



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 2005¹ 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:

¹ The researcher has taken cognisance of the National Curriculum Statement which will replace Curriculum 2005 during the year 2001. In the finalisation 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*

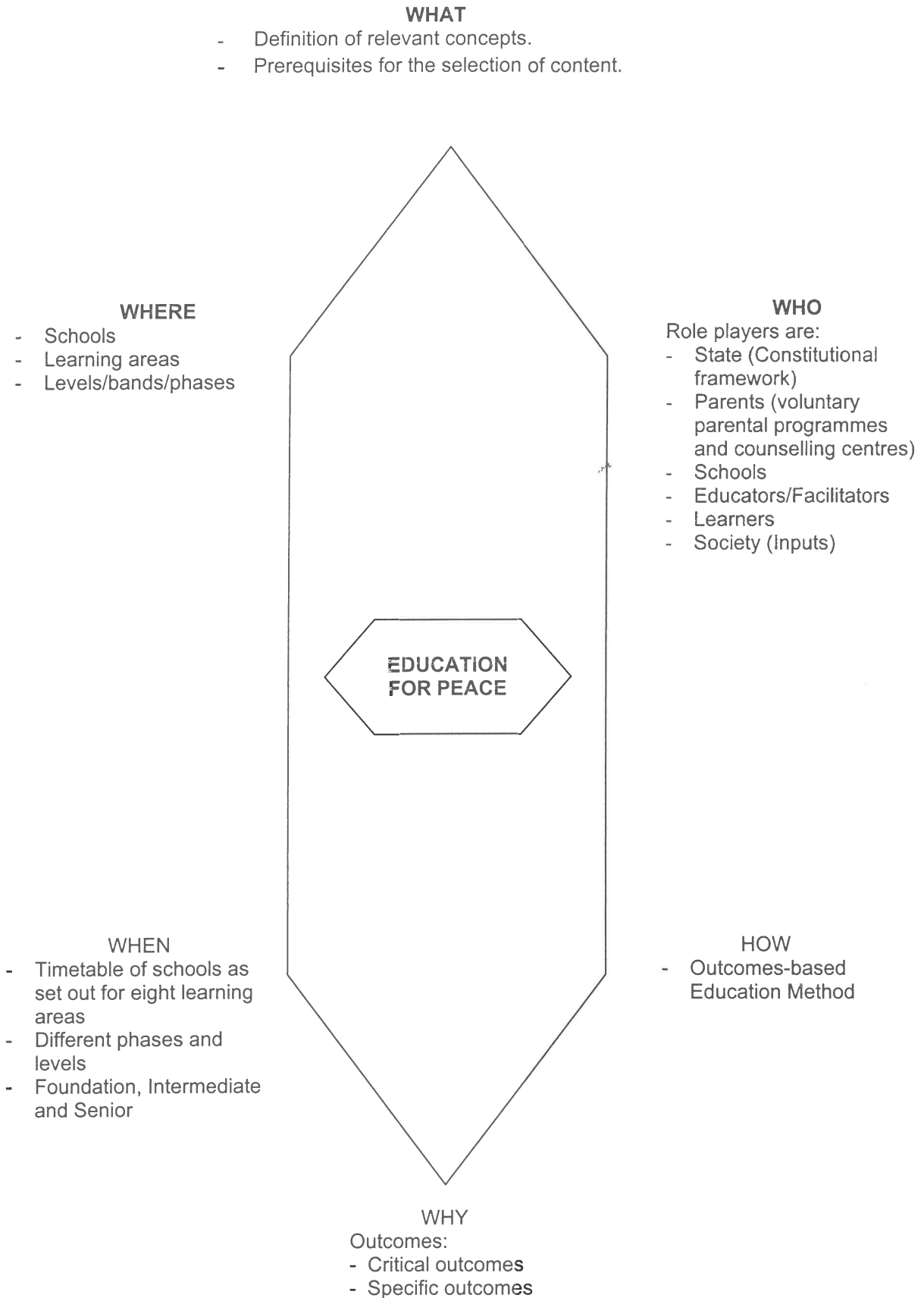
- demarcating the domain to the South African school. That is, the focus of the implementation of the Education for Peace Programme will be on the micro level;
- limiting the implementation to the following three sub-levels for schooling:
 - Foundation phase (Grade 1-3)
 - Intermediate phase (Grade 4-6)
 - 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 as 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 relativism” (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 rendering 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, reconcilment, 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 for, 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-sacrificant, 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 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 obsolescence 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 and 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 discretion 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 provinces 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 to 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 or 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	Senior Phase	ABET Level 4	Formal Schools (Urban, Rural, Farm or Special)	• Occupation	• NGOs
					• Work-based training	• Churches
	and Training Band	Intermediate Phase	ABET Level 3		• RDP	• Night schools
		Foundation Phase	ABET Level 2		• Labour Market schemes	• ABET programmes
	Preschool	ABET Level 1	• Upliftment programmes		• Private providers	• Industry Training Boards
			• Community programmes	• Unions	• Workplace etc.	

