advocated as the starting-point for the planning of learning opportunities.

The Department of Education (2000:20) states that programme organisers cannot drive conceptual development. The condition for success is prior grasping of the conceptual "peace" ladder that should underlie the learning.

7.3 DIAGRAMMATIC EXPLANATION OF THE EDUCATION FOR PEACE MODEL

In theory the Education for Peace Programme will undergo the same road if it is to be implemented successfully in schools.

FIGURE 7: DIAGRAMMATIC EXPLANATION OF ELEMENTS OF UNITS OF THE EDUCATION FOR PEACE MODEL IN RELATION TO EACH PHASE



(Adapted from Kotzé, 1999:31)

7.4 PRINCIPLES GOVERNING THE EDUCATION FOR PEACE MODEL IN THE SOUTH AFRICAN CONTEXT

The Education for Peace model will be governed by the same principles governing Curriculum 2005. They are:

7.4.1 Lifelong learning

The implementation of Education for Peace model has to be viewed as a motivational tool for continuous lifelong activity. Fryer (1997:6) maintains that lifelong learning is not simply about helping to equip learners and adults with the ability to respond to, or even taking advantage of these changes, but also "*... concerns resourcing them so that they can fashion these changes by themselves and contribute to the shape of the society ...*"

7.4.2 The principle of integration and sustainability

Like the first principle of the RDP, the implementation of Education for Peace Programme will be integrated and sustained through teaching of peace themes in all three phases by integrating them with the school subjects and programmes.

7.4.3 The principle of peace and security

The implementation of the Education for Peace Programme requires that people and key educational stakeholders jointly drive Education for Peace together. For the successful implementation of Education for Peace, educators and parents as well as the governmental officials (planners and policy-makers) should be actively involved in practising peace ethos. "*Our people with the aspiration and collective determination are our most important resource*" (Reconstruction and Development Programme, 1994:8).

Peace, order, respect for fellow human beings and security are positioned within the Education for peace Programmes as a social condition under which the Education for peace models can be realised and *vice versa*. On the one hand, disrespect, injustice, cultural intolerance, mistrust and violence destabilise the Education for Peace programme at all phases.

7.4.4 The principle of nation building

The formulation of this principle in the White Paper (African National Congress, 1996:8) is based on "unity in diversity". The challenge is to link the Education for Peace Programme with the diverse needs outcomes in a coherent system without forcing them to the same. For instance, peaceful co-existence in schools means the accommodation of different cultures by learners and educators irrespective of their cultural background. In this regard the White Paper (African National Congress, 1994:8) maintains "*... that we are a single country, with a single economy, functioning within a constitutional framework that establishes provincial and local powers, respect and protection for minorities and a process to accommodate those wishing to retain their cultural identity.*"

7.4.5 The principle of democracy

Democratisation of society will require a process of transformation of both the state and civil society. Kooiman (1993:6) states that the challenge set by this principle is far more complex than is generally recognised – it is basically the challenge of modern governance "*... the growing complexity, dynamic and diversity of our society, as caused by social, technological and scientific developments, new challenges that new conceptions of governance are needed.*"

7.4.6 The principle of flexibility

The Education for Peace Programme will have to be implemented in a flexible manner. It will be adapted to the maturational levels of learners in different phases and will not be compartmentalised rigidly like the old syllabi of various grades which lacked resemblances and connectedness.

7.5 CONCLUSION

In the South African context, the Education for Peace Programme will not be implemented and evaluated according to rigid examination fashion. It will be monitored according to performance indications and the learners will move progressively throughout all the phases as they acquire the vital skills and competencies. The South African Qualification Authority and the National Qualification Framework play a critical role in the accreditation, assessment evaluation of the pre-service, professional in-service skills and qualification rationally. Educators with interest in in-service training on Peace studies could be accredited in the same way by the two bodies mentioned earlier.

