

**EDUCATORS, PRAXIS AND HOPE: A PHILOSOPHICAL ANALYSIS OF POST-APARTHEID TEACHER  
EDUCATION POLICY**

Dissertation in partial fulfilment of the requirements for the degree of

**PhD in Philosophy of Education**

in the

Department of Education Policy Studies



**Faculty of Education**

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December 2014

## **DECLARATION OF ORIGINALITY**

By submitting this dissertation electronically, I declare that the entirety of the work contained therein is my own, that I am the sole author thereof (unless to the extent explicitly otherwise stated), that production and publication thereof by Stellenbosch University will not infringe any third party rights and that I have not previously in its entirety or in part submitted it for obtaining any qualification.

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## **DEDICATION**

Hayman Russel Botman, I dedicate this dissertation to you and your commitment to the future and future generations.

May the hope that you worked for so tirelessly, find expression in the dreams and lives of the next generation:

Byron, Jayden, Haylan, Catherine, Amber, Hannah and Joshua...

## ABSTRACT

This dissertation argues that teacher education and development policy lacks an explicit philosophy of education and a responding pedagogy that would promote transformation. Through a conceptual analysis of teacher education and development, the study points to a deficit in philosophical underpinning that calls for an inquiry into ontology – ways of being, and epistemology – ways of knowing to contribute to critical citizenship. I contend that it is in a Freirean philosophy of education and a pedagogy of hope that teacher education praxis establishes the notion of a teacher as an unfinished being. This dissertation contends that for this to become established practice, the authority of educators, teachers and learners, and their status as subjects of their own learning and teaching, have to become part of the reflexive praxis. A pedagogy of hope constitutes the unleashing of the emancipatory potential of a teacher as an agent of democratic change, authority and reflectiveness. In line with the National Development Plan and the Vision for 2030, and in order to make an impact on society, I suggest an agenda for mass-based dialogue for the re-orientation of current teacher education policy.

Keywords: philosophy of education, epistemology, ontology, teacher education, pedagogy, hope, teaching and learning

## OPSOMMING

Hierdie proefskrif argumenteer dat beleid ten opsigte van onderwyseropleiding en -ontwikkeling nie eksplisiete opvoedingsfilosofie en 'n ooreenstemmende pedagogie wat transformasie voorstaan, openbaar nie. 'n Konseptuele analise van onderwyseropleiding en -ontwikkeling wys op die afwesigheid van 'n filosofiese onderbou, wat vereis dat 'n ondersoek van ontologie, as wyses van wees of bestaan, en epistemologie, as wyses van weet of met kennis omgaan, tot kritiese burgerskap kan bydra. Ek gaan van die veronderstelling uit dat dit in 'n opvoedingsfilosofie en 'n pedagogie van hoop, soos deur Freire voorgestel, dat onderwyserpraksis die idee kan vestig van 'n onderwyser as "onklare/onvoltooide wese". Die proefskrif gaan verder van die veronderstelling uit dat om hierdie idee as praktyk te vestig, die ouoriteit van die opvoeders, onderwysers en leerders en hulle status as onderwerpe van hulle eie leer en onderrig, deel moet word van hul refleksieve praktyk. 'n Pedagogie van hoop behels die ontketening van die emansipatoriese potensiaal van die onderwyser as agent vir demokratiese verandering, ouoriteit en reflektiwiteit. In ooreenstemming met die Nasionale Ontwikkelingsplan en die Visie vir 2030, stel ek voor dat om 'n impak op die samelewing te kan maak, ons 'n agenda vir massagebaseerde dialoog ter bevordering van die reoriëntering van huidige onderwysopleidingsbeleid moet onderneem.

Sleutelwoorde: opvoedkundige filosofie, epistemologie, ontologie, onderwysopleiding, pedagogie, hoop, onderrig en leer

## ACKNOWLEDGEMENTS

My Creator has blessed me with so many people who have shown so much interest and understanding in the long period of reading, writing, listening and speaking this dissertation; for the strength and insight to endure, and the love and patience of my loved ones.

Russel Botman, my now late husband, had to endure all the challenges that came with my being a PhD candidate over the last five years or so. He read every word and listened to every idea and argument, every complaint and exciting new perception. Together we shared a passion for the youth and working for the future. What a great loss when he passed away on 28 June 2014, just before I had to hand in the dissertation for editing. Thank you, Russel, for being my mentor, critic, friend, my inspiration. In you I have lost my better half.

My children, Hayman, Lizelle and Blanche for always showing interest and motivation. To Ilse who followed my progress almost daily and consequently became my conscience to keep me dedicated to complete. Roxanne has been my inspiration and consistent support, without whom I would not have survived or been able to spend long hours writing and reading.

Our grandchildren had to forfeit many opportunities to visit and play with me.

For your loving and professional input in editing my language usage, Celeste Amoo; for the academic editorial service that Marisa Honey has provided, and the referencing assistance of Sarie Wilbers – I am eternally grateful.

Jenny Bridgeman and Monique Zaahl provided valuable input and support in preparing for the oral examination.

Thank you also to family and friends, for your prayers, support and interest shown.

Prof. Waghid, my supervisor, thank you for the engaging critique, guidance and support. I know it must have been difficult to keep me focused, dedicated and committed to the process. Thank you for your patience and care. I also value your dedication to education and I admire your commitment to publishing continuously. You are indeed an inspiration.

## LIST OF ACRONYMS

ABET	Adult Basic Education and Training
ADEN	African Development Education Network
ANC	African National Congress
CAE	Centre for Adult Education
CAPS	Curriculum and Assessment Policy Statement
CCCS	Centre for Contemporary Cultural Studies
CEPD	Centre for Education Policy Development
CHE	Council on Higher Education
CO	Community Organisation
CORDTEK	Council of Rectors and Deans of Teacher Education
COTEP	Committee on Teacher Education Policy
CPD	Continuing Professional Development
CPRD	Continuing Professional Teacher Development
CSI	Community, Self and Identity
DBE	Department of Basic Education
DEP	Development Education Programme
DET	Department of Education and Training
DHET	Department of Higher Education and Training
DOE	Department of Education
ECD	Early Childhood Development
ELRA	Education Labour Relations Act
ESRRC	Education Students' Regional Research Conference
FET	Further Education and Training

GET	General Education and Training
HDE	Higher Diploma in Education
HEDCOM	Heads of Education Departments Committee
HESA	Higher Education South Africa
IMF	International Monetary Fund
INODEP	Ecumenical Institute for the Development of Peoples
IPET	Initial Professional Education of Teachers
IQMS	Integrated Quality Management System
ITE	Initial Teacher Education
LOK	Letterkunde Ondersteuningskomitee
MCTE	Ministerial Committee on Teacher Education
MOVA-SP	Literacy Movement in the City of São Paulo
NCS	National Curriculum Statement
NDP	National Development Plan
NECC	National Education Crisis Committee
NEEDU	National Education Evaluation Development Unit
NEPI	National Education Policy Investigation
NPFTED	National Policy Framework for Teacher Education and Development
NQF	National Qualifications Frameworks
NSTE	Norms and Standards for Teacher Education
OBE	Outcomes Based Education
PACODELS	Participatory Community Development and Leadership Skills
PFIs	Paulo Freire Institutes
PGCE	Postgraduate Certificate in Education

PLA	Participatory Learning and Action
PLCs	Professional Learning Communities
PPSs	Professional Practice Schools
PT	Partido dos Trabalhadores
RNCS	Revised National Curriculum Statement
SACE	South African Council of Educators
SADTU	South African Democratic Teachers Union
SAIDE	South African Institute for Distance Education
SAQA	South African Qualifications Authority
SASA	South African Schools Act
SESI	Social Service of Industry
SGBs	School Governing Bodies
SU	Stellenbosch University
TASC	Thinking Actively in a Social Context
TED	Teacher Education and Development
TEIs	Teacher Education Institutions
TSs	Teaching Schools
UBA	University of Buenos Aires
UDF	United Democratic Front
UIM	Urban Industrial Mission
UK	United Kingdom
UKZN	University of KwaZulu Natal
USA	United States of America
UWC	University of the Western Cape
WCED	Western Cape Education Department

WECTU Western Cape Teachers' Union

WTO World Trade Organisation

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## PREFACE

This study is a philosophical analysis of teacher education and development policy in post-apartheid South Africa and how policy contributes to the development of teachers as agents of an educational philosophy of hope as part of their praxis<sup>1</sup>. The journey I followed led to my engagement with a document, plan and vision statement that did not yet exist when I started out. This document speaks to charting a new course for our country. It further states that South Africa has the capability to eradicate poverty and reduce inequality, but that we need to focus on education, skills and enabled citizens.

After a long history of segregated Apartheid teacher education and training, post-Apartheid policies governing teacher education and development have yet to produce amore effective implementation of education policy in contributing towards transforming South African society. The particular area within the education sector that could play a pivotal role in addressing transformation is teacher education. Morrow (2007: 28) maintains that in order to address the challenges in education in South Africa, the “remedy is going to have to be professional”. Bloch (2009: 269) agrees that the most urgent task is “improving the quality of teachers”. The pivotal role that teachers play in the system places great emphasis on the education and development of teachers. The initial question that the study poses, is: What philosophy of education and development should underpin teaching as a profession in South Africa as developmental state?

The first three chapters of this dissertation provide some background and context to engaging the philosophy of education regarding teacher education and development in particular. These chapters do not seek to analyse, as much as they provide an understanding of the reading of the education scenario in general, as well as teacher education in particular. This background includes the biographical context of the author

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<sup>1</sup> An interdependence and interrelatedness between practice and theory. Practise meaning, the use or application of an idea or method and related theory and theory meaning, a reasoned set of ideas that is intended to explain why something happens or exists. In other words, practice informs theory and theory informs practice.

from a historical, social, economic and political perspective. The Chapter Two sketches those perspectives of South African education in general that entail the deficits that education policy transformation had to address during the period of transition to democracy. These identified deficits also bring the choice for education philosophical argumentation into bearing in as far as the education philosophical underpinning is concerned. Chapter Three provides a historical analysis of the restructuring of teacher education after 1994. Some reflection on and analysis of the issues raised in these contextual chapters are taken up in Chapters Six and Seven, along with the main analysis regarding teacher education policy and strategic planning.

The hypothesis of this dissertation is that the education philosophy of the world-renowned Paulo Freire presents a plausible philosophy of education for South African education going forward. The contribution that education can make to transforming South African society leads to the choice for Paulo Freire as an interlocutor for an education philosophy. The decision to engage with Paulo Freire is motivated by its historical, contextual and philosophical integration. I explore all these aspects in this dissertation. Freire's understanding and approach in deconstructing teacher praxis and an educational philosophy of hope, and the impact of teacher education and development policy in South Africa, are not unexpected. He himself sketched his relationship with South Africans and his availability to act as mentor during his time at the World Council of Churches in Geneva (Freire, 1994: 143-145). He tells of his encounters with South Africans who periodically informed him about conditions during Apartheid, when *Pedagogy of the Oppressed* (1972) was banned literature. He continues by expressing that he was fully aware of the "brutality of racism" and discriminatory practices of South Africa, which experienced poor relations between oppressor and oppressed, colonisers and colonised as, well as whiteness and blackness. It is his rebellion against "every kind of discrimination" (Freire, 1994: 144) that interested him and therefore caused his interest in South Africa.

These issues are discussed in Chapter Four, where Paulo Freire and his education philosophy are explored in preparation for an analysis of education policy in South Africa from a Freirean perspective. The contextualisation of the development of Freirean

education philosophy also provides some glimpses into his life and its impact on his perspectives on education. Chapter Five provides an overview of some of the international empirical impact that Freirean education philosophy had.

Freire expresses his concern that, post-1994 South African education activists, those progressive individuals, might have lost a discourse in favour of social justice and militant education, and rather moved towards “neutral education” and “technical training” dedicated to the transmission of content. The ‘why question’ would no longer feature on the agenda. It is his understanding of the South African situation, and the fact that so many used his banned book as a guideline for future scenarios of education in South Africa, that the choice for him is made. What was significant in his encounters with South Africans is that he not only responded to the political, but also the emotional, needs of teachers. It is his passion against injustice in the world, including in his home country, Brazil, that places the contexts within which he developed his education philosophy favourably in order to use his education philosophy to argue for transformation in education in South Africa.

Freire (1994: 153) expresses a deep sense of the impact that oppression has on both the oppressed as well as the oppressor. He notes that the issues that need to be addressed include self-acceptance and “unity in diversity” – issues sorely needing attention in South Africa and in education in particular. This study will address the following questions: Why was Paulo Freire as education philosopher so prominent in People’s Education and significantly absent from post-apartheid education policy? Why do we struggle to use education as developmental project? Why do the poor and marginalised in South Africa remain poor and marginalised in a new democratic South Africa with a growing economy and a substantially increased education subsidy?

It is in looking at issues relating to teachers’ praxis and an education philosophy of hope, as well as teacher education policy since 1994 and an understanding of where teachers are in terms of their own role in contributing to transforming South African society, that the education philosophy of Paulo Freire could be useful. The development of teacher

education policy made great strides in the provisioning of more and improved teacher education and development. These policies set the conditions for improving teacher qualifications, competence and conduct, the management skills and administrative capacity of school principals, district and provincial officials, as well as management and quality assurance systems. Policy development addressed the important issue of restructuring the fragmented sector - financial imperatives as well as shifting conceptions of knowledge generation. Furthermore, the restructuring process of the mergers between colleges of education and universities and, therefore, a new institutional landscape, as well as the Department of Education being divided into the Department of Basic Education and the Department of Higher Education and Training, prove to be some steps in improving teacher education and development.

Although not explicitly, South African teacher education and development has engaged with Freirean thought on national and institutional restructuring, financial reorientation and infrastructural improvement and provision as far as redressing inequalities is concerned. The Policy on The Minimum Requirements for Teacher Education Qualifications (DHET: 2011a) sets out inclusive structures and processes to maximise democratic participation in teacher development regarding the analysis of learner assessment as well as the interpretation of education policy and curriculum support material. Some further development still needs to be activated in relation to Freirean thought about the teachers' role in curriculum development.

The scope of the study seeks to establish a theoretical framework for teacher education and development policy by deconstructing teachers' praxis and an educational philosophy of hope using the philosophy of Paulo Freire.

The study focuses on the roles and expectations of teachers, their praxis and the educational philosophy of hope in the transformation agenda of South Africa through teacher education and development. Therefore, the education philosophy of Paulo Freire is employed to elucidate teachers, praxis, hope and teacher education and development. The point of departure is that educators are learners – be that in relation to initial

professional education, i.e. preparation to become professional or in the development of practicing educators, i.e. receiving education and training in their field (Cranton, 1996: 1).

The broader explanation of teacher education and development also draws on the insights regarding competence and commitment of Morrow (2007: 69) who asserts that

Teacher education is a kind of education which enables someone to become more competent in the professional practice of organizing systematic learning, and nurtures their commitment to do so.

The policy governing teacher education in post-apartheid South Africa states that the teaching profession should meet the needs of a democratic South Africa, properly equip teachers and enhance their professional competence and performance. The policy also sets out to “raise the esteem in which they are held by the people of South Africa” (Department of Education [DoE]: 2006).

The question of teacher education has been in focus in establishing democratic policy for South African education. Several policy documents have emerged in order to guide education in general, including the South African Schools Act, the National Qualifications Framework, Curriculum 2005 and the National Curriculum Statements. Regarding teacher education and development in particular, policy documents like the Higher Education Act (1997), the Norms and Standards for Educators (2000, the Higher Education National Qualifications Framework, the Whole School Evaluation and Integrated Quality Management System, as well as establishing the South African Council for Educators are important policies and bodies to consider. The Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act (2008) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b) are of particular significance and forms the focus of this study. The inputs made by Morrow (2007) Chisholm (2009)', Gordon (2009) and Samuel (2008, 2010) are of significant value. They provide some insights into teacher education in

recent decades, outlining the background to the historical restructuring and development of teacher education.

In critique of policies regarding the broader context of South African education, the study will use Paulo Freire's ideas as philosophical basis (in Chapter Six) to read the following South African scholars: Jansen and Christie (1999), Christie (2008), Bloch (2009); Jansen and Taylor (2003) and Bozalek and Hoelscher (2012). These scholars provide some critique on developments in current education policy in general and teacher education in particular. All of them, however, do not necessarily explore the philosophy of Paulo Freire beyond *Pedagogy of the Oppressed* (Freire, 1972). It is specifically in Freire's *Pedagogy of Hope* (Freire, 1994) that he also speaks to a South Africa in transition, when oppressed and oppressor decided to walk together in building a future.

Teacher education policy not only has to do with the specific policies regarding the praxis of preparing professionals to become teachers, but also to develop a praxis of professional teachers. Policy regarding schools, curriculum and assessment as well as higher education and training, for example, inevitably need to form part of an analysis of education policy for teacher education and development. By philosophically analysing teacher education policy, some reflection upon the particular developmental status and related choices made for education policy will guide the inquiry into teacher praxis. In exploring the relationship between teacher education policy and teacher praxis, the possibilities of the contribution of an educational philosophy of hope, as argued by Paulo Freire, will be investigated, in particular, the role that policy plays in the development of teachers as agents of hope also becomes an important question to explore. The study therefore will, seek to answer the following question: Does teacher education and development policy include development structures and processes for systematic learning and development?

Teacher education not only needs analysis of policy, but should also consider research, reflexive praxis, pragmatism, interactionism and community and education policy (Waghid, 2002: i). Therefore teacher education needs to develop the capacity of teachers

to deal with relevant policy critically. The question is: What is the praxis regarding critical thinking and philosophical intelligence in education and how is it developed? The scope of inquiry regarding teacher education and development in line with the education philosophy of Paulo Freire will consider the following issues: teacher knowledge and experience; democratic citizenship, including relations with parents and community; the basic goals of teacher education; the important role of critical reflection; and teachers' emotional development. Freire (1998: 29) contends that the kind of knowledge essential to teachers as agents of the production of knowledge, is not only to transfer knowledge but also to "create the possibilities for the production or construction of knowledge". In doing so, teachers should see themselves as intellectuals (Freire, 1997: 221).

Through serious and competent study in the liberal arts and sciences, prospective teachers can come to understand the construction of knowledge and experience in diverse domains of interest encompassing the social and physical world, human histories and cultures, as well as distinct modes of human expression from languages and the arts to mathematics. Unless teachers are serious (and joyful) learners, who have achieved competence in domains of interest, they cannot share experience with younger learners.

... The intellectual development of teachers must be a component of their professional training at both undergraduate and graduate degree levels.

Knowledge about the dialectical relationship between teaching and learning is central to teacher education and permanent development. The experience of teaching should emerge from the experience of learning. The total experience of learning includes directive, political, ideological, gnostic, pedagogical, aesthetic and ethical experience and knowledge. Teaching and learning should provide opportunities to participate fully in democratic life (Freire, 1996: 90). Freire adds that the issue of democratising education includes relations among educators, learners, parents, administrators, custodians, school and community. Teacher education thus should also address these issues.

Regarding the practice of teaching, Freire (1998: 30) maintains that critical reflection is of great importance. In order for practice to be reflexive, the relationship between theory and practice has to be part of teacher education if it is to become part of teacher praxis. Otherwise theory becomes only thinking and talking, and practice ‘pure activism’. Freire (1998: 48) also suggests that the emotional aspect of teachers and learners possesses “significant weight in the evaluation of teaching practice”:

There is no true teaching preparation possible separated from a critical attitude that spurs ingenuous curiosity to become epistemological curiosity, together with recognition of the value of emotions, sensibility, affectivity, and intuition... We must build on intuitions and submit them to methodical and rigorous analysis so that our curiosity becomes epistemological.

In considering teacher education and development and progressive popular education, serious consideration should be given “to seek, by means of critical understanding of the mechanisms of social conflict” (Freire, 1994: 125). What moves us in this regard is the notion of an educational philosophy of hope. The study will explore the theme of hope and education in an international context by drawing on the work of Shapiro (2009), including contributions by Apple, Abramowitz, Giroux, Keating and McLaren. These scholars reflect on challenges similar to those of South Africa. They discuss issues like the deskilling of teachers’ work; the lack of critical reflection and meaningful learning in classrooms; and the role of democracy in schools and society in search of a “pedagogy of peace” (Shapiro, 2009: 10). The need to also explore why a pedagogy of hope for South African education, and particularly for teacher education, could be important, is because a society in a process of democratisation – such as South African society – has to deal with vast socio-economic inequalities and has to change a despairing consciousness to a progressive, critical consciousness. In order for the citizens of a democracy in becoming to be empowered by critical consciousness, the sense of being an intervening presence in the world can contribute to transforming the world into a better place.

The study sets out to present a critical reconceptualisation of the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act (No. 67 of 2008) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b) in seeking to identify the gaps regarding the praxis of teachers as agents of an educational philosophy of hope. I engage with the arguments that Freire makes in his educational philosophy are to argue what ought to be done to improve South Africa's education scenario.

The research question – Does teacher education and development policy in post-apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis? – establishes what the inquiry entails. Freire (1997: 106) argues that, no matter how deep the valleys of ethical deterioration in society may be, the “re-emergence of decency and decorum is always possible”.

And what could education do toward hope? A gnoseological process, education engages subjects (educators and learners), mediated by a cognizable object or the content to be taught by the educator-subject and learned by the learner-subject. Whatever the perspective through which we appreciate authentic educational practice ... its process implies hope. Unhopeful educators contradict their practice. They are men and women without address, and without a destination. They are lost in history.

In an effort to maintain hope alive, since it is indispensable for happiness in school life, educators should always analyze the comings and goings of social reality. These are the movements that make a higher reason for hope possible.

The objectives of this study set out to analyse the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act and the related Integrated Strategic Planning Framework for Teacher

Education and Development in South Africa: 2011-2025 (DHET, 2011b), in as far as an educational praxis embedded in an educational philosophy of hope is concerned. The issues under investigation included the following developmental processes: the role of teachers included and excluded; the question of teachers' esteem; self-development; Continuous Professional Teacher Development as a systematic learning programme; the gap between teachers already in the system and prospective teachers regarding the competence and commitment of education and development; and the development of a reflexive praxis. Developmental structures in the policy and plan will also be interrogated in order to establish if they promote systematic learning and development.

This philosophical analysis involves the exploration of the theoretical policy debates in and about teacher education in relation to the educational trajectory of a developmental society. The research design of the study will be an attempt at making sense of how teacher education and development policy could contribute to the transformation project of the South African society in focusing on teacher praxis and hope, and by answering the question: Does teacher education and development policy in post-apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis?

Philosophical analysis also affords an opportunity to reflect on the development of personal beliefs regarding meaning, purpose and commitment in education. Such development requires some self-directed thinking to understand general and particular insights into education as a system driven by a particular education philosophy. This seems to be a necessary process, particularly considering that teacher education and development should be largely self-directed. Also, the issue of engaging in hope is a matter for philosophical analysis, because hope presents a future-orientation of education. Philosophical analysis engages the nature of knowledge, reality and existence which would be crucial for relating to the future. Furthermore, philosophical analysis draws on analysing, as well as deconstructing, concepts. The competences of critical thinking and philosophical analysis might just be what South Africa needs to develop teacher education and development, especially as it pertains to one's own educational praxis as

operating in the professional and public domain. It is in “thinking with” that more clarity could be given to “acting on” as regards education policy (Waghid, 2002: 4).

The analysis will include, firstly, the broader challenges of education in South Africa as discussed by Jansen and Christie (1999), Christie (2008), Bloch (2009), as well as Jansen and Taylor (2003). In focusing on teacher education and development policy the literature of Morrow (2007), Samuel (2008, 2010); Chisholm (2009) and Gordon (2009) will be studied. The study will provide some reflexive thoughts on teachers, praxis and an educational philosophy of hope by exploring the literature of education philosopher, Paulo Freire. The study will lead to some critical reflections on policy for teacher education and development.

The choice for critical theory as research methodology for this study was taken largely because of the use of the pedagogy as theoretical framework by Paulo Freire. Critical theory is driven by emancipatory issues, change, transformation and understanding of the world, including the self – all aspects related to hope. Furthermore the concern with questions of the analysis of concepts, knowledge, belief and practice is central to critical theory. Critical theory provides the methodology to gain clarity about education policy, particularly as related to teacher education and development. The dissertation looks at South Africa’s education policy through the dual prisms of critical theory, namely understanding (epistemology) and self (ontology).

As the study is a philosophical analysis, the methods employed “foreground philosophy as an area of inquiry: a method of generating knowledge (though not knowledge of an empirical sort) and perspective (commitments of value and belief that provide answers to the “why” questions underlying any complex area of human practice” (Burbules and Warnick (2003: 20).

The study used the following methods:

- analysing a term or concept for reasons of clarification in order to show multiple meanings ;

- a deconstructive critique of a term or concept, to identify internal contradictions in popular discourse;
- exploring hidden assumptions of a particular perspective or school of thought;
- critically reviewing an argument; and
- proposing ends or purposes education should achieve (Burbules and Warnick (2003: 21).

The major themes were being researched are: educators as agents of an educational philosophy of hope the praxis of teachers being shaped by teacher education and development policy as well as reflexive praxis.

The dissertation consists of seven chapters excluding the preface.

The preface includes the background to the study; its theoretical framework; the research problem and objectives, the research design, methodology, methods and themes, and a brief description of the respective chapters.

## Chapter One

### Placing myself

Introducing me in my different roles and relationships within education serves to place myself historically, socially, politically, economically and above all educationally. I present this introduction by first stating the reason for doing so and giving some theoretical background to autobiographical writing. I then place my education in the following contexts: formal education; first years as a teacher; becoming a ‘master’ teacher, and my experience as an official in the Western Cape Education Department. In this capacity I reflect on being a curriculum adviser and curriculum planner. My teaching career then took another turn and I function as freelancer educator in the fields of coaching, presenting seminars, quality assuring, lecturing and philosophising on teacher education.

## Chapter Two

### Facing education deficits in South Africa

In this chapter the broader challenges in global and South African education as seen by Shapiro (2009), Christie (2008), Bloch (2009) and Jansen (2009), will be explored. The challenges addressed include the question by Shapiro (2009: 2) ‘What will it mean to be an educated human being in the 21<sup>st</sup> century, compelled to confront and address so much that threatens the very basis of a decent and hopeful human existence?’ This chapter will also place education in terms of international trends in education policy. Further, the chapter will explore the deficits facing South African education policy since 1994. The deficits that need to be addressed include inequality and the lack of quality and democracy. The report of the Organisation for Economic Co-operation and Development (OECD, 2008) will form the basis for dealing with deficits and the corresponding education policy development. The gains and challenges of policy development and implementation will provide some insight into what has been achieved and what remains to be addressed in South African education.

## Chapter Three

### Teacher education and development policy in South Africa

This chapter will discuss international trends in teacher accreditation, followed by a reflection on teacher education policy development. Regarding South African teacher education and development policy since 1994, this chapter will trace the philosophical underpinnings of the ‘The national policy framework for teacher education and development in South Africa’ (DoE, 2006) as a response to the Report of the Ministerial Committee Teacher Education (DoE, 2005). The policy framework led to the determination of the National Policy on the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act (2008) and the related Integrated Strategic Planning Framework for

Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b). The chapter will reflect on this process of policy development by placing it in the stages corresponding to the different education ministerial administrations since 1994.

## Chapter Four

### A narrative of Paulo Freire's philosophy of education

A critical analysis of the works of Paulo Freire as educational philosophical framework of teacher education and development will form the basis of this chapter. This chapter, however, is introduced by some historical, social, economic and education background to the deficits faced by Brazilian society in which Freire mainly developed his education philosophy. The works that reflect his education philosophy include his different pedagogies of the oppressed, liberation, the city, the heart, hope, and freedom. The critical engagement with Freire's work will include the voices of Glass (2001), Irwin (2012), McLaren and Leonard (1993) and Gadotti (1994). Paulo Freire's journey to a new philosophy of education will be traced through the following: his early years; his experience as teacher and educator; and his experience in exile, including his relationship with South African activists and education. His journey concludes with his return to Brazil. The next sections will reflect his education philosophy, particularly regarding the shift from oppression to hope and some critical evaluation of his philosophy. His particular relationship and contribution with teachers and teaching; teaching and learning; and teacher education, then comes under discussion.

## Chapter Five

### Freirean pedagogical projects: international reception

As an example of putting theory into practice and implementing education philosophy, and that education is political this chapter will describe Freire's work in the Workers' Party in Brazil (Partido dos Trabalhadores or PT) in the São Paulo education secretariat. I will use the insights of Irwin (2012), Gadotti (1994), McLaren and Leonard (1993) to describe the development and implementation of education policies by looking at the PT

in terms of Brazilian democratic socialism; ideological pluralism and pedagogy. How the interdisciplinary or Inter Project gave expression to his philosophy and pedagogy can be described by reflecting on how it was experienced in São Paulo and, at the same time, how teachers and students responded to it. Freire writes about the Inter Project in many of his works: the entire *Pedagogy of the City* (1993) is dedicated to these particular experiences, as is *Pedagogy of the Heart* (1997), and as editor of *Mentoring the Mentor* (1997). In conclusion the chapter will reference some case studies as related by Gadotti (1994), Irwin (2012) and Freire (1993).

This chapter will also explore how Freire's work has been received internationally. Examples of this reception and legacy will take us all the continents of the globe: his work received attention and critical reflection from his native South America to Central and North America, the United Kingdom, Europe, Australasia, Asia and Africa. The chapter will conclude with some reference to approaches to teacher education programmes that have been developed on the basis of Freirean education philosophy presented by scholars like Brookfield (1995, 2006) and Cranton (1994, 1996).

## Chapter Six

### Critical reflection on South African education policy and Freirean education philosophy

This chapter will identify the gaps in the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act (2008) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b). In this chapter I will present some personal critical reflexive thoughts and learning regarding policy for teacher education and development, drawing mainly on the insights gained in Chapter 5 on the educational philosophy and pedagogy(-ies) of Paulo Freire. The questions asked about the policy would include: What do teachers need to question? What has influenced education policy as well as teacher education and development policy? What new insights into teacher education and development policy would benefit the poor and marginalised in South Africa? In answering these questions the reflection will focus on

the goals, principles and outputs of the policy and plan, as well as the underpinning philosophy and pedagogy. I will reflect on the question whether and to what extent South African teacher education policy is embedded in a pedagogy that is underpinned by an education philosophy.

## Chapter Seven

### Towards a pedagogical project for South Africa's Vision 2030

South African education is experiencing continued critique and is therefore possibly facing renewed review. The question remains: Why is South African education not successful nationally and globally after two decades of basic and teacher education policy development? In this chapter I argue that South Africa will not be able to attain its newly formulated Vision 2030 unless it engages a pedagogy of hope. Education requires a pedagogical framework beyond the constitutional principles and values. South Africa's best prism through which to view the future is expressed in the National Development Plan (NDP), which requires a specific and focused role for basic education in general and teacher education in particular. I will reflect on the role of basic education and teacher education in the NDP. I also engage the NDP's emphasis on critical citizenship and therefore point to the important feature of critical citizenship within a pedagogy of hope. I contend that a pedagogy of hope is crucial to the success of the development of teachers as agents of an educational philosophy of hope as part of their praxis if it were to contribute to critical citizenship as required by Vision 2030.

## CHAPTER ONE

### PLACING MYSELF

#### 1.1 Introduction

Before embarking on a philosophical analysis of teacher praxis and hope as related to teacher education and development in South Africa since 1994, I need to recollect what has brought me to this point. In introducing myself, I will explore why it is important to do so, as well why it is necessary. The introduction is a piece of autobiographical writing recalling some memories and thoughts about my life as learner, student, teacher, public official and freelancer educator as well as philosopher of education.

As learner I reflect on my experiences at home with my primary educators, my parents and my life at primary and secondary school in the southern suburbs of Cape Town from the 1960s to the late 1970s. The period 1979 to 1982, and again from 1987 to 1988, cover memories of being a student at the University of Cape Town, for which I had to apply for a study permit in my own country.

The earlier years as a teacher during the turbulent 1980s and more hopeful early 1990s occupy a major portion of my autobiographical writing. The ground breaking experience in my teaching practice will be discussed in the section on becoming a ‘master’ teacher at the University of the Western Cape from 1993 to 1995. As a public official of the Western Cape Education Department I have worked as subject and curriculum adviser and planner. Those years contributed tremendously to my experience as educator. I conclude my experiences by presenting myself as a researcher analysing teachers, teacher praxis and hope as related to a philosophy of teacher education and development in South Africa since 1994.

## 1.2 Why introduce myself?

In the *Pedagogy of Hope* Paulo Freire (1994: 17-18) discusses the importance of situating yourself and spending time to ‘solder together’ your experiences in order to see the world in a different and new light than when you actually experience it. If the recollection is also critical it adds to new knowledge with its critical emergence of new meaning. He continues:

I read the why or some of the whys - the tapestries and fabrics that were books already written and not yet read by me and of books yet to be written that would come to enlighten the vivid memory that was forming me: Marx, Lucas, Fromm, and Gramsci ... (Freire, 1994: 18).

As a teacher, I, therefore, find it important to recollect those memories and experiences in order to be able to understand why I have taken certain decisions and actions and not others. I recognise that my view on and experience of teaching and learning differs from that of other teachers. Samuel (2008: 8) also emphasises that no two teachers share the same experiences, personalities, training and understanding of their role as members of a community of practice. This chapter will be the place where I “re-cognize in order to cognize, to know, better” (Freire, 1994:18). It is here that I will recognise myself as a teacher in order to cognise myself and my experiences in different capacities and learning situations, and try to illuminate the learning path and processes over many years.

The influences that shape teachers’ lives and that move teachers’ actions are rarely found in research studies, policy reform proposals, or institutional mission statements. They are more likely to be found in a complex web of formative memories and experiences (Brookfield, 1995: 49).

This dissertation could be viewed as the culmination of my different roles within education, and the research will seek to contribute to the rethinking of teacher praxis and hope in relation to teacher education and development in contemporary South Africa.

Research is not only determined by theory but also by the practice and background of the person conducting the research (Davidoff and Van den Berg, 1990: 4). The question of who is asking the questions and why is made clearer in autobiographical writing.

### **1.3 Autobiographical writing as a method**

In the process of critical reflection there are four lenses: our own insights through autobiographies as learners and teachers; the insights of our learners; the experiences of or colleagues and theoretical literature (Brookfield, 1995: 29-30).

Autobiographical experiences were not part of my schooling or of my initial teacher education. The first experience of such writing was during my Master's in Education (MEd) study. Because I was doing an action research project reflecting on my classroom and teaching practice I had to place myself in relation to the school, the curriculum, the learners and the community. This, therefore, is my second experience of autobiographical writing initiated by my graduate studies. I agree with Samuel (2008: 12) when he regards “(t)he forces of biography ... as one of the more powerful forces ...” Biography writers “draw their resources (energy) from the personal lived experiences and history of teaching and learning that the individual has acquired through his/her unique life history of schooling, teaching and learning” (Samuel, 2008: 12).

Other opportunities for sustained autobiographical reflections on learning are at professional development workshops and conferences. However, during my time as a teacher active in the classroom, the education department provided no opportunities for professional development, except for some sessions during the time that I acted as school librarian. Until the present time, I have not reflected on that experience. Professional development was being addressed mainly by the teachers' unions to which I belonged, namely the Western Cape Teachers' Union (WECTU) and later, in 1986, the South African Democratic Teachers Union (SADTU). This is the first time that I include such experiences in my autobiographical writing.

During my career as a teacher I did not attend a single conference on education. The conferences that I did attend were church based. Skills, knowledge and insights that I gained during such conferences were of course invaluable to my personal development and were then transferred to my teaching practice. Sadly, I did not document any of these experiences.

I did, however, attend quite a number of professional development opportunities and a few conferences as curriculum adviser and planner. Reflections on this period, from April 1996 to August 2004, are included later in this chapter. However, I did not do any autobiographical recording at the time of these learning experiences. The only autobiographical writing that I did do was as part of my formal post-graduate education, that is, as part of the mini-thesis for my master's studies.