[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 Spacy (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 foresherve 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.

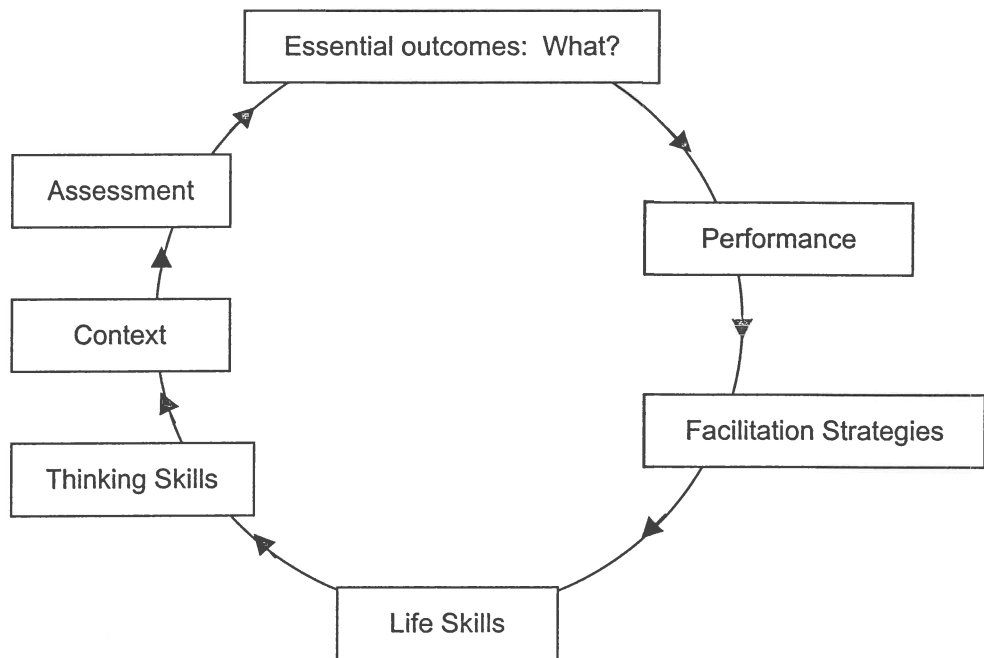
Phase organisers are prescribed by policy for each learning area and each phase. Programme organisers are themes chosen by educators from everyday life to reflect local and social priorities and are now widely advocated as the starting-point for the planning of learning opportunities.

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 boost 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 hexagonal 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.



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 counterbalancing 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 hexagon 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 questions successfully address the key issues of the implementation of an Education for Peace Programme 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 and 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 (Satyagraha) 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 RECOMMENDATIONS 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 guarantee 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 factors 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 compulsory 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 reference 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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