8. THE IMPLEMENTATION OF AN EDUCATION FOR PEACE PROGRAMME IN SCHOOLS

Based on the work of Kelly (2000:71) referred to in par. 5.2.3.1 of this chapter, Education for Peace in schools can be implemented in various forms. These forms include, *inter alia*:

8.1 INCORPORATING EDUCATION FOR PEACE INTO EXISTING SCHOOL SUBJECTS (COURSES)

Education for Peace could be incorporated as part of the school guidance syllabi, that is, incorporated into existing School Guidance at all levels of schooling. Infusion does not require educators to develop new courses and hence may not be as time-consuming. In the case of South Africa, the proposed model for Education for Peace can serve as a guide and be infused into the School Guidance syllabi. The infusion can possibly be carried across a wide spectrum of school subjects because all school subjects seem to be potential peace courses. Through an infusion approach, educators introduce concepts dealing with violence, peace, war, crime and abuse (children and drugs) into existing courses and school life.

- **Infusing peace concepts in class**

Typing class: Instead of typing abstract paragraphs, the learners could type articles related to peace. They could send letters to the elected Student Representative Council expressing concerns about violence in the community such as in Gauteng and KwaZulu-Natal.

History class: The teacher could study the role of peacemakers and peace movements, a place in the past and present where violence has not occurred. What have ordinary people done to bring about social change? "*History teaching has been cited as the relevant subject that can promote tolerance. It could result in lessening the perpetuation of myths about racial difference in South African schools and society*" (James, 2000:8).

Biology: The teacher can study the earth as a spaceship, the effects of radiation upon ecosystems, the inter-relatedness of living things and ecology.

Infusing peace and justice concepts into traditional school activities seems to allow learners to think about the important peace dilemmas that face our civilisation.

8.2 DEVELOPING SEPARATE COURSES AND PROGRAMMES

Education for Peace could be developed as a programme on its own with full curricular status (that is, a programme-based approach being unique in its content and methodology).

According to Harris (1988:87), developing separate subjects, courses and programmes require that learners and educators thoroughly examine the nature of violent behaviour. Schubert (1986:379) points out that the central point for those who want to initiate curriculum improvement is that changing attitudes towards acceptance of proposals is not merely a rational process. To be sure, sound rational argument can help a great deal, but it is a political process too.

It would appear that the introduction of new courses shifts educators away from classroom considerations into a political realm where they have to be prepared to present material, argue for its acceptance, and lobby for its approval. Harris (1988:87) also adds that peace educators, if they attempt to bring about new programmes, courses or curriculum within existing school settings, will have to become acquainted with the background of the learners.

Consequently, it is very important that all stakeholders and groups with vested interests in education are supposed to co-operate and collaborate in addressing the violence and crime ills that have permeated the core of the social fabric of South Africa. This would boast the status of the Peace Education model and possibly make it occupy the central stage of the school curriculum. Education for Peace is *nobis cura futuri*, that is, a joint future responsibility for all in South Africa. Consequently, an educational model related to peace in South African schools would probably serve as a guide in offering tangible solutions to the problems of violence and crime that are ravaging our schools and our future.

8.3 AN INTEGRATED SUBJECT: AN INTERDISCIPLINARY APPROACH

8.3.1 Introduction

It is the researcher's contention that the schools are strategically situated for the practical implementation and introduction of the envisaged model for Education for Peace in South Africa. In this regard, an interdisciplinary approach is preferred to one single approach (Kelly, 2000:72). It is an absolute necessity that educators should familiarise themselves with the intricacies of the interdisciplinary approach. As a guide and a strategy, the proposed model for Education for Peace in South Africa could be introduced successfully if both the interdisciplinary and the unintegrated approaches are used.

It remains the responsibility of each child to change his/her attitude and behaviour in leading a constructive positive life. *"It is in each of us that the peace of the world is cast ... in the frontiers of our hearts ... from there it must spread to the limits of the universe"* (Carson & Gideonse, 1987:1).

8.3.2 School-based workshops

In the case of South Africa, learners of different cultural backgrounds could be organised on a monthly basis to form well-organised, solid workshops to discuss violence, crime, human relations, the problem of housing, poverty, drug abuse and vandalism. Such discussions would enhance peaceful dialogue, human relations and cultural tolerance. A wealth of discussions would likely result from such workshops. This could later be turned into a discussion of some key aspects of their syllabi. Inevitably, this would promote successful learning, thus putting the Peace Education Programme on a sound footing.

8.3.3 Teaching some aspects of the Education for Peace Programme

Educators all over the world are waking up to the threats that violence, crime, emotional maladjustment and disrespect pose to contemporary life. In the South African situation, lawlessness, violence and vandalism seem to have reached some crippling proportions.