For the first time now I am also writing about my experiences as a woman. I regard it as important to document such experiences and insights because of my particular role in education and society. Benhabib (1992: 14) maintains that, “[b]ecause women’s sphere of activity has traditionally been and still today is so concentrated in the private sphere in which children are raised, human relationships maintained and traditions handed down and continued, the female experience has been more attuned to the ‘narrative structure of action’ and the ‘standpoint of the concrete other’.

I suppose that herein lay many of my choices in life and career. I will include such experiences in my journey as part of this exercise of autobiographical writing.

#### **1.4 Formal education**

My relationship with education really started before school. My parents, especially my mother, played a very significant role in my education. My mother herself had wanted to become a teacher, but did not complete her qualification. She taught for one year but could not pursue her training any further as her grandmother would not let her accept a post outside of Cape Town. She then went to work in a clothing factory. So, as a working mother, she nurtured my learning through play. My child minder was an old lady who

lived opposite us, and it is from the time spent at this house that I have my first memories of playing at “school” with an imaginary friend. This lady would watch me without my knowing it and report everything I did and said to my mother. She also exposed me to a religion different than ours, namely Islam. My multicultural awareness consequently started very early in life.

The memories of Square Hill Primary School in Retreat suggest that I was a happy learner, but nothing really exciting stands out. My most creative moments were spent in the art class with a very strict ‘sir’ who thought that Afrikaans-speaking children like me, were inferior. What I do remember is that, except for three, all my teachers were women. When I mimicked them in play, it was always very serious, unfriendly and with a cane in hand, but that is not really what they were like. They all actually were very sincere, hardworking, encouraging and sympathetic. The male teachers were much more traditional in their approach to teaching, using fewer learning materials and not many varying teaching strategies. The communication was mainly between teacher and the whole group. Opportunities for peer communication only presented themselves when it was time to recite a poem, read aloud, tell a story or ‘do oral’, which was a prepared oral presentation on a specific topic. Peer interaction inside the classroom was very limited.

During playtime, however, we had started a tradition of boys and girls playing together at games like soccer – much to the disapproval of our teachers. They had no problem with the boys playing soccer, but it was an ‘inappropriate’ activity for us girls. However, we did not conform. During these years we would also sing ‘Die Stem’ (the apartheid era national anthem) and hoist the old South African flag without question. Critical thinking and learning to question were not part of the curriculum.

The roles of my teachers at Crestway Secondary School were different. Some teachers would prompt questioning of the issues of the day. This was not reflected in the curriculum, but I experienced this as an alternative line of thinking running alongside what the ‘real work’ was. This was common practice, more so because of the overwhelmingly large role textbooks played in the learning and teaching process. The so-

called content subjects were taught exclusively from the textbook. A typical lesson would entail the teacher reading from the textbook and indicating what we had to underline and rewrite in our notebooks. Sometimes notes and sketches would be written and drawn on the board, and we had to copy, learn and reproduce these in tests and exams. The only time additional reading material ever found its way into the classroom was through the projects that we had to do from time to time. These experiences did not really contribute to the development of critical thinking, or to the confidence to ask questions. The images of and roles played by people classified as ‘Coloured’ in the texts from which we were required to work also did not stimulate a sense of self-worth. In fact, a subservience role was portrayed, especially by characters in the literature we had to study. The school erected a wall between me and the community in which I lived (Botman, 1995: 17).

The school plays an important role in forming the self-image of learners (Du Preez, 1982: 11). Du Preez contends that, when the symbols of the dominant group are reflected it will necessarily have an impact on those members of society who do not belong to this group. Some teachers did make us aware of the exclusivity of the curriculum, but did not include any alternative learning experiences. I find it interesting that I decided to continue studying Afrikaans at tertiary level while being dead set against History because of the content of the syllabus. There was no aspect of the Afrikaans syllabus that included my community, and really nothing and nobody that I could identify with in the prescribed literature, as it only included Afrikaner characters. One of the master symbols in apartheid textbooks is that white people are superior and black people always inferior (Du Preez, 1982: 75). This observation that black people would always play the role of worker or marginal characters proves the fact. Even the grammar textbooks did not use the names common in my community in texts for comprehension and sentences in grammar exercises.

Despite all this, I decided to pursue my studies with Afrikaans as a major subject. My motivation was that the language did not belong only to the Afrikaner, although this was how it was being presented. I was criticized for studying Afrikaans but my contention

was that the community in which I grew up and lived in was mostly Afrikaans-speaking, and this validated my decision to study to become an Afrikaans teacher.

This decision was also greatly influenced by the experience of 1976. I was at a school designated for coloureds (according to South African laws on race classification) which was also in Retreat. I was in standard 8 and, at that stage in my life, politically naïve and a strong conformist. I tried to please my teachers as much as possible and therefore was quite favoured by them. I was not quite clear what the students in Soweto had against Afrikaans. It was only later that I realised that they were in protest against Afrikaans being used as a medium of instruction (Christie, 1985: 238).

In August 1976 our school also participated in protest actions. This was mainly in the form of protest marches at school, and later in the city centre. However, I did not participate in the marches away from school. During that year we did not write the September exams. I think it is important to note that our school was newly established and that I was a senior in standards 8, 9 and 10. We, therefore, were seen as the ones to provide leadership. I had very strong feelings for justice, but these never transferred into action. The role of the police deterred me from that action. Christie (1985: 239) had this to say about the police:

They used dogs, guns, teargas, armoured cars (hippos) and helicopters. They raided houses and searched people at roadblocks. They prohibited gatherings. They detained without trial. And they shot.

Christie (1985: 239) has identified four main reasons for the 1976 uprisings. The first was the crisis in education. There was a shortage of classrooms and teachers and the buildings were in a poor state. Added to this was the compulsory implementation of Afrikaans as the medium of instruction. The second reason related to the poor economic conditions. The country was in recession, the unemployment rate was high and the majority of South Africans were living below the bread line. Thirdly, the implementation of apartheid laws became more and more problematic. The following were problematic: pass laws, influx

control and compulsory homeland citizenship<sup>2</sup>. The fourth reason was that the political conditions in the neighbouring states like Mozambique, Angola and Namibia were also volatile.

Kane-Berman (1978: 48) gave more reasons for the uprisings in 1976. Black consciousness, which was related to the ‘black power’ movements in the United States of America started to develop locally. This was seen as a psychological liberation (Kane-Berman, 1978: 103). Black people rejected the mostly negative, inferior images and stereotyping. These images were replaced by positive self-consciousness: a pride in black culture and history, as well as a pride in being black. In addition, black people, and this included groups labelled coloured, Indian and African, were weaned from the notion of dependence on white people. The youth in these areas also needed to be presented with positive role models with whom they could identify and at school, these ideas were well received at schools.

I think this is when my political consciousness was stimulated. The things I thought differently about were that black people actually were also South Africans and that the Afrikaans language community included many communities. At this stage I still regarded the Cape variant of Afrikaans as inferior. The Afrikaans teachers I had were mostly Afrikaners who held a similar view. Although the standard variant was held up as the only acceptable one, I never used it in informal conversation.

The influence of my teachers led me to register for a BA-degree at the University of Cape Town, where I majored in Afrikaans Nederlands and Sociology. It was the drive to take up my place in society and make a difference that made me determined to succeed. The choice of the University of Cape Town over the University of The Western Cape was also due to the influence of my secondary school teachers. The latter university was rejected because it was an institution created for coloured people and controlled by Afrikaners, and therefore was seen to be inferior.

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<sup>2</sup> Apartheid legislation determined that all black people living in the wider borders of South Africa were not South African citizens. Therefore homelands like the Transkei, Ciskei and Bophuthatswana were created. Black people were forced to become citizens of these homelands.

During the years 1979 to 1982 and again in 1987 and 1988, I studied at the University of Cape Town. During the class boycotts in 1980, I found myself at a historically white, English institution. The protests started in Cape Town in April and spread throughout the country. The issues of 1976 were still valid. The great slogan of the time was “Down with gutter education”. Participation in protest actions was not the norm at the institution in which I was enrolled. The majority of the students and staff were apathetic to the cause. The Faculty of Education was especially against protest actions. Once again, the conditions in education were a rallying factor for protest.

It was during my Higher Diploma in Education (HDE) year (1982) and especially my Bachelor of Education (BEd) years (1987 to 1986) that I developed a critical view of the use and place of the variant of Cape Afrikaans. In his book ‘Taalapartheid en Skool-Afrikaans’, Esterhuyse (1986) addressed the issue of standard versus variant language usage. What impressed me most were the sections of the course that dealt with standard language and its political and socio-political position of power in society. It was then that I gained respect for my own mother tongue and realised that I could switch codes without having to negate my own language.

These perspectives greatly accommodated my approach and thinking about the language Afrikaans and how it was being used in different geographical and social settings. The understanding gained also prepared me for my first appointment in a school where the community was predominantly Afrikaans-speaking and working class.

### **1.5 My first years as a teacher**

My memory of my first day of teaching in January 1983 is not very clear. I do, however, recollect some feelings and incidents. I only knew the principal of Lavender Hill Secondary School. He had been my Mathematics and Physical Science teacher at Crestway Secondary School. What I remember distinctly is that there was no structured welcoming or induction of new staff. All the new teachers gathered together informally and later became a close group of colleagues and friends. We were just left to get on with

our own thing after being informed of our preliminary duties. During that period the school was not yet prepared for the current year. The division of learners into subject and class groups was only done on the first day that they arrived, and the planning of the time-table took at least one week to be implemented. Of course the issuing of text books and stationery was another time-consuming process, with one member of the school management team sending learners with piles of books around the school for days on end. This experience was no different from what I had been used to as a learner. Much time was lost during the first term.

I taught standards 7 and 9. This was quite scary, especially with the older learners. There were some who were only two or three years my junior. I was pretty much left to my own devices as far as my teaching practice was concerned. In retrospect, my teaching practice was indeed a direct response to how I had been taught. In contrast to my teachers, I had a very definite view about not using the textbook as the only resource in the classroom. Besides this I was very critical of the text books since they were mainly Afrikaner-centred and moreover did not reflect positively on other social groups. Since I was teaching Afrikaans this was a great challenge, because language text books as well as the prescribed literature were very alienating to me as well as to my learners.

Although there were some elements of critical engagement in my practice, I was more often than not conforming to expected patterns as practised in the school. My own role as major or sole decision maker as far as what, when and how things were done was still very authoritarian. I also handled discipline in the same manner. Things were done on my terms.

During 1984 the teaching situation became more complex as result of the prevailing political situation. It was during this period that I started to develop more critical practices in the school and the classroom. I would disagree with the principal, which was frowned upon – given my age and gender. The great point of disagreement related mainly to politics as well as management style. Although I took positions against traditional roles for youth and women, the status quo was largely maintained. My teaching practice was

concurrently traditional and alternative. I prepared the learners for their formal examinations using those prescribed books and texts and at the same time tried to expose the political goals of the curriculum and text-books to them.

I experienced very little team work as part of the Afrikaans department. Our meetings were mainly about dates – for tests and examinations - and who was to be responsible for what. The content of the syllabus or the approach to teaching and examining was never part of any discussion. Planning as a team also only meant deciding which section of the syllabus was to be dealt with in which term and then how teacher record books had to be kept. After the initial “planning”, nobody was interested in the record book unless the subject adviser or inspector was expected to pay the school a visit. This did not happen very often either. The principal had no insight into nor interest in my planning and teaching, unless he had an idea that I was ‘subversive’.

My experience of the school management was that things went along smoothly as long as there was a semblance of order in the school. There was no interest at all in what constituted the content of this “order”. As long as you did not ‘speak politics’, you were doing your work. I was summoned to the principal’s office to be informed that he knew what I was doing and that he would have me blacklisted so that I would never be promoted – which I think he actually did – because I was never successful in any of my applications for promotion posts until 1996.

During the 1984 protests, the grievances were predominantly aimed at the education system, especially with regard to the low Senior Certificate pass rate as well as democratically elected student representation. The economic climate was difficult since the country was experiencing a recession. People were also not satisfied with the constitutional dispensation of the country. The school, the classroom and the examinations became the site of political struggle.

One way of addressing this situation was through the presentation of alternative education programmes concurrent with the sanctioned school programme. The alternative

programmes included topics like democracy, student councils and a discussion of current affairs. At the time, I was involved in organising and presenting such alternative programmes. We dealt with political awareness and community issues. This, of course, also made me more aware of the Lavender Hill community in which I was working.

Two of the socio-economic issues that this community had to deal with were poverty and unemployment. My own middle-class background meant that I had much to learn. I learned that I had to be critical – hence my attraction to Paulo Freire -- of imposing my values on the learners and their parents. I had to learn to become more tolerant of learners who did not have a place and time to do their homework. I had to visit their homes to know what the conditions were. What I could not understand at the time was their complacency in the face of these conditions. It seemed that they were not at all critical of their life situation. It was only later that I realised that it is not easy to acknowledge your own impoverished conditions.

Because of my involvement in the community I also became involved in the activities of the United Democratic Front (UDF). As one of the founding members of the Lavender Hill Advice Office, part of the Lavender Hill Civic Association, I worked on Saturday mornings to assist and direct residents with things like accessing disability grants and advice on hire purchase. We acted as contact persons between residents and other organisations that could address their particular issues. This was a great learning experience for me. I learned first-hand what the challenges were that the community and, ultimately, the learners faced. This also had an impact on my relationship with the parents of the pupils I was teaching. I could listen to them with more empathy and discuss ways in which to help them motivate their children to stay at school and learn. This also led to the greater involvement of the parents in school activities. Unfortunately, these activities were formally limited mostly to fundraising, but informally we would meet to discuss parent involvement in schools in a more progressive way than was the practice at the time. My community involvement also affected my relationship with the learners. I had a better understanding of their circumstances and tried to deal with them more

sympathetically, while at the same time not being patronising. I still had to raise my expectations of their achievements.

At this historical juncture, the curriculum came under close scrutiny along with political, economic and social issues. The school, classroom and the examinations became part of the political struggle against Apartheid.

In 1984, the Western Cape Teachers' Union was established. As a founder member I attended some networking sessions for curriculum and broader education issues. Our region organised an exhibition focusing on the curriculum. During these encounters we discussed possibilities for a future education system and in particular our expectations for the curriculum. I participated in language education sessions.

In 1987 I registered for the Bachelor of Education (BEd) programme at the University of Cape Town. This was a two year part time degree course. That same year our school received an extensive questionnaire from the University of Cape Town aimed at establishing the perceptions of the Afrikaans First Language text books. The inquiry set out from the hypothesis that Afrikaans First Language text books were Afrikaner-centred in character. In this way, a large section of the Afrikaans language community had been alienated (Botha, 1990: 25). I regarded this questionnaire very seriously. It helped me to rethink my ideological perceptions as well as my participation in "gutter education".

The following year, as part of the BEd course I did Afrikaans Curriculum Studies with Jan Esterhuyse. This course had the greatest influence on my teaching. The focus was on critical methodology, and the course helped me deal with the duality in my practice as language teacher. The school system promoted the Apartheid status quo and my understanding of my practice made me aware that my actions and those of others in the system had to be viewed in a political context. The duality that I faced had to do with having to expose the political goals in the curriculum and textbooks and at the same time to prepare the learners for formal examinations.

The issues raised by the University of Cape Town questionnaire that I grappled with and elaborated upon were: the role of Afrikaner-centred text books, the role of language variants, language history, as well as the socio-political and economic implications in the classroom. As a result of the questionnaire distributed the previous year, proofs of a new series of Afrikaans text books were piloted and I participated in this process. The outcome, in 1989, was the series ‘Ruimland’ for standards six, seven and eight. However, I could not use these text books exclusively because the school would not buy them. All I had to work with was my own copy and the old Afrikaner-centred text books already in use by the learners.

In my fascination with the critical use of text books I neglected some other areas of my teaching practice. One major area of neglect was paying too little attention to incorporating the talents, interests and abilities of the learners. I also realised that my teaching was too fragmented and that I needed to do more about integrating teaching and learning not only in the different sections of the syllabus but also regarding other spheres of knowledge. It is this recognition of the fragmentation of the world within my practice that moved me to register for a Master’s degree in Education in action research at the University of the Western Cape.

## **1.6    Becoming a ‘master’ teacher**

Having thus far pursued all my tertiary education at the University of Cape Town, I decided to enroll at the University of the Western Cape (UWC) for the Action Research Masters Programme in 1993. This was again a political decision. During the late 1980s and early 1990s, UWC had developed nationally as a very progressive institution, referred to as the ‘academic home of the Left’. The structured course started in the first year, with two sessions of two hours per week. The course leaders were Prof. Owen van Berg and Dirk Meerkotter.

The classes brought me into dialogue with people from a different academic path to my own. All of them had done all their previous studies at UWC. The course included studies in meta-theory, curriculum studies and action research. Not everybody in the class was

involved in school education, which further enriched my experience of educational practice. These classes introduced me to rigorous debate and learning to substantiate statements. I also learned to speak and write in an unambiguous manner, even if it meant being very repetitive. This course was a steep learning curve in education in general and particularly for my own classroom practice.

The action research project that I undertook dealt with the impact that the world, school and curriculum had on my Afrikaans Literature classroom practice. It followed the cycle: identification of the problem: planning for the first action; implementing the first action; identifying the problem with the first action; and planning for the change. I then implemented the plan and reflected on the action. In retrospect, from a radical pedagogical point of view, I realised that I did not yet have enough insight into the world of the learners and consequently undertook to do a learners' profile. A radical pedagogical approach to learning demands that learning and teaching should be based on a clear social analysis.

The follow-up action included the world and world view of the learners, which had to be placed at the centre of the learning process. What transpired from my insights was that learning should make an impact on the world view, values, norms and presuppositions of the learners. This was a 'new' form of learning in my practice and is called 'double loop learning'.

It was in doing action research that I realised how important it was to place myself in context, not only for the benefit of the research, but also for the tremendous value it had for myself as a teacher. It is only when one takes oneself to task that you can be critically reflective of your education and training as well as one's classroom practice.

The mini-thesis concluded that South African education and training should develop a curriculum for double loop learning in the preceptorial mode. The proposal presupposed that South Africa needed to develop a contextual curriculum for national and multicultural transformation. The preceptorial mode refers to a mode of learning that

presupposes that people do not only change through exchange or command, but also from within. Furthermore, this mode of change means that people change in their relationships with others and their environment. Double loop learning in the preceptorial mode presupposes that every person is reflective, critical and open. Preceptorially, people learn and teach, are subjects of their history, they persuade and are persuaded, and they transform and are transformed.

Another reason why I registered for the MEd was the issue of sexism at the school. I was a very active member of the staff, involved in the school as well as in the community. I had played a leadership role in many instances, like in the drama society, chess club, athletics and netball. Above all, I was a respected teacher. However, when I applied for a head of department post at the school, I was not even considered – only the men were. As the deputy principal put it at the time: “the men are more promotable”. I then realised that the education system would not really allow me to develop and that my community involvement in Lavender Hill also played a part in this. It was, in the end, precisely my community involvement that made me realise that in order to become a better teacher, I had to do more to understand the community in which I worked. As it happened, the mini-thesis led me up the path of gathering in-depth knowledge and information about the learners in the form of a learners’ profile.

A promotion opportunity did then present itself, but outside of the school. In April 1996 I was appointed as Afrikaans subject adviser in the Worcester region.

### **1.7 Official in the Western Cape Education Department**

My appointment as an official in the Western Cape Education department (WCED) came at a time of very cautious transition. The fragmented former education system, with some 13 departments nationally and four in the Western Cape, had to be reorganised into one national and nine provincial departments. I started as a curriculum adviser in the Worcester region in 1996 and stayed in the post until December 1999. I then transferred to the Bellville region which was closer to home and finally was appointed curriculum planner at the provincial office in Cape Town in 2001.

### 1.7.1 Curriculum adviser

The first day in this post is one that I remember very clearly. After a gruelling process, the appointment was done merely weeks before 1 April 1996. This was the first round of a democratic process in which teachers' organisations were also involved. I applied for a post in Cape Town, Bellville and Worcester. All the respective posts that were advertised received approximately one thousand applications.

The week before our commencement we were informed to report to the Worcester regional office. On our arrival we realised that nobody there had been expecting us. Most of the new appointees were from outside Worcester and we did not know one another. Needless to say, our "orientation was not very comforting" or helpful. There was resistance towards those of us who were not from Worcester. Furthermore, there were many women and the director, Mr. Johnson, could not understand why we would leave our husbands and families to go to work there.

In the meeting we were briefed about our areas of operation. I was appointed to work in the western part of the region and my colleague, Christopher Banda, in the eastern part. Only advisers for English and Afrikaans were divided in this way – all the other subjects had only one adviser for the entire region. The director indicated that one of us was to be stationed in George. I objected, as this had not been raised as an expectation by either the advertisement or during the interview. This challenge of the director was frowned upon for two reasons. Firstly, I was not expected to say anything in the meeting as I had only just started and therefore was not 'senior' enough. Secondly, women were not expected to speak in meetings. Of course, things were never the same again in the Worcester region again.

This appointment in the rural areas of the Western Cape was an enormous and pleasing working as well as living experience. I had found a place to board with a friend of my husband's, Sabina Rhodes, for those times that I needed to stay over in Worcester. This

grounded me as I was not at all familiar with the town and its people. The territory was new for all involved.

Initially, the work I did as curriculum adviser had one main focus, namely the maintenance and development of the existing curriculum of 1992, when the syllabus of language teaching had been changed to the communicative approach. In this regard I did workshops with teachers on the different language skills, like reading, writing, speaking and listening. The developments within these areas also took me on a road of development outside my previous experiences.

The different apartheid education departments had been amalgamated into the WCED. I worked in all the secondary and high schools. During those days, the old South African flag was still being displayed in the principals' offices in the former Cape Provincial schools, and was accompanied by a superior attitude among the staff. One comment that a principal made about two years into my term summarises the attitude: "The teachers here thought that you are an affirmative action appointment, but you actually know what you are doing."

Then there was the attitude towards me as a woman which included all previous pre-Apartheid departmental divisions. Apart from some women appointed in the former Department of Education and Training (DET) and in subjects like Home Economics and Physical Education for girls, this was virgin territory for women. The prejudice came mostly from principals and male heads of department. Not many questioned my competence in my subject field, but I always had to explain how my husband and children survived in my absence.

Another point of view that was conveyed very subtly was that women were not regarded as "strong enough" to occupy management positions in the departmental top structures. In 2000, the restructuring of the department included very few and mostly white women in top and middle management. This exclusion of women in the management structures had a greater impact than the WCED would ever care to recognise. "The exclusion of

women and their point of view is not just a political omission and a moral blind spot but constitutes an epistemological deficit as well" (Benhabib, 1992: 13).

Despite all this, the learning experience as an official of the WCED proved to be invaluable in my development as an educator. I played a leading role in establishing the Letterkunde Ondersteuningskomitee (LOK) set up to support grade 12 teachers in the teaching of Afrikaans literature. This committee was composed of representatives of the WCED, and the departments of Didactics in the Education Faculty as well as Afrikaans and Nederlands Literature in the Faculty of Social Sciences of the following institutions: the University of Cape Town, Stellenbosch University and the University of the Western Cape. This was a unique and novel exercise in which teachers from all the schools and tertiary institutions in the province would gather and learn from one another about the latest developments in literature and didactics.

The other two areas in which I made a contribution was in developing learning and teaching material in language variants of Afrikaans, as well as material for developing listening skills. The material regarding variants of Afrikaans was done in the form of an audio package, called *Afrikaans taalverskeidenheid*, with an audio cassette and resource book. The listening material, *Spits die ore*, was audio visual, with a DVD and resource book. Both packages included some theoretical background on the communication skills and teaching and learning material for classroom activity.

Apart from presenting workshops and developing teaching and learning material, the other aspects of my job were school visitations and the moderation of final marks. During the school visitations one of the things I learned very quickly was that teachers were not used to learning about teaching. The new phase of arranging workshops about the curriculum was fairly new. Although the Cape Provincial Education Department did their development through the Teachers' Centres, the other departments had no tradition of training and development. Therefore a great deal of work had to be done to get teachers to attend. Building relationships lay at the heart of these efforts.

In building relationships I had to work hard during the school visitations to listen to the teachers' needs and accommodate them in the development programme. What I also found was that much of my work during these school visitation sessions had to do with mentoring. Teachers distrusted departmental officials, so this had to be dealt with at the same time as building their confidence in themselves and the learners. I took great pains in my report writing after school visitations and moderation sessions to carefully combine some critique of developmental issues in the teaching with encouragement. It took about two years for teachers to feel comfortable enough to invite me into their classrooms for observation – although some never did. These experiences led me to believe that much needs to be done to build hope in teachers in order for them to become agents of hope for their learners.

The moderation of literature and oral internal assessment brought me into contact with the learners as well. It was during these interactions that I came to realise that, generally speaking very little of what teachers learned at workshops and symposia found their way back into the classroom. What found its way to learners was mostly in the form of notes and very little in terms of methodology. Rote learning was still the dominant learning strategy in most classrooms.

I was also a member of the provincial training team for the orientation of grade one teachers in preparation for Curriculum 2005 (C2005). The decision for outcomes-based education (OBE) came quite suddenly and the curriculum was developed in a short period of time. At provincial level, we were trained by the members of the writing team who had also participated at a national level. There was much debate on many different levels about OBE, but the decisions had already been taken elsewhere. The process of decision-making could be described as inclusive because there was participation by all the different role players in education. However, the actual decision in favour of OBE as an approach to the transformation of education in South Africa was not done on a broad enough scale to include all levels of participation. The implementation of OBE was consequently experienced as top down, and we as officials experienced great resistance during the training sessions.

The period of training the grade one teachers was oddly both empowering as well as disempowering. It was empowering because I had to rise to the challenge of making sense of OBE, which was not easy, since my education and training did not prepare me for this approach. What I had to do was to use my theoretical framework as point of departure, develop my understanding of what was needed to transform education in South Africa, and use the opportunities granted to make sense of the direction the Department of Education (DOE) had taken with education in schools. The decision to implement OBE as opposed to other approaches was not adequately dealt with on a broad enough scale.

My attitude was that the DOE had taken its decisions democratically and that whatever system of education it had adopted would have encountered resistance. I saw my role as being to support teachers to the best of my ability, to be able to implement Curriculum 2005. This was a period in my career that I neglected to reflect effectively in order to be able to develop my practice as support agent for teachers. The day-to-day practice of the WCED was not conducive to reflexive praxis and, as always in my career, I had to take personal responsibility for my development. My most productive reflexive period had always been during the formal learning process and I realised that I would have to consider enrolling for my PhD. I did this in 1998, with values education as the main theme of inquiry. I was delegated to be part of the national values education programme for a short while. My participation there did not encourage me, because my reading of values education did not connect with what the committee was discussing and the programmes on which they embarked. Not at any point did the committee even consider different approaches to values education, nor attempt to create a definition that could be adopted. I raised this as a concern, but was never again sent to represent the WCED. The programmes embarked on were mostly related to History, and schools were involved on the basis of a competition with no real impact on the broader system of education.

My studies did not progress well at all, with one of the major obstacles being the very demanding programme of training and support for Curriculum 2005 while maintaining

the old syllabus. Traveling in the region also became taxing and consequently, in 2000, I applied for a transfer to the Bellville region. The WCED was restructured during that same year and, at the end of the year, I was appointed as curriculum planner. In January 2001, I started at the head office of the WCED.

### **1.7.2 Curriculum planner**

My first day at the provincial office is another first day that I will not forget. The new appointees were merely welcomed and left to our own devices. I stepped into an empty office in which no work seemed ever to have been done before I started. The computer was empty. There were no documents such as prescribed books lists. I had to build up my resources and references very quickly. Our offices were situated in Bellville for the first few months, and then we moved to the Grand Central building in Cape Town.

During the two years I spent there I experienced some of my most exciting and frustrating times in the WCED. The excitement had to do with my being part of the national writing team for the National Curriculum Statement (NCS) and part of the provincial training team for the Revised Curriculum Statement (RNCS) for grades R to 9.

My excitement about being part of the RNCS provincial training team was based on the fact that the education authorities in South Africa were committed to making changes in policy if the desired goals were not reached. My concern was, and indeed still is, that we do not give enough time for processes to be implemented and internalised before deciding whether something works or not. The lack of “professional space” prevents engagement in the logical soundness of arguments by explaining the meaning of concepts, constructing reasonable arguments and providing ways to think about educational matters before devising “ways to do or solve them” (Waghid, 2002: 3).

I realised, based on my experiences of supporting teachers with the implementation of Curriculum 2005, that teachers could not operate on the level of being curriculum developers. Teachers were trained in and accustomed to delivering predetermined syllabi. They could not be expected to make such a major shift in praxis in such a short period of

time, and with no real training and education to support such a process. The revision of the curriculum was to provide such refinement of and guidance in classroom practice.

My experience in training teachers during the winter holidays in Montagu and Stellenbosch left me with mixed feelings. There were still teachers who spent their time outside the training venue instead of inside. Even most of those inside the venue were disengaged, as demonstrated by one teacher doing her knitting during the sessions. It took much persuasion and relationship-building skills (not from training by the WCED, but rather through the church) to gain some measure of success. After the week's training session, it seemed that teachers were more likely to be able to engage with the RNCS than they were when having to implement Curriculum 2005. However, I had no experience of the actual implementation because I was not part of the support team due to my involvement in the writing process of the National Curriculum Statement (NCS).

This was the highlight of my teaching career. Being part of the team developing the curriculum statement for languages, and Afrikaans in particular proved to be invaluable. For one year, I spent about 18 weeks all over the country, although mainly in Pretoria. Having had the opportunity to work with practitioners representing all the official languages of the country was very enriching. The process proved to be very complex and complicated but, in our diversity, we managed to establish what learners had to understand, know and experience through the NCS. Apart from having to reach consensus among the eleven languages, we also had to deal with three levels of language learning and teaching, namely home, first additional and second additional language. Our team of 33 members had to produce a total of 33 documents at the end of the process – three for every language as well as the guideline documents.

I was apprehensive about the wide range of aspects included in the curriculum. This reminded me of the old syllabus with its hundreds of sub-sections on language teaching. Our dilemma, however, was that we had to build on the curriculum of the RNCS up to grade 9. I felt that the curriculum was overloaded, which complicated our task

tremendously. The guidelines to the statement also proved to be too prescriptive and overloaded.

My frustration with being an official in the WCED was grounded in the fact that I was regarded as a non-thinking functionary of the WCED. Endless forms and letters had to be written for any initiative, however small, that had not been taken by management. An example is that it took me three months to apply for about R2 000 as a contribution from the WCED towards the annual symposium of some four hundred grade 12 Afrikaans teachers. That is when I applied for study leave to pursue my PhD studies which perversely was granted in an attempt by the management not to allow me to further my studies. They were so sure that I would not be granted the leave that they approved it and, on those grounds, I insisted that I should go on study leave. Although it was actually contrary to the policy of the WCED to grant anybody study leave, they had already given approval and so could not withdraw it. My period of study leave started in April 2004.

I, however, was no longer committed to the PhD that I had registered for and did not make much head-way in that regard. I became interested in life coaching instead and pursued a career in that direction. I resigned from the WCED in August 2004.

## **1.8 Educating as free lancer**

My resignation from the WCED began a phase of freelancing as an educator. I was still committed to education and decided to work on the personal development of teachers amongst others. Not being attached to any particular education department or institution, I could broaden my experience in different areas. Besides coaching, I started facilitating and organising seminars. I also worked as a temporary and part-time supervisor in the quality assurance directorate of the WCED and a lecturer in the Faculty of Education at Stellenbosch University. I now bring all these experiences to my PhD research.

### 1.8.1 Coaching

In 2004, I bought a franchise with The Wayne Ellis Coaching Academy. The programmes of this academy seemed to be a good process for the personal development of teachers. Having been a teacher for thirteen years and an official in the WCED for eight years, I knew that very little, if anything, was done by way of personal development particularly of teachers. In conversation with the then director of human resource development at the WCED, this was confirmed when she told me that personal development was not on the agenda for that year, and she would not say in which year it would be. So teachers and principals had to take charge of their own personal development, with no support from their employer.

Another area of great challenge that schools face has to do with developing working relationships in order to make the institution work. According to Logan and King (2004: 2-3), much input over time is necessary when building successful organisations in order for people to “see for themselves what works and what doesn’t”. He describes the coaching process as having three elements: *see, say* and *do*. Seeing involves identifying challenges and different ways of addressing them. Saying involves the dialogue necessary to say what needs to be done. Saying what they (the participants) are going to do does not necessarily lead to actions, but the role of the coach is to hold them accountable.

The coaching process includes developing beliefs, values and goals. Besides coaching individuals in the health and private sector, I coached some officials of the WCED on an individual basis and, together with the franchise team, also coached the entire staff of a school in Kraaifontein. The process proved very satisfying for me, as well as for those being coached. What I learned was that it is very important for people to have a critical listener in their development path.

The franchise relationships, however, became very difficult for me for one main reason: the franchisor was not open to looking at the coaching process critically and accepting inputs from the franchisees. Some aspects of the process were too rigid and prescriptive

and not open to flexibility arising from the coaches and their particular circumstances. I decided not to renew my license after the first year. This was a period of great personal growth, not only in coaching and the running of the franchise but also in deciding what is important and when to stop when I no longer believe in what I am doing.

It took quite some time for me to get over this sense of ‘failure’ and start afresh on a new path. The new path was organising and presenting seminars.

### **1.8.2 Organising and presenting seminars**

In 2006, I registered a company called Seminar *It*, which had three main areas of activity in the form of the following products: *dialogue it*, *learn it* and *live it*. I set out to create opportunities for individuals and groups to get involved in dialogue about issues that influence their lives. With this product I wished to contribute to dialogue amongst different groups in order for people to influence and learn from one another and “live their differences” (Waghid, 2002:29). Examples of some of the dialogues I facilitated are developing a sense of worth for women in the home and society, and the implementation of changes to the National Curriculum Statement in 2009. The learning aspect of the seminars focused on story-writing skills for learners and job-seeking skills for adults. Issues like goal-setting and planning were dealt with in the *live it* product of the company. The company also sought to make use of different information technologies to facilitate seminars. Some of the seminars were with face-to-face communication in one particular venue. Other seminars were done using telematic technology, where the participants were located at different venues and communication was achieved through satellite technology.

### **1.8.3 Quality assurance**

At the beginning of 2007 the WCED Directorate for Quality Assurance, Whole School Evaluation approached me to fill a temporary post for two months. This experience afforded me the opportunity to look at schools as whole organisations. I was responsible for gathering information for the directorate website. This function introduced me to all the relevant policies governing quality assurance and support material for schools in the

WCED. The National Whole School Evaluation Policy (DoE, 2001d), which looks at improving school effectiveness, was the major policy that I had to deal with in relation to the Integrated Quality Management System (IQMS) of 2003 (WCED, 2003).

The particular structural model of the WCED meant that a full-time supervisor would be leading the team of part-time supervisors employed on a needs basis. This practice makes it very difficult to get suitably qualified people to be available at those times that the directorate seeks their services.

The process of whole school evaluation does seek to be consultative and open. The nine areas of development also seem to be holistic, but it is in the application of these areas that some difficulties are encountered. There is much overlap and the questions and supporting documentation are not always very clear and precise. The questions in each of the areas of development and the guidelines need much more discussion in order to be able to understand and answer them meaningfully.

The process of evaluation is very exciting, but highly stressful for all concerned. My main concern was to be fair in my reading of the situation at any particular school. What I learned from the experiences of whole school evaluation was that the two major areas of development in education are leadership and management, and the implementation of the curriculum. I would go so far as to say that the National Curriculum Statement is largely not implemented. The only areas of implementation are those in which evidence needs to be presented by way of moderation. As far as teaching and learning goes, OBE is done selectively and only when under scrutiny, otherwise teachers do their own thing.

This situation led me to believe that much needs to be done regarding teacher development. In the same way that policies could not be implemented as envisaged “because they were formulated in terms of what would be ideal, rather than in terms of changing what actually existed” (Christie, 2008: 133), teacher education and development needs to take into account what teachers are actually doing and therefore what they need to develop in order for change to be more successful.

It was my introduction to whole school evaluation that led me to become involved in coaching a school management team in Marconi Beam, an informal settlement in Milnerton, along the lines of developing the multiple intelligences as related to their person and the school as an organisation. This proved to be a long-term relationship building and development process that needed sustained support and funding before meaningful change could actually be observed.

#### **1.8.4 Lecturing**

During the first semester of 2008, I was a substitute lecturer at Stellenbosch University, in the Department of Curriculum Study (Afrikaans) in the Faculty of Education. The courses I taught were BEd III and IV, as well as the Postgraduate Education Certificate. This experience provided me the opportunity to engage with education on a different level. I was challenged to make every session with the students a learning experience. I therefore, integrated their learning experience in the classroom into the act of teaching. The students had not yet been exposed to the National Curriculum Statement while at school and had been taught outside the OBE approach. So they had to learn about teaching Afrikaans by drawing on their own experiences as learners of Afrikaans and finding ways of making learning meaningful in a situation different to that of their own. One of the main ideas of language teaching is also to bear in mind that one has to keep learning about language as well as language teaching, therefore the students also had to deal with finding resources and using new resources, as well as policy documents to enhance their praxis.

It was amazing to see that the same issues that I had had to deal with in my own classroom as a learner as well as a teacher, particularly in relation to different variants of Afrikaans were still entrenched. We still need to engage in dialogue about the issue of prejudice, how we read the world and see our learners and their communities. Language teaching is a great opportunity to promote dialogue about crucial issues in society through literature and language usage. The students were most receptive to becoming part

of that dialogue, and they displayed eagerness to be challenged and to defend their positions. It proved to be another very challenging phase of my career.

### 1.8.5 Writing a magazine column

Another activity I became involved in was writing a column for a popular Afrikaans magazine, *Kuier in Styl*, published by Media24. The target audience of this magazine is upper working-class and lower middle-class women. The column formed part of a page dedicated to school matters. The audience for the school matters page is women between the ages of 25 and 40 who were likely therefore to have school-going children aged two to 15. My section of the page dealt with answering parents' questions about their school-going children. The kinds of questions parents posed related to a wide range of interests and categories. Some of them were well outside my particular experience which led to much collaboration and consultation with colleagues, internet searches, contacting learning institutions and provincial and district officials.

Much of this interaction had to do with their notion of critical participation as parents, and ultimately as citizens involved in public schooling. Most of the questions related to the challenges of reading and numeracy, followed by questions relating to writing and learning difficulties. My advice would centre on the parent's involvement in their child's learning, their supportive role and knowing what to expect from the school and teachers. The other point of advice was aimed at extending their levels of participation in school governance.

An interesting development from the kinds of questions I received was that parents started asking about furthering their own education. I think this happened as a result of my insisting that, if their children struggled with reading, they should not only help the children but be seen to read as well. My mantra was that parents should not only encourage their children to learn and study, but should also learn and study themselves.

What was frustrating was that it is a fortnightly publication and the space very limited - 250 words including the question. It could happen therefore that a question relevant to the

beginning of a term only got published well into the term or even at the end of it. In the end, the sponsorship of the page ended, and so did the column.

However, school matters do sometimes still feature in the magazine and *Kuier* has also hosted a dialogue between learners, teachers and, parents. I participated on a panel as an educationist, alongside a recruitment practitioner at a university, a university student and a learner. The topic of the dialogue was, ‘Promoting application to participate in higher education and training’. The dialogue illustrated that learners, teachers and parents can engage with one another to take certain educational issues forward. These experiences I found to be very valuable, as I learnt what the burning issues were for parents with school-going children and therefore what challenges communities face with regard to schools and other education institutions in their midst. It also illustrated that parents were interested in being involved in their children’s education and, given the appropriate opportunities, could and would participate.

#### **1.8.6 Philosophising on teacher education**

As this research is a philosophical analysis, the method requires the generation of “knowledge (though not knowledge of an empirical sort) and perspective (commitments of value and belief that provide answers to the ‘why’ questions underlying any complex area of human practice” (Burbules and Warnick, 2003: 20). Having come from the tradition of action research, this method is not necessarily strange to me since it is also requires of the action researcher to question complex practices. What is different, however, is that I have had to include the entire range of experiences in education and training that apply to my questioning and not only a particular aspect of my practice.

Burbules and Warnick (2003: 21) identify different methods within the practice of philosophy of education. I will be considering the application of the following methods:

- Exploring the hidden assumptions underlying a particular view or broader school of thought.
- Sympathetically or critically reviewing a specific argument offered elsewhere.

- Questioning a particular educational practice or policy.
- Proposing the ends or purposes education should achieve – either in terms of benefits to the person or to the society, or both.
- Speculating about alternative systems or practices of education, whether utopian or programmatic, which contrast with and challenge conventional educational understandings and practices.

This is how I set out to use these methods:

*Exploring the hidden assumptions underlying a particular view or broader school of thought*

I explore the assumptions of teacher education, praxis and hope as contributing towards transformation in South African society. I investigate the philosophical underpinnings of the implications of teacher education and development policy since 1994. I will analyse the school of thought that led to the specific policy, the National Framework for Teacher Education and Development in South Africa (DoE, 2006). In addition, I will use the thinking of the education philosopher, Paulo Freire, to ground my understanding of teacher education by trying to establish where teacher education is now and what needs to be done to get it to where we want it to be.

*Sympathetically or critically reviewing a specific argument offered elsewhere*

The specific arguments offered by Paulo Freire regarding teacher education and development form the basis of reviewing the argument for this particular policy on teacher education and development.

*Questioning a particular educational practice or policy*

The particular policy that I set out to question is the National Framework for Teacher Education and Development in South Africa (2006) as well as policies related to the praxis of teachers. These would include the National Whole School Evaluation Policy (DoE, 2001d), which looks at improving school effectiveness, and the Integrated Quality Management System (IQMS) of 2003 (WCED, 2003).

*Speculating about alternative systems or practices of education, whether utopian or programmatic, which contrast with and challenge conventional educational understandings and practices*

I consider the teachings of Paulo Freire, on teacher praxis being formed in teacher education and development, to the extent that teachers' praxis contributes to the building of hope for a transformed South African society. This I will do by identifying the gaps in policy regarding teacher education and development, measuring them against the proposals made by Freire, and proposing alternative or complementary knowledge and practices.

My contribution presents my story as part of a developing philosophy for teacher education and development. One of the practices of philosophical investigation is questioning, hence it is important that I question my learning, perspectives and experiences in education and present them as part of a broader picture.

I do not experience philosophical analysis as not being based in practice at all. Instead, I consider a much broader educational experience in order to question praxis so that teacher education and development can be enhanced for us to reach our educational goals and ideals in South Africa.

My personal experience and reflections surely influence how I read the world in relation to teacher education and development policy in South Africa, teacher praxis and hope.

## 1.9 Summary

In this chapter I introduced myself while exploring why it is both important and necessary to put myself up front. The introduction of myself as researcher is a piece of autobiographical writing in which I have recollected some memories and thoughts about my life as learner, student, teacher, public official and freelance educator, and as emerging philosopher of education, and the many influences on my life, career, philosophy and learning.

To paraphrase Paulo Freire (1994: 18) as applied to my life:

*I read the why, or some of the whys - the tapestries and fabrics that were books already written and not yet read by me, and of books yet to be written that would come to enlighten the vivid memory that was forming me: Freire, Dewey, Botman, Meerkotter, Van den Berg, Christie, Cranton, Brookfield, Morrow, Perez, Ulster, Waghid and so many others ...*

...And the many places forming me: Retreat, Wynberg, Rondebosch, Bellville, Princeton, New York City and Stellenbosch. At the heart of Freirean thought is that educationists (like me) ought to be situated beings intent on being moved by theory and practice – a matter of being guided by praxis. As a situated being, my life experiences and how I read the world are also influenced by the action, amongst others, of reflexivity. Biographical writing grants me the time and space to engage in the questions: why, what, when, how, etc. Using biographical writing as a way to question my praxis also provides an opportunity for interrogating my educational philosophical analysis and pedagogical grounding, as well as the space to be critiqued by my readers. Education philosophy based on Freirean thought and practice, as well as a pedagogy based in hope, gives me the space to orientate my praxis toward the future. In hope I find my educational history, address and destination.

## CHAPTER TWO

### FACING EDUCATION DEFICITS IN SOUTH AFRICA

#### 2.1 Introduction

Chapter 1 provided a biographical overview of my historical, social, economic and educational life in different contexts. This chapter sets out to place South African education policy in the context of globalisation and international educational trends in general and the South African educational scenario in particular. It is important to discuss South African education in the context of its global and local realities in order to understand teacher education and development. The reason for this is that practising teachers have been educated or trained in the broader education sector and conditions and developments there have a profound influence on teachers and students of education. What happens in schools, for example, cannot be seen as isolated from what happens in institutions of teacher education. In order to consider and rethink teacher education policy it is necessary to place education in the broader global context. This chapter will explore international trends in education with regard to policy as well as the South African education landscape before and particularly after 1994. In discussing South African education policy, the following aspects will feature: government and policy approach, different education policies implemented since 1994 and the achievements thereof. In this way, the deficits that education policy and implementation face become clear.

#### 2.2 International trends in education

The impact of globalisation on education can be felt across the world. Globalisation has emerged as a concept with which to describe mainly economic changes taking place across the world. There are arguments for and against globalisation. There is general agreement that, globally, new information and communication technologies are changing

the world. These technologies have blurred borders and time differences, called “time-space compression by David Harvey (1989). There is further argument that, through globalisation, the world is operating as a single capitalist economy. In the new economy, knowledge is a source of value (Christie, 2008: 45). Another point of agreement is that globalisation brings economic as well as social and cultural changes. Things like sound bites, images, news clips, music and movies dart across the world. Cultural ideas and contexts mix and present a different consciousness of the world and create new possibilities.

However, Christie continues, there are also points of disagreement. Individual countries have very little or no possibilities to change the terms of engagement since organisations such as the International Monetary Fund (IMF), the World Bank and the World Trade Organisation (WTO) monitor the rules of the global game. One of the main consequences for education is in government spending within these rules. The WTO and World Bank favour neo-liberal economics, which favours reducing social spending including that on education. Another point of disagreement is that of equality between countries and in particular between the rich and the poor. Access to network technologies also produces inequalities between and within countries. Then there is the question of sustainability, especially as far as the environment is concerned. Globalisation in its current form is intensifying capitalist relationships and increasing inequalities.

Waghid (2002: 23) argues that globalisation and its effects on education policy could be “detrimental to the consolidation of South Africa’s newly found democracy”, since globalisation would not necessarily eradicate socio-economic inequalities. He believes that, in a sphere of corporate dominance democracy can be achieved if consideration is given to education “as a public good that allows space for the development of relations of trust, individual autonomy and democratic dialogism”.

When considering global trends in education, it is important that we explore the role of the nation state in a period of economic restructuring, as well as its role in the implementation of policies. The period preceding the dawn of democracy in South Africa

came amidst world trends of economic restructuring (Burbules & Torres, 2000:5). The following characteristic elements also influenced South African policy development: the new international division of labour and the economic integration of national economies; new exchange relations and agreements; increasing internationalisation of trade; restructuring of the labour market, resulting in the undermining of the power of unions; a decrease in capital-labour conflict due to surplus workers; a shift to increased flexibility in the use of the labour force; new forces of production; growing importance of capital-intensive production, resulting in the de-skilling of workers or rendering them redundant; increasing the proportion of part-time and female workers; increasing the size and importance of the service sector at the expense of primary and secondary ones; and the ever-increasing financial, technological and cultural gap between more-developed and less-developed countries.

Burbules and Torres (2000: 7) further present the implementation of neo-liberal policies as another change in global economics, i.e. the withdrawal of the responsibility of the state to administer public resources to promote social justice. They continue (2000:10) that

The nation-state survives as a medial institution, far from powerless, but constrained by trying to balance four imperatives: (1) responses to transnational capital; (2) responses to global political structures... and other nongovernmental organisations; (3) responses to domestic pressures and demands, in order to maintain its own political legitimacy; and (4) responses to its own international needs and self-interests.

Consequently, education policy initiatives also are also formed in the framework of the above pressures. Burbules and Torres argue that the pressures of globalisation are sometimes exaggerated and used as a reinforcement of “inevitability” and the suppression of resistance and to counteract globalisation processes. Global changes in culture also affect educational policies significantly. Education for life in the global world broadens

the definition of “community” beyond family, region and nation. Education policy has to address issues of flexibility and adaptation in order to learn how to co-exist in diversity.

Morrow and Torres (in Burbules & Torres, 2000:28) contend that the origins of globalisation can be linked to the origins of capitalism and cannot only be viewed as a recent twentieth century phenomenon. In their discussion of the relationship between globalisation and education, they “take(s) as foundational the globalization processes unleashed by capitalism as a world system”, as well as by colonialism and imperialism. Focusing on the more recent period in the formation of a world system, which includes the “First”, “Second”, “Third” and “Fourth” Worlds, they stress that “one of the most fundamental implications of contemporary globalization centers around the changed relationship between education and the state” (in Burbules & Torres, 2000: 28). The role of the state remains key in addressing the social interests of groups and classes. Morrow and Torres (in Burbules & Torres, 2000: 35) argue that the implications of globalisation for education lie in three areas:

- (1) most fundamentally, the changed role of the state in the global, informational economy...;
- (2) neo-liberal pressures to develop educational policies that attempt to restructure post-secondary educational systems along entrepreneurial lines in order to provide flexible educational responses to the new model of industrial production; and
- (3) a related call for the reorganisation of primary and secondary education as well as teacher education along lines that correspond to the skills and competencies ostensibly required by workers in a globalising world.

With regard to teachers, it is important to re-define their role and preparation as well as to create a complementary curriculum that addresses the formation of the new kind of worker needed by the global economy. This could mean that the distinction between vocational and academic is drawn sharply, reversing previous movements against streaming and tracking. What is questionable about the nature of globalisation and the

benefits for education is the importation of the flexible production model into the domain of education. Furthermore, the changes have created new forms of inequality, poverty and social exclusion. The effect could also mean that competence-based skills could be developed at the expense of the critical competence required for autonomous learning and active citizenship. On the other hand, neo-liberal education policy calls for transformation of the professionalism and accountability of teachers. In defining the nature of the service of learning and teaching, it is important to identify the client clearly namely, the learners or potential employers. A definitive understanding of the relationships between globalisation, the state, education and social change still remains to be developed.

What is sorely needed in education internationally is what Lerner (in Shapiro, 2009) calls “a new bottom line”. The ‘bottom line’ refers to education being geared towards a focus on the humanity of our children, “who will assume the ethical, political and social responsibilities of our shared … communities (Shapiro, 2009:1). The global threats we are facing are serious: global warming, epidemics, poverty, violence and war, nuclear proliferation, racism and ethnic hatred – all part of “a pressing agenda for action in the world”.

And the severity and complexity of human problems will demand from us, and especially from our children, inclinations, dispositions and knowledge quite different from those which have shaped, and continue to shape, our social identities and ideological outlooks, moral preferences and attitudinal priorities.

*This is a time of crisis, but also of renewed possibility – one that offers us the opportunity to reconsider radically what is the meaning of education for a generation that will bear the brunt of grappling with these extraordinary challenges and dangers (Shapiro, 2009: 1-2).*

These challenges have a definite impact on education on every level. To name but a few challenges facing education globally: the significant racial achievement gap; disadvantages of immigrant children; increased drop-out rates; narrowing curricula and

shallow reductionist ways of learning; obsessive focus on standardised tests; and the deskilling of teachers' work and the reliance on "programmed" learning. Shapiro continues by arguing that it is understandable that children achieve basic literacy and numeracy, since they are essential for negotiating the world. However, if this becomes a mere transmission of skills and technical competencies, excluding any larger human vision, education becomes meaningless. The challenge is to use the opportunities to educate a new generation to cope with social circumstances and at the same time transform our world into being "socially just, compassionate and environmentally responsible" (Shapiro, 2009: 3). It is noteworthy that the challenges facing education are actually of a social nature.

In schools these challenges can be addressed if there is opportunity for reason, reflection and imagination, and if the capacity to act with thoughtfulness and creativity is stirred and nurtured. Hope for education lies in the recognition by parents and citizens that our children's education should be "a joyful, creative and thought-provoking experience, not the dull grind of endless tests", and should afford opportunities for dialogue, critical reflection and meaningful learning (Shapiro, 2009: 13).

In the light of these global challenges to society in general, and to education in particular, I would like to explore some international trends in education policy.

### **2.2.1 International trends in education policy**

In his analysis of present trends in educational policy Michael Young (2009:1) focuses on three trends in European agencies, international organisations and many national governments. He argues that it is difficult for these policies to be justified and that they "are likely to lead to new inequalities". The three trends are: the introduction of national qualifications frameworks; the shift to learning outcomes and the move from subject-specific to generic curriculum criteria.

Although each trend is well known to anyone working in education, there has been a noticeable lack of international debate, apart from some individual critiques. Each policy trend attempts to “open up” education systems, qualifications and institutions in order to broaden the constituency and promote progressive goals of participation and inclusion. There does not seem to be any opposition expressed, lest this be interpreted as trying to justify elitism and social exclusivity.

Some international agencies try to persuade countries that in order for them to “modernise” and improve their economic competitiveness, they need a national qualifications framework. By the end of the 1990s, only five countries – New Zealand, South Africa, Australia, Scotland and the UK (for vocational qualifications only) – had introduced a National Qualifications Framework (NQF). The number of countries now stands at 70 and is still growing. In the case of South Africa, the NQF sets out to transform the entire education system, whereas in other cases the aims have been more modest.

In most instances – not least in South Africa – NQFs have their roots in attempts to reform vocational education with primarily economic motivation in order to overcome skills shortages. NQFs are believed to promote the portability of skills. In South Africa, the NQF has been designed to include all levels of education and training, including universities. The shift to learning outcomes applies to higher education, schools and vocational education, and has implications for qualifications, curricula, pedagogy and the role of educational institutions (CEDEFOP, 2009). The problem with this is that people outside of education institutions prescribe competences that determine the curriculum.

The third trend focuses on curriculum explicitly. Some examples of this trend as applied in South Africa are that subject content is reduced and the boundaries between school and non-school knowledge are blurred by introducing themes like environment and HIV and Aids.

Trends in education of course have direct implications for teacher education and development, and for the institutions responsible for this. Universities in South Africa have resisted the de-differentiation of institutions through generic learning outcomes for all levels of education. Higher education institutions should be able to provide specialised learning opportunities linked to specialist teachers, programmes and institutions (Young, 2009: 7). The nature of the learning outcomes operative in the NQF would also have an impact on teacher education and development. The question is whether and how teacher education still draws on specialised knowledge in relation to everyday or commonsense knowledge.

The common origins of the educational trends can be traced to the inheritance of European systems from the 19th century and earlier.

These systems were overwhelmingly static, because social and political imperatives were dominant and the inherent openness of knowledge to change was suppressed or denied. However...two democratising social forces could not be avoided. They were the *demand from below* for the massification of schooling, and the *explosion of knowledge* about the social and natural worlds which challenged the traditional idea of knowledge and of the role of the curriculum as transmitting a fixed body of knowledge which students were expected to memorise. National systems dealt with these challenges in different ways and at different times (Young: 2009: 9).

In line with global trends teacher education is drawn into the higher education sector that has an impact on decision-making processes, i.e. “decentralised to universities... but strongly subject to centralized state regulation” (Kruss, 2009: 17). Although this could mean that universities have less control over the nature and forms of teacher education in the South African case, it could also mean “increased opportunity and responsibility”, (Kruss, 2009: 17), for teacher educators to be strong academics producing teachers capable of transforming the schooling system. It is evident, however, that these

opportunities do not necessarily translate into the development of the epistemological underpinnings of teacher education due to challenges faced on numerous levels.

### **2.3 South African education before democracy**

Bloch (2009) provides an in-depth and broad discussion, albeit popular rather than academic, on South African schools and their challenges and choices. He explores society from the traditional way of life in which society and environment were integrated, through the period of dispossession, conflict and arrogant disregard of colonialism by the Dutch and British. He also sketches the rise of black institutions like labour unions and the resistance to Bantu education. For the purposes of this dissertation I will briefly note the history leading up to 1994 in order to place education, and more specifically teacher education, in context.

The reason for including some remarks on the historical discussion of education from two decades before 1994 is that this includes the period in which many of the practising teachers and lecturers of today were educated and started out on their careers in education.

The South African education system was firmly rooted in racially stratified institutions, be it schools, teacher education colleges and universities. The institutions were also segregated geographically, which socially engineered the life spaces of South Africans (Sayed, 2004: 247). The fragmentation of the education system determined whether, how and where individuals were educated.

The National Party government centralised education for black South Africans and introduced schooling that was not only segregated geographically, but also racially. These schools were also financially deprived and neglected, although enrolment increased along with the need for skilled labour. Due to resistance against Apartheid education in the 1970s, waged mainly in secondary schools, the government introduced

some political and economic reforms. These reforms, however, did not address the educational contexts of inadequate infrastructure, unqualified teachers, high pupil/teacher ratios and a biased curriculum (OECD, 2008: 37). From 1990 to 1994, the African National Congress (ANC) and the National Party negotiated a new dispensation. This period was characterised by economic stagnation, and education continued to deteriorate.

I agree with Bloch (2009: 55-57) when he shares some lessons from the past that influence education today. He speaks of the divisions mentioned above and says that “we should not be surprised that strands and strains from the past persist and reproduce and mutate as ‘legacy effects’”. He notes some “distortions” that comes from the past:

... the abuse of schooling for narrow ideological and political ends, the disruption of schooling and its structures of order, the ‘cheap and dirty’ underfunded mass model of mass access, the instrumental and limited view of knowledge and a certain anti-intellectualism disguised as anti-elitism, the use of schools as sites of struggle and the overpoliticisation of social and technical questions, the lack of an explicit culture of learning and teaching (Bloch, 2009: 56).

The recent past is characterised by conflict, pain and trauma as well as many anti-educational implications that continue in the lives of current role players in education. It is therefore to be expected that education is seen in different and often distorted ways, as is true in all societies in transition. An important legacy of the segregated education system is that of subordination and ideological control geared towards the maintenance of a cheap labour force without rights.

There were in 1994 nearly twelve million students, at 27 500 educational institutions, including 330 000 students at the 21 universities and 137 000 students at the 15 technikons. These learners were served by a staff complement of about 470 000 of whom 370 000 were educators. The budget for this service for 1994/95 amounted to just under ZAR 30 billion, which represented 22.5% of the government’s budget and nearly 7% of the estimated GDP (DoE, 1995).

Resistance to the dominant order was also carried into our new democracy.

If we understand this sociology, this political economy of origins and the importance of history and context, we can more meaningfully put forward alternatives. Instead of utopian yearnings alone, change must also be rooted in the concrete, in what we have, in where we are, before it is possible to make a break and move forward with uncompromising goals and critiques (Bloch, 2009: 13).

It is because of such a fragmented past still deeply rooted in the collective consciousness that we, the previously oppressed and oppressors, find ourselves at so many different places socially, politically and educationally. Furthermore, we now have to accept the challenge of envisaging and building a common future.

## **2.4 South African education policy**

The democratic government established in 1994 inherited “one of the most unequal societies in the world” (Jansen & Taylor, 2003: 5). These inequalities were formed along social, economic and racial lines. According to the National Treasury (2001), the poorest 40% of the population earned only 11% of the income and the richest 10% earned 40%. An estimated 50% of the population lives in poverty, and the vast majority is black South Africans. With the creation of three spheres of government - national, provincial and local - notwithstanding regional social and economic imbalances, the major challenge was to redress inequalities. The Reconstruction and Development Plan (1994-1999) set out to start this process by focusing on low-cost housing, and the provision of water and sanitation. Needless to say, the challenges that education had to face were enormous. Educational transformation set the following major goals: equity; quality and democracy (Jansen & Taylor, 2003: 7).

#### 2.4.1 Government and policy approach

In its attempts to bring together the entire population of the country, the Government of National Unity started out on the process of adopting the principles of the Constitution. The guiding principles were equality and human rights. This Constitution sought to provide a state-of-the-art version of conventional government. The goal was to run the state and transform it at the same time. New policies were expected to both undo Apartheid laws and practices as well as establish non-racial, rights-orientated laws and practices. In other words, the government sought to dismantle the past and put foundations in place for the future. A new vision for education was urgently needed.

The possibilities for change gave activists and academics, trade unions and the business sector, members of NGOs and civil society the opportunity to consider alternatives in terms of policy and actions a government might take. Slogans such as “People’s education for people’s power” and “Liberation before education” gave way to policy thinking. At this stage, the *National Education Policy Investigation (NEPI)* was formed by the broad democratic movement. This was followed by the *Implementation Plans for Education and Training* of the ANC and the National Training Strategy Initiative led by the National Training Board – which included government, business, labour and civil society groupings working together to think about future possibilities for education. The outgoing government also presented *Education Renewal Strategy and A Curriculum Model for South Africa* as its own policy vision (Christie, 2008: 127-128). A National Qualifications Framework (NQF) would set out to maximise horizontal and vertical mobility between qualifications across the whole of the existing education and training system.

However, in 1994, much of the horizontal approach to policy development was replaced by a vertical approach, in which the new authorised decision-makers were keen to put their stamp on policy. Ideas like the proposed integration of education and training into a

single department got lost and the NQF took on a different form. Civil society involvement was also excluded and the government returned to conventional approaches to policy rather than experimental ones.

The education ministry and department followed the following procedures: white papers and national commissions, parliamentary debates and portfolio committees, legislation and regulations, and bureaucracies and departments with line functions and appointed personnel. The government also “borrowed” policies from other countries. One ministry of education was established from the 19 separate Apartheid structures and a national department with nine provincially based departments came into being. A Schools Register of Needs (DoE, 2001b) as well as a commission to investigate higher education and another to recommend governance and funding policy, was set up. The first White Paper on Education and Training was published in 1995 (DoE, 1995). It set out governing principles for the system and outlined broad development initiatives. The vertical, top-down policy approach that the government chose resulted in policies based on achieving an ideal.

#### **2.4.2 Education policy since 1994**

The National Department of Education had the responsibility to develop norms and standards, frameworks and national policies for the system as a whole, and these were born out of the 1996 Constitution. The Constitution required a transformed and democratised education system, in line with the values of human dignity, equality, human rights and freedom, non-racialism and non-sexism, as well as the right to basic education for all (OECD, 2008: 38). The National Department of Education had the responsibility to develop norms and standards, frameworks and policies for the entire system.

Some of the policies mentioned below give an overview of education policy development during this period of transition, particularly with regard to the institutions other than higher education.

The National Education Policy Act of 1996 (DoE, 2001c) set out national and provincial powers in education, as well as the structures for decision-making within the system. The Minister of Education sets the political agenda for determining norms and standards for planning, provision, governance, monitoring and evaluation in education. The nine provincial administrations make decisions on the implementation of education policy and programmes. Provinces also take decisions on funding and exercise executive responsibility for general education and training (GET), as well as further education and training (FET) and formal adult basic education (ABET).

The South African Qualifications Authority (SAQA) was established in 1995 according to the South African Qualifications Authority Act to set out the framework within which all qualifications could be registered and interact with each other. This Act was repealed by the National Qualifications Framework Act (DHET, 2008), which sets out to further the development, organisation and governance of the NQF applicable to education institutions, skills development providers and professional designations. SAQA is also responsible for integrating education and training at all levels, and is accountable to the Minister of Education in association with the Minister of Labour. Additional responsibilities include setting standards and quality assurance, and recording learner achievements.

The South African Schools Act (SASA) of 1996 sets out frameworks, norms and standards for the governance of schools. It stipulates that all schools should have democratically-elected School Governing Bodies (SGBs) on which parents would hold the majority seats. SGBs were given powers to determine admission policy, language policy and school fees. They also have powers to administer properties, and make recommendations to provinces on hiring teachers. Section 20 gives basic management powers to all schools, including school budgets, fees and funding parameters. Schools that have the capacity to manage their own budgets were given additional Section 21 powers. The act also provides for the establishment and funding of independent or private schools.

The National Norms and Standards for School Funding of 1998 (amended in 2005), sets out the framework for funding provinces and schools. It includes a pro-poor funding formula for part of the education budget, in terms of which more funds are given to poorer provinces and schools.

C2005 (DoE, 1997) introduced an outcomes-based education (OBE) curriculum for general education. It was phased into schools from 1998. There were cross-field critical outcomes applied to eight learning areas (previously subjects). A total of 66 specific outcomes for all the learning areas detailed the desired knowledge, skills and values for learning. Integration between the learning areas became a key feature of the curriculum, with the intention of situating learning in the everyday life experience of the learner. The vehicle for integration was programme organisers, e.g. transport and sports, around which learning was structured instead of around concepts like nouns and subtraction.

Criticism of OBE and Curriculum 2005 included the following:

- A highly inaccessible and complex language
- The under-preparation of teachers for this complex curriculum
- The large-scale discrepancies in resources and capacity between the few privileged schools and the large mass of disadvantaged schools with respect to implementation
- The power of existing curricula, teacher socialisation, and the all-pervasive system of examinations and control
- The lack of confident and competent teachers to manage the curriculum
- The critical lack of a solid learning materials base that supports the pedagogy and philosophy of this progressive curriculum (Jansen & Taylor, 2003: 38).

Resistance to implementation and criticism of the curriculum led to a review process in 2000. The Curriculum Review Committee acknowledged earlier criticism with added findings:

... the curriculum ignored content and the specification of what was to be learned in favor of process; and it was strong on integration of various curriculum parts (horizontally) but was vague about content demands for progression (vertical) that enable learners to move from one grade to the next. Furthermore evidence was beginning to accumulate that the vagueness of content and the under-specification of basic learning skills actually had a damaging effect on the learning performance and cognitive understandings of learners exposed to the new curriculum, particularly among learners in disadvantaged schools (Jansen & Taylor, 2003: 39).

A streamlined version of C2005 was implemented in 2002, before the cycle of curriculum reforms had run its course, and this caused confusion among teachers. This version of C2005 co-existed with C2005 as well as NATED 550 (the curriculum during the period of transition). Curriculum policy continued to face much resistance and criticism which led to further revisions of C2005 in the form of the streamlined C2005. In 2002, the revised National Curriculum Statement (NCS) was adopted (DoE, 2002a) replacing all C2005 policy.

The NCS aims to develop the full potential of all learners as citizens. The revision focuses on providing the content frameworks for a more comprehensive breakdown of concepts for assessment, in particular by stating assessment standards for every learning outcome. The same basic structure of critical and learning outcomes and assessment standards of C2005 remained. The mode of outcomes-based education shifted to being more prescriptive – particularly regarding assessment and planning.

The issues relating to how the making meaning of education policy contributes to the success or failure of the implementation of the different policies will be analysed in Chapter 7.

A White Paper on Early Childhood Development (ECD) in 2000 envisaged the introduction of a pre-school reception grade aimed at the full participation of five-year-

olds by 2010. This legislation also set out to improve quality, curricula and educator development (OECD, 2008: 40).

A National Commission on Special Needs in education and training advocated ‘mainstreaming’ of learners with special educational needs, and was followed by White Paper 6 on Inclusive Education (2001) facilitating the inclusion of vulnerable learners and reducing barriers to learning.

Frameworks for teacher employment were set out in the Education Labour Relations Act (ELRA) of 1995. Conditions of work, codes of conduct, and duties and responsibilities were agreed upon for educators. All teachers were required to register with the South African Council of Educators (SACE).

Another process that led to legislation was the approval of the language standardisation document as national policy, as part of the National Education Policy Act of 1996, (DoE, 2001c). The document aimed to ensure uniformity in the teaching and assessment of all official languages in the Further Education and Training band and was implemented for grade 11 in July 2001, to be assessed for grade 12 in 2002. The document included implementation for grade 10 as well, to be assessed in 2003. Uniformity addressed the following aspects regarding examination papers and included continuous assessment: mark and time allocation; components examined; number of papers; same number of prescribed set works; and also portfolio writing pieces and orals moderated externally as part of continuous assessment. The communicative approach to teaching and assessment was adopted and also had to be aligned with the principles of outcomes-based education.

A series of policies were adopted to monitor and evaluate quality in schools. The Development Appraisal System (1999) aimed to improve the performance of individual teachers through peer review. A Performance Measurement System (2003) was designed to evaluate teachers for promotion and salary purposes. The National Whole School Evaluation Policy (DoE, 2001d) looked at improving school effectiveness more broadly. To address the confusions and overlaps that arose between these different policies, the

Integrated Quality Management System (IQMS) was introduced in 2003 (Christie, 2008: 131-132).

Yet another review of the school-based curriculum saw the development of the Curriculum and Assessment Policy Statement (CAPS) Department of Basic Education (DBE, 2011a) which replaced the NCS. In broad strokes, the changes simplify the curriculum as far as its manageability is concerned, especially regarding the number of documents needed to deliver the curriculum. Moreover, CAPS “provide(s) clearer specification of what is to be taught and learned on a term-by-term basis” (DBE, 2011a: 3). A further shift in the curriculum is the replacement of the principle of ‘outcomes-based education’ by ‘active and critical learning’. Integration and applied competence as a principle has been omitted from the list of principles in CAPS, but does feature in the subject documents, e.g. on Languages, and is referred to as “an integrated approach” (DBE, 2011a: 7). Articulation and portability as a principle of the NCS also does not feature as such in CAPS. What used to be the critical outcomes in the NCS (DoE, 2002a: 2) are referred to as aims in CAPS (DBE, 2011a: 5) and the developmental outcomes of NCS are not explicit in CAPS.

Indeed, South African education has seen a very productive policy development period, dealing with a wide range of aspects. Also policy has not only been developed, but revised and revisited several times particularly in the case of curriculum development.

#### **2.4.3 Achievements of policy**

Many policies were developed during the first two administrations after the democratic change in South Africa. This in itself needs to be acknowledged in any consideration of the achievements of education policy. That being the case, it also is important to bear in mind that policy is limited in the process of transforming society. Christie (2008: 145-155) cites the following policy achievements:

1. Policies provide the required vision and plans for a “redesigned education system”. In order to establish the common identity of a modern citizenship, the policies “erased the racial and ethnic identities that apartheid had enshrined in law”. The Constitution deems non-racial and basic education, language and cultures as rights.

2. New policies have also provided a more equal distribution of the resources of government institutions. In this regard, big strides have been made in providing facilities such as telephones, water, electricity, toilets and classrooms to the poorest schools. Although much still needs to be done, much has been achieved already.

3. In terms of enrolment, policies provided for more children in schools. In 2001 the majority of students aged seven to fifteen were in school. However, gross inequalities within the system, especially in rural areas, still exist. Although former white schools have been desegregated as far as enrolment is concerned, the same did not happen in former black schools.

4. Policies brought mixed results as far as quality is concerned. This is best demonstrated by performance in comparative international tests, as well as national pass rates. The best results are achieved by historically privileged schools, and the poorest results by historically disadvantaged schools. This suggests that, although access has improved, “quality schooling” is only provided for a minority of the population, and even here this does not measure well against international benchmarks. The issue of quality remains the key concern on South Africa’s education policy agenda. Accountability, testing and evaluation are key policy activities.

Bloch (2009: 124-129) also discusses achievements and adds that South Africa has met the Millennium Development Goals as far as primary school enrolment and the enrolment of girl children are concerned. A number of government led programmes to address challenges are also noteworthy: the school nutrition programme provides meals to millions of learners; the Dinaledi programme to develop excellence in mathematics and technology has marginally improved results in mathematics; the Foundations for

Learning Campaign encourages reading and numeracy; and the National Education Evaluation Development Unit (NEEDU) provides the basis for external and internal oversight and supervision.