In some instances educators might cling dogmatically to the school syllabi and ignore real issues such as violence, crime, unrest in schools and society that affect the child's performance. Some schools might show the tendency of clinging to the traditional, unaccommodative, inflexible, stereotyped, unintegrated curriculum that has no relevance to learners' lives. Such educators may have to undergo some re-training in order to understand the proposed Education for Peace programme. Dewey (1916:10) noted in the previous century that one of the weightiest problems of education is the isolation of the curriculum from life experiences. As far back as the past century Whitehead (1929:10) called upon teachers

"... to eradicate the fatal disconnection of subjects which kill the vitality of our modern curriculum, and advocate the study of "life in all its manifestations".

8.4 CONCLUSION

In the light of the previous discussion it is clear that the implementation and teaching of the programme for Education for Peace is a collaborative act. Teaching peace issues and themes also need to be carried out by all the stakeholders in education outside the normal classroom situation. In that way, children will be well-equipped with the skills of tackling violence, crime, human rights and violation efficiently when reaching adulthood. In conclusion, the words of Booker Washington (in Eiselen, 1949:5) ring true. He says that in all things that are purely social we can be as separate as fingers, yet as one hand in all things essential to peace and mutual progress. This once more explains the need for collaboration and co-operation of all stakeholders if meaningful progress has to be achieved in the introduction of the Education for Peace programme in South African schools.

9. CONCLUSION

In the South African context, the Educator for Peace programme will not be implemented and evaluated according to rigid examination fashion. It will be monitored according to performance indications and the learners will move progressively throughout all the phases as they acquire the vital skills and competencies. The South African Qualification Authority and the National Qualification Framework play a critical role in the accreditation, assessment evaluation of the pre-service, professional in-service skills and qualification rationally. Educators with interest in in-service programmes on Peace studies could be accredited in the same way by the two bodies mentioned earlier.

In pursuit of the aim with the model for the implementation of the Education for Peace Programme, there has been confirmation throughout the research that a possibility exists of introducing Education for Peace in South African schools. With the aid of a sexagonal model, the Education for Peace Programme can be implemented by key role players through relevant curricular material and financial and physical resources. The training of the Education for Peace Programme could be carried out at various tertiary institutions where relevant courses and diplomas on peace and Education for Peace as well as continuous education (seminars, workshops, re-training programmes) for qualified educators in the field and symposia could be offered throughout the country. The purpose here is to equip educators, graduates and potential Education for Peace educators with the competencies and knowledge necessary for the implementation of Education for Peace as a programme that could be used in Curriculum 2005 for all South African schools.

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CHAPTER 6
FINDINGS, RECOMMENDATIONS AND CONCLUDING REMARKS

1. THE WRITING OF THE REPORT

1.1 THE AIM OF THE INVESTIGATION

This thesis is primarily aimed at designing a model for the implementation of Education for Peace in South African schools' curriculum. The proposed Education for Peace model, if introduced in schools, could be one of the paradigms used in the long term in counter-balancing crime and violence at macro, meso and micro levels of society.

By way of demonstrating the relevancy, necessity and the importance of the phenomenon Education for Peace, it has become clear through the study, the in-depth analysis and the description of principles associated with this phenomenon, that violence and crime can be addressed by positive means. Education for Peace can be a decisive educational model to bring peace and sound human relations to people of diverse cultures. It can also address the current wave of violence, crime and lawlessness that is highly prevalent in educational institutions and society in general.

In **Chapter One**, the problems and the orientational background of the study were explained. The aim of the study, the procedures and the methodology of pursuing the objectives of the study were accounted for as well as the educational key research concepts.

2. METHOD AND PLAN OF STUDY

The historical-research problem method was considered to be the appropriate method for this investigation. This method involves the identification of a problem in education to be the point of departure and consequently to examine the educational past with a view to find solutions for the problem which exists today.

The historical-research problem method was geared at accumulating relevant data on Education for Peace, both locally and internationally. The historical data accumulated through this method served as a background for understanding the essence and nature of the phenomenon Education for Peace.

This thesis, therefore, called for a critical search for relevant, authentic data that would contribute towards the solution of the problem under investigation. The plan of the study was systematised into six distinctive, but related chapters.