Nonetheless, policies and programmes do not seem to have or create enough energy to provide solutions to all the challenges. It therefore is necessary to note the limits of what policy can achieve in changing education.

## **2.5 South African education: post-apartheid gains and challenges**

South Africa has managed to develop a significant number of policies in order to address the injustices and inequalities created by the Apartheid education system. The policies form the infrastructural, organisational and funding matrix for primary and secondary education and have a strong equity focus. According to the Department of Basic Education (DBE, 2012) the South African government had made significant improvements by 2010. The gross enrolment rate improved to 99% for children aged seven to 15 years in compulsory grades 1 to 9, and there was an enrolment rate of 83% among children aged 16 to 18 at secondary schooling and Further Education and Training (FET) colleges. Along with these enrolment rates, gender parity in enrolment at primary and secondary levels also showed improvement. The universalisation of a reception year, grade R with an enrolment rate of 83% was another improvement. A further achievement was an increase in enrolment of children aged seven to 15 with disabilities, from 73% to 94% in the period 2002 to 2010. A more equitable distribution of funding per learner on non-personnel expenditure like learning and teaching support material, school infrastructure and basic services favoured children living in poverty.

Despite these gains, the challenges facing South African education, broadly speaking, are twofold: access rates and poor educational outcomes.

Pro-equity measures seek to reverse the exclusion of black African children, children living in poverty and rural areas, as well as those with disabilities. This includes the

prohibition of discriminatory admission; a pro-poor funding model in order to serve poor communities; as well as provisioning to improve school infrastructure and facilities in poor communities. A further measure is developing a language policy that promotes learning in the home language during the foundation phase, and a choice of the language of learning and teaching in later years. Improving teacher qualifications and quality of teaching, including children with learning barriers and disabilities in mainstream schools, as well as providing for specialised schools for children with more severe disabilities, are also measures taken (Martin, 2012: 1-2).

As far as access rates are concerned, the most marginalised children continue to be excluded. This includes children living in poverty, those with disabilities, and children living in rural areas. The high drop-out rates at secondary school level are also a grave cause for concern. These peak at 11.8% in grade 11 and have not improved since 2002. Poor attendance rates because of illness, work, school violence and disinterest also affect the success rate of access to education (Motala, 2007). Many children of school-going age who have disabilities do not attend school (DBE, 2012).

The poor educational outcomes of learners can be ascribed to poor rates in a number of fields of education. Low literacy and numeracy rates at all levels are a major cause for concern. Generally, educational outcomes decline as learners progress through the grades, which indicate that learners do not acquire the necessary skills and knowledge (DBE, 2011b). Poor rates of completion of the FET phase of education also point to poor educational outcomes. Only 41% of learners entering the FET phase complete the qualification. In 2010, only 68% of candidates passed the National Senior Certificate (NSC) and a mere 24% of those qualified for university entrance (DBE, 2011b). Repetition rates are also high at 7%, (DBE, 2011b).

According to a guide developed for PAN (Martin, 2012), some of the causes of poor and inequitable access and outcomes include:

- poverty;
- geography, meaning rural versus urban;

- language, meaning home language and the language of learning and teaching;
- gender, where girls are still suffering high levels of abuse and their drop-out rates are also higher than that of boys;
- disability, due to the deficient implementation of the inclusive education policy;
- educator conduct, competencies, knowledge and lack of accountability;
- infrastructure facilities and basic service backlogs; and
- poor technical and management capacity.

According to the OECD Report (2008: 58), the problems in education perceived by the learners are varied. The main problems are: lack of books, high fees, poor facilities, large class sizes, a lack of teachers and poor teaching. The report also cites the lack of books, compounded by poor or no access to school libraries as an additional challenge. A further enduring problem is the use of corporal punishment despite it having been declared illegal (Nelson Mandela Foundation, 2005: 92).

Teachers reported problems to be the following (OECD, 2008: 59): poor service conditions, including poor salaries and benefits, inadequate incentives, arbitrary redeployments, unprofessional treatment, lack of development opportunities and insufficient support. Other challenges include policy and therefore work overload, disintegration of discipline, lack of facilities, large class sizes, poor parental participation, conflict of roles, favouritism and nepotism. The introduction of the Integrated Quality Management System (IQMS) and the Occupation Specific Dispensation seeks to address many of these problems.

All these deficits and challenges have been dealt with through the development and implementation of numerous policies as discussed earlier, but many major challenges still seem to remain. The National Development Plan (National Planning Commission, 2011: 269-272) sketches the challenges in a number of areas. The first challenge is early childhood development during which time there is: lack of food and nutrition; high mortality rates; and access. Another challenge relates to schools, specifically regarding low quality education in historically disadvantaged areas; progression without adequate

performance; low retention rates; poor reading, writing and numeracy skills; weak capacity of education workers; lack of respect for government; and appointment of unsuitable personnel. Further education and training also poses a challenge, mainly with regard to poor performance; lack of learning opportunities; low success and retention rates; weak relationships with training partners in the workplace; and poor governance. Also, higher education faces challenges such as unequal world institution rankings; low participation and high attrition rates; low publication outputs; and eroding ICT connectivity.

Chapter 7 will reflect on the issues and challenges posed by the National Development Plan and will propose a South African pedagogical project related particularly to teacher education and development.

## 2.6 Summary

Chapter 2 began by describing education in South Africa in its pre-democracy, historical context, as well as in the contexts of globalisation and international trends. Global and local realities within South African education place the country in a particular context when analysing education policy development after 1994. A concise historical overview provides some of the educational deficits that South African policy-makers have to deal with in approaching and addressing educational change. Other issues dealt with in this chapter addressed a range of aspects to give perspective to the South African education context, namely: government and policy approach, and education policies on the general education and training sector implemented since 1994. The scope and purpose of these policies explains what and how deficits facing the education system have been dealt with. The chapter concludes with education policy achievements and gains, as well as challenges that these policies and the implementation thereof have not been able to address effectively.

In outlining the policy development that has been done to face the deficits posed by post-Apartheid basic education, the challenges to teacher education and development were contextualised. The contexts for which teachers have to be prepared, is important in

determining whether teachers can act as agents of an educational philosophy of hope as part of their praxis. It is important to understand why particular theoretical and practical, as well as philosophical and pedagogical choices should be considered to contribute to education as an endeavour of hope, an endeavour of working toward the future. To understand teacher praxis as contributing toward a philosophy of education that is based on hope and is future-orientated, it is necessary to explore teacher education and development policy in post-Apartheid South Africa.

Chapter 3 will describe policy development in the area of teacher education and development, placing some emphasis on international accreditation trends and providing a reflection on the South African context. Some remarks regarding the historical background to teacher education will highlight the deficits that had to be faced in this sector. The period since 1994 will trace the philosophical underpinnings of policy through various policy documents and legislation in the stages corresponding to the different educational ministerial administrations with reference to scholars and commentators like Christie, Morrow, Jansen, Taylor, Gordon, Sayed, Kruss, Samuel and Bloch.

## CHAPTER THREE

### TEACHER EDUCATION AND DEVELOPMENT POLICY IN SOUTH AFRICA

#### 3.1 Introduction

Having had salient influences on my life in general and as a teacher in particular as discussed in Chapter 1, Chapter 2 presents a general overview of education in South Africa in the period just before 1994 and thereafter, this chapter will explore teacher education policy in South Africa after 1994. To a certain extent, my entire life thus far has been dedicated to education in many different capacities: as pupil, student, teacher, activist, government official and aspirant philosopher of education. After leaving formal employment I became a freelance educator, while remaining active in various other capacities. These different roles took me into various situations, with a number of different audiences in many varied places, which brought me closer and closer to a realisation of the importance of teacher education in any education system.

This chapter will focus on teacher education by, firstly, offering an explanation of teacher education as well as sketching some international trends in teacher education. The section on teacher education in South Africa will provide an historical background and also place policy before and after 1994 in context, with a special focus on restructuring teacher education and transforming policy. In this way, I shall endeavour to situate my problem statement in a more pronounced way as I continue to try to answer the research question: Does teacher education and development policy in post-Apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis?

The innovations to improve educational access and outcomes have a strong tendency to increase and improved teacher education and training. South Africa needs to develop the technical capacity and professionalism of teachers by improving their qualifications, competence and conduct. Furthermore, the management skills and administrative capacity of school principals, district and provincial officials have to be improved, as must the management systems within poor schools, where focused attention and development are needed. Service delivery, standards and educational outcomes could also be improved by developing and implementing stronger evaluation and monitoring systems in order for teachers and officials to be held accountable.

These suggested innovations point very strongly towards more and improved teacher education and development.

### **3.2 Elucidating teacher education**

In order to develop a policy for teacher education in South Africa, Morrow (2007), in a paper published in 1996, provides the following explanation of teacher education:

Teacher education is a kind of education which enables someone to become more competent in the professional practice of organising systematic learning, and nurtures their commitment to do so (Morrow, 2007: 69).

Morrow continues by expanding on some of the elements and advantages of this explanation. The explanation speaks to the essence of teacher education as well as its professional nature. Further, the definition also addresses professional knowledge, programmes of teacher education and the academic study of teacher education.

Firstly, he expands on the term used in the explanation in order to give it greater clarity. The concept of teacher education being a *practice* is discussed as “a practice sustained in and by a community of practitioners” (Morrow, 2007: 69). The practice is identified by it having a continuous pattern of human activity with a history and tradition. Not only does

the practice have history and tradition, but, in sustaining itself, it needs to be dynamic and responsive to changes such as technology and influences from historical contexts and discoveries in the pursuit of its expiatory ideals.

Closely related to the understanding of teacher education as practice is the understanding of learning how to teach in relation to the commitment to the expiatory ideals set.

Commitment to the ideals of an education system, in turn, is closely related to competence. Therefore, competence in and commitment to the organisation of systematic learning involves both the understanding of and caring about the standards of achievement in this practice.

*Human* society as a “learning society” is dependent on and prizes a kind of knowledge that opens up new possibilities. This requires *systematic learning*. Therefore, teachers need to know how to organise *systematic learning*, which includes “academic” or traditional “school knowledge” as well as learning that needs to be assisted by someone who knows.

This explanation broadens the scope of teacher education to include the continuing education of teachers in schools as well as in other institutions such as pre-primary or early learning, higher education institutions, health care teaching, teaching in Adult Basic Education and Training (ABET) sites or institutions, designers of learning materials, and industrial and community settings.

The explanation also helps to “release us from the limiting and atrophying grip of the idea that teaching is essentially a kind of face-to-face live performance in classrooms” (Morrow, 2007: 72). More emphasis is placed on the design of programmes of systematic learning and the discovery of how to provide productive feedback to learners.

Furthermore, Morrow explores the expansion of teaching situations in regard to the issue of the **professional development of teachers**. The historical breakdown of the culture of

learning and teaching, calls for support systems for teacher development. However, the professional development of teachers is not exclusively teacher education.

Morrow also expresses concern about the de-professionalising of teachers. He discusses teachers' commitment and competence in relation to de-professionalisation and the lack of accountability to a broader community than the local school community.

The professional development of teachers should not be too individualised but rather be incorporated into the idea of whole school development. Improving the practice of teaching depends on the efforts of individual teachers, as well as of the organisation. Professional development needs to be generated within the profession itself, and not only through teacher education.

When considering **teacher education as a form of professional education** Morrow (2007: 75) says that

[p]rofessional education is a kind of career education that straddles the commonly assumed boundary between vocational and academic education, and includes an ethical dimension. Professional education develops the professional knowledge of the learner.

Any educational programme should have as its goal the preparation of the learner to become more competent in some or other practice. Competences could be academic or occupational. Distinguishing between these two competences operates on a very abstract level. Practices need to form the basis for both of these competences, which make the distinction vaguely blurred. It therefore is difficult to understand these two competences as competing. Both competences are required for teaching.

Although academic and professional education are not in competition with one another, it would be unwise not to see that each has its own set of goals. The goals of academic education are to develop the capacities of objective inquiry and judgement. The goal of

professional education is to enable the learner to participate more successfully in a particular professional practice.

Morrow establishes two distinguishing aspects of professional education as career education. On the one hand, professional practice has to include the theoretical nature of the profession, and the other, has to do with the ethical dimensions of the profession. A professional practice is shaped and guided by the theory that informs it and by the concepts, beliefs and principles of those who participate in it.

Professional education should develop the **professional knowledge** of the learner.

Professional knowledge is practical knowledge harnessed to an ethical ideal. It is a qualitatively distinct kind of knowledge, different from academic and technical knowledge, although it draws on both.

The relationship between theory and practice is the key to understanding the distinctive nature of professional knowledge. The debate is not only about the kind of relationship involved, but also about the nature of theory and the nature of practice. I would argue in favour of the understanding that theory and practice are internally related. Professional knowledge involves “situational appreciation”, “judgement in context” and “knowledge-in-practice” (Morrow, 2007: 80). Professional knowledge therefore would include rational and not necessarily ‘scientific’ judgement, disciplinary and trans-disciplinary knowledge, and content knowledge. A teacher needs to understand content knowledge in order to enable access to it as part of the practice of organising systematic learning.

A goal of **programmes of teacher education** is improved competence in the professional practice of teaching. In order to analyse professional practice, one must be able to distinguish between subject knowledge, methodology and theory in terms of competences. Morrow identifies four categories of competences that need to be taken into account in teacher education programmes.

The first competence would be to develop a conception and the ideals of teaching. This would include some understanding of history and traditions, as well as ethical ideals.

Then the teacher also needs to know how to make the content accessible to learners. The third competence involves knowledge of the social, organisational and institutional contexts, taking into account the enabling and limiting factors of the implementation of the practice of teaching. A fourth competence, which is the principal competence, is the organisation of systematic learning. This competence draws on the previous three competences. Considerations about what learning is possible for particular learners, as well as “expertise in inventing ways of enabling them to learn the relevant content”, are very important. Therefore course design is crucial (Morrow, 2007: 85). Competences involved in programmes of teacher education therefore call for the improvement of the practice of teaching grounded in an understanding of the kind of theorising necessary for change and innovation.

Morrow concludes his discussion on teacher education by drawing attention **to the academic study of education**. He argues for a distinction between professional and academic programmes in the field of education. Academic programmes develop the competences of the rigorous study of education.

Samuel (2010: 6) provides some insight into conceptual models of teacher education. He reflects on four models, namely master apprenticeship, applied-science, reflective-practitioner and socially critical-reflective-practice. The first model, the master-apprenticeship model, suggests that teachers learn best through imitating the behaviour of an expert teacher. The expert teacher demonstrates or explains procedures and practices, which the student has to mimic. Samuel (2010: 6) presents the applied-science model as the dominant model for teacher education or training in the Apartheid-era. This model places the theoretical basis of the different disciplines, before seeking practical contexts. Therefore, practice is based on theory. The reflective-practitioner model draws resources from within the teacher through self-reflection. Classroom practice is based on cycles that include deliberate planning, acting, observation and reflection, also referred to as “action research”. The critical-reflective-practice model of teacher development implies that

teaching, schooling and education “are implicated in establishing and maintaining particular notions of power and hierarchy within society in general through the forms of practice of schooling” (Samuel, 2010: 6), and therefore, seek better forms of social justice.

After explaining teacher education, it now becomes important to place South African teacher education in context. The next section will explore some international trends in teacher accreditation, followed by a sketch of the historical background of the position of teacher education before 1994, and during the period of establishing democracy in South Africa after 1994.

### **3.3 International trends in teacher accreditation**

Alongside global trends in teacher education accreditation, curriculum becomes pivotal in the development of a new order. According to the literature, there are basically two models of teacher education and the corresponding quality assurance (Van den Brule, 2008: 10) and these are university affiliation and accreditation by an independent body.

The university affiliation model links teacher training colleges to ‘parent universities’. This practice was common in Commonwealth countries with strong ties to British universities. The universities play a supervisory role through which qualifications were accredited by them. This model encourages paternalism and dependence. Increasingly, universities themselves are subject to evaluation by external agencies, state agencies and other bodies. “There is a global shift towards a model of accreditation that has existed in the United States and now is the case in much of Europe, accreditation by an independent body” (Van den Brule, 2008: 11).

Accreditation by an independent body means that a license or accreditation for teacher training is obtained through a national body, together with independent local bodies. A set of national and local standards are applied. The emphasis is placed on internally driven institutional development and self-regulation.

The three steps involved in the process of accreditation are: firstly, to provide a self-evaluation according to criteria set by the accrediting body in the form of a written report. Secondly, a peer review study visit by a team of peers selected by the accrediting body submits an assessment report based on site visits, interviews, etc. Thirdly, examination by the accrediting body of the self-evaluation as well as the peer review on the basis of which status and licensing are recognised. Some countries also attach rankings to the accreditation.

Internal and external evaluation processes are deemed of equal importance and inseparable. It is further important to note that the shifts towards the affiliation model are indicative of the broader shifts in the realm of higher education. One of the shifts is that higher education has expanded in the past 50 years and standards have become more difficult to be maintained and guaranteed. Furthermore, in the absence of independent bodies, countries cannot restrict the activities of online providers. Lastly, new technologies and modes of delivery have resulted in entirely new approaches to higher education, as well as new forms of quality assurance.

The management of institutions is responsible for the co-ordination of internal evaluation. Participation varies, with management, academic staff and students as role players. The two official sources for internal evaluation criteria are general legislation on higher education, and the criteria used for external evaluation. Interviews and classroom observations provide information for these evaluations.

External evaluations are largely carried out by an agency, committee or independent body acting on behalf of public authorities. Evaluators are peers and/or evaluation experts. The scope of the evaluation is determined by legislation and set criteria. External evaluation considers the following: content of curricula; teaching and assessment methods; and student performance, attitudes and opinions. Site visits provide opportunities to interview the management, staff and students. The frequency of external evaluations varies significantly from one country to the next – anything from annually to once every 12 years.

The relationship between external and internal evaluation is reciprocal. That is to say that external evaluation should be based on internal evaluation, and the scope of internal evaluation is determined by the needs of external evaluation.

The question of the quality assurance of in-service teacher education providers is crucial and needs regulation. In many cases, an evaluation agency or committee carries out the accreditation or evaluation.

With the international trends in education and teacher accreditation explored, I now need to focus on the South African case regarding the general historic background to education before and after 1994. The education scenario will be explored by focusing on the following aspects: school, educational policy, teachers' work, and teacher education and development policy.

### **3.4 Teacher education in South Africa**

Like everything else in education, teacher education in South Africa is closely tied to political and social developments over the last number of decades. In discussing teacher education, the rest of this chapter will look at explaining teacher education and development, providing some historical background before 1994, while the discussion of the period after 1994 will trace the implementation of policy with regard to teacher education and development in general, as well as discuss the National Framework for Teacher Education and Development in South Africa (DoE, 2006) in particular. The chapter will conclude with responses to the aforementioned framework regarding its effects on structural issues, quality and success, as well as the role of teachers in policy.

### 3.4.1 Teacher education before 1994

Social conditions in general, and educational conditions in particular, have direct implications for teacher education (Morrow, 2007:156). Morrow (2007: 156) argues that not only the schools, but also the teachers are “a critical locus for the regeneration of South Africa”. In fostering social cohesion in order to regenerate South African society, a “particular agenda for teacher education” is necessary. This agenda is determined by the conditions of education as well as teacher education, and the politics of equal dignity.

South Africa’s 1910 Constitution placed white teacher training under the control of the four provinces. Black education was in the hands of religious missions. With the introduction of the Bantu Education Act in 1953 a system for training black teachers became necessary (Sayed, 2004: 247). Separate education colleges for coloured, Indian and black people emerged. The segregation intensified with the establishment of the homelands<sup>3</sup> in the early 1960s. Teacher education was segregated along the lines of race and ethnicity, and created partial, multiple and separate pathways to teacher education. Sayed describes the system of teacher education of the time as a “system of systems”. The system determined whether, where and how individuals were trained and where they were employed.

Educational opportunities for the black population were limited. These opportunities became increasingly limited through basic, secondary and tertiary education. Most African teachers were trained for primary school, with opportunities for secondary school training being even more limited. The curriculum in secondary education was usually restricted to the humanities and teacher education became one of the main courses for which students could register in tertiary education.

Teachers became more actively and publicly engaged in overturning “the negative servile role that was constructed for and imposed upon them” (Samuel, 2008: 5). Intensified

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<sup>3</sup> These were ‘self-governing’ areas that were established within the borders of South Africa. These areas later became ‘independent’, each with its own government and therefore education department and consequently took on responsibility for teacher education.

political protest characterised the 1970s, culminating in the 1976 Soweto uprising. The teachers of teachers became more interpretive. The political and socio-economic contexts saw teachers becoming “agents of their socialisation and enculturation” (Samuel, 2008: 5). The analyses and interpretations of research findings were conducted by commentators on teacher education, rather than through self-reflection on the part of teachers.

This view of teachers’ reflective role, changed during the 1980s as they became more vocal and critical on public platforms. This period saw a greater emphasis on action research as well as collaborative research. The era of mass mobilisation and unionisation in opposition to the Apartheid education authorities was introduced. Working conditions and the worker identity of teachers became a unifying factor in the fragmented education system and teaching sector. The education crisis during the mid-1980s intensified to such an extent that schooling for black pupils increasingly broke down. The slogan “Liberation before education” effectively removed students from their site of struggle. The situation gave rise to a series of meetings amongst concerned community leaders. From these meetings, the National Education Crisis Committee (NECC) was established and People’s Education, under the slogan ‘People’s education for people’s power’, emerged. In this way, some space was created to discuss the aims of education. People’s education was seen as an alternative to Apartheid education, but “remained at the level of a political rallying cry; it has not developed into a theory of education” (Morrow, 2007: 145). The NECC was banned because the authorities saw People’s Education as a threat. Morrow says that attempts to articulate the ideals of People’s Education or the development of democratic teaching practices were met with “heavy-handed, coercive and repressive actions by the authorities” Morrow, 2007: 145).

Bloch (2009: 54) quotes a speaker of one of the teachers’ organisations at a conference on People’s Education in 1987:

Teachers must take seriously the issues of their own empowerment if they are to become the ‘cadres of People’s Education’. A post-apartheid South Africa will

need post-apartheid teachers as able as their students to reflect critically on the social and cultural forces which shape their lives, and a perception of their ability to change things actively. Deliberative reflection on and research of their pedagogical practice and strategies could be one of the steps towards teachers taking power from the education authorities and seeing themselves as ‘intellectual guerrillas for change’.

People’s Education demanded teachers who could think and challenge, and who were clear on whom and whose behalf they are acting. The idea was that teachers should begin to fight collectively for conditions that support joint teaching; collective writing and research by teachers, democratic planning and democratic social relationships in schools.

However, the decade ended completely differently from the thinking about new education policies that had started it. Initiatives like the National Education Policy Initiative (NEPI) began a process of policy debate. In consultation with all major stakeholders, the working groups developed discussion documents on most educational issues. Bloch (2009: 55) maintains that the NEPI ultimately drew together a “limited range of ‘progressive’ academics to draft realistic and technically sound education policies so as to be the basis for a new government”. The working group on teacher education recommended that colleges of education play a central role in training teachers, as well as assisting in capacity building.

Another initiative that contributed to the development of new education policy was the Centre for Education Policy Development (CEPD) which was established in 1993. The CEPD set out to address inequalities created and entrenched by Apartheid through a completely transformed education and training system, and it was necessary to take immediate steps to achieve redress. Out of this initiative, the ANC developed a Policy Framework for Education and Training, also known as the ‘Yellow Book’, and these ideas were elaborated on in the Implementation Plan for Education and Training published in 1994. “Teacher education should ensure unity of purpose and standards

across the sector" (Gordon, 2009: 15), and was to be led by a national ministry of education.

By 1994 there were 19 education departments responsible for teacher education. The fragmented system had 36 universities and technikons and about 120 colleges of education scattered throughout the country (Gordon, 2009: 13). Universities and technikons were responsible for training secondary school teachers. These institutions were also racially defined and operated. For example, the University of the Western Cape trained coloured students and the University of Durban-Westville trained Indian students. African secondary school teachers were trained in colleges overseen by the Department of Education and Training (DET) as well as homeland departments of education and homeland universities. Needless to say, this system resulted in a very expensive and unequal situation with much duplication and overlap (Sayed, 2004: 248). Much needed to be done to change the education system when the country became a democracy and issues of redistribution and equality had to be addressed.

### **3.4.2 Teacher education since 1994**

After the election of the democratic government, the transformation of teacher education proved to be a very complex process. The first White Paper on Education and Training (DoE, 1995), also known as the Teacher Audit, set out to analyse teacher supply and demand and to use information and insights in order to address needs. All teacher education institutions and programmes were assessed in terms of staffing, governance and quality. The major findings pointed to the fragmented nature of the system. Common problems were inadequate governance and administrative systems, poor quality of teaching and learning, as well as low output rates. Some other problems were that institutions, situated in rural areas, were not cost-effective and the extreme inequality of teaching and learning programmes and curricula did not extend subject knowledge beyond matric (Gordon, 2009: 16-17).

When Morrow (2007: 34-35) delivered a talk at the CORDTEK<sup>4</sup> Conference, at the Springfield College of Education in 1994, he concluded with some lessons for teacher education. The first lesson is to undermine the scepticism about the significance of systematic learning. So the challenge for teacher education is to demonstrate to students how to care about systematic learning and take it seriously. The central purpose of teacher education is to initiate our students into the culture of professional teaching with a commitment to the ideals of teaching. The second lesson is to undermine some assumptions about teaching practices, such that small classes of learners work best and the emphasis on individual performance. The final lesson is to recognise that teacher education will have to be addressed in combination with teacher development, or what is traditionally called in-service training. In addition to these difficulties, lessons had to take into account conditions in schools. The inadequacies include the capacities of teachers and learner-teachers, given their educational background and experience; unequal distribution of resources; and unequal conditions of schools and availability of learning materials in classrooms. In particular, the cascade training model focused on preparing teachers to deliver a new curriculum and was inadequate in terms of the time spent being too short, being too information-driven, being removed from classroom contexts and substantive content (Jansen & Taylor, 2003: 41).

The next section will explore some of the ways in which these challenges were dealt with.

### **3.5 Policy on restructuring teacher education**

Since 1994 there has been much policy development in the field of education. For the purposes of this dissertation, the emphasis will be on policy development and the restructuring of teacher education and development.

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<sup>4</sup> Council of Rectors and Deans of Teacher Education, consisting of rectors and deans at institutions that offer teacher education. They deliberate on matters pertaining to teacher education at annual conferences.

I will refer to the periodisation that Kruss (2009) suggested in order to put the processes of teacher education and development into perspective, but deal with policy development and implementation along the time lines of the four different democratic government administrations. In line with global trends, teacher education was moved to higher education institutions. This move meant that curriculum decisions were decentralised but nonetheless were subject to centralised state regulation. The ‘system of systems’, according to Sayed (2004), also reflected the fragmented nature of the sector. The differentiated and unequal nature of the higher education sector in South Africa was also reflected in the differentiated or varying experiences of institutions and their ability to deal with restructuring and re-curriculation. Kruss (2009: 18) sets out to describe the restructuring programmes of initial professional education of teachers (IPET) in the context of “South African responses to global changes in conceptions of knowledge and the role of higher education”. At the same time the transformation imperatives of the national Department of Education (DoE) for a new schooling system had to be developed and considered by universities when dealing with teacher education.

Before I present some issues regarding the periodisation of curriculum restructuring, I need to note that the choice of OBE in South Africa was unexpected. Jansen and Christie (1999: 7) describe it as a “sudden emergence” because, until late 1996, documents pertaining to educational change made some reference to integrationist and competence discourses, but little reference to OBE. “Then without warning, in late 1996, a key document emerged spelling out the proposal for OBE” (Jansen & Christie, 1999: 7). Teachers were not called upon to participate in this decision and, in fact, it is unclear exactly who was consulted. It is also unclear whether the decision to implement OBE at the time took higher education into account. Kruss provides a trajectory of the developments within higher education in general, and teacher education in particular.

Kruss (2009) presented a periodisation of IPET curriculum restructuring in the context of changing higher education and educational processes as part of a research project. She distinguished four periods. The first period, 1994 to 1999, was characterised by the response to internal restructuring dynamics driven mainly by financial imperatives and

shifting conceptions of knowledge generation. The second period, 2000 to 2003, was driven by national educational transformation imperatives that included the incorporation of colleges of education into universities. The third period, 2004 to 2005, was strongly shaped by developments within higher education, where mergers between colleges and universities necessitated the formation of a new institutional landscape. In the fourth period, 2006 to 2007, teacher educators were still grappling with establishing new institutions as well as starting to consolidate the restructuring processes and policy.

I will draw from her periodisation but organise teacher education and development policy according to the four democratic government administrations under the specific leadership of the different Ministers of Education. These periods cannot be regarded as definitive, as different processes overlap. I will now proceed to present policy development in teacher education and development in the four periods.

### **3.5.1 First democratic administration: seeking post-apartheid education policies**

The main concern of policy development was driven by the need to develop new policy frameworks for a democratic South African dispensation. Internationally academics were engaged with the impacts of globalisation, massification and internationalisation on the curriculum. In South Africa the issues of different forms of knowledge, like locally generated and indigenous knowledge also entered the debate. Other debates focused on skills that graduates should offer employers; academic freedom and accountability (Kruss, 2009: 19).

Soon after the publication of the Teacher Audit (1995), the government started proceedings to rationalise the teaching profession by closing colleges and offering ‘excess teachers’ severance packages’ as a way of addressing the question of ‘over-supply’ and ‘under-supply’. With the implementation of the Constitution in 1996, colleges of education became the responsibility of higher education and no longer were seen as a provincial competency as defined by the Higher Education Act of 1997. According to Sayed (2004: 253), South Africa was one of the few Anglophone African

countries that did not have a separate and dedicated system of teacher education colleges and instead placed this responsibility within higher education. These actions run counter to the international trend where teacher education is increasingly being placed at the school level.

The state has affected a constitutional, functional shift in which colleges of education have been moved from the provincial to the national level and incorporated into universities, a process that has been under way since 2001. This move represents the first instance in post-apartheid education policy when the national ministry has been able to alter the relationships with provincial ministries, albeit with provincial consent. What it signals is the state's ability to use the legislative provisions at its disposal to effect changes (Sayed, 2004: 255-256).

Colleges of education were effectively phased out and incorporated into the university sector which became the main provider of both primary and secondary teacher education. This is a direct reversal of 90 years of Apartheid teacher education policy. The decision to locate teacher education at universities has to do with "a strong focus on 'subject/learning area content knowledge' and a research culture which universities rather than colleges are seen to provide" (Sayed, 2004: 287). In making universities responsible for teacher education and not provincial departments, "a degree of autonomy that universities enjoy, including curriculum autonomy" was secured (Sayed, 2004: 287).

Two national initiatives had an impact on the entire education system and on curriculum restructuring in particular: a National Qualifications Framework (NQF) in 1996, and the shift to a programme-based approach to higher education funding.

The change in the curriculum for teacher education is closely linked with school curriculum changes. C2005 (DoE, 1997) has committed education to an outcomes-based curriculum. The new curriculum poses different expectations of teachers, with the focus being on learner-centred approaches and learner competencies. The Norms and Standards for Teacher Education (NSTE) of 1997 and 2000 provide the basis for what is expected

of a competent teacher. The seven roles ascribed to teachers are: learning mediators; interpreters and designers of learning programmes; leaders; administrators and managers; scholars; researchers and lifelong learners; community and pastoral players; and learning area specialists<sup>5</sup>.

When considering the above-mentioned roles of teachers, one is faced with the notion that, although the causes of the crisis in the education system were political, “the remedy is going to have to be professional” (Morrow, 2007: 28). Teachers are the key agents in the success of any schooling system. The commitment, quality and competence of the teachers are necessary for educational success.

In order for teachers to be successful, the curriculum for teacher education and development had to be addressed. One essential way of addressing teacher education is through restructuring of the initial professional education of teachers (IPET).

Breier (2001) draws attention to the fact that the differential institutional capacity to respond to policy initiatives is strongly aligned to historical advantage. Breier (2001: 37) concludes that

There were indications that some universities had used the opportunities of the NQF to change, quite substantially, the structure of their curricular, as well as the process and pedagogy or to give attention to quality. Others had not got beyond the administrative procedures associated with qualification registration.

With teacher education becoming a national competence, the Minister of Education determines policy and standards for the professional education of teachers, and for accreditation and curriculum frameworks. A national process in the form of the National Norms and Standards for Educators (1996) defined new criteria for the transformation of teacher education curricula. All teacher education programmes had to be revised, subject

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<sup>5</sup> An analysis of these roles and the implications for teacher education and development will be done in Chapter 6.

to the approval of the Committee on Teacher Education Policy (COTEP) and as the Heads of Education Departments Committee (HEDCOM) in line with a national core curriculum.

During this period, IPET curriculum change also responded to curriculum change in schools. The policies regarding the introduction of Outcomes-based Education and Curriculum 2005 necessitated curriculum IPET change. The South African Schools Act No. 84 (1996) which provides the regulatory framework for the system as well as the National Norms and Standards for Public School Funding (1998), amended in 2006, 2008 and 2011, which regulates pro-poor education funding, has had an impact on teacher education policy. A further policy for consideration is The Employment of Educators Act (1998), which governs the employment terms and conditions of public educators.

### **3.5.2 Second democratic administration: Review, revise and refine**

This period started with the revision of the NSC (2000), supplemented by Criteria for Recognition and Evaluation of Qualifications for Employment in Education (DoE, 2000b). New teacher qualifications were introduced: a four-year Bachelor of Education (BEd) and a one-year Postgraduate Certificate in Education (PGCE) following a three year degree. Processes for the registration and accreditation of qualifications developed by standards-generating bodies (SGBs) and teacher education providers through SAQA, the DoE and the Council on Higher Education (CHE) were set in place.

In the same year, the challenges facing the implementation of C2005 and outcomes-based education in schools led to a review in the form of the Revised National Curriculum Statements Grades R-9 and the National Curriculum Statement Grades 10-12 (DoE, 2002b). Outcomes-based education still forms the foundation of the curriculum. The statements serve to specify the minimum requirements in eight learning areas for all learners in three phases: foundation, intermediate and further education and training. Along with this new policy, the Education White Paper 6: Special Needs Education sets out the framework for a national inclusive education system (DoE, 2001a).

Together with the above-mentioned revisions and new policies, the revised NSE had an impact on teacher education and development. The revised NSE defined seven roles for the competent teacher, and also outlined knowledge, skills and values, as well as applied competences such as practical, foundational and reflexive. An outcomes-based approach interprets these integrated seven roles. Re-curriculation primarily consisted of repackaging existing programmes in compliance with the new qualification. The responsibility for continuing professional teacher development (CPRD) programmes was transferred to provincial departments. The provincial departments were responsible for funding and managing the CTDP programmes and skills-planning processes.

Amid much contestation and heated debate, and given the stark evidence of a lack of transformation across the schooling system, a review of C2005 was undertaken to identify strategies for strengthening its implementation (DoE, 2000c, 2001a). A review of the NQF was initiated in 2001 in response to contestation around the integration of education and training, and in particular the integration of higher education into the NQF. A consultative document was released in 2003, with proposals around standards and qualifications, quality assurance, governance and the architecture for implementation (DoE & DoL, 2003). The general thrust of these reviews was to identify ways to simplify, streamline and enhance effective implementation and clarify the responsibilities and roles of the multiple regulatory agencies involved (Kruss, 2009: 24).

In order to review the national teacher education framework, the Ministerial Committee on Teacher Education (MCTE) was formed. According to the MCTE, the purpose of establishing the committee was not to replace the newly developed policies, but to identify barriers and develop an “overarching Framework that will enable us to focus sharply on the decisive role of teacher education in the transformation of education” (DoE, 2005: 2).