In **Chapter Two**, a detailed scientific analysis of the concept and phenomenon Education for Peace was presented. Descriptive and phenomenological analyses were used in elucidating the nature, essence and the manifestation of the phenomenon Education for Peace. The historical occurrence of the phenomenon Education for Peace in major Western European countries and India was investigated.

Although the historical-educational researcher found himself in the field of the educational past, he was continuously concerned with the educational present and future. In this case, the current situation of violence, unrest and crime in South Africa, necessitated the justification of investigating the phenomenon Education for Peace as a viable educational paradigm that could be introduced in the South African school curriculum.

In **Chapter Three**, a situational analysis of some possible causative factors contributing to the situation of unrest, violence and crime in South Africa were made. Possible political, societal, educational and economic factors were investigated.

In **Chapter Four**, a historical study of the German educational model in the Post World War II situation was undertaken. This study served to contribute to the understanding of Education for Peace in a school setting. The German model on Education for Peace served as a relevant and important example, demonstrating how a democratically constituted federal republic could lead her diverse population groups and states to peace.

The German education system has demonstrated that there is no easy substitute for democracy and a peaceful society. For Education for Peace to have meaning and bearing on the mass, democracy and human values have to underpin it. Education for Peace in Germany is a joint responsibility of each state and of regional district councils and parents' and teachers' representative councils.

In **Chapter Five**, a scientific sexagon model for Education for Peace was proposed for implementation in South African schools.

3. FINDINGS

In the study the following important findings were made:

3.1 IN CHAPTER 1

3.1.1 The model Education for Peace is a hypothetical proposition in South Africa.

3.1.2 The previous South African dispensation was characterised by educational instability and imbalances.

3.1.3 Violence, unrest and crime are the major socio-educational problems that have pervaded all aspects of South African society.

3.1.4 The youth and students occupied the front-line stage during the violent struggle against the previous Apartheid Government in South Africa which, in the long term, had a negative influence on their attitudes and behaviour.

3.1.5 The Reconstruction and Development Programme is a coherent socio-economic and educational framework adopted by the South African Government of National Unity as a guideline in addressing fundamental socio-educational needs.

3.1.6 Conclusion

The phenomenon Education for Peace is suggested as one of the viable alternative educational paradigms that can address the situation of violence, unrest and disrespect prevalent in South African schools. Peaceful co-existence, inculcation of core human values and adherence to human right principles can be of paramount significance in solving conflicts and violence through positive strategies. Humility and respect for fellow human beings can be restored in our socio-educational milieus.

3.2 IN CHAPTER 2

3.2.1 The concept *Education for Peace* is a concept with non-violent connotations and can be applied as an educational programme (strategy) to address conflict situations.

3.2.2 Education for Peace is further associated with principles of democracy, equality, reconciliation, justice and non-racialism and therefore complies to the Constitution of South Africa and the Manifesto on Values, Democracy and Education.

3.2.3 The United Nations strive for the attainment and maintenance of everlasting peace through positive dialogue globally.

3.2.4 In India, the phenomenon Education for Peace was propagated by Gandhi through his “Ahimsa” and “Satyagarha” philosophies.

3.2.5 Education for Peace is the antithesis of crime, violence and war.

3.2.6 Education for Peace calls for a joint responsibility of all educational stakeholders.

3.2.7 Conclusion

Education for Peace is a complex and arduous task that calls for a concerted effort of all role players in the educational scenario. It seems, therefore, that it is only through acceptance and adherence to human rights principles that Education for Peace can be realised and possibly become one of the alternative educational paradigms that will address the culture of violence that has pervaded all societal aspects in South Africa.

3.3 IN CHAPTER 3

3.3.1 South African families are subjected to modern trends of pressure.

3.3.2 Violent parents educate violent children.

3.3.3 Violence and crime are associated with appalling socio-economic conditions.

3.3.4 Causative factors necessitating Education for Peace revolve mainly around the political, societal, educational and economic issues.

3.3.5 Normal schooling is virtually impossible in a climate of violence, disrespect and unrest.

3.3.6 The level of violence and crime has reached appalling proportions in South Africa.

3.3.7 Youths and students were in the front-line during the 1970's and 1980's struggle against the Apartheid government. The common instigator was the pedagogical-didactical medium being Afrikaans.

3.3.12 Conclusion

The situational analysis indicates that violence and crime in the various forms are a major concern. Peaceful co-existence, mutual respect and the implementation of peace education programmes are inevitable to address the culture of violence which has become endemic to socio-educational milieus.

3.4 IN CHAPTER 4

3.4.1 The problems encountered in the West German Education System that compared favourably to South Africa include *inter alia*:

3.4.1.1 A diverse school population with many pedagogical-didactical media of instruction.

3.4.1.2 Guest-workers and their children migrated into West Germany by the millions after World War II.

3.4.1.3 West German schools experienced a population boom after the arrival of guest workers' children.

3.4.1.4 Demographic problems caused by the uncontrollable influx of guest-workers' children led to unplanned expansion of schools and deterioration in standards.

3.4.1.5 Illiteracy and unemployment of foreign teenagers led to social problems.

3.4.1.6 Religious rivalry between Christians and Moslems and between Catholics and Protestant schools.

3.4.1.7 Socio-cultural problems of fearing Germanisation in schools by Moslems and guest-workers led to unhealthy, strained relations among the different cultural groups.

3.4.1.8 Discriminatory practices in schools as well as economic, social and religious spheres strained the relations of various cultural groups.

3.4.1.9 Fierce political rivalry and competition among the states in respect of different education issues.

3.4.1.10 There was differentiation in the salary structures of teachers in the various states.

3.4.2 Education for Peace in West Germany after World War II was viewed as a counteract to the traumatised, war-like mentality of the nation.

3.4.3 The way in which West Germany introduced Education for Peace as a basis for reconstructing the educational infrastructure and war-like mentality after World War II, can serve as an example for the introduction of Education for Peace in South African schools.

3.4.4 Education for Peace in West Germany came to a pinnacle in 1990 when the unification of the Federal Republic of Germany and the German Democratic Republic took place.

3.4.5 **Conclusion**

The West German Education System has practically demonstrated that there is probably no easy substitute for a truly democratic and decentralised educational system. The West Germany educational model for Education for Peace sets a good example for South Africa.

3.5 IN CHAPTER 5

3.5.1 A tentative model for Education for Peace in South Africa can be based on the sexagonally shaped figure consisting of key fundamental questions.

3.5.2 The six fundamental quesitons successfully address the key issues of the implementation of an Education for PeaceProgramme in South African schools.

3.5.3 Education for Peace has to be implemented in South African schools within the context of Curriculum 2005 and the applicable legal parameters of South Africa.

3.5.4 The function of the model is to guide the implementation of Education for Peace in South African schools.

3.5.5 Conclusion

The tentative model for Education for Peace in South Africa attempts to address several key related questions which may lead to a successful implementation of the Education for Peace Programme in South African schools. This would be implemented within the framework of Curriculum 2005 which aims at initiating a new paradigm philosophy of learner-centredness. The fulfilment of the outcomes can enable learners to confront real life situations critically.

4. RECOMMENDATIONS

4.1 In the light of the findings mentioned in paragraphs 3.1.3, 3.3.1, 3.3.2, 3.3.3 and 3.3.6, it is highly recommended that there should be an upliftment of the socio-economic level of the South African masses to, inter alia counteract related violence and crime.

4.2 In the light of the findings mentioned in paragraphs 3.2.1, 3.2.2, 3.2.3, 3.2.4, 3.2.5, 3.4.1, 3.4.2, 3.4.3, 3.4.4, 3.5.1, 3.5.2, 3.5.3 nd 3.5.4 regarding Education for Peace as a possible educational paradigm, it is recommended that:

4.2.1 Education for Peace be introduced in the South African school curriculum.

4.2.2 Education for Peace be implemented at all educational levels.

4.2.3 The principles of non-violence (Satyaghara) and pacifism (Ahimsa) be enshrined in the envisaged Education for Peace model.

4.2.4 The Education for Peace model propagates the human rights principles.

4.2.5 The Education for Peace model can be used to address the culture of violence in the socio-educational area.

4.2.6 The present South African dispensation should provide equitable education to all her citizens.

4.2.7 Education for Peace be introduced as an educational basis for addressing the culture of violence that the youth were exposed to during the previous South African era.