In its final report to the Minister of Education in June (DoE, 2005), titled, A National Framework for Teacher Education in South Africa, the MCTC made the following major recommendations:

- three complementary subsystems in teacher education: IPET, CPTD and support systems for the aforementioned two systems; and
- the formulation of a career development system and qualifications for teachers.

This report and the process that led to the final product can be seen as the beginning of the consolidation of teacher education policy development.

### **3.5.3 Third democratic administration: Driving quality assurance**

During this period, the implementation of the Integrated Quality Management System (IQMS) policy (2004) required much attention. The policy set out to make a major contribution to improving the quality of education. The IQMS is being used for salary as well as grade progression. In future, it will also be applied in performance rewards and incentives. Coupled with the IQMS is the planning of the National Education Evaluation Development Unit (NEEDU) to oversee the measurement and improvement of educator performance (OECD, 2008: 94-95).

During this period, selected Master of Education (MEd), BEd, PGCE and Advanced Certificate in Education (ACE) programmes were reviewed at every public and private institution of teacher education. According to the HEQC, curriculum development was being driven by management and reporting and not by academic rationales.

The National Policy Framework for Teacher Education and Development in South Africa (NPFTED) was adopted in 2007 and included policy on:

- Initial Professional Education of Teachers (IPET) referring to routes to a qualification, bursary scheme, teacher recruitment programme, quality assurance, national database and information service.

- Continuing Professional and Teacher Development under SACE management, including quality assurance and monitoring, as well as funding.
- A teacher education support system in the form of a forum to assess and determine new priorities (DoE, 2006).

### **3.5.4 Fourth democratic administration: Consolidation**

This period was introduced with the division of the Ministry of Education into two separate ministries, namely the Department of Basic Education (DBE) for early learning and schools, and the Department of Higher Education and Training (DHET) for FET and higher education institutions. In 2010, the Council on Higher Education (CHE) produced the Report on the National Review of Academic and Professional Programmes in Education. The biggest challenges facing teacher education include the poor quality of programmes; teacher education programmes not being cost-effective; and the wrong incentives driving the policies concerning supply, utilisation and development of teachers. Referring to the content of teacher education, the CHE includes the inappropriate blend of theoretical, practical and experiential knowledge. Another weakness highlighted is the incapacity of teachers to manage learning in diverse social and educational contexts (Council on Higher Education, 2010: 102). Waghid (2012: 104) adds that the report fails to “pinpoint the conceptual problems relating to teacher education offered by South African Universities”.

The seven roles teachers are supposed to perform, set out in the Norms and Standards for Educators (DoE, 2000), were not translated into teacher education programmes to prepare teachers to perform these roles. These roles are also central to the subsequent policies on teacher education.

In the fourth administration, the new, divided focus can be seen as consolidating education policy and the implementation, monitoring and evaluation thereof. The consolidation undertaken within the Department of Basic Education saw yet a further review and revision of the curriculum. The Curriculum and Assessments Standards,

CATS, (2010) combined Grades R to 9 and Grades 10 to 12. The National Curriculum Statement builds on the previous curricula and sets out to update and specify more clearly what is to be taught and learnt on a term-by-term basis. CATS is developed as a single, comprehensive policy document that replaces Subject and Learning Area Statements, Learning Programmes and Subject Assessment Guidelines for all subjects listed in the NCS Grades R to 12.

With regard to teacher education, the consolidation started by the Ministerial Committee on Teacher Education (2003 to 2005) and the eventual National Policy Framework for Teacher Education and Development in South Africa (2007) resulted in two policy documents:

- The Integrated Strategic Planning Framework for Teacher Education and Development in South Africa, 2011-2025 (DBE & DHET, 2011) and
- The National Qualifications Framework Act 67 of 2008, Policy on the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a).

The Integrated Strategic Planning Framework for Teacher Education and Development in South Africa, 2011-2025, hereafter referred to as the Plan (DHET, 2011b), aims to improve the quality of teacher education and development (TED) and the primary outcome is to improve the quality of teachers and teaching (DoE & DHET, 2011: 1). The Plan puts teachers at the centre of the system. It outlines four outputs with related activities. The first two outputs are to be driven by the DBE, namely to identify and address needs for individual and systematic teacher development and to attract increasing numbers of high-achieving learners into teaching. The third output forms part of the provincial education departments, namely to enhance teacher support at the local level. The DHET will lead the fourth output, namely to establish an expanded and accessible formal teacher education system (DoE & DHET, 2011: 4-18).

The Plan also stipulates the following enabling implementation measures (DoE and DHET, 2011: 19-21): collaboration and coherence in teacher education and development;

a co-ordinated system for teacher education and development; adequate time for quality teacher education and development; and sufficient funding for quality teacher education and development.

The National Qualifications Framework Act 67 of 2008, Policy on the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) replaces the Norms and Standards for Educators. The Minimum Requirements for Teacher Education Qualifications is also based on the National Review of Teacher Education Qualifications (CHE, 2010), the Criteria for the Recognition and Evaluation of Qualifications for Employment in Education, based on NSE (DoE 2000b), the Higher Education Qualifications Framework (DoE, 2007a), and the National Policy Framework for Teacher Education and Development (DoE, 2007a).

The Minimum Requirements for Teacher Education Qualifications defines differentiated standards by selecting suitable qualification types for different purposes corresponding NQF levels. It also defines the designator for all degrees and identifies qualifiers. Furthermore, it sets credit values for learning programmes and minimum competences for Initial Teacher Education (ITE) programmes. The Minimum Requirements for Teacher Education Qualifications also provides a basis for constructing core curricula for ITE as well as Continuing Professional Development (CPD) programmes and only deals with school-based educators whose core responsibility is that of classroom teaching at a school (DHET, 2011: 4-5).

The Minimum Requirements for Teacher Education Qualifications (DHET, 2011a: 8-9) identifies the following types of learning, along with the acquisition, integration and application of knowledge for teaching purposes, namely disciplinary, pedagogical, practical, fundamental and situational learning. The types of learning are supposed to be connected to the seven roles of teachers, as well as to the basic competences of beginner teachers. The competences of beginner teachers are:

- a sound subject knowledge
- knowledge of how to teach subjects
- knowledge of learners and how they learn
- effective communication
- highly developed skills in literacy, numeracy and information technology
- knowledge about the school curriculum
- understanding diversity
- the ability to manage classrooms
- the capability of assessing learners reliably
- displaying a positive work ethic and appropriate values
- the ability to reflect critically with their professional community (DoE, 2011: 56).

Together with the collective roles of teachers on which teacher education and development is based as well as the basic competences of a beginner teacher, I will make a philosophical analysis of the above-mentioned types of learning in Chapter 6.

### 3.6 Summary

This chapter has placed education and teacher education in context, globally and historically. It began with a discussion international trends in education and education policy. The history of education is reflected upon as post-Apartheid gains and challenges. The next section identified international trends and explored a definition of teacher education. Teacher education in South Africa was dealt with in two sections, namely before and after 1994. The processes of policy development and restructuring followed the historical reflection.

South African education saw significant reform in order to redress the injustices of Apartheid. “Impressive progress has been made in education legislation, policy development, curriculum reform and the implementation of new ways of delivering education, but many challenges remain in many areas, such as student outcomes and

labour market relevance" (OECD, 2008: 3). The DBE and DHET have indeed taken the recommendations of the OECD seriously by developing The National Policy Framework for Teacher Education and Development in South Africa, the Integrated Strategic Planning Framework for Teacher Education and Development in South Africa, 2011-2025 (DBE & DHET, 2011) and the National Qualifications Framework Act 67 of 2008, Policy on the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a).

If the decade of the 1990s ended "completely differently" (Bloch, 2009: 54) with regard to education policy, then policy development in education in general, and in teacher education in particular, indeed took a very different course to the movements and initiatives of the 1980s.

In response to the main research question, the transition from teacher education in the Apartheid era to post-Apartheid teacher education becomes an important issue to address if we want to determine to what extent teacher praxis contributes to the agency of hope in education. The secondary question thus remains: Has the breakdown of the course of policy development after 1994 and the previous decade been sufficiently addressed to form a continuum from a society in oppression to one that is democratic?

In addressing this question, I will explore the educational philosophy of Paulo Freire, which made an impact on the developments in educational debates during the 1980s. The development of his philosophy since should also be examined to understand what proposals he has made for education in South Africa in particular and to what extent we have acted upon those proposals and insights.

## CHAPTER FOUR

### A NARRATIVE OF PAULO FREIRE'S PHILOSOPHY OF EDUCATION

#### 4.1 Introduction

In Chapter 1 I placed my education at school, my higher education, as well as my work as a practicing teacher and the theories within which I operated, in context. The role I have played as provincial education official and later as freelance educator also sketched my involvement with education and my orientation towards seeking direction from education philosopher Paulo Freire. As master teacher and doctoral candidate I have come to realise that the role of the teacher in transforming education is significant, and that a focus on teacher education and development would go a long way in taking forward our struggle against the many challenges we face in education specifically, and in society in general.

Although teacher education in post-apartheid South Africa has achieved much in developing education policy, the practice of education still faces many challenges. In Chapter 2 I analysed teacher education in South Africa briefly by referring to international trends in education as well as to education policy. This was followed by a brief discussion of the situation before 1994, and more specifically the gains and challenges after 1994.

The section on teacher education (Chapter 3) sought to place the South African response to educational renewal in a democratic and international context by referring to trends in teacher accreditation specifically. In analysing teacher education I again distinguished between the two periods, before 1994 as setting the context, and after 1994 in providing more detail. With regard to policy restructuring I have explored four democratic periods of education administration and its specific approaches and focus: first, a post-apartheid period seeking progressive education policies; second, a period of review; the third period driving quality assurance; and the fourth a period of consolidation.

By using the education philosophy of Paulo Freire for an analysis of education policy in South Africa, it is also necessary to give a short overview of the historical, social and educational background to Brazil, where his work was shaped. This comparison will serve to explain the reason for calling on his philosophy in an attempt to critically view the education choices of South African policy makers and provide some direction in tackling the deficits still prevalent after almost two decades of educational change. This broad description will take us to São Paulo in particular where he worked as the education secretary of the city municipal authority. However, a more in-depth discussion of his particular educational contributions in São Paulo will be dealt with in Chapter 5.

In addressing the challenges facing teacher education and development in South Africa (Chapter 3), I will relate the path that Paulo Freire has followed in developing his philosophy of education, specifically regarding his pedagogy of hope as a reliving/revisiting/reencountering of his *Pedagogy of the Oppressed*, and his subsequent pedagogies for a philosophical analysis and to provide a possible way forward.

This chapter starts with some exploration of the origins and development of Freire's philosophy of education including some biographical references to interlocutors such as Gadotti, McLaren and Leonard, Irwin, Giroux and hooks. I then will explore Freire's direct ties with or references to South African education in his *Pedagogy of Hope*, and why his history could be valuable in transforming South African education. The notion of hope in education, referring specifically to the role of teachers, as well as its implications for teacher education and development starts with the *Pedagogy of Hope* and I will show how he developed it through his other pedagogies such as *Pedagogy of the City* (1993); *Pedagogy of the Heart* (1997), *Pedagogy of Freedom* (1998), *Pedagogy of Indignation* (2004), as well as his work dedicated to *Teachers as Cultural Workers* (2005b).

These works will also be used to reflect on his relationship with teachers and learners, education officials and policy makers. I will proceed to discuss Freire's philosophy of education with particular reference to the theme of hope in education, and its impact on teachers and learners, teaching and learning, teacher education programmes, the praxis of teaching and learning, and teacher education institutions. This chapter therefore will

illustrate how Freire has demonstrated his philosophy of education through his own praxis.

This chapter is written in keeping with Freire's emphasis on philosophy of education as embracing both the ontological and epistemological aspects that show how he values and implements the acts of understanding, dialogue, listening and talking, reading and writing. Placing the *self* at the centre of his own intellectual development through self-critique demonstrates this notion of embracing both ontology and epistemology in education philosophy (Irwin, 2012: 8).

Before I embark on a description of the journey towards an education philosophy undertaken by Paulo Freire undertook, I will reflect on the education deficits that Brazilian society was faced with during his time.

I will now proceed to provide a concise description of the deficits and challenges that Freire faced in São Paulo, Brazil, when he implemented policy to transform education in that city. An exploration of the particular project he embarked on will be done in Chapter 6. The philosophy of education that formed the basis of the project that he applied in São Paulo, and the developments thereof, will be discussed in Chapter 5.

## 4.2 Facing deficits in Brazil

Facing deficits in any education system is an important challenge when attempting to change the face of education in general and schools in particular. This section of the chapter will give some insight into Brazilian society before liberation as a mechanism to deal with the educational deficits in educational change. The issue of class difference, specifically the gap between rich and poor, the liberation struggle and regional influences provide some insight into this society. The rural/urban phenomenon and democratic inexperience also had some impact on educational change in this part of the world. Particular educational experiences regarding assessment, retention, language and cultural alienation provide some ways that bring to bear on the backdrop for facing deficits in education. The city of São Paulo, where Paulo Freire worked after the country's and his

liberation is but one of the examples of the challenges that educational change brings (discussed in Chapter 6).

#### **4.2.1 Brazil, 'land of contrasts'**

Because Paulo Freire's thinking is so closely related to his existence it is imperative to give some insight into Brazilian society and the deficits he faced when developing his philosophy of education. Much of Freire's thinking is derived from his upbringing and socio-cultural context.

Brazil is a land of contrasts. Land of wonderful Rio de Janeiro. With beautiful sights of the Corcovado Mountain and its splendid world-class beaches, but also land of the Amazonian Indians, harassed, haunted, and murdered in their own dominion by gold prospectors and entrepreneurs of many sorts (Torres, 1994: ix).

Brazilian society struggled through Portuguese colonialism and slavery, poverty and oppression (Irwin, 2012: 2). It is also the land of music, carnivals and soccer. At the same time, Brazilians experienced injustice, violence, killings, torture and repression, as documented in *Brazil, Never Again* (1985, cited in Freire, 1996: 198). In a television interview, Freire spoke about the obvious depiction of class, sex and racial division in Brazilian society in commercials (Gadotti, 1994: 78). The poor in Brazil are agricultural labourers and unemployed, and live mostly in *flavellas* - shantytowns in the big cities. Many of these people migrated from the forest and agricultural regions, which were in the process of being levelled for wood processing, mining and corporate farming (McLaren & Leonard, 1993: 14). The economic and social structure of Brazilian society was very unequal. The vast majority of people were excluded from enjoying the economic and social benefits of capitalist expansion (McLaren & Leonard, 1993: 36). These contrasts between rich and poor were also played out in the education system of Brazil, as part of the deficiencies that the country had to face in democratising society in general and education in particular.

The formal education system in Brazil was divided but, at the same time, standardised. At the time, it was calculated that almost 50% of Brazilians were illiterate and almost the

same percentage of children of school-going age did not attend school (Wagley, 1971: 185). The result of poverty and exclusion from formal schooling was widespread adult illiteracy (McLaren & Leonard, 1993: 36). Together with this, the education system was geared toward the upper class, being “theoretical encyclopaedic in orientation, with little emphasis upon what we might call empirical and pragmatic problems” (Wagley, 1971: 185). However, the Brazilian education system was unified and standardised, in other words, one system for all Brazilians, regardless of background or heritage. This means that the system was derived from and developed through the Brazilian heritage of colonialism and slavery, and therefore was geared toward the rich and not conducive to providing education for the masses.

During the colonial era, according to Wagley (1971), there were no universities or printing presses in the country. It was only in the early nineteenth century that the prince regent, Dom João, established a national library, a medical school, a law school, the Botanical Gardens and the Military Academy. During this period, the schools in the country were mainly in the hands of the church and only available to small elite. Although some progress was made, by the beginning of the twentieth century, only 35% of the population over the age of fifteen was literate.

Wagley (1971) continues that, modern educational life came only with the reestablishment of democracy in 1946. At the time, the literacy rate was about 50%, and there was a physical shortage of schools, a lack of trained personnel and an outdated education system. Added to this, the population grew rapidly and the nature of Brazilian society changed (Wagley, 1971: 189). The formal education system was the same throughout, but with huge differences in local capacity to implement the programme. The system was divided into three sections, the first being elementary school for the first four years, followed by a fifth admission year at the same level to prepare pupils for an entrance examination for secondary school. The secondary school level was divided into two levels: four years of secondary or high school and three years of college. In the last level there was a choice of two curricula, namely the *clássico* (classical), for subjects like Greek, Latin, modern languages and the humanities, and *científico* (scientific), with emphasis on sciences, mathematics, modern languages and such subjects. Another

stream, roughly parallel to the secondary level, included vocational schools of commerce, industrial apprenticeship and training, agriculture and something called normal school. Normal school was training for primary school teachers, which could lead to entry to graduate studies at institutions of higher education. The other vocational schools did not usually lead to higher education. The higher education faculties included law, engineering, medicine, dentistry, agronomy, industrial chemistry and philosophy, and the courses varied in length.

Although it might seem that the primary school offer in the period 1933 to 1967 had increased fivefold from two to 11 million students, this accommodated only about half the school-age population. It is also worth noting that there were great regional differences in the levels of primary school enrolment. The north-western states seemed to be lagging behind the southern states. This imbalance was even greater in the numbers of pupils finishing the first four years of primary school.

#### **4.2.2 Quantitative and qualitative deficits**

During the 1960s the number of rural schools increased rapidly, but despite the overwhelming rural population of the country, the majority of elementary schools were found in urban areas. The added challenges of schools in the northern regions included poor attendance, distances and transportation difficulties, and physical and economic underdevelopment.

However, urban schools had their own challenges. The shortage of schools posed a great challenge, resulting in schools running two or three shifts. “The problem of providing elementary schooling for Brazilians of school age is, moreover, multiplied by the rigidity of the education system, the pedagogical methods, and the prevailing philosophy of education (Wagley, 1971: 192). Variation in the curricular in terms of rigidity and theoretically very high learner expectations posed a further challenge.

In 1961 a “sweeping set of laws governing education on all levels, known as the Lei de Diretrizes e Bases (Law of Directives and Bases), were enacted” (Wagley, 1971: 208) Brazilian education was adapted to regional needs and the conditions of democratic and

development conditions. Now, each state could by law formulate its own education system limited by federal law and the supervision of the Federal Council of Education. These laws mandated universities and professional schools to adopt their own rules and regulations, subject to federal review. The hope was that these laws would allow decentralisation and reduce rigidity “without losing the positive values of national unity” (Wagley, 1971: 209).

The primary school programme was extended to six years. Secondary school was reduced to three years and the *colégio* remained at three years. The curriculum was also modified and greater equivalence was given to vocational and academic courses of study. The new laws also stipulated the distribution of federal funds for education, with poorer states receiving more.

There was great enthusiasm among most Brazilian educators for these new laws which they felt would allow them to create a more flexible educational system. Brazilians, like most Latin Americans, are legalistically inclined. They attempt to solve problems by elaborate, often brilliantly conceived laws and edicts. Brazilian labor laws are said to be models of their kind, yet the condition of the laboring class in Brazil does not seem materially improved by them. The Lei de Diretrizes e Bases of 1961 did not truly modify Brazilian education (Wagley, 1971: 210).

In a lecture entitled “Primary Schooling for Brazil”, Freire articulated the challenge as being not only quantitative in nature, but also that there was a lack of “insertion” in the social context. This meant that the curriculum options did not distinguish between regions and, in effect, disregarded aspects such as the literature and culture of learners in the different regions (Gadotti, 1994: 9). Freire also drew attention to the lack of organicity:

We can say that the type of school that we urgently need is a school in which you really study and work. When, together with other educators, we criticize the intellectualism of our school, we are not trying to defend a position for the school in which subjects and the discipline are diluted. In our history we have probably never had such a great necessity of teaching and of learning as today. Learning to

read, write and tell. Studying history and geography. Understanding the situation and situations of the country. The intellectualism we are fighting against is just this hollow, empty, loud verbosity which has no relation to the surroundings in which we are born, we grow up in, and from which even today to a great extent, we are nurtured (Gadotti, 1994: 10).

Much of this enthusiasm of the 1950s evaporated in 1964, when the army deposed President Goulart. The military found some members of the Federal Council of Education to be too liberal or radical. Universities were in constant turmoil against the military regime. The military government forced a large number of university academics, mainly from Rio de Janeiro and São Paulo, to retire early. Many educational leaders either sought exile or abandoned academia. “In fact, education was one of the prime targets of the military government’s crackdown. The military government implemented education policy including rationalisation and modernisation of universities; a mass literacy campaign and reform of elementary and secondary education in line with labour needs of a modern economy” (McLaren & Leonard, 1993: 37).

#### 4.2.3 Democratic inexperience

In describing Brazil in transition during the 1950s and early 1960s, Freire foregrounds the theme of cultural alienation, in which the elite and the masses alike “lacked integration with the Brazilian reality” (Irwin, 2012: 81). Irwin discusses the issue as related to Freire’s work, *Education for Critical Consciousness* (2005a).

Brazil never experienced that sense of community, of a participation in the solution of common problems which is instilled in the popular consciousness; and transformed into a knowledge of democracy. On the contrary, the circumstances of our colonialization and settlement created in us an extremely individualistic outlook; as Vieriea said so well, ‘each family is a republic’ (Freire, 2005a: 23).

This text of Freire’s deals with the following issues confronting Brazilian society, and education in particular: adaptation and integration, transition, closed society and democratic inexperience, the contingency of oppression, and education versus

massification. These are the issues that the new Brazilian democracy had to deal with. The particular issues relating to education were: verbalism and lack of dialogue, modernisation, third worldism and imported models of cultural invasion.

To highlight the issue of dialogue, Irwin (2012: 85-86) draws attention to what Freire calls “the culture of silence”. Here he speaks of the denial of dialogue in favour of decrees. It should be noted that silence does not signify an absence of response, but rather a response that lacks a critical quality. Freire notes that the formal inauguration of democracy does not take account of the informal lack of democratic experience. He ascribes this democratic inexperience to feudalism and colonialism. Feudalism represented a psychology of fear and failure, which did not prepare society for dialogue, participation, political and social responsibility, as well as solidarity, which are required by democracy. These varying conditions and situations, however, do not prevent the possibilities for transformation in society in general, and in education in particular.

#### **4.2.4 Educational experiences**

Teaching methods in Brazil varied widely, ranging from up-to-date technologies to rote learning. Teachers were also mostly from the middle-class, with little or no understanding of the lower classes, city *favelas*, or slums and remote rural areas. Pupils from these areas come from families with little or no literacy and therefore with little support. The rigid rules of promotion led to a high repetition rate, especially in the first year of schooling. Since the schools were full of repeaters, there was no space for new seven-year-olds to start schooling. Apart from the rigid promotion regulations, other reasons for low retention were the loss of interest after having to repeat more than once, and poor or hard-pressed family support. Another reason for the high repeat rate was the closed class system, which maintained an elite and made social mobility difficult for poorer communities.

The system of assessment also favoured the rich and harmed the poor. Freire (1993: 16) described the assessment criteria the school used to measure students' knowledge as being intellectual, formal and bookish. A great influence on the inequality of assessment

was the negation of the knowledge of life experience brought to school. This is especially so with regard to language acquisition.

The vocabulary, prosody, syntax and linguistic competence that the school regarded as appropriate coincided with the rules of the language of the middle-class. The place of the written word also favoured them and disadvantaged the poor since the poor, subscribed more to oral traditions of language.

### **4.3 Journey to a new philosophy of education**

In this part I will look at some biographical aspects that had an influence on Freire's thinking and actions. This section will begin with an introduction to Freire's early years, looking at his preschool, primary and high school influences, followed by his early experience as a teacher, his years in exile, and finally his life back in Brazil.

#### **4.3.1 Early years**

Freire (1996: 13) reflects on his early years and sees that part of his life as “a necessary act of curiosity” in his first letter in *Letters to Cristina: Reflections on my life and work*. From an early age, Freire was deeply aware of his own socio-economic conditions and found that he was comparing himself with other children of his age in the same circumstances. Growing up in poverty led him to the understanding that there was something wrong with the world that “needed to be corrected” (Freire, 1996: 13). This outlook of his resulted in two important beliefs (Freire, 1996: 14):

1. Because I had experienced poverty, I never allowed myself to fall into fatalism; and
2. Because I had been born into a Christian family, I never accepted our precarious situation as an expression of God’s wishes. On the contrary, I began to understand that something really wrong with the world needed to be fixed.

He seems to think that it was his childhood that influenced him to experience periods of thought and isolation in contemplation of his and others’ social reality. He sees the

development of his radicalism as having its roots in these times, while he was still being loved and nurtured in his family. It is this security that helped him to confront the affliction of hunger. However, what it could not do, was create a positive experience of reading. In hindsight, he realised that his early reading experience was aimed at memorising mechanically. “The capacity to memorize texts was seen as a sign of intelligence. The more I failed to memorize the texts, the more convinced I became of my insurmountable ignorance” (Freire, 1996: 15).

Gadotti (1994: 1) relates Freire’s first experiences of reading to his parents. In the shade of the mango trees in the yard of the house, he learnt to read, write and copy before starting school. Freire (1996: 28-29) remembers that the words he wrote on the ground were related to his experiences. It was at his first school that his teacher taught him “forming sentences”, an exercise of practise and expression he valued tremendously. As with his parents at home, his first professional teacher, Teacher Eunice, always invited him to learn and never treated him as an empty vessel. “Thus, school-work never was a threat to my curiosity but rather a stimulus” (Freire, 1996: 29).

After just one year at the private school with teacher Eunice, the family moved to Jaboatão, twelve miles from Recife. This move was prompted by the world economic crisis of 1929 (Gadotti, 1994: 3). Although situated outside of Recife, Jaboatão was beginning to become part of the big city (Freire, 1996: 49). According to Gadotti, Freire’s elementary education was interrupted because of the move. He only entered high school at the age of sixteen. Freire himself describes schools in the area as “precarious” and the teaching as “mediocre”. He mentions a teacher, Cecília Brandão, who “patiently and effectively helped me to overcome some of the gaps in my schooling” (Freire, 1996: 50). Other educators whom he recalls as having “made an indisputable contribution to the generations that passed through their classes” (Freire, 1996: 50) were Odete Antunes, José Pessoa da Silva and Moacir de Albuquerque.

Another important lesson that he learned from his schooling in the half rural, half urban setting related the fact that he came into contact with children from rural families as well as other workers. This contact helped him to think and express himself differently.

According to Gadotti (1994: 3), Freire was fascinated by their language and it is there that he learned the value of “rigorous understanding” of language.

Freire’s father died when he was thirteen. As a single parent his mother played a major role in his Catholic Christian upbringing. His upbringing would serve to have a great influence on both his pedagogical theories and his practice – he became a militant in the Catholic Action movement. He rejected the oppressive nature of the church and opted for the prophetic church. He saw “the prophetic church (as) the church of hope, hope which only exists in the future, a future which only the oppressed classes have, as the future of the dominant classes is a pure repetition of their present state of being oppressors” (Gadotti, 1994: 4). Later, he would return to the question of the future in his *Pedagogy of Hope*.

Another person who also made a significant impact on his life was his first wife, Elza Maia Costa de Oliveira. She was a primary school teacher who taught children to read and write. He describes her as being “a permanent presence and stimulation” (Gadotti, 1994: 5) and a source of solidarity.

#### **4.3.2 Paulo Freire, the teacher**

On the recommendation of Freire’s high school teacher, José Pessoa da Silva, he started teaching Portuguese. Pessoa provided study material and introduced him to some well-known professors. In the company of these professors at school, as well as socially, he was drawn to the study of discourse and “the beauty of language” (Freire, 1996: 51). During this period of his life he learned to appreciate literature and the acts of reading and understanding as well as writing. A very important lesson he was to learn is that “there can be no antagonism between writing ‘correctly’ and the joy of writing, since the joy of writing is, in the final analysis, writing correctly”. This led to his questioning of the grammar of the Portuguese language and the tensions between the standardised form and other forms of the language.

Freire’s love of language drove him to read as much as he could, and to spend most of his money on books and old journals, rather than clothing. He saw the time spent in

bookshops and experiences he had with groups of people conversing about their problems as his development as an educator who thinks about educational practices. His love of reading and language made him reflect upon himself as language teacher. Gadotti (1996, 5) quotes him as saying,

Then I began teaching Portuguese grammar with love for language and philosophy and with the intuition that I should understand the expectations of the pupils and make them participate in the dialogue. At a certain moment, between the ages of fifteen and twenty-three, I discovered that teaching was my passion.

Freire started working at the Social Service of Industry (SESI) in 1947 and describes this period as the decade that he “was involved in the most important political-pedagogical practice of my life” (Freire, 1996: 81). As part of the first SESI education committee responsible for the provisioning of service and education, he worked under the leadership of a politically progressive engineer, Cid Sampaio, who later became governor. Freire (1996: 82) saw the creation of SESI as “an attempt to ease class conflict and stop the development of a political and militant consciousness among workers”. As such, any practice stimulating critical knowledge was restricted.

In his experience at SESI he (Freire, 1996: 108) also learned that,

Practice apart from critical reflection, which illuminates the theory embedded in practice, cannot help our understanding. Revealing the theory embedded in practice undoubtedly helps the subject of practice to understand practice by reflecting and improving on it. Even without engaging in rigorous critical analysis – which would enable the subject of practice to obtain knowledge beyond “common sense” – practice does offer a type of operative knowledge. This, however, does not justify failing to search for more in-depth knowledge.

A further lesson learned at SESI is that democracy can be taught, not only through discourse about democracy, but by action. Education should advance the democratic learning process by giving popular classes on opportunities to “read the world”. Progressive educators need to bring life itself into the classroom (Freire, 1996: 155). In Freire’s fifteenth letter to his niece, Cristina, he states the central and fundamental theme

of his writing, via a taste for freedom generated itself onto a love for life and fear of losing it (Freire, 1996: 159). I will show later how Freire, in his ecumenical religious context was exposed to thinking progressively about fear.

Freire's work and ideas regarding literacy and his theories of knowledge must be understood in the context of the people among whom he worked. With them being illiterate and living in a culture of silence, the idea of using generative words to 'move' them to participate in their own learning led to his first experiments with a method of learning to read (Gadotti, 1996: 15).

Freire presented his theories of knowledge and educational philosophy, particularly in relation to literacy, in more detail in the book *Education, the Practice of Freedom* (1976). What Freire introduced into educational philosophy and theory was essentially the notion of challenging a banking method of education by applying conscientisation and this developed into pedagogy.

I will now proceed to describe the stages and qualities of the method employed for the formation of critical conscience, as well as the values for the pedagogy.

#### **4.3.3 Freire, the educator**

The method that Freire developed in his quest to teach literacy, follow three stages in the formation of a critical conscience (Gadotti, 1994: 22-23). In the first investigation stage, the daily life of the pupils was used to discover the universe of vocabulary. The generative words were selected according to their syllabic length, phonetic value and social meaning. For the educators to gain such insight, it would mean that, in some form, they lived with and learned from the communities in which they taught. The second stage included the codification and decodification of the themes, known as the thematisation stage. The themes were contextualised and new relations with other themes and meanings were established. The breakdown of the phonetic groups was written on cards to be used for reading and writing. The third and final stage involved problematising, meaning a return from the abstract to the concrete. Limiting political, cultural, social and economic situations was related to concrete action. The acts of reading and writing became the

instruments of struggle, social and political activity. The final objective of the method was conscientisation, in terms of which oppressive realities are experienced as a process which can be changed or overcome.

Shor (in McLaren & Leonard, 1993: 32-33) describes Freire's critical consciousness as having four qualities. The first quality, power awareness, meaning knowing and understanding that human society and history are not static, but can be made and remade by individuals as well as organised groups. Being aware of power means knowing who dominates power in society, why and how power is organised and used. The second quality, critical literacy, refers to habits of analytical thinking, speaking or discussing, reading or writing and goes beyond the surface to understanding the deeper meaning of events, texts, techniques, processes, objects, statements, images and situations while applying that meaning to your own context or situation. The third is, de-socialisation, i.e. recognising and critically challenging regressive myths, values, behaviours and language that are internalised into consciousness – such as racism, sexism, classism, homophobia, glorification of the rich and powerful, hero-worship, excessive consumerism, runaway individualism, militarism and national chauvinism. Finally, the fourth quality is self-organisation/self-education, meaning that individuals take the initiative to transform schools and society to be democratic, with an equal distribution of power, participatory social engagement and recognising the intellectualism of mass education.

To develop this critical consciousness is to engage in student-centred dialogue, which problematises generative themes from daily life and other topics relevant to society and academic subject matter. Shor (in McLaren & Leonard, 1993: 32-33) offers an agenda of values for that pedagogy as:

1. Participatory. The students are expected to decode thematic problems and the learning process is interactive which means that all teachers and students are involved in discussing and writing as opposed to being passive listeners to teacher-talk.
2. Situated. Course material is grounded in the students' reality, i.e. their thoughts, words/language and also reflects their conditions.

3. Critical. Class discussion should encourage self- and social reflection in terms of how we see issues, how we know what we know, how we can learn what we need to know and how effectively the learning process is operating. Students should also be encouraged to be critical of their own knowledge and language, as well as of the subject matter, the learning process and the relation of knowledge to society.
4. Democratic. The classroom discourse is constructed by students and teachers to include the dialogue regarding the co-development and evaluation of the curriculum.
5. Dialogical. The dialogue format in the classroom is structured around problems posed by teachers and students. The role of the teacher lies in initiating and deepening the process. The process asserts the learners' ownership of their education.
6. De-socialisation. Freirean dialogue desocialises students from being passive and authority-dependent in the classroom and from accepting anti-intellectualism. Students are also de-socialised from silence and submission. Teachers are desocialised from "dull and domineering teacher-talk" (McLaren & Leonard, 1993: 33) and socialised into becoming problem-posers and dialogue-leaders instead.
7. Multicultural. The class takes a critical attitude towards discrimination and inequality based on racial, ethnic, regional, age, and sexual social cultures. The curriculum is balanced for gender, class and race.
8. Research-orientated. Classroom and community research regarding the language, behaviours and conditions of students should be conducted by teachers. Students should also be expected to do research on questions of their daily lives and society, as well as academic issues and material.
9. Activist. Knowledge gained should lead to action in order to gain power and change things.
10. Affective. The classroom experience shows interest in "the broadest development of human feeling as well as the development of social inquiry and conceptual habits of mind" (McLaren & Leonard, 1993: 34) and includes emotions.

According to Freire, these ideas and methods should be applied and reinvented in every different situation. Freire has opened a frontier of liberating education that we will have to develop in our own places, on our own terms, in our own words (McLaren & Leonard, 1993: 85).

At this stage, Freire knew that his experiments to perfect the method of progressive education would lead to him either being imprisoned or attracting the attention of UNESCO (Gadotti, 1996: 34-35). He was imprisoned in June 1964. In prison, the relationship between politics and education became much clearer to him and he realised that social change was an undertaking of the masses and not isolated individuals. After his release from prison, he opted for exile.

#### **4.3.4 Years in exile**

In exile he started working with the child and literacy schemes of the Bolivian Ministry of Education. Health problems related to altitude forced him to leave Bolivia and he then went to Chile, where he stayed from 1964 to 1969. His experience there focused on establishing agrarian reform in a new structure for health, credit, technical assistance, schools and basic infrastructure services. He also worked with small farmers and peasants. It was during this period that he refined and revised his work and re-evaluated it in practice and systematised it theoretically. In Chile Freire taught philosophy of education

... being interpreted in a different way. I and my colleagues in the department wanted to understand what was going on in Chile, we wanted to discover how ideas took concrete shape in action, in the myths of the social classes of Chile, in Chilean intellectuals. So we were not simply thinking about the great philosophical systems, about Hegel, Plato and Aristotle, but we were thinking of how ideas take concrete in the actions and minds of individuals and groups, in order to interpret the historic situation and change it, or not change it. Thus there was already in that experience a quest in the direction of concrete reality (Faundez & Freire, 1989).

Freire's philosophy of education was expressed in what is still regarded as his most important work, *Pedagogy of the Oppressed* (1972). He received an invitation to work at Harvard University in the United States of America (USA) for two years, but stayed for only six months. Soon after the invitation to Harvard, he also received an offer to work in Geneva, Switzerland at the World Council of Churches as principal consultant for its education department (McLaren & Leonard, 1993: 123). He worked with this organisation for ten years, mainly because of its work with African countries in their struggle for liberation "against the hegemony of colonial rule" (Gadotti, 1994: 39). The popularity of his new educational perspective and philosophy grew everywhere – including in Africa. The African countries where he worked included Tanzania, Guinea-Bissau, Cape Verde and São Tomé e Príncipe, and he expressed keen interest in adult education in Angola and Mozambique (McLaren & Leonard, 1993: 128).

Freire (1994: 143) notes that "(d)uring the 1970s, rarely did a month go past that someone, a native of South Africa or at least someone who lived there and was passing through Geneva, did not come to speak with me the tragic, absurd, unthinkable experience of racism".

#### **4.3.5 Freire's influence on and relationship to education in South Africa**

He relates that, during his time in Geneva, many South Africans requested to speak to him about *Pedagogy of the Oppressed* – and often on short notice. "I postponed other meetings, cancelled interviews, changed agendas, but never said no to any of those requests. Headache, upset stomach, bad mood, weariness, homesickness for Brazil, reading to do, writing to do, no such reason could make me say no to any of these requests whatsoever" (Freire, 1994: 144-145). In this way, he showed his commitment to South Africa in the time of its struggle against Apartheid. The liberation struggle in South Africa was very high on his agenda—the main reason being his "rebellion against every kind of discrimination" (Freire, 1994: 144-145). This is what he shared with Nelson Mandela. The issues South Africans brought to him were: the brutality of racism through the practice of Apartheid, relations between the oppressors and the oppressed, the

colonisers and the colonised, whiteness and blackness, which were all elements relating to his *Pedagogy of the Oppressed*.

They were especially interested in discussing how to attack concrete situations, and how, through an in-depth approach to the “why” or “whys” of the sense of being crushed that the popular classes have of themselves, they might revise their earlier perceptions. In other words, they wanted to learn how to perceive their old perception of reality and adopt a new apprehension of the world, but without this meaning that, by reason of being perceived differently, the world were (sic) suddenly transformed. It meant that, on the basis of a new *apprehension* of the world, it would be possible to acquire the *disposition* to change it (Freire, 1994: 144-145).

He then reflected on how South Africans took insights gained during the period leading up to 1990 and turned against the discourse (Freire, 1994: 145).

Today, I fear that some men and women, rightly disturbed, some intellectuals in revolt sought me out in those days, may now be among those who have allowed themselves to be tamed by a certain high-sounding neoliberal discourse. They may have been won to the cause of those who find that, when all is said and done, “This is the way it is,” this is how history is, this is how life is. The competent run things and make a profit, and create the wealth that, at the right moment, will “trickle down” to the have-nots more or less equitably. The discourse upon and in favour of social justice no longer has meaning, and if we continue to hold that discourse in this “new history” of ours, we shall be mounting obstacles to the natural process in which it is the capable who make and remake the world.

Among these persons are to be found those who declare that we no longer have and need today of a militant education, one that tears the mask from the face of a lying dominant ideology; that what we need today is a neutral education, heart and soul devoted to the technical training of the labor force – dedicated to the transmission of content in all the emaciation of its technicity and scientism. But that’s the old discourse!

Freire continued to relate experiences with South Africans and other Africans regarding their “justifiable anger and necessary indignation” when he wrote about his first visit to Africa – to Zambia and Tanzania. He even quoted a letter by Patrick Lekota to a friend to illustrate a point about the brutality of racism and racist practices. However, he never speaks about any invitation extended to him by South Africans during the period from 1990 onward to participate, advise or even listen while a new constitution and education system was being developed. It therefore is, telling that, in a comprehensive work by Irwin (2012) on Freire’s philosophy of education, any impact on, contact and relationship with South Africa is not even mentioned. Neither does Gadotti (1994) make reference to Freire as having any influence on South African education.

Political changes in Brazil made it possible for him to return, and he left Geneva, Switzerland, on 7 August 1979 for a month’s visit. Immediately thereafter, he returned to Geneva to discuss “with his family, IDAC, and the World Council of Churches (WCC) his definitive return to Brazil, which was made in March 1980 (Gadotti, 1994: 48).

#### **4.3.4 Freire returns to Brazil**

Freire returned to Brazil after some struggle to get official government and consular permission. Returning to Brazil meant that “(fifteen years’ absence demands learning and a greater intimacy with the Brazil of today. I have come back to relearn Brazil” (Gadotti, 1994: 162). Freire participated in teachers’ and popular education movements as well as in the struggle of the working class. He worked with issues such as hunger, the power of Brazilian television and education transformation in general (Gadotti, 1994: 162).

Freire published *Education and change* (2011) which examined the education system in the process of social change as being committed as a pedagogical act. He was indeed a very productive writer and published with a range of co-authors, like Antonio Faundez, Frei Betto, Ira Shor, Martin Carnoy, Carlos Albertos Torres, Jonathan Kozol, Peter McLaren and Henry A Giroux, to name but a few (Gadotti, 1994, 79-82).

Freire (1996: 159) describes his own writing as follows:

The taste for freedom, which I have had since my earliest childhood, made me dream of justice, equality, and overcoming the obstacles to realizing the human orientation toward being more, and made me engage, to this day and in my own way, in the fight for the liberation of men and women. A taste for freedom generated itself into a love for life and a fear of losing it.

His wife, Elza, died at the age of seventy-one and, after a few months of mourning, he slowly started becoming involved in education and change again. He found love again and, on 19 August 1988, married Ana Maria A. Hasche. She was an ex-pupil of his from a secondary school in Recife.

On 1 January 1989 he was appointed Secretary of Education of one of the largest cities in the world, São Paulo (Gadotti, 1994: 98). Paulo Freire concluded his work as leader of the Municipal Bureau of Education of São Paulo, Brazil in May 1991. As Secretary of Education he had to come to terms with the complex questions of educational philosophy, on the one hand, and administrative policy on the other. The experiences and reflections of his term of office have been recorded in *Pedagogy of the City* (1993). Freire (1996: 7-8) sees this book as “an introductory discussion of what we collectively dreamed of doing, what we did, and what continues to be done in the Municipal Bureau of São Paulo...to report not only what we have achieved, but also what we were not able to accomplish. Raynolds (in Freire, 1996: 9) points out that Freire demonstrates that “he is a philosopher-theoretician and an effective practitioner ... His observation confirms the central thesis that public education must play a decisive role in the continuing reformation of a democratic society in which all of us can have the freedom and opportunity to create knowledge from our own experience”.

At one point during his work as Secretary of Education, Paulo Freire received a number of questions from the Ministry of Education of Portugal that he responded to in an interview with Professor Maocir Gadotti. Gadotti summarised the set of questions in the following way: “In sum, these questions aim at evaluating your present ideas, the contemporariness of your method, your philosophy for the construction of education in the society of the future” (Freire, 1993: 83).

Gadotti published his conversation with Paulo Freire in the Portuguese journal, *Forma de Lisboa* (Freire, 1993: 83-93). His response to the questions of the Minister focused on the nature of education in its preparation for learning and teaching in the twenty-first century, or as it was then described, as “education at the end of the century”. This helped Gadotti to sharpen the set of questions of the Minister to the following: “How do you ‘futurize’ your strategy within a highly technological society? How do you see the contribution of the educator today for the construction of a society imbued with solidarity?” (Freire, 1993: 83). The ordinary way of addressing the question would be in terms of mechanical determination based on the nature of present realities. However, Freire claimed, it is essentially a matter of learning to understand history as possibility and thereby education as possibility. It starts with knowing the world as individuals and collectives. The end of the century also provided an opportunity to embrace a new perspective on knowledge. He therefore believed that constructing an education for the 21<sup>st</sup> century would emerge from a curiosity of time (i.e. in the historical moment). Herein lay his new pedagogical vision for education. The pedagogical question rests on how education immerses learners in a curiosity of time which thereby transforms the future. Such pedagogy is rooted in an understanding of the future as possibility.

In this chapter, these questions are unpacked further in terms of their philosophical depth. The following questions will be pursued: How did Paulo Freire journey from *Pedagogy of the Oppressed* to a *Pedagogy of Hope*? What is the nature of hope in Freirean thought? What is the relationship between hope and education?

#### **4.4 Freire’s philosophy of education**

The value of philosophy of education, and in particular the philosophy that Freire had developed up to the 1990s, is restated as and seen to be an elaboration of an approach to liberation, “philosophy is the matrix of the proclamation of the new reality” (Freire, 1977: 77). Irwin (2012: 126) sees the return to the value of the discipline of philosophy as an “important intervention in the discussion concerning the relationship between philosophy and *praxis* where many might consider that *praxis* actually moves to a ‘transcendence of the very need for philosophy’”. He contends that Freire emerges as a

key figure in the renewal of theory in the philosophy of education in the 1990s. He quotes Freire (1977: 77) as saying,

We have spoken of the challenge facing Latin America. In this period of transition we believe that other areas of the Third World are no exception to what have described (sic) though each will present its own particular nuances. If the paths they follow are to lead to liberation, they cannot bypass cultural action for conscientisation.

Irwin (2012: 127) states that the process of conscientisation is a necessary step towards liberation, and that Freire warns against sidestepping this as part of the process towards liberation. Freire opposes any apriorism in epistemology. The only way truth can be forged is in true *praxis*. Problem-posing education and political process have to be part of the liberation process.

#### **4.4.1 From 'oppressed' to 'hope'**

The book *Pedagogy of Hope* is presented by Paulo Freire as his re-visitation of (Freire, 1994: 7), or re-encounter (Freire, 1996: 6; 2005b: 1), the *Pedagogy of the Oppressed*. In one sense, it expresses a journey from the one to the other while it also claims to be a form of continuity. What starts out as an introduction to a new edition of *Pedagogy of the Oppressed* in the 1990s developed into a whole new work (Irwin, 2012: 136). As the subtitle of the book, *Reliving Pedagogy of the Oppressed* suggests, Freire still regarded the debates on fear of freedom, liberty and authority, and the democratisation of the public school as current. He also still stressed the importance of dialogue in the effort to read the world. In addition, he states that self-reflection and self-critique form a permanent process that requires patience and humility (Irwin, 2012: 132). He seeks to not only explain *Pedagogy of the Oppressed*, but also the development of his thought. He also reacts to criticism of and objections to his work (Irwin, 2012: 140).

The purposes of writing *Pedagogy of Hope* were to deepen the analysis and question the assumptions and errors in *Pedagogy of the Oppressed*. Freire (1994: 52) refers to *Pedagogy of Hope* as follows: "I wrote *Pedagogy of the Oppressed* in 1967 and 1968.

Now that that composition ‘has come of age,’ I take it once more in hand. To look at it again, rethink it, restate it. And to some ‘new’ saying, as well: the text in which it is now being said has its own word to say, as well, and one that, in the same manner, speaks for itself, by speaking of hope.”

In keeping with his problem-posing method, Freire presents hope as some “rethink” of his approach to education. For him, philosophy is problematisation. In the problematisation of his own philosophy he “re-encounters” *Pedagogy of the Oppressed* by dealing with what is, while connecting his understanding to the history of philosophy, since much of the debate, dialogue and discourse are still as current as in the 1970s.

The shifts from *Pedagogy of the Oppressed* to *Pedagogy of Hope* are particularly apparent in relation to the radical connection between politics and education where the development points to the thinking that there is a more conscious disconnect or contentious relation between education and politics. The latter work recognises the awareness of different contexts of education and praxis. Freire warns against generalisability. It is in the specific reading of the world that popular accountability has to be established. The popular groups have to express their discourse, syntax and semantics, as well as their dreams and desires, as part of progressive political education. A further key point of discussion in this shift has to do with the issue of freedom and authority. Freire is a theorist of freedom with a need for authority. Freedom does not come at the expense of authority (Irwin, 2012: 146). What he does argue against very strongly is authoritarianism. Authority and freedom, as well as authoritarianism are discussed in more detail when dealing with teachers and learners.

A further development in Freire’s philosophical analysis is closely related to class analysis. Irwin (2012: 150) positions Freire as follows:

...there has been a return to an emphasis on class in recent sociology of education, for example, in Bourdieu. But Freire’s work is perhaps closer to that of the Birmingham CCCS in its mixture of a Gramscian emphasis on class, with a simultaneous emphasis on the multi-layered and interdisciplinary importance of the concept of culture. In terms of critical pedagogy, we can say that there is an

analogous emphasis on class, which is also somewhat inflected with the ‘postmodern turn’. But what is particularly striking about Freire’s analysis here in *Pedagogy of Hope* is the way it works out from a series of stories from Freire’s own life experience. His class analysis we might say is ‘existentialist’.

Apart from the existentialist emphasis, Freire (1994: 26) also links this problematic to “progressivism”:

It was the culmination of the learning process which I had undertaken long ago; that of the progressive educator, even when one must speak *to* the people, one must convert the ‘*to*’ to a ‘*with*’ the people. And this implies respect for the ‘knowledge of living experience’ of which I always speak, on the basis of which it is possible to go beyond it.

It is in this “existential experience” that pedagogical thought is developed and placed in the context and radicalisation of the teacher-student relationship. The teacher’s authority is undone in relation to the student’s experience thereof. This relationship should also speak of hope if education is seen to be future-orientated.

#### **4.4.1.1 Hope in Freirean thought**

The notion of hope in Freirean thought relates also to an expression by a poor farmworker from the Forest Zone in Pernambuco, who said to Paulo Freire: “I am a countryman, sir. I have no tomorrow that is any different from today, that is any different from yesterday” (Freire, 1997: 42). This is a despairing consciousness and therefore not progressive. He has given up on the need for a tomorrow, not to mention the expectation of a tomorrow that could be different from today or even yesterday.

Freire’s progressive, critical consciousness “is what makes that being, one *present in the world*, also a being fundamentally in need of reference to a tomorrow” (Freire, 2004: 100). This is where the engagement of a critical consciousness starts: in the hunger for a tomorrow as a crucial point of reference.

Therefore, hope becomes a necessary component of one's "radically being a *presence in the world*" (Freire, 2004: 100). Freire then argues that the "matrix of hope is the same as that of the possibility of education for human beings – becoming conscious of themselves as unfinished beings" (Freire, 2004: 100). Aware of one's unfinished nature, one becomes aspirational about tomorrow in a continuous hopeful search. This is what progressive education wants to achieve. Education, he argues, is indeed the process of that search for hope that resides in a tomorrow that is possible.

That aspiration starts now. He argues that "there has never been a greater need to underscore educational practice with a sense of hope than there is today." (Freire, 2004: 100). The reference to "today" points to the current global context in which neoliberal market determinism and the cynicism of a fatalistic mind-set have captured the self-consciousness of individuals. Freire centres his thoughts in *Pedagogy of Hope* around two cornerstones of education practice: firstly, the matrix of hope is the matrix of education, and secondly, what we experience contextually as globalisation makes a critical pedagogy of hope a necessary corollary of a contemporary critical consciousness.

What does this mean for the young man from Paulo Freire's home town in the Forest Zone? One may find oneself subjected to countless limitations now, but education helps us to grasp the knowledge that, while change is difficult, it nevertheless is possible. There is no such thing as a tomorrow that has to be the same as today or yesterday.

This understanding relates directly to one's presence in the world as a human being with a critical consciousness. One's critical consciousness tells one that one does not have to simply adapt to this world as it is today. One is empowered by critical consciousness to act on the world as an intervention for its future outcomes. This is the deep meaning of the notion "progressive". Adding progressive to a critical consciousness launches one's 'presence in the world' into an *intervening presence* in order to change the world. We intervene to make the world "less ugly, more human, more just, more decent" (Freire, 2004: 101). This is **hope** as a world-transforming education seeking a different and better tomorrow.

#### 4.4.1.2 Hope and education

Paulo Freire understood the importance of the crucial relationship between education and hope. He explained his thoughts in chapters eight and nine of his book *Pedagogy of Indignation*, published in 2004 (see pages 97 to 122). The concept of hope in Freire's thinking became apparent when he explored and emphasised psychoanalysis. In reflecting upon *Pedagogy of the Oppressed* he recounted his own significant period of sadness and depression after the death of his first wife. Although he would relentlessly critique pessimism, he described and discussed his own despair and the process of overcoming it. In *Pedagogy of Hope*, Freire notes, "in seeking the deepest why of my pain, I was educating my hope in which one day I would see myself delivered from my depression" (Freire, 1994: 29). He "invented the concept of hope" in order to deal with his experiences of pessimism. This pessimism can be described as being personalised, but it also addressed a socio-cultural or socio-political dimension. Freire placed emphasis on self-analysis, but never in isolation, always related to the political and educational. He took very seriously that the reading of the world can never exclusively be philosophical or interpretive, but that it should be related to changing the world. At the same time, he rejected activism without theory. Freire linked "the journey of the soul with the nature of politics itself, especially what he sees as the nature of a utopian politics" (Irwin, 2012: 153). Freire spoke of a utopianism founded on authentic hope and a hope invented to overcome existential despair.

Irwin (2012: 141) believes that the origins of Freire's invention of hope could be drawn from Hegel, Marxism as well as Christianity. "I do not understand human existence and the struggle needed to improve it apart from hope and dream; hope is an ontological need" (Freire, 1994: 8). He sees hope as connected between subject and world. In describing the relationship between hope and education, Paulo Freire draws a distinction between the agency of a teacher on the one hand, and the pedagogy of teaching on the other. The former relates to the possibility that a teacher could be hopeful or hopeless while engaging learners in their active role. This could be a serious challenge to education that requires specific intervention for teacher development (Freire, 2004: 97). However, it is possible that, regardless of a teacher's sense of hope or despair, the

weakness could be more philosophical than agency based. The philosophical questions underlying the pedagogy of hope focus on methodology and epistemology. The former means that the teacher negates the essence of educational practice. The second unveils an epistemological option entailed in that education. Succinctly put, the one is a contradictory negation, while the other is a propagation based on an educational option. This option is philosophical in nature and concerns itself with the epistemological thrust of education.

What does it mean to engage in a pedagogy of hope? It asserts, he argues, that “we are capable of transforming the world, naming our own surroundings, of apprehending, of making sense of things, of deciding, of choosing, of valuing, and finally, of *ethicizing* the world, our mobility within it and through history necessarily comes to involve *dreams* towards whose realization we struggle” (Freire, 2004: 7). In reflecting on hope, Freire draws on existential experience that recognises the self as being unfinished with a capacity for questioning, speaking of itself and others, “to pronounce the world, to unveil, to reveal, and to hide truths”, and as becoming a presence in the world (Freire, 2004: 98). The consciousness of the unfinished nature of beings implies “a permanent process of hope-filled search” (Freire, 2004: 100), with education as that process.

While a presence in history and in the world and filled with hope, I fight for the dream, for the utopia, for the hope itself, in a critical pedagogical perspective. And that struggle is not in vain (Freire, 2004: 102).

#### **4.4.2 Critical evaluation of the education philosopher**

Paulo Freire is regarded as one of the most important educators – if not the most important – of the second half of the 20<sup>th</sup> century. Martin Carnoy of Stanford University (Freire, 1997: 7), and McLaren and Giroux state that he has received widespread acclaim and international recognition (Gadotti, 1994: xiii). They assert that “his singular contribution to the development of critical social theory and his personal involvement in literacy campaigns, educational movements, and an astonishing array of political and educational projects has revolutionized on an international scale the meaning of pedagogy and its relationship to the making of both personal and collective history”

(Gadotti, 1994: xiii). Gadotti (1994: 85-88) describes Freire as a militant and revolutionary educator, who sought solutions from concrete situations generating knowledge that is deeply inscribed in pedagogical, cultural and institutional practices. Freire's work can be related to many contemporary educators or education philosophers for many different reasons, which also illustrates his wide reading of education philosophy (Gadotti, 1994: 110-120). I will mention but a few.

In comparing Freire with Pichon-Rivi  re, it becomes apparent that both of them open themselves up as being non-ethnocentric and non-authoritarian although following different practices, looking for transformation through critical conscience (Gadotti: 1994: 109).

The importance Freire places on dialogue led to him being compared to Theodore Brameld. Both emphasise the relationship between education and politics and the acquisition of knowledge as being social. In Freire's concern for education as an expression of love, self-management and anti-authoritarianism, he is compared to the Polish educator, Janusz Korczak. With regard to self-management, as well as the role of imagination and creativity, he is also compared to the French educator, C  lestin Freinet (Gadotti: 1994: 109-110).

A comparison between Freire and Carl Rogers (Gadotti: 1994: 111-112) reveals that, although there are many points of disagreement, they share concerns for the freedom of individual expression. Both place the responsibility for education as well as the possibilities for growth and self-evaluation, in the hands of learners themselves. As such, regard for the learner is of utmost importance. The learner should be approached as a complete being, including emotions and feelings. Gadotti (1994: 114) finds Ivan Illich's pessimism in relation to school, hence his argument for 'deschooling' society, to be in direct opposition to Freire's optimism that schools can change and be changed. The first step towards this change would be conscientisation and as a consequence, the education of the educator is of vital importance. Both Illich and Freire believe in "the need to make a revolution in the content and in the pedagogy of the present-day school. ... They both defend humanism, respect for the freedom of expression, and the freedom of organization in society... Not accepting rigid schemes, they propose a wider discussion around the

themes of what knowledge, education, power, and democracy are" (Gadotti: 1994: 115). Freire often referred to the work of John Dewey, agreeing with him that knowledge of the life of the community is important. He also takes the idea of learning by doing, co-operative work, the relationship between theory and practice and the method of beginning work talking in the language of the learners from Dewey. Unlike Dewey, however, Freire believes that education should be linked to eventual structural change in society (Gadotti, 1994: 117-118). Although he only discovered it later in his life, Freire found the work of Vygotsky, the Soviet educator and linguist, to be useful. At different times and in different places, both saw the need to associate the conquest of the word with the conquest of history. Language is seen to be very important in the development of cognitive sophistication, leading to an increase in social affection. Human beings use words to formulate generalisations, abstractions and thought in general. However, their focuses of these two authors differ. Vygotsky focused on the psychological dynamic and Freire on educational strategies and the analysis of language (Gadotti, 1994: 120).

Freire responded to criticism as a matter of principle. He practised self-reflection and in so-doing, developed his philosophy of education in the same way that his reflection on *Pedagogy of the Oppressed* resulted in *Pedagogy of Hope*. In relation to this work of his, as well as his subsequent books, Glass (2001) discusses several points of criticism for and against Freire's theory of liberation and education, focusing on arguments regarding its ontological and epistemological foundations. He found that Freire did not go far enough in reframing some of the universalist and ahistorical elements of his position.

My reading of Freire does not agree with all of the criticism that Glass puts forward. If philosophy is developed for those in the field of philosophy, it would make sense to question Freire's philosophy of education. However, I see Freire as bringing philosophy of education to the table of dialogue and educational praxis for all those engaged in education and not for the sake of philosophising. I do not read any of Freire's work as his setting out to develop philosophy per se, as he seeks to speak mainly to practitioners within education about their praxis. What Glass also does not acknowledge is that the notion of hope is central to the ontology, epistemology as well as historicity of education

philosophy. It is on hope that Freire bases pedagogy. However, I agree with Glass (2001: 23) when he says that

... imperfect theories do not render action impossible. Freire's insights will endure, and both orient critical pedagogical theory and liberatory educational practice. Freire indeed captured some of the most telling qualities of what it is to be human, and so education as a practice of freedom will remain pivotal for the realization of whatever ideal of the person or of society one imagines.

“Paulo Freire offered no recipes for those in need of instant theoretical and political fixes” (Giroux, 2010: 8). As one of the most important theorists of critical pedagogy Freire helped students develop a consciousness of freedom, recognise authoritarian practices, empower imagination and connect knowledge and truth to power. He also contributed to the understanding that reading the word and the world forms part of a broader struggle for agency, justice and democracy. In his opposition to banking education, Freire believed that education was indeed political because students could be challenged to become self-reflexive, self-managed and critical. Students were challenged to critically engage with the world in order to act on it. In other words, education is transformative. Freire saw that the problems or challenges that individuals faced always had to be seen in relation to larger public or social issues. Therefore, pedagogy is defined by its context and must be approached on both individual and social transformational levels.

Some critics maintain that Paulo Freire remained stuck in his thinking about the relationship between the teacher-as-teacher and the learner. He did not succeed in taking his thoughts about the teaching event into a learning experience that places the learner in the centre of the pedagogy. This is almost unthinkable, since he emphasised the role of the experience of the learner in the classroom. One reason for this shortcoming may be the fact that his thoughts developed from adult education, through the administration of education to his international educational engagement. Although he had significant exposure in all these areas of education, full integration remains a mammoth task for his time and ours. We now know that the learning experience should drive the teaching

event. How people learn, how they choose to learn and how they ought to learn are no longer unrelated questions.

His understanding of the significance of a technological age in mediating education is meaningful. However, he was bogged down by the idea that "...it is impossible to start the next century without finishing this one first" (Freire, 1993: 93). His approach was that education should first give schools a sound pedagogy, after which they can be given computers, as he put it. He did not recognise that not every developing nation would have the luxury of differentiating the timeline for pedagogical development from that of its technological development. However, he introduced important critical questions that should embed educational development in general: "I believe that the use of computers in the teaching of our children can expand, instead of reducing, their critical and creative capabilities. It depends on who uses them, in favour of what or whom, and for what purpose" (Freire, 1993: 93). In this way, he embedded his approach to technology in education within the critical consciousness of his pedagogy. His point is that there is no such thing as "neutral" educational processes (Freire, 1972: 13), however they are mediated.

The mediation process is indeed the centre of educational activity and thought. The process involves many role-players: teachers, learners, administrators, policy makers, educators and intellectuals.

I would now like to pay special attention to the contribution Freire has made in speaking to teachers on their roles and responsibilities, their attitudes and values, and their professionalism in regarding learners and learning as the centre of their praxis.

Two of his works are dedicated to teachers and teaching namely, *Teachers as Cultural Workers: Letters to Those Who Dare Teach* (Freire, 2005b), and *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage* (Freire, 1998). In the next section I shall explore the issues concerning teachers and teaching along the following lines: values and virtues; teaching and learning; and relationships within educational processes. This will be followed by a discussion of the implications these attributes or qualities would have on teacher education.

## 4.5 Teachers and teaching

My intention here is to demonstrate that the task of the teacher, who is also a learner, is both joyful and rigorous. It demands seriousness and scientific, physical, emotional, and affective preparation...It is impossible to teach without the courage to love, without the courage to try a thousand times before giving up. In short, it is impossible to teach without a forged, invented, and well-thought-out capacity to love....We must dare in order to say scientifically, and not as mere blah-blah, that we study, we learn, we teach, we know with our entire body. We do all of these things with feeling, with emotion, with wishes, with fear, with doubts, with passion, and also with critical reasoning (Freire, 2005b: 5).

McLaren states in the preface to the book, *Teachers as Cultural Workers*, that Freire unpacks critical pedagogy as a profession while dialectically weaving teacher responsibility with philosophical insight (Freire, 2005b: xxxiii). Freire sees the acquisition of these attributes as a gradual process developed through education and practice.

### 4.5.1 Values and virtues

Essential to developing these attributes or qualities is the process of identifying and enhancing particular values and virtues in teachers. Freire finds the following values and virtues to be significant: openness, humility, tolerance, courage, patience and impatience, decisiveness, respect, care and love, as well as the joy of living. Openness as a value allows teachers to use every opportunity to discuss any given topic that proves to be of significance. This openness, however, exposes those areas or topics that the teacher does not know about. With this realisation should come a sense of security to speak about that which one does not know and open oneself to learn what one does not know, as well as one's state of unfinishedness. Openness towards life and its challenges is an essential education practice. Openness towards others means respectfully and critically reflecting upon this openness and letting it form part of teaching. It therefore is, impossible to know

ourselves as unfinished and not to open ourselves to the world and to others (Freire, 1998: 120-121). Humility helps teachers understand that: “[no] one knows it all; no one is ignorant of everything. We all know something; we all are ignorant of something” (Freire: 2005b: 72). It is humility that helps us listen with respect and overcome prejudice. Humility should lead us away from arrogance. “Humility does not flourish in people’s insecurities but in the insecurity of the more aware, and thus this insecure security is one of the expressions of humility, as is uncertain certainty, unlike certainty, which is excessively sure of itself” (Freire, 2005b: 75). It is in the process of reaching the unknown knowledge that humility helps to recognise and reveal the ignorance in order to reach knowledge (Freire, 1998: 64-66). It is also humility that asks of us not to overvalue our identity, which could turn into arrogance, and value the identity of the other. Humility is based in equality and not superiority. At the same time, it is therefore necessary to remember that humility does not demand subjecting oneself to others, especially to those who do not respect one (Freire, 1998: 107-108). Related to humility, the virtue of tolerance is important for teachers. Freire believes that without tolerance – not irresponsible make-believe – serious pedagogical work is impossible; no authentic democratic experience is viable; all progressive practice denies itself. Tolerance teaches us to live with, learn from and respect the different. The learning of tolerance does not happen mechanically, but through testimony (Freire, 1997: 50). As a virtue, tolerance requires limits in which principles, discipline and ethics are respected (Freire, 2005: 76-78). Tolerance should never be resigning oneself to accepting that things cannot change, be that respect for education, teachers or learners (Freire, 1998: 79).

Another virtue important for the teacher is courage. Freire speaks of “daring” as a synonym for courage – the opposite of which is fear. Fear is something normal. One does not need to hide one’s fears nor, at the same time, be immobilised by them. Freire believes that one needs to control one’s fear and “educate” it. From this, courage is born. Courage is something found within the self.

That is why there may be fear without courage, the fear that devastates and paralyzes us, there may never be courage without fear that which “speaks” of our humanness as we manage to limit, subject, and control it (Freire, 2005b: 76).

A teacher also needs to be able to make decisions regarding his or her educational work. Making decisions proves to be difficult sometimes because it requires exercising freedom of choice. Decisiveness as a virtue calls for careful evaluation in comparing and choosing a position, side or person. Decision-making cannot always happen without rupture. Decisiveness also means to be able to operate within a democratic situation in which teachers participate in the process of decision-making.

There are plenty of occasions when a good democracy-oriented pedagogical example is to make the decision in question with the students, after analyzing the problem. Other times, when the decision to be made is within the scope of the educator's expertise, there is no reason not to take action, to be negligent (Freire, 2005b: 79).

Decision-making is an important educational act, precisely because education is a specifically human act of intervening in the world and has a directive vocation. It is because education is not neutral that decisiveness is an important virtue for teachers to develop. Respect is needed to guide decisiveness.

Mutual respect among teachers, students, parents and authorities – all those involved in education – is important. For the teacher in particular it is important to have respect for what is different. Respecting what is different and respecting others is crucial but so too is respecting oneself and one's profession. The virtue of living with the tension between patience and impatience is another fundamental quality of the progressive teacher. What is called for is a balance between patience and impatience. Unaccompanied patience could lead to immobility, inactivity and a position of resignation and permissiveness. Conversely, impatience alone may lead to blind activism and deny respect for the "necessary relationship between tactics and strategy" (Freire, 2005b: 80).

Hand in hand with a good balance of patience and impatience goes another quality which Freire calls *verbal parsimony*. It is about rarely losing control over one's words, i.e. one who rarely exceeds the limits of considered yet robust discourse (Freire, 2005: 80-81).

Caring for and loving our students and the educative experience should not be seen as something separate from serious teaching. "Affectivity is not necessarily an enemy of

knowledge or of the process of knowing," (Freire, 1998: 125). Lovingness is also a quality that is necessary for teaching, otherwise the work would lose its meaning, i.e. lovingness towards the students as well as the teaching process. One must love teaching in order to withstand all the adverse conditions of the learners and the governmental and social contempt for education. This love Freire calls "armed love", meaning the fighting love to denounce and announce (Freire, 2005b: 74). A further virtue for democratic educational practice identified by Freire (2005b: 83) is joy of living. Teachers can free themselves to surrender to the joy of living without hiding reasons for sadness. It is necessary to champion joy in a school.

Whether or not we are willing to overcome slips or inconsistencies, by living humility, lovingness, courage, tolerance, competence, decisiveness, patience-impatience, and verbal-parsimony, we contribute to creating a happy, joyful school. We forge a school-adventure, a school that marches on, that is not afraid of the risks, and that rejects immobility. It is a school that thinks, that participates, that creates, that speaks, that loves, that guesses, that passionately embraces and says yes to life. It is not a school that quiets down and quits (Freire, 2005b: 83).

A teacher must never cease to try to create a pedagogical space in which joy has a privileged role. Freire (1998: 69) also identifies a relationship between joy and hope. Hope is something shared between teachers and students, and not with an intruder. Being aware of your unfinishedness is the ability to hope. It is in hoping that joy can flourish. Freire believes that the more methodologically rigorous teaching and questioning becomes the more joyous and hopeful the teacher becomes (Freire, 1998: 125). In conjunction with all these and other values and virtues, teachers also need to navigate the world of knowledge and skills regarding teaching and learning.

#### **4.5.2 Teaching and learning**

The central notion regarding teaching and learning for Freire is "there is no teaching without learning" (Freire, 1998: 29) and the process of the act of learning is the determining factor in relation to the content of learning. A participatory learning process and the construction of knowledge proves to be more democratic and efficient (Gadotti

1994: 18). Although teachers and students are not the same, the teacher is being formed or reformed as s/he teaches and the person being taught forms him/herself. Whoever teaches also learns in the process and whoever learns teaches in the act of knowing. It is the process of learning that makes teaching possible. Learning precedes teaching. The essence of teaching lies in the fact that it has to emerge from the experience of learning in order for the learning to take place (Freire: 1998: 31). The total experience of teaching and learning is simultaneously directive, political, ideological, gnostic, pedagogical, aesthetic and ethical.

Education and democracy cannot exclude issues of power, economics, equality, justice and ethics, as well as respecting others and the right to a voice. What progressive educators need to do is to bring life itself into their classrooms (Freire, 1996: 155).

How does the teacher bring life into the classroom? This is achieved by starting with what one has and where one is, and essentially to problematise, i.e. to use the critical faculty. To learn means to encompass comparison, repetition, observation and question. The educator's teaching praxis is based on the critical capacity, curiosity and autonomy of the learner. Therefore, learning and teaching are the processes of reading the world and the word, of life itself.

The central point of teaching and learning for Freire (2005b: 31) is:

There is no *teaching* without *learning*, and by that I mean more than the act of teaching demands the existence of those who teach and those who learn. What I mean is that teaching and learning take place in such a way that those who teach learn, on the one hand, because they recognize previously learned knowledge and, on the other, because by observing how the novice student's curiosity works to apprehend what is taught (without which one cannot learn), they help themselves to uncover uncertainties, right, and wrongs.

To learn precedes to teach. It was the process of learning that made (and makes) teaching possible. "In essence, teaching that does not emerge from the experience of learning cannot be learned by anyone" (Freire, 1998: 31). Learning and teaching involve participating in the total experience, is simultaneously directive, political, ideological,

gnostic, pedagogical, aesthetic and ethical (Freire, 1998: 32). The learning process is not necessarily about rectifying mistakes. What it is about is rethinking what has been taught and to revise. It is also about becoming involved in their learners' curiosity. Critical processes involved in teaching and learning include studying, reading, observing and recognising the relationship between objects in order to get to know them (Freire, 2005: 32).

Studying is a critical and creative activity. The act of studying always implies reading the word and the world. Reading is the search for comprehension and communication of both the sensory experience as well as the abstract world of concept, reading the text and the context. Reading is an intellectual, difficult and demanding operation but gratifying at the same time. Closely related to reading is the issue of language. Whilst recognising scientific, academic language, language usage should attempt to be clear, accessible, simple and less difficult. The reader, however, should realise that reading a difficult text is challenging. There are instruments that facilitate effective reading, and by implication writing. These instruments include a variety of dictionaries and reference materials and should be accessible to teachers and learners. Reading and studying are challenging and require patience and perseverance. Because studying is preparation for knowing, teaching should recognise that the timing of learning is important.

Of course reading cannot be separated from writing. So, when we learn to read, we are reading the writing of someone who has previously learned how to read and write. Learning to read, therefore, becomes preparation for writing. "One of the mistakes we often make is to dichotomize reading and writing and, even from children's earliest steps in the practice of reading and writing, to conceive of these processes as detached from the general process of knowing. Oral and written work is equally important" (Freire, 2005b: 44). Freire includes speaking, reading and writing, and listening. In-as-much as instruments needed for studying and reading are important, auxiliary tools for reading of classes as texts are also required. These tools include observation, comparison, inference, imagination and being open to others. Through dialogue between teachers and learners, these tools should be applied to make critical and evaluative observations without giving such observations too much certainty. "This way, the 'class as a text' gradually also

builds an improved understanding of itself, with the educator's participation. And producing a new understanding of itself, which implies reproducing the previous understanding, may lead the class to the production of new knowledge about itself, through a better understanding of its previous knowledge" (Freire, 2005: 90). A significant aspect of this previous knowledge is cultural identity.

#### **4.5.2.1 Cultural identity**

In *Pedagogy of Hope*, Freire (1994: 105-106) argues that reading the world cannot be done by academics and be imposed upon popular classes. Neither can teachers ignore "knowledge of living experience". This knowledge would include familiarising oneself with the language, and specifically also the syntax and semantics of the learners in order to understand how learners read the world. The teacher needs to understand the meaning of their festivals and religiousness, among other cultural practices.

The importance of identity of each one of us as an agent, educator or learner, of the educational practice is clear, as is the importance of our identity as a product of a tension-filled relationship between what we inherit and what we acquire (Freire, 2005b: 125).

Respecting cultural inheritances does not necessarily imply adapting to or agreeing with them. What is important, however, is to recognise that cultural inheritances cut across social classes. In respecting the cultural identity of learners, teachers need to place themselves culturally as well. The challenge to progressive teachers in this regard is not to feel inferior to dominant-class learners and, by the same token, not to feel superior to lower-class learners. In both these cases, teachers need to assume the position of responsible authority as an educator. Engaging with cultural identity in this way, means knowing that education is a political practice. Teachers should act consistently with their choices – which are political. Exercising these political choices demands scientific competence, "which teaches them how important it is to know the concrete world in which their students live, the culture in which their students' language, syntax, semantics, and accent are found in action, in which certain habits, likes, beliefs, fears, desires are formed that are not necessarily easily accepted in the teachers' own worlds'" (Freire,

2005b: 129). McLaren and Leonard (1993: 30-31) emphasise that the process of mutual affirmation applied in problem-posing situations, is essential in liberating education.

In teaching and learning, unfortunately, daily experience and the socialising character of school are regarded as of lesser importance. If, however, we understand that teaching arises from learning, “we would easily have understood the importance of informal experiences in the street, in the square, in the work place, in the classroom, in the playground, among the school staff of both teachers and administrative personnel” (Freire, 1998: 47-48). In considering cultural identity as well as scientific knowledge, teaching praxis would insist on the development of the critical capacity, curiosity and autonomy of the learner. Herein lies the importance of “methodological rigor” (Freire, 1998: 33).

#### **4.5.2.2            Methodology**

The process of teaching and learning “cannot be reduced to a superficial or externalized contact with the object or its content but extends to the production of the conditions in which critical learning is possible” (Freire, 1998: 33). Teaching and learning, therefore, happen simultaneously in a context of rigorous methodological curiosity. Methodology requires critical learning in search of new knowledge, which cannot simply be transferred. Learners should be engaged in a continuous process of transformation in which they are authentic subjects of the construction and reconstruction of teaching and learning.

In engaging with knowledge, learners have to be open and capable to produce or create something new, something that does not yet exist. As moments in the epistemological process, teaching and learning knowledge that already exists and producing what is not yet known becomes the object of research. Therefore, teaching, learning and research are inseparable parts of the gnostic process.

#### 4.5.2.3 Research and critical reflexive praxis

Teaching and research are not mutually exclusive. Teaching involves the processes of searching and re-searching, questioning, and submitting to questioning. Research happens because, during the teaching and learning process, the teacher notices things and intervenes. This process of research could also be seen to be part of the broader critical reflexive praxis. When teachers realise that they do not yet know everything, the process of reflection also includes follow-up communication of findings and discoveries. The process therefore revolves around knowledge and the generation of new knowledge, which Freire (1998: 35) calls “epistemological curiosity”. In the communication of research and reflexive praxis, the teaching and learning practices of listening, reading and observing, speaking and writing need to be applied.

A further stage of the above rigorous procedures is the capacity for self-criticism which McLaren and Leonard describe as being one of the qualities of Freirean education. Critical reflection “is a social act of knowing undertaken in a public arena as a form of social and collective empowerment” (McLaren & Leonard, 1993: 55). Critical reflection cannot happen in isolation and forms part of a long historical and political process.

Teaching and learning as inseparable processes also cannot be separated from taking cognisance of and incorporating cultural identity, methodology, research and critical reflexive praxis. Freire has learned and teaches that the learning experience should drive the teaching event. How people learn, how they choose to learn and how they ought to learn are no longer unrelated questions.

His understanding of the significance of a technological age in mediating education is meaningful. However, he was bogged down by the idea that “...it is impossible to start the next century without finishing this one first” (Freire, 1993: 93). His approach was that education should first give schools a sound pedagogy before they can be given computers, as he put it. He did not recognise that not every developing nation would have the luxury of differentiating the timeline for pedagogical development from that of its technological development. However, he introduced important critical questions that should embed educational development in general: “I believe that the use of computers in

the teaching of our children can expand, instead of reducing, their critical and creative capabilities. It depends on who uses them, in favor (sic) of what and whom, and for what purpose" (Freire, 1993: 93). In this way, Freire embeds his approach to technology in education within the critical consciousness of his pedagogy. His point emphasises that there are no such thing as "neutral" educational processes (Freire, 1972: 13) however, they are mediated.

The following section will discuss the relationships in which teachers have to engage, inside and outside of the classroom, while teaching and learning take place.

#### **4.5.2.4 Relationships of teachers**

Among the many relationships that teachers are engaged in, the two most important are those with the learners and the parents. The relationship between teachers and learners "involves the questions of teaching, of learning, of the knowing-teaching-learning process, of authority, of freedom, of reading, of writing, of virtues of the educator, and of the cultural identity of learners and the respect that must be paid to it" (Freire, 2005b: 97). In maintaining the relationship, it is important that the teachers do not contradict their own actions – between what they say and what they do. Then it also is essential for the relationship that teachers assume authority without becoming authoritarian.

Commitment to justice, liberty, and individual rights, and to defending the weakest against exploitation are also important in the relationship with learners. Freire (2005b: 102) maintains that "without democratic intervention of the educator, there is no progressive education". Intervening in the reality of learners and knowing their concrete living conditions also has to be done with respect, and with respect for their freedom. Talking to and with learners forms a fundamental aspect of the learning and teaching process. The balance between talking to and with should be directed by what has to be achieved. When giving instructions or directions, establishing limits can be done by talking to learners, and in other situations talking with them could be appropriate. Freire (2005b: 112) connects talking to and with learners to the question of authority and freedom. When teachers are consistently authoritarian, they always initiate talk. They talk down to the learners, believing that they are right and speaking the truth, and more often

than not evaluating their learners. On the other hand, the permissive teacher leaves learners to their own devices, neither speaking to or with them. However, democratic discourse is constantly subject to criticism, and teachers realise that dialogue is not only centred on the content but on life itself. Speaking to and with learners contributes to democracy by training learners to be responsible and critical citizens. Of course, talking cannot be separated from listening. If teachers accept that they have something to say, then they should also have to expect the listeners to speak in reply or motivate them to do so. At the same time, teachers should also expect learners to initiate speaking and then the teachers have to listen.

If in fact the dream that inspires us is democratic and grounded in solidarity, it will not be by talking to others from on high as if we were inventors of the truth that we will learn to speak with them. Only the person who listens patiently and critically is able to speak *with* the other, even if at times it should be necessary to speak *to* him or her. Even when, of necessity, she/he must speak against ideas and convictions of the other person, it is still possible to speak as if the other were a subject who is being invited to listen critically and not an object submerged by an avalanche of unfeeling, abstract words (Freire, 1998: 110-111).

It is by engaging in critical dialogue and consciousness with the learners that the realisation that there is much to teach besides content becomes apparent. The essential task of the school is the systematic production of knowledge, and this knowledge has to be dealt with critically, is communicable and is not merely transferred. Learners have to take ownership of their own knowing process. Learners must be able to assume the authorship of knowledge. For this reason the teaching of content, undertaken critically, involves teachers moving learners to the responsibility of “being a knowing subject” (Freire, 1998: 112) and being able to articulate that knowledge.

If the learner is indeed the knowing subject, education enhances theory and practice, thought and action, language and ideology, teaching of content and the process of knowing. It is in teaching subjects that the teaching of how to learn and how to teach takes place, and especially how to exercise the epistemological curiosity that is indispensable to the production of knowledge (Freire, 1998: 112).

Another important relationship that teachers have to maintain and develop involves parents. If we assume that teachers have to know the culture and lives of their learners, this would include developing relationship with the parents. What is important, however, is to distinguish between the different roles that teachers and parents play. The first distinction is that teachers are professionals and parenting is not a profession. What is crucial in this regard is that teachers cannot be reduced to “coddling parents”; this devalues the role of teachers. If the teachers’ role is that of parent, their political and democratic right to strike to remedy unjust working conditions, and by implication poor conditions in which learners have to operate, is undermined. In establishing relevance, teachers will be recognised as valuable for society and garner more support.

By the same token, the role of parenting should be valued in the education process. Freire (1994: 141) speaks of his experience of having to engage with parents in seminars or political training meetings. He relates the story of Flávio, who at home was encouraged to express himself freely, but whose teacher destroyed one of his drawings. Then, consistent with his democratic option, his father went to discuss the matter with the teacher. What transpired was that Flávio had drawn something out of the ordinary, something creative, and that was not the way the school was run.

However, it also is true that parental involvement in the school policy and life does not always lead to progressive education. But it is dialogue, or often opposing views, that leads to progressive education. What is meaningful is that the space for dialogue between parents and teachers is created. Topics that could be discussed include authority and authoritarianism, authority and permissiveness, authoritarianism and freedom, school retention, and discipline, among other pedagogical issues. Of course, the topics have to be chosen democratically. Freire (1996: 91-92) relates the process leading to the establishment of circles and what came to be known as the “Thematic Letter”. These circles lead to parents and schools getting to know and understand each other better and to develop relationships of trust. Having related and discussed the journey towards a philosophy of education that is democratic, liberatory and participatory, among other things, as well as his concept of hope and education and the implications thereof for

schools, teachers, learners and parents, I will now proceed to a discussion of Freire's views and thoughts regarding teacher education.

#### **4.6 Teacher education**

Throughout his career Freire gave expression to his education philosophy by making the agents within education part of his praxis. Therefore, he spent time with teaching, teachers and learners. His thoughts on teacher education therefore cannot be separated from his discussions of the learning and teaching process. Stokes describes the nature of teacher education as "a truly democratic vision of education based on experience, dialogue, reflection, and critique" (Freire *et al*, 1997: 204). In order to become a teacher one needs to engage in the acts of studying, teaching, learning, knowing and entertainment (Freire, 1994: 83). Freire maintains that teachers have to take their teaching practice seriously and therefore they need to study and know what they have to do, in other words qualify themselves as teachers.

In qualifying yourself as a teacher, all of the issues discussed in the above sections of this chapter, such as: the philosophy and pedagogy of education, learning and teaching, theory and practice or praxis, qualities of teachers, methodology, critical reflexive praxis and relationships with learners and parents, have to be incorporated. In line with Freire's insistence on the notion that saying and doing should not contradict each other in anybody's practice, he shared his ideas on teacher education as implemented when he was Secretary of Education in São Paulo. The new quality of education as a project (Freire, 1993: 160-163) was implemented following different stages, which included the reorientation of the curriculum based on a perspective of liberating education as a collective development through which generative themes are identified and developed. The initial stages of problematisation and systemisation implemented system-wide were followed by on-going or continuous teacher education. The basic goals for the programme of teacher education were set out and followed. The first goal was the conceptualisation of the ideal school as precursor to developing a new pedagogy. The second goal was established as the need to supply elements of basic education in different

areas of human knowledge. The third goal was the use of new scientific/technological developments that advance human knowledge to enhance the quality of the ideal school.

In conjunction with the following principles, some guarantees were established. Before getting to the guarantees, however, I would like to provide some indication of the principles and axes on which the teacher education programme was based (Freire, 1993: 74-75).

1. Teachers are the subjects of their own practice, in the creation and recreation thereof.
2. The programme should provide teachers with the tools needed for creating and recreating practice based on continuous reflections on daily practices.
3. Because the educational practice is always in the process of transformation, the educator should also be in constant, systematic education.
4. An understanding of the discovery process and origin of knowledge required by pedagogic practice should be developed.
5. The teacher education programme should provide the ability to reorientate the curriculum of the school.

The basic axes of the programme would be that (1) the outlook of the desired school should be the horizon of the new pedagogical proposal; (2) the provision of the basic formative components in the various areas of human knowledge are different; and (3) the acquisition of scientific advances that could enhance or promote the quality of the desired school is necessary.

Freire continues that the teacher education programme should guarantee the principle of action/reflection/action in order to advance the reconstruction of practice as transformative education. The establishment of teacher-education teams provided teachers with the opportunity for social, affective and cognitive exchange. New partnerships with universities were established on the grounds that both parties had to learn from one another. Parent training groups were also established to integrate schools with the community. Following this programme proved to be successful in improving the pass rate as well as learner retention in São Paulo, which Freire attributed to “a true

democratization of education" (Freire, 1993: 165). In societies professing democratic education systems pre-packaged teacher education is something on which Freire expressed himself very strongly. Freire (2005b: 14-15) argued,

...the scientific preparation of teachers, a preparation informed by political clarity, by the capacity of teachers, by the teachers' desire to learn, and by their constant and open curiosity, represents the best political tool in defense (sic) of their interest and their right. These ingredients represent, in truth, real empowerment... The development of the so-called teacher-proof materials is a continuation of experts' authoritarianism, of their total lack of faith in the possibility that teachers can know and can also create.

Teacher education programmes should prepare teachers to engage in processes of knowledge and knowledge creation with their learners and communities. Knowledge and understanding are socially constructed, and teachers and learners can be co-producers of meaning as active participants in their own learning. Teachers and learners should learn to become competent in thinking independently and critically in order to solve problems and to act as responsible citizens (Freire *et al*, 1997: 218). A further aspect of teacher education involves questioning. Freire (1994: 134-135) elaborated on a range of questions necessary for teaching and learning, and therefore for teacher education. He included questions regarding the nature of teaching: What is teaching? What is learning? What is the manner of relationship between teaching and learning? There are questions pertaining to teachers and learners, such as: What is a teacher? What is the role of the teacher? What is a student or learner? What is the role of the student/learner? He also included questions on knowledge and the theory of knowledge: What is popular knowledge? With this question he was addressing cultural identity. In terms of dialogue he posed the questions: Is it possible to be democratic and dialogical without ceasing to be a teacher, which is different from being a student? He further included questions on authoritarianism, reading and writing, codification, and the relationship between theory and practice, all of which are important questions to be dealt with in the teacher education programme and beyond. Through these questions, which are by no means meant to be exhaustive, Freire emphasised his position that pedagogy is political and gnostic.

This set of questions led to others, as illustrated by Stokes (Freire *et al*, 1997: 207) when he includes questions like these in a teacher education programme he teaches: Does the teacher create, define, and delimit discourses? Does the teacher (as author) legitimate and privilege certain meanings and interpretations over others? If so, then are some voices marginalised?

Stokes also argues that the purpose of a radical teacher education programme is to provide opportunities for all citizens to participate fully in cultural, political and economic life. The goal of education is that learners should be able to become full participants in developing their talents, potential and competencies in order to meet the social, historical and material challenges they may face. Teaching and learning are inseparable – “there is no teaching without learning”. In the same way, thinking, listening, speaking, reading, observing and writing are all important in learning and teaching – and therefore should form the central part of teacher education and teacher praxis – “teaching is a human act”.

#### **4.7 Summary**

This chapter has set out to present a narrative of the life and education philosophy of Paulo Freire. It took us on a journey through Freire’s early years of learning to read and write in particular, and about reading the world in general. Freire, the teacher, presented us with a teacher who started out as a language teacher while still at high school. These engagements sharpened his reading of language and the power and importance thereof for learning. During his time working for the SESI, he developed a strong sense of democracy as being part of the education process in his work on literacy and the theory of knowledge. As educator, Freire developed theory, particularly in relation to literacy, from the idea of developing critical consciousness.

During his years in exile, Freire worked in many different countries and in this time developed his philosophy and published his ground-breaking work, *Pedagogy of the Oppressed*. While working in Geneva for the World Council of Churches he developed an affinity for the struggles of South Africa but regrettably South Africans did not pursue this relationship after 1990. On his return to Brazil, Freire became heavily involved in

teachers' movements and education transformation in general. As Secretary of Education of São Paulo he implemented and refined much of his own education philosophy for the construction of education for the future. In reencountering *Pedagogy of the Oppressed*, he wrote *Pedagogy of Hope: Revisiting Pedagogy of the Oppressed* in which he problematised his own philosophy and made some shifts in his thinking. The most important shift was the "invention of hope" when he developed the idea of history as possibility and coined the idea of a pedagogy of hope.

Freire is recognised as one of the most influential educators of the second half of the twentieth century and can be equated with some of the best in the world. In this chapter I compared him to some of them: Pichon-Rivière, Brameld, Rogers, Illich and Dewey. Some criticism of his philosophy came up for discussion, referring to the work of Glass and others. The Freirean philosophy of education is closely related to the questions of teacher praxis. The relationship between teacher praxis and teacher education and development is expressed in Freire's emphasis on ontology and epistemology in this particular educational philosophy of education. This emphasis is a very important consideration for South African education in general, and for teacher education and development in particular, because of the nature of the deficits that a transition process has to face. The next part of the chapter dealt with teaching and learning, teachers and learners and relationships in education, as well as teacher education. In the tradition of bell hooks I will conclude this chapter with some reflective writing about my encounter with Paulo Freire. bell hooks constructed a "playful dialogue" between herself as her writing voice and Gloria Watkins. In a similar way, I conducted an interview with myself using different masks for different roles. This happened during a Paulo Freire celebration at Columbia Teachers' College, New York City in 1998, as noted in Chapter 1. If I would do that now and ask just one question, it would be:

Beryl 1: How did the writings and experience of Paulo Freire affect your life and work as teacher and educator in South Africa?

Beryl 2: I will start out by saying...profoundly. Although I got to learn about him by reading *Pedagogy of the Oppressed* during the early 1980s, I carried some traces of his thinking throughout my early teaching career. Much of

the initial impact thereof, however, wore off as time passed. It was only when my husband, Russel, a theologian, returned from a study trip in the USA with a book, *Pedagogy of Hope: Reliving Pedagogy of the Oppressed*, that I was alerted to the fact that I had not kept track of the further developments of Freire's education philosophy – let alone that prominent South Africans had consulted with him during the 1980s. My response was: "Thank you; this is just what I need for writing up my mini-thesis" (MED action research study done at UWC). Only after taking the book did I realise that it was not a gift for me. It had his own name written in the inside cover and had been bought for his own theological inquiry on hope and shared the book with me. That is when I realised how meaningful education philosophy really could be to life.

I decided to explore Freire's later works and registered a PhD study focused on values in the curriculum. First, I had difficulty finding a suitable supervisor, and when I was assigned one, it was a clear mismatch. Her first reaction to my proposal was something like: "What more is there to say about Paulo Freire?" I found out that there was in fact a great deal more to be said. Changed research topic as well as supervisors – and here I am!

I am convinced that had we taken the teachings of Paulo Freire more seriously in South Africa at that time, we would have been much further along a successful path in our endeavour to develop education with hope as the driving force for a new citizen in the twenty-first century. Indeed, as South Africans, we missed the opportunity to create a democratic, transformational agency for teachers through the pedagogy of hope. While I was coaching a member of a school management team in a school in Marconi Beam, Milnerton, in Cape Town, he reflected on his own schooling, saying: "No teacher has ever said anything good about me throughout my schooling career." My response was, "Just think about it. There must be something". His response was, "No, nothing...ever". This

made me worry – what are we missing in South African education? That was in 2007!

Can we not say, with Paulo Freire, when Gadotti asked him, “What do you want to do at this end of the century?” Freire answered, that he would commit to “... a pedagogy of laughter, of questioning, of curiosity, of seeing the future through the present, a pedagogy that believes in the possibility of the transformation of the world, that believes in history as a possibility” (Gadotti, 1994: 159). This is the full description of the Freirean pedagogy of hope.

## CHAPTER FIVE

### FREIREAN PROJECTS AND LEGACY

#### 5.1 Introduction

In embarking on a philosophical analysis of South African teacher education policy since 1994, I sketched different viewpoints that have an influence on inferences and meaning. These viewpoints include me as author with certain biographical references as well as views on the deficits in South African education and particularly in teacher education policy. Paulo Freire's philosophy of education is then presented as a narrative.

In examining education philosophy as an example of putting theory into practice and theorising practice, this chapter will start with Freire's own work in the Workers' Party in Brazil (Partido dos Trabalhadores or PT) and in the São Paulo education secretariat. I will use the insights of Irwin (2012), Schugurensky (2011), Gadotti (1994), McLaren and Leonard (1993), as well as Freire's *Pedagogy of the City* (1993); *Pedagogy of the Heart* (1997) and editorship of *Mentoring the Mentor* (Freire *et al*, 1997) to describe the development and implementation of education programmes. I shall look at the PT in terms of Brazilian democratic socialism; ideological pluralism and pedagogy. The interdisciplinary or Inter Project gives expression to his philosophy and pedagogy and can be understood by reflecting on how São Paulo experienced it and at the same time, how teachers and students responded to it. The chapter will also reference some case studies related by Irwin (2012) and Freire (1993).

This chapter furthermore, will explore how his work has been received internationally. The legacy of Paulo Freire can be measured by the projects and organisations in Latin America, Africa and all other continents claiming his influence (Schugurensky, 2011). The number of Paulo Freire institutes and centres all over the world further illustrates his legacy and influence. Academic conferences, symposia and seminars still consider and

reflect on his deep contribution to education. Reference to approaches to teacher education programmes that have been developed based on Freirean education philosophy, as presented by scholars like Brookfield (1995; 2006) and Cranton (1994; 1996), will conclude this chapter.

## 5.2 Driving a pedagogical project

Freire used the opportunity of his position as public administrator in São Paulo, the biggest city in South America, to implement his educational ideas and philosophy. He took up the position of Secretary of Education in 1989 after a popular party, the Workers' Party (Partido dos Trabalhadores or PT) took power for the first time in Brazilian history. Luiza Erundina, a social worker and social administrator, was the mayor of the city. In his two years in office, Freire managed to establish democratic structures that could provide continuity after his exit. He engaged the services of six advisors who enjoyed "great autonomy" (Gadotti, 1994: 99). This team met on a weekly basis in order to discuss general policy guidelines and action plans. His strong sense of democracy led him to exercise his authority democratically and with considerable patience because he believed that "change in education demanded historical patience because education is a long-term process" (Gadotti, 1994: 99). He worked alongside three theorists during his term as Secretary of Education, namely Moacir Gadotti as his chief of staff, Carlos Alberto Torres and Maria del Pilar O'Cadiz. In collaboration with them, he recognised that the greatest challenges were lack of pedagogy and physical infrastructure. Gadotti (1994: 100) quotes him in this regard in a magazine, *Leia*:

If we not only construct more classrooms, but also zealously keep them clean, joyful, and beautiful, sooner or later the very beauty of the space will require yet another beauty: that of competence in teaching, the joy of learning, the creative imagination, with the freedom to exercise itself, the adventure of creating.

Freire regarded it as important to effect structural changes in the autonomy of schools, in terms of which school councils and student unions were created. In the same vein, Freire believed that in order for a school to advance it must be allowed to generate its own

pedagogical project – with administrative support (Gadotti, 1994: 100). In this, Freire left a legacy in Brazil as well as in South and Latin America and beyond.

The most “extraordinary and evocative” contribution to education lies in his work in São Paulo (Irwin, 2012: 12). The reform projects Freire embarked upon illustrate his significant contribution, showcasing serious concern for the principle of praxis, and also for integrating personal experience and political insights and actions. “...Freire has practised what he preached, has walked the talk...” (Irwin, 2012: 12).

In the light of the interdisciplinary nature of Freire’s project it is obvious that interdisciplinarity would be central to education reforms, and therefore the name Inter Project referring to these reform initiatives, was no accident.

### **5.2.1 Reform projects**

The PT’s educational efforts were driven by three principles: participation, decentralisation and autonomy. In line with the view that education should not be seen as isolated from the wider society, a central tenet was participation by students, teachers and the general public. Decentralisation as a strategy moved funding away from the more central and privileged schools to those in outlying areas. In certain instances, teachers at these outlying schools received salaries up to 50% more. School autonomy was closely connected with Freire’s idea that the curriculum should be developed out of the culture of the specific school (Irwin, 2012: 177).

Before Freire took office as Secretary of Education in São Paulo, his reflection on education and curriculum change took shape while consulting with “a group of specialists of the highest level” (Freire, 1993: 38). These more than one hundred scholars included intellectuals, physicians, mathematicians, biologists, sociologists, philosophers and art educators, among others. They came from different universities and contributed to educational thinking with regard to the theories of knowledge, art, ethics, sports, sexuality, human rights, social classes and language.

As part of the process of integrating the programmes, which will be described later, a democratic process was very seriously embarked on in the form of initial pedagogical rallies and assembly meetings. In this way the secretariat tried to establish “deep real participation of communities, parents, and representatives of grassroots movements in the whole life of schools” (Freire, 1993: 43). The groups invited to these meetings of course included teachers and learners, including a group of fifth-graders who had to contribute regarding what they thought about school. The fifth-graders also had to inform the secretariat about what they expected from the officials, who were responsible for education in the city.

These reforms of educational policy and practice had a great impact on curriculum, instruction and teacher education in elementary and primary education (Irwin, 2012: 178). Some examples of projects in the process of change include the programme for permanent training, the programme for literacy training of the youth and adults, and the practice of interdisciplinary curriculum (Gadotti, 1994: 100-106). The Department of Education in São Paulo established four priorities in dialogue with colleagues, namely democratisation and access, democratisation of administration, renewal of quality of education, as well as youth and adult education (Freire, 1993: 150).

These priorities were translated into programmes and projects. In addressing the priority of democratisation and access it is necessary to mention some data. The city of São Paulo had a population of more than ten million, with an annual increase of three hundred thousand. In 1992, the inner city occupied approximately one square kilometre, with world-class high-rise buildings. The city was also home to one million unemployed and many more homeless people, mostly housed in surrounding areas of shacks, shelters and dilapidated houses (Freire, 1993: 151). The public school system expanded the school population by 15.59% and school space by 11.19% accommodated in four shifts of four hours each. In addition, there was new school equipment like televisions, tape recorders and microcomputers, as well as 78 thousand children’s books and other pedagogical books, which represented an increase of 500% in comparison to the period 1986 to 1988.

The most problematic cases were addressed and solved through these interventions (Freire, 1993: 152-153).

The second priority, namely democratisation of administration inherited a previous administration (1986-1988) that was overtly authoritarian. Teachers were prohibited from the right to strike, ostracised and dismissed. Progressive educational proposals were regarded as “communist-influenced” and either banned or destroyed. On his first day in office, Freire re-established the Schools’ Common Constitution, which respected education professionals. Members of the school councils were elected by the school community. Discussions and decisions in these councils were not limited to learners’ progress, but also included issues of human rights. “These discussions always followed a pedagogical perspective taking into consideration that the work with the school council is educationally necessary”, (Freire, 1993: 155).

The school councils had equal representation of teachers, parents, staff, educational specialists and community members, and had the responsibility elaborate and evaluate the school plan. Teachers’ full time load included time with students and the community, as well as time for collective planning and continuous professional development. These processes proved to be difficult and it took four years to negotiate the guiding by-laws of the Common Constitution of Schools. Some proposals, like the election of school principals, were not accepted by the school community. On-going training meetings with parents in structured groups also formed part of the plan to promote democratisation of administration. The school councils and training groups developed and co-ordinated two parent conferences in December 1991 and July 1992. To address broader city-wide issues, a project called “In favour of Life, not Violence” was launched (Freire, 1993: 159). This project addressed issues like the school environment, including bloodshed and depredation. Some steps were included to promote participation in debates about the utilisation of school equipment. Out of these groups, a broader Education City Council was created in order to facilitate decision-making on a city-wide scale.

Another project that was born under the leadership of Paulo Freire was Project AIDS (Freire, 1993: 159-60). In collaboration with the Bureau of Health, the focus was on information and prevention strategies at the schools' request. The issues addressed in this project ranged from health aspects to discrimination, trauma and rejection. One thousand individuals were trained to work four hours weekly, with remuneration, on specific Project AIDS tasks.

In addition to these projects, some ground-breaking programmes were introduced, also known as the Inter Project.

#### **5.2.1.1 The programme for permanent or continuing education and training**

The programme for permanent or continuing education and training was geared towards the permanent development of all municipal educators and orientated by the following principles and fundamental tenets:

The principles included that the educator was the subject of his/her practice and therefore was responsible for creating and recreating an educational action through reflection on everyday practice. Another principle was that teacher training should be permanent, since practice is formulated and reformulated. Furthermore, pedagogical practice required the understanding of "the very genesis of knowledge" (Gadotti, 1994: 100), in other words, knowing the process of how knowledge is gained. The final principle was that the programme of teacher training was a precondition for the process of reorientation of the school curriculum.

The fundamental tenets were, firstly, that the physiognomy of the envisaged school was as important as the vision of the pedagogical proposal. Secondly, basic training for teachers in different subject areas was required and, thirdly, teachers needed to appropriate the scientific advances of human knowledge, envisaged with the possibility of contributing to the school.

This programme set out to train teachers for a new pedagogical posture in the light of an entrenched authoritarian tradition. Freire acknowledged the fact that such tradition would take years to undo, and sought to achieve this pedagogical posture through political decisiveness, technical competence, love and democracy (Gadotti, 1994: 102). The programme was aimed at teachers, pedagogic coordinators and school directors, and was also formulated as the constitution of site councils. The development and maintenance of these continuing professional education groups also set out to involve political education for both adults as well as the youth. Such groups would thus not have any pre-established plan or programme, but rather followed the model of problem-posing education, as explained in *Pedagogy of the Oppressed*. The model for these groups can be related back to his idea of cultural circles, as described in *Education as the Practice of Freedom*. These groups could not be prescribed to, but rather followed a problem-posing approach to learning and teaching (Irwin, 2012: 180). The continuous preparation of teachers would take place whenever possible, “preponderantly through reflection on practice” (Irwin, 2012: 180), and by bringing together competent specialists and teachers. Teachers would reflect on challenges and difficulties and a theory that informs practice should emerge from this reflection. Educators used their own practice as a point of departure for discussion. They would “express their theoretical underpinnings with depth, and they advance their foundations reconstructing their practice within the perspective of transformative education” (Freire, 1993: 163).

Along with the central focus on reflection in the teacher-education teams, other activities regarding teaching and learning formed the programme for teacher preparation. Of course, this programme cannot be viewed in isolation, but was closely related to the project focusing on the re-orientation of the curriculum (Irwin, 2012: 180). Freire’s vision imagined the interaction between this programme and the reorientation of the curriculum, each informing the other and as such a community of dialogue, as expressed in *Pedagogy of the Oppressed*.

### 5.2.1.2 Constructing an interdisciplinary curriculum

With interdisciplinarity being another central theme in Freire's work, it comes as no surprise that this programme was developed through dialogue with a number of educators from various fields. These partners in dialogue from the University of Campinas were committed to a project on popular informal education. "The concept of interdisciplinarity evolves from the analysis of concrete practice and of lived experience of the 'reflection group,'" (Gadotti, 1994: 106). These dialogues were conducted during 1987 and 1988, before Freire took office in São Paulo. In order to affect changes in the curriculum Freire started a movement in primary schools, called *projeto de interdisciplinaridade* (the project for interdisciplinarity or Inter Project).

Pedagogical action through interdisciplinarity and transdisciplinarity points towards the construction of a school which participates in the formation of the social agent. The educator, subject of his (sic) pedagogical action, is able to elaborate programs and methods of teaching and learning, gaining competence in the effort to insert the school in the community. The fundamental objective of interdisciplinarity is to live the experience of a global reality that takes place within the everyday life of the students, teachers, and the community. In the traditional school this experience is compartmentalized and fragmented. Joining wisdom, knowledge, firsthand experience, school, community, environment, and so forth, is the objective of interdisciplinarity, which develops into a practice of collective joint work in the organization of the school. There is no interdisciplinarity without decentralization, without an effective autonomy of the school (Gadotti, 1994: 106).

The participation of teachers in the development of the curriculum was closely related to the programme of continuing education of teachers in groups with other role players. These groups follow the model of problem-posing education rather than pre-established plans or programmes. Participation required consultation with "principals, teachers, supervisors, cafeteria workers, mothers, fathers, community leaders, and children"

(Freire, 1993: 38), so that they could contribute to a democratic process. This democratic process would ask questions like: how they see schools; what is and what is not to be taught. Open, courageous dialogue was the essence of curriculum development and did not deny the authority of administrators and experts. While the authority of the administrators and experts was also important, the authority of the school community could not be denied. In order to gain teacher compliance with a model of teacher/student relationships that is more open, scientific and riskier, their opinions had to be respected. So the kind of participation was important. Recognising that education is political was essential in the development of the curriculum. The critical issues were: which content got taught, to whom, in whose interest or in the interest of what and, of course, how and why (Freire, 1993: 40).

The construction, re-orientation or reformulation of curriculum would enable the building of public schools that were: “serious, competent, fair, joyous, and curious” (Freire, 1993: 37). He also said that, “the school system has to transform the space where children, rich or poor, are able to learn, to create, to take risks, to question, and to grow” (Freire, 1993: 37).

The movement for curricular re-orientation was connected with Freire’s concept of the generative theme that generates a pedagogy based in the day-to-day expressive culture of the school. The emphasis of the re-orientation of curriculum, therefore was, very closely related to the fact that teachers themselves needed to be educated into this radical practice. This approach to curriculum called for the reinvention of “the notion and practice of curriculum, school by school, and day by day”, (Irwin, 2012: 179).

The interconnectedness of the two projects concerned with continuing teacher education and curriculum in primary schools played an important role in the immediate successes gained in the education system of São Paulo during Freire’s administration. Freire (1993: 164-165) reflected that these programmes lowered over-all student failure and considerably diminished failure in all elementary grades, where the failure rate was traditionally was greater. Without these advances, more students would have had to

repeat grades. The pass rate of São Paulo increased to 78% while the average in Brazil was 50%. The retention rate for São Paulo was also one of the highest in the world.

Regarding teacher education, new partnerships with the university became more of an exchange of knowledge and experience than ever before. Parents' participation also became more meaningful through the training and the consequent integration of the contributions of the school community.

The other significant programme that attempted to transform education was the one that addressed the literacy of the youth and adults.

#### **5.2.1.3            The programme for the literacy of young people and adults**

The possibilities for introducing popular participation in the city of São Paulo became a reality with the new administration. To democratise decision-making the municipality thought it necessary to (1) respect the autonomy of social movements, (2) open channels for participation, and (3) exercise administrative transparency or the broad democratisation of information. The administration saw to it that popular participation presents an effective opportunity for the process of adult education by developing and enhancing citizenship awareness. The Literacy Movement in the City of São Paulo (MOVA-SP) was based on the work of Paulo Freire and Pedro Pontual (Gadotti, 1994: 103). The movement was started in 1989 with organisations already working in adult literacy, as well as churches and universities (Freire, 1993: 63). A forum was established during a symposium held in April of the same year. At the symposium the provisioning of financial and technical resources for the setting up of literacy nuclei, classrooms and learning material, as well as remuneration, was decided upon. This programme was an example of a partnership between civil society and the state (Gadotti, 1994: 103).

The programme set out to create two thousand literacy centres serving more than sixty thousand people. The general objectives for the programme were to reinforce and expand the work of popular adult literacy groups in the outskirts of the city; to develop methodology that enables students to think critically; to contribute to the development of

political consciousness in students and teachers; as well as to stimulate grassroots participation in the struggle for the social rights of citizens, emphasising the right to public and progressive education (Freire, 1993: 63).

Although unscientific and authoritarian or racist philosophies were not acceptable, MOVA-SP did not impose any particular pedagogical methodology, but maintained pluralism. The principles that guided the programme lie in the idea of a liberating concept of education. This contained the following elements: education plays a role in constructing a new historical project; the theory of knowledge is based on the concrete production or construction of knowledge; and literacy is affective and social, as well as being logical and intellectual. Experience must be the main source of knowledge in order for learning to lead to critical awareness and the empowerment of people and organisations. MOVA-SP was part of a strategy of cultural action in recovering citizenship through leadership training; making people intellectually autonomous; and preparing multipliers of liberating social action.

These three reform programmes focusing on the professional education of teachers, constructing interdisciplinary curriculum, and literacy for youth and adults, provided the nexus of education transformation in São Paulo. In each of these cases Freire's education philosophy provided the theoretical basis of practical reform (Irwin, 2012: 181). "The central concepts of interdisciplinarity, generative themes, critical consciousness, and democratization of education formed the foundation of this Freirean program for curriculum reform", (O'Cadiz *et al*, 1999: 1). His forced exile of 16 years had provided an opportunity to implement his philosophy in the country where it was originally developed. O'Cadiz *et al* (1999: 3) describe the Inter Project as "a refreshing perspective" in as far as practical implementation of positive change goes in the context of the symbiosis between theory and practice. Furthermore, the project advance the theoretical discussion on educational policy-making and at the same time proposed a set of experiments to promote learning in schools that were full of imagination and hope. Their analysis of the Inter Project (O'Cadiz *et al*, 1999) was an attempt to understand the extent to which students and teachers were engaged in the process of educational change. They

also analysed the development of political consciousness and provided an empirical analysis through case studies.

The case studies explored the following areas of inquiry: the creation of critical and active citizens, teachers and students; the emphasis on teaching and learning and epistemological outcomes; the examination of teachers' theoretical knowledge and its development; as well as the increase of professional knowledge. O'Cadiz *et al* (1999) found that teachers were generally willing to deal with and effect change, to become agents of change in an educational and philosophical sense. If they encountered the right vision and leadership, they could create new horizons of pedagogical imagination and social realities. Many teachers found the theoretical complexity of the project difficult to comprehend, and many did not fully understand or had a confused understanding of the philosophical foundations. Irwin (2012: 184) relies heavily on the analysis by O'Cadiz *et al* (1999), which lasted seven years, but he found their emphasis favoured policy and philosophical critique rather than ethnographic analysis.

The four case studies were conducted in different contexts. The first was in a deprived school on the outskirts of the *favela*. The school initially received a lot of municipal support. Teacher turnover and unevenness of implementation in terms of traditional and democratic pedagogies used in the classroom were significant. Teachers were generally more positive, more creative and participated in groups. Communication among teachers also improved. However, they found the in-service session to be too theoretical. The students responded negatively at first, but became more positive about the project as it progressed. Although their participation was regarded as especially important, the students felt that there was too much emphasis on their own experience.

In the second school, both the teachers and the students responded more negatively. The issue for teachers had to do with the relationship with the PT. This raised the issue of the level of politicised education becoming mere propaganda. The positive aspect included the increased levels of teacher understanding and dialogue, as well as student participation. However, there also were problems concerning philosophical or theoretical

understanding, constructing programmes and their implementation. The school further experienced significant resistance in as far as establishing a link between the school and the community was concerned.

The third school demonstrated the best result of the project, specifically with regard to genuine understanding of what the foundational principles meant that they achieved through dialogue. The school was less socio-economically challenged and had better school buildings and resources. The relationship between students and teachers was also better. Teachers started with students' concerns when determining themes, which were then taken to teacher groups to work on. The two projects, namely that of the curriculum and teacher development and training, worked in tandem in relation to the school council.

The final case study was again a case of 'Conflict and Controversy' (O'Cadiz *et al* 1999: 213). Situated in a middle-class district, the complexity of the social mix caused conflicts, especially when trying to determine generative themes. The teachers were seemingly all middle-class, and this led to them blaming one another for the challenges the school community faced. The unsatisfactory level of student participation and teacher commitment and the parents' apathy as well as the general culture, seem to all have contributed to the low level of success.

Given that these projects and programmes were only implemented and evaluated for the period of Freire's administration, a period of four years, the impact needs to be judged accordingly. Torres (1993:136) says that the pedagogical challenge that Freire undertook was impossible and, in many aspects, therefore surprisingly successful. One of the major successes was the increased retention rate – remarkable because it was achieved in areas of great poverty (O'Cadiz *et al* 1999: 234). The other success was the decreased failure rates of pupils. Although there was some progress made in terms of the autonomy of schools and particularly of teachers, this might have been an image of teachers that could be described as being "rather romanticized" (Irwin, 2012: 187). Because teachers were not educated in such democratic philosophies and practices, during the period of the transition of the twentieth and twenty-first centuries, they might not have understood the

concepts at the heart of the educational project. The danger that sectarian bias holds even in Freire's implementation becomes "an especially tragic outcome" (Irwin, 2012: 188), since Freire placed such a high premium on non-sectarianism.

Gadotti sees the Inter Project as a victory over 'the meaning of the 1964 coup' (Gadotti, 1994: 38). Irwin (2012: 188) makes a follow-up argument that the military tried to

...stifle social and political change and to reinforce the domination of the middle classes and of foreign, capitalist vested interests. The education Secretariat in São Paulo should be seen as another powerful and symbolic example of the victory of not simply Freire over the coup, but of victory of the PT, and of all those Brazilian people who seek a more equal and fair society. The Inter-project, extraordinary in its daring and its vastness (but also, as we have seen, flawed and imperfect) must be viewed as one more phase of this continuing process of change in Brazil, as motored by Freire, Gadotti and the PT. The continuing political success of the PT in Brazil following Freire's death, through Lula and others, signals that this struggle goes into the present.

When Freire (1997: 61-63) reflects on the changes implemented in São Paulo during his administration he speaks of having "no reason to regret..." He does not regret the democratic fashion in which the department was administered through committees and the School Council as consulting and decision-making bodies; that public schools became less authoritarian and elitist; and that the curriculum was re-orientated in the process. He is also not sorry about the evaluation and development seminars for technical personnel within adult centres for adult education; their popular rallies to discuss proposals and actions; having organised evaluation seminars involving schools from different areas; organising two conferences on local education; and organising the First Conference on Adult Literacy Learners.

The continuation of Freire's own thinking in developing his education philosophy is also evident in his later literature, beginning with *Pedagogy of Hope*. He introduced new

concepts and provided more detail of concepts already developed. This development was the subject of discussion in the previous chapter. Having discussed the practical implementation of Freire's theory and philosophy in Brazil, the next section of this chapter will explore the legacy that this philosophy has left in different parts of the globe.

### 5.3 Legacy of Paulo Freire

In the foreword to a publication of his writings, done after Freire's death, Carnoy (in Freire, 1997: 7) wrote, "(the) late Paulo Freire was the most important educator of the second half of this century" it goes without saying that his education philosophy left a global legacy. The world over – from his native South America, to Central and North America, the United Kingdom, Europe, Australasia, Asia and Africa – his work has received attention and critical reflection. Furthermore, his works are available in some 35 languages. John Elias, cited in Schugurensky (2011: 115), noted that "Freire is probably the best known educator in the world today: no other educator in recent history has had his books read by as many persons in as many places of the world". Most of his books are still in print and he is seemingly among the most frequently cited authors in the field of education.

Freire's work continues to inspire scholars, social activists and practitioners, like Carlos Alberto Torres, Donaldo Macedo, Moacir Gadotti, Peter McLaren, Henry Giroux, Daniel Schugurensky, Stanley Aronowitz and John Irwin. His work was also fundamental in the development of participatory action research, transformative learning theory (as demonstrated by Jack Mezirow and Patricia Cranton), as well as the popular education movement of Jane Vella.

The academic footprint of Paulo Freire's education philosophy and pedagogies can be traced in the many organisations that claim Freirean influence: academic courses at institutions of higher education; Paulo Freire institutes across the globe; academic conferences focused on his legacy, and literature in a variety of fields. This chapter will conclude with some insights into teacher education programmes based on the education

philosophy and principles proposed by Paulo Freire. Other theoretical and philosophical influences were dealt with in Chapter 4.

### **5.3.1 Projects and organisations claiming Freirean influence**

There are a host of organisations claiming to work according to the teachings of Paulo Freire. It is not always possible, nor impossible, to verify each one's authenticity. What is clear, however, is that Freire inspired many.

Indeed, the first thing that could be said about the reception and influence of Freire's work is that it has not been ignored. This is not trivial: to the best of my knowledge, no other educational thinker from the global south had attracted such a wide international attention to his or her ideas. Moreover, Freire's books were read with interest by many people located in different theoretical disciplines and fields of practice, something unusual for texts dealing with educational issues. His ideas were seldom impassively analyzed. On the contrary, they often generated intense debates and passionate reactions, ranging from profound admiration to harsh criticism. (Schugurensky, 2011: 112).

The highest number of organisations that declare to have been inspired by Freire is still in Latin America. These organisations include churches, adult education centres, cultural groups and literacy circles. In Africa, Freire's psychosocial methods were more commonly known as Development Education Programme (DEP), with different names in different countries. In Kenya it is called Participatory Community Development and Leadership Skills (PACODELS). In West Africa, as in Ghana, Gambia, Liberia and Sierra Leone, Freire's methods are known as Development Education and Leadership Service. Southern African countries, namely Malawi, Zambia, Zimbabwe, South Africa, Botswana and Namibia, refer to the approach as training for transformation.

In South Africa in particular, Freire's ideas influenced social movements during the anti-Apartheid era, for example, the TASC project (Thinking Actively in a Social Context)

implemented Freirean principles and approaches in a secondary school (Schugurensky, 2011:183). In 1990, some 18 African countries formed a network known as ADEN (African Development Education Network) with its headquarters in Harare, Zimbabwe. Examples of Freire's direct involvement in Africa and South Africa in particular were discussed in Chapter 4.

A range of other projects and organisations claiming to be inspired by Paulo Freire set their work in a variety of areas of interest. According to Ning ([www. ning.com](http://www.ning.com)), an internet platform (A2Projects inspired by Freire), and the websites of such organisations in almost every instance, provide some biographical information about Freire, as well as critiques and links to other relevant sites. These projects and organisations base their work in social development and change, human rights, health, culture and environment. Other topics are democracy, community empowerment, local government, literacy, adult educator training, teaching and poverty eradication.

In North America, Europe and Australia Paulo Freire has been adopted mainly as a tool for political empowerment. The issue for these countries has been how to generate involvement, commitment and critical consciousness in a largely disengaged and materialistic culture. However, the USA has many examples of Freirean influence in schools and colleges. One such project is based in California (Schugurensky, 2011: 180). Professor Ron Glass is building a movement in a low-income community that is attempting to link schools and community transformation. The project uses digital stories as the main tool for the codification of people's experiences as dialogues to promote learning which also provides opportunities for political organisation and mobilisation.

Asia also has some examples of influence, as in South Korea, where, during the 1970s, the Urban Industrial Mission (UIM) was inspired by Paulo Freire and Saul Alinsky. In the Philippines, Freire's ideas were adopted in the Community Organisation (CO).

### 5.3.2 Paulo Freire Institutes (PFIs) and centres

The history of the PFIs goes back to work undertaken by the Ecumenical Institute for the Development of Peoples (INODEP) during the 1970s and 1980s. Paulo Freire was the founding president and was succeeded by Filip Fanchette. The early work was focused on training grassroots groups and later progressed to include church groups, community projects and workers in NGOs. In order to make the work more systematic and formalised, PFIs were established and developed in many other places. These institutes – many of them situated at universities – are now operational in Africa (South Africa); Europe (Austria, Britain, Finland, Germany, Ireland, Portugal and Spain); Latin America (Brazil) and North America (Canada and the United States of America). In South Africa, the only Paulo Freire Institute on the African continent is based at the University Of KwaZulu-Natal (UKZN) Paulo Freire Institute of South Africa.

The institutes provide services such as information about Paulo Freire, including his biographical background, concepts, quotes and organisations. Courses are offered on a variety of subjects, such as Paulo Freire and Critical Pedagogy; online course called the Paulo Freire Formation Programme; Global education; Infact (analysis of action); Inspire (faith into action); and Community Arts, Organisation and Leadership. Research projects like mapping the Social Economy and the journal, *Pedagogia*, also provide service. The institutes also provide networking opportunities in different regions, including web-based networking. A further service is provided in the form of consultancy on issues like research and information on social issues, policy and practice; seminars and workshops; social analysis training and practice; canvassing for support; links to media; group mediation and training on dealing with conflict; documentation to enhance organisational capacities; and group evaluation for more effective planning and action. The institutes also arrange conferences and the website hosts an online bookstore.

At the University of KwaZulu-Natal in particular, the idea of establishing a Paulo Freire Institute based on the work and philosophy of the Centre for Adult Education (CAE) was suggested by Moacir Gadotti. The PFI-SA was established within the CAE in November

2004. Its range of activities included hosting acclaimed writers like Peter McLaren and Carlos Torres; seminars and conventions; community workshops; as well as research and publications. The institute did not operate consistently, but had a three year plan for implementation in 2011. Some activities were undertaken during the three years, such as the Food Festival 2013. This festival on food security was presented in the form of movies, discussion, good food, workshops, demonstrations and field trips. Their website does not reflect any current activity other than courses and post-graduate research.

Another institute in South Africa claiming influence by Paulo Freire is the South African Institute for Distance Education (SAIDE). The institute, which was established in 1992, offers training and co-ordinates activities in adult education. Its roots can be found in similar organisations that employed distance education methods in the struggle against Apartheid.

An example of a centre that was initiated by the philosophy of education of Paulo Freire and developed beyond it is the Birmingham Centre for Contemporary Cultural Studies (CCCS) in the United Kingdom (UK), which also serves to demonstrate his influence and legacy. The CCCS was initially focused on adult education and later developed in the direction of youth subculture (Irwin, 2012: 5). The centre developed alternative versions of culture, in particular working class culture, and education as a means of questioning the assumptions of the principles of the centralised education system in the UK. The analysis of culture was extended to so-called ‘youth subculture’ (Irwin, 2012: 202). Irwin argues that the work done at CCCS also influenced Freire’s thinking in his later works with regard to the fundamental principle that the political as well as the pedagogical is the personal (Irwin, 2012: 206).

### **5.3.3 Academic conferences, symposia and seminars**

To this day, conferences in honour of the legacy of Paulo Freire are hosted, illustrating his vast and deep contribution to education, especially in communities and societies grappling with issues of inequality and social injustice. To name but one among many

such contributions, a paper was delivered at the PENA Symposium at Victoria University, Melbourne, Australia (Darder, 2012).

In recent years, a conference – also one among many - *Paulo Freire: The Global Legacy Conference 2012* serves as an example of his contribution. The conference was hosted by the University of Waikato, Te Whare Wananga o Waikato, New Zealand as a “retrospective celebration of his work and its legacy and influence across the globe” (Rikowski, 2012/03/31 blog, <http://rikowski.wordpress.com>). This university works closely with the Māori communities to make higher education accessible to them and to foster an environment of success ([www.waikato.ac.nz](http://www.waikato.ac.nz)). The conference included experienced and new researchers, policy-makers and practitioners from all over the world. Some of the keynote speakers included Dr Nita Freire, Prof Peter McLaren, Prof Linda Tuhiwai Smith and Prof Peter Roberts who spoke on a variety of topics. These topics included: *The philosophy of education society in Australasia* (opening address); *Occupying critical pedagogy: Reclaiming the legacy of Freire; Practicing freedom – Māori development in a neo-liberal world*; as well as *Paulo Freire and the idea of openness* ([www.waikato.ac.nz/globalstudies](http://www.waikato.ac.nz/globalstudies)).

In the discussion sessions were scholars and practitioners from places such as Tonga, Kenya, Pakistan, India, United Arab Emirates, Australia and New Zealand. The broad themes of the conference were: globalisation, de-colonisation, indigenous cultures and cultural studies (Rikowski, 2012).

The introductory note of the UNESCO MOST Education and Social Transformation Seminar ([www.unesco.org/most/freireeng](http://www.unesco.org/most/freireeng)) reflects on the different views of Paulo Freire as follows:

Freire's method has the great merit of respecting and taking into account the knowledge of the populations to be taught (reading and writing). It underlines the link between knowledge, ability and power and the importance of dialogue and participation in learning. But it raises nevertheless practical and theoretical

questions, which call into question its validity. What were the influences of Freire's method on action-research into Latin America and elsewhere? What dialogues have been established between various forms of thinking about social transformation? It is advisable to specify that Freire is especially known by/for his method of combating illiteracy, but his contributions to reflecting on pedagogy in general, and more particularly to any pedagogy engaged in, and committed to, the process of social transformation are as significant as his "method".

It is in conferences, seminars and symposia like these that the impact of the teachings of Paulo Freire is reflected in the legacy promoted by institutions of higher education such as, amongst others, the University of Buenos Aires (UBA) in Argentina, as well as the University of KwaZulu-Natal (UKZN), Stellenbosch University (SU) and the University of the Western Cape in South Africa. As examples of the impact of the philosophy of Paulo Freire, these universities demonstrate how his teachings influenced the very nature of the institutions, as reflected specifically in their vision and mission statements.

The University of Buenos Aires gives expression to its role and relationship with communities and society specifically as inherent to its main mission – "training professional is a long-term commitment with the society, as well as carrying out research in order to improve the human and social life quality (sic)"

([www.uba.ar/ingles/about/extentionprograms](http://www.uba.ar/ingles/about/extentionprograms)). The extension department is responsible for establishing a direct relationship with different areas and social entities and forms a nexus between teaching and research. Joint work of teachers and students embraces a wide range of problems, including health, education, environment, children's and adolescents' rights, social vulnerability, and crime and violence.

In the case of the UKZN, the foundation of the work done at its PFI is grounded in the mission statement; principles and core values, as well as its goals. The mission statement refers to the support of the university for "national and regional development, and the welfare and upliftment of the wider community, through the generation and dissemination of knowledge and the production of socially responsible graduates"

([www.ukzn.ac.za/about-ukzn/vision-and-mission](http://www.ukzn.ac.za/about-ukzn/vision-and-mission)). One of its goals is to work for responsible community engagement, by contributing through knowledge that adds value to the communities it serves.

Another approach to expressing a pedagogy of hope in the context of South African higher education is the Community, Self and Identity (CSI) project. Based on the work of bell hooks (2003), it examined how invited guest speakers as part of a collaborative, inter-institutional module contributed to the pedagogy of hope hooks uses autobiographical narrative “to offer a critical analysis of experiences of marginalization, particularly of race and gender” (Carolissen *et al.*, 2011: 158). The CSI is an interdisciplinary collaboration project between the Psychology Department and Centre for Teaching and Learning of Stellenbosch University and the Social Work and Occupational Therapy Departments of University of the Western Cape. Participants aim to engage with students across boundaries of universities, professions, race, gender and class to “critically examine their assumptions about their disciplines through engagement with the ‘other’” (Carolissen *et al.*, 2011: 159). This is done through contact and online discussions, essays, drawings as well as guest speakers, including a theatre group, in relation to the notion of pedagogy of hope. The guest speakers brought to this course a multitude of teaching and learning opportunities for identification, for being unsettled and for feeling affirmed (Carolissen *et al.*, 2011: 165-166).

The Rector and Vice-Chancellor of Stellenbosch University, Prof. H Russel Botman, proclaimed in his inaugural speech (Botman, 2007: 5) that, for SU “to understand the core of our own institutional strength and establish a new pedagogical framework – A Pedagogy of Hope, based on the theory of Paulo Freire seems the most appropriate”. At the time, Vision 2012 of SU had to be geared to using a number of themes specifically the Millennium Development Goals derived from the international development agenda. He saw his leadership as fostering the pursuit of ‘the South African hope’ in service of those who had lost hope (Botman, 2007: 7-8). The SU Hope Project was developed across the university with initiatives in all faculties, including a special issue of the *South African Journal of Higher Education* (Waghid, 2011). In establishing the pedagogy of

hope in the form of the SU Hope Project, the university saw the beginnings of the theory of Paulo Freire becoming a pedagogy as expressed in Vision 2030 as part of the *Institutional Intent and Strategy, 2013- 2018* ([www.sun.ac.za](http://www.sun.ac.za)).

So, the education philosophy of Paulo Freire has been used in many ways: projects, organisations, institutes, academic conferences, symposia and seminars – in honour of his legacy and the contributions it has made and can make to change the world – to make it “less ugly, more human, more just, more decent” (Freire, 2004: 101).

The idea expressed as follows is referred to as the Easter Experience: “those who authentically commit themselves to the people must re-examine themselves constantly. This conversion is so radical as not to allow for ambivalent behavior... Conversion to the people requires a profound rebirth. Those who undergo it must take on a new form of existence; they can no longer remain as they were” ([www.freire.org/paulo-freire/concepts-used-by-paulo-freire](http://www.freire.org/paulo-freire/concepts-used-by-paulo-freire)).

#### **5.3.4 Teacher education programmes**

Freire’s influence can also be seen in teacher education programmes as the examples of Patricia Cranton (1994; 1996) and Stephen Brookfield (1995; 2006) illustrate. Upon reflecting on the influence of Paulo Freire’s education philosophy, his legacy is expressed in concepts such as Critical Pedagogy, Action Research, and Transformative Learning: generative themes; praxis (action/reflection); dialogue; conscientisation; codification; and the banking concept of knowledge. In addition, he places much emphasis on language processes, namely reading, writing, speaking and listening, and also on different areas of education, including primary and secondary education, and adult education in the broad sense of the term. Scholars like Cranton (1994; 1996), Brookfield (1995; 2006) and Bozalek (2011) incorporate all these and other concepts and apply them to inclusion in teacher education programmes.

When considering which aspects are important for teacher education, it should be noted that this does not include all aspects necessary for teacher education. However, it serves to illustrate the incorporation of the concepts developed by Freire in teacher education.

Placing teacher education as personal and professional development in the realm of transformative learning means that the process is one of critical self-reflection. The roles that educators adopt are derived from their perspective on learning. Perspectives on adult learning include: subject-oriented learning, consumer-oriented learning and emancipatory learning.

Transformative learning requires an emancipatory perspective on learning.

“Emancipatory learning has remained a goal of adult education through time and across cultures,” (Cranton, 1994: 16). According to Mezirow (1991: 224-5), “[t]he goal of adult education is to help adult learners become more critically reflective, participate more fully and freely in rational discourse and action, and advance developmentally by moving toward meaning perspectives that are more inclusive, discriminating, permeable, and integrative of experience”.

In exploring and inquiring about the roles of teachers and teacher education, the research question forms the basis for relying on the insights of Freire. For post-Apartheid South Africa, teacher education and development policy is important to address the ontological and epistemological development of education and its agents. The role and agency of the teacher is focused on learner empowerment. The teacher education programme is based on an explicit theory and practice, or a well-thought-out perspective on education, and follows the process of initial learner empowerment, learner critical self-reflection, transformative learning, and increased empowerment and autonomy. Initial learner empowerment finds its place in a teacher education programme through learners being free to participate in a comfortable atmosphere and able to participate in decision-making. Learner critical self-reflection is achieved by questioning assumptions, raising consciousness and challenging assumptions. Transformative learning translates into revising assumptions with educator support, learner networks and action. Autonomy and

increased empowerment develop through critical self-reflection and transforming learning. For teachers to be able to facilitate these processes, they need to be educated in terms of their perspective. Educators need to have a clear perspective on their personal power. That is, they need to be able to maintain personal power or autonomy without disempowering their learners.

Brookfield (2006:17) bases his notion of skillful teaching on the following assumptions, namely teaching whatever helps learners to learn, adopting critically reflective stance towards their practice, as well as developing constant awareness of how learners experience their own learning and perceive teachers' actions.

In order to promote equal participation in discourse, the following strategies may be helpful. Firstly, stimulate discussion by providing a provocative event or controversial statement. Secondly, develop discourse procedures by ensuring the discussion stays on topic and is periodically summarised. Thirdly, avoid dismissive statements of learner contributions. Fourthly, allow intervention as broadly as possible, but do not let one person dominate the discussion. Lastly, allow quiet time by regarding silences as opportunities for reflection and, in so doing, respect introverted learners' silent reflection. In this way the individual differences of learners are taken into consideration.

All these strategies are related to the importance of dialogue in Freirean education philosophy. Another important aspect of Freirean teachings refers to the acts of reflection on theory and practice that lead to knowledge of praxis. In a teacher education programme, critical reflection would have to take a central position. Mezirow (1991) distinguishes among content, process and premise reflection. Content reflection refers to the content or description of a problem. Process reflection involves thinking about strategies to solve a problem rather than the content of the problem itself, and premise reflection leads to the question of the relevance of the problem itself. Strategies that could be considered in teacher education and development include articulating assumptions, determining sources and consequences of assumptions, critical questioning, and imagining alternatives (Cranton, 1996: 82-93).

The role of universities responsible for teacher education also has to be re-examined. At universities, educators regard themselves primarily as experts in their content areas and rarely participate in formal preparation of educators. Scholarship and teaching are often seen as competing for attention and time (Cranton, 1996: 7). Cranton continues that most university educators do not see themselves as adult educators, but rather see universities as institutions for the advancement of knowledge and their role in research in the discipline as the priority. As such, in-service professional development is usually voluntary and takes the form of short workshops on specific teaching techniques and innovative methods.

In order for the developers in teacher education to be more self-directed and reflective, and then to develop this in their students, the following strategies are helpful: critical and experiential consultation and action research. Furthermore, working in groups in the form of courses, discussion groups, collaborative inquiry and organisations (Cranton, 1996: 184-201), and critical conversations about teaching and learning can also be of benefit. The use of the Critical Incident Questionnaire (Brookfield, 2006: 114-139) is another strategy that can be used.

Reflexive practices place a strong emphasis on language processes in education, that is, the listening and speaking required for the above strategies and the roles of educators of adults. The other language processes needing some establishment in teacher education and development are reading and writing. Learning to know oneself can be promoted by autobiographical writing and journal writing.

Another technique that higher education institutions that are also responsible for teacher education can engage is Participatory Learning and Action (PLA). These techniques alert participants to privilege and marginalisation through encounters across difference (Bozalek, 2011: 471). The techniques can be very useful for transforming relationships between students from historically advantaged and historically disadvantaged higher education institutions, and even within them. The techniques can also be applied between differently placed, in terms of status and access to resources, groups of professionals. The

Community, Self and Identity (CSI) module as an implementation of these techniques was described earlier in chapter.

Teacher education programmes should consider and incorporate these and other strategies, methods and techniques to help critically self-reflective teachers to be lifelong learners as part of a continuous process of development for the learner and the educator-learner.

## 5.5 Summary

The first part of this chapter reflected the pedagogical projects based on the philosophy of education implemented by Freire. In his capacity as Secretary of Education in the Brazilian city of São Paulo, he developed what came to be known as the Inter Project through wide consultation and dialogue. This led to the implementation of a programme for permanent or continuing education and training aimed at permanent reflection on everyday practice and knowledge about knowledge. Another programme involved constructing an interdisciplinary curriculum. This programme put a strong emphasis on interdisciplinarity and broad participation. A further programme that set out to introduce popular participation in the administration of the city came in the form of the programme for the literacy of young people and adults, also known as MOVA-SP.

The different programmes have been placed under inquiry through case studies in schools with differing backgrounds and circumstances. These case studies highlighted the successes and overall gains made, as well as failures in differing degrees. Apart from outlining education programmes based on his own philosophy, this chapter also reflects the legacy and global reception of Paulo Freire.

This section of the chapter explored projects and organisations claiming Freirean influence. These projects are based in many different countries across the world, mostly in Latin America, but also in Africa, North America, Europe and Australia. Freire-

inspired organisations focus on issues like leadership, community development, social transformation, democracy, adult literacy and human rights.

Paulo Freire institutes, founded by Freire during the 1970s and 1980s, were also created in various parts of the world. Many of these institutes are situated at universities and provide services like information about Paulo Freire, courses, research projects, networking, consultancy and conferences. The Birmingham Centre for Contemporary Cultural Studies initially focused on adult literacy and later on youth subculture when implementing the teachings of Freire.

Academic conferences, symposia and seminars held in honour of Paulo Freire further illustrate his contribution to education. These gatherings reflect on the education philosophy in various fields of education and training, as well as the pedagogical implications on institutions like universities. The chapter concludes with some reflection on the influence of Freire on teacher education programmes by giving real and concrete expression to concepts of teaching and learning and reflexive praxis. The work of Mezirow, Cranton and Brookfield serve as examples of such influence on teacher education programmes.

In the first section of the next chapter, all of these influences and the legacy of Paulo Freire are reflected upon in the light of his education philosophy. Along with this, Chapter 6 will further reflect on South African education deficits and how they have been addressed. The second section will reflect on teacher education policy developed since 1994, culminating in the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b) as well as the philosophical and pedagogical implications of these.

## CHAPTER SIX

### CRITICAL REFLECTION ON SOUTH AFRICAN EDUCATION POLICY AND FREIREAN EDUCATION PHILOSOPHY

#### 6.1 Introduction

Freire's work is criticised by some who reject his work in totality; others who agree with him fully and dogmatically; and those who critically agree and disagree with him on a variety of specific issues. Criticism of his work includes a wide range: "from ignorant and hostile to insightful and respectful", and comes from very different persuasions (Schugurensky, 2011: 129). When reflecting on the implications that Freire's *Pedagogy of Hope* could have on basic education in general, and teacher education in particular, we in South Africa could decide what we agree and disagree with. His philosophy is founded in such similar circumstances to our country that we could take many lessons from him, and add our own ways of dealing with the particular place in the globe that we occupy. Since he also addressed the education situation in our country quite directly in *Pedagogy of Hope*, we should seriously consider this pedagogy and his subsequent work which focused on teachers and learners, learning and teaching, as well as teacher education and development.

The expectation that Freire had of South African education, based on the content of his conversations with activists (Freire, 1994: 143), was different from that arising from his observations after 1990. In Chapter Four I presented his expectations, namely the emphasis on the popular classes' questioning of concrete situations, asking why-questions. The development of a new understanding – a new perception of the world seemed, to be the orientation. After 1990, the emphasis seemed to change and the consultations were discontinued. It could be that the Freirean approach and philosophy of education no longer seemed appealing. He questioned whether South Africa had turned against discourse in favour of social justice to the notion of education being neutral, devoted to technical training, with no need for militancy Freire, 1994: 145) He read the

discourse as being “dedicated to the transmission of content” (Freire, 1994: 145). It is not clear, however, on what he based these observations, because during the early 1990s the policy development in South Africa was focused on the guiding principles of the Constitution, followed by NEPI, which demonstrated a move towards policy thinking rather than being engaged in the ideals of emancipatory education. The shift in emphasis did not necessarily mean a move away from an emphasis on transformation, but the broad patterns of social participation seemed to change. The inclusion of only particular decision-makers in the processes of policy development seemed to be following a more vertical rather than horizontal approach to policy development. In establishing one education department, the procedures followed became less broad-based and more bureaucratic, with line functions and appointed personnel. The establishment of these working groups laid the basis for a much less participatory model of policy development.

Our engagement with globalisation and how we respond to its impact on education and training does not necessarily have to stay on its current course. If we consider the challenges facing education globally, as expressed by Shapiro (2009: 3) in Chapter 2, we are facing all of them. Given the scope of this dissertation and this particular chapter, I will argue that all these challenges have a definite influence on teacher education and development. In Chapter Two the implications of globalisation suggest competence-based skills at the expense of the critical competence required for autonomous learning and active citizenship.

In addressing the research question, Does teacher education and development policy in post-Apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis? This chapter will reflect on the choices made. I will question the choices regarding teacher education and development policy in the global and national contexts. Furthermore, I will argue that teacher education policy and the related strategic plan do not go far enough for them to be transformative in terms of how knowledge is engaged in a participatory manner – the outcome speaks only of “improvement”, and in the incorporation of philosophy of education and pedagogy for the transition process. The follow-up issues of interrogation are: the matter of finding ways to bridge the continuum from oppression to freedom; the

structures and processes for systematic learning and development, and the agency and praxis of teachers of an educational philosophy of hope. Finally, the issue of how teacher education policy contributes to a pedagogy of hope will be addressed. Our choice for a National Qualifications Framework and learning outcomes, and the move from subject-specific to generic curriculum criteria and back again to the former, demonstrates that our choices are in line with only five countries, all of which have quite different socio-historical and political backgrounds. We have not chosen to follow the South American developments and educational choices to deal with our particular educational, social, economic and political deficits. We chose not to break with the inheritance of the 19<sup>th</sup> century European origins of education.

The approach taken in policy development turned away from the horizontal, broader democratic, participatory decision-making, to the vertical and top-down. Decisions were made in partnership of many stakeholders, but not on mass consultation basis. An example is the decision to adopt outcomes-based education came as a surprise to education practitioners. No mass based consultation on the possible choices of educational approach or philosophy/-ies was done. This approach contributed to the current situation in education. The next section will explore the role that teacher education and development could play in addressing the challenges facing education in South Africa.

It is, however, not too late to reflect on our choices and re-orientate our -policies towards the philosophy and pedagogies proposed and developed by Freire.

## 6.2 Teacher education and development policy

In Chapter 3 of this dissertation, I placed the teacher education policy of South Africa in the global and historical context. Exploring international trends in teacher education also provided a broader context for South African policy development. The history of teacher education in South Africa was dealt with in two sections, namely before and after 1994. Policy development in terms of processes and restructuring then came under discussion.

Much progress has been made, particularly in the area of policy on teacher education and the long process culminated in the adoption of the Policy on the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a).

This reflection will address the question posed in the conclusion of Chapter 3, namely: Has the breakdown of the course of policy development after 1994 and the previous decade been sufficiently addressed to form a continuum from a society in oppression to one that is democratic? In relation to the primary research question: Does teacher education and development policy in post-Apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis? This is done with specific reference to the issue of how the transition between the period of policy development during and post-Apartheid has been handled. The other pertinent question this chapter will attempt to address is: Does teacher education and development policy include development structures and processes for systematic learning and development? The main question begs some reference to the nature of teacher education and development in terms of the meaning and understanding of what teacher education is.

In seeking an education theoretical base for the inquiry, I presented a narrative of the life and education philosophy of Paulo Freire in Chapter 3. Freire's education philosophy was placed in context by sketching his journey through early childhood, primary and secondary school, and his first experiences of language teaching. His specific interest in language teaching and the general role that language plays in education, gave some insight into his early teaching career. In becoming involved in literacy education and the theory of knowledge while working for SESI, he developed a strong sense for developing critical consciousness. While in exile in Chile he developed and