4.2.8 The nine provinces of South Africa co-operate closely on educational matters as to avoid disunity.

4.2.9 South African education should keep pace with population growth so that all children can be afforded the opportunity to receive what is their birthright.

4.2.10 The problem of the pedagogical-didactical medium of instruction be regarded as a matter of importance and urgency.

4.2.11 Discrimination in any form should be abhorred and uprooted in its entirety. It should be viewed as a crime against humanity.

4.2.12 The proposed sexagonally shaped model for Education for Peace be accepted and be given priority when Education for Peace is implemented in the South African schools.

5. IDENTIFICATION OF POSSIBLE GAPS OR LIMITATIONS IN THE STUDY AND ROMMENDATIONS REGARDING FURTHER RESEARCH ON EDUCATION FOR PEACE

It is hoped that conclusions reached and recommendations made in the study will be a challenge to educational planners, policy makers, parents, teachers, governmental officials, role-players in the educational arena and potential researchers for consideration, investigation and even further enquiry for the sake of improving the *status quo* of education in South Africa. It is recommended that

5.1 The sensitivity and nature of this research topic has been limited to the political, educational, societal and economical factors that have contributed to a situation of unrest, violence and crime in South Africa. In the light of this limitation, it is recommended that further research on factors such as environmental, psychological, physical and racial stratification could be undertaken in order to give a broad picture of factors that could be behind violence and unrest in South Africa.

5.2 The historical research method which has been used in the research of the Education for Peace in South Africa, cannot gaurantee or lead to the same findings in a decade or fairly long period, due to the dynamic human factor and socio-political and well as economic factors. This research method makes it difficult to project causative factors that might contribute to violence and crime in the same country over a reasonable period.

In the light of the above mentioned shortcoming, it is recommended that regular research be conducted in order to determine the actual causative factors that might be behind violence, crime and unrest in South Africa. The periodic research will most likely illustrate whether the same fctors are equally accountable for the state of violence and crime at same rate in the same country.

5.3 Education for Peace has not been presented as a full curriculum. In the light of this limitation, it is recommended that more research be undertaken on designing a Education for Peace Programme under the learning area of Life Orientation.

5.4 The fact that the Education for Peace Programme, if introduced in the South African schools, cannot guarantee stability, peace in socio-cultural milieu and total elimination of violence in the schools and the society, makes this study socially less appealing. It is difficult to know the extend to which Education for Peace will impact upon learners' negative behaviour from that of violence and crime towards that of peace and positive co-operation.

In the light of the above limitation, it is recommended that the Education for Peace Programme should be a national priority and that it occupies the central curricular stage at all phases of learning by making it a compulsary learning area that is examined nationally.

5.5 Although the scope of the research is meant to cover the entire South Africa, the study has shown that black educational institutions or associations were more violent and crime-inclined than their white counterparts. This gap may be fallacious because it may lead to the perception that predominantly black educational institutions and associations, as well as student formations, are naturally more violent than their white counterparts.

In the light of this gap, it is recommended that further research be undertaken into the cause of violence and disrespect with referance to predominantly "white" institutions in South Africa.

6. CONCLUDING REMARKS

Effective educative teaching cannot materialise in a state of anarchy, violence, crime and an ill-disciplined environment. Schools, like all socio-educational institutions need to operate in an orderly environment. Peace may be achieved with the teaching of the curriculum for Education for Peace at all educational levels. The unprecedented high level of crime, disorder and disrespect in the community, necessitates that peace education is one of the alternative educational paradigms that could address part of the South African socio-educational crisis.

The unsatisfactory *status quo* in the socio-educational institutions necessitates the justification of the need for Education for Peace in the Republic of South Africa. Peace education can be embodied in the school curriculum and given the centre stage in all educational provisions.

In the final analysis, the phenomenon *Education for Peace* in all communities can only succeed progressively if there is a continuous effort amongst all educational stakeholders to associate themselves with the principles related to human rights and Education for Peace. It is an inescapable fact that Education for Peace calls for a joint responsibility by all. In spite of several problems that might be encountered and envisaged in the implementation of the phenomenon *Education for Peace*, it remains however one of the possible, viable educational models that can go a long way in reducing the level of violence and crime currently reigning in our schools, families and society at large.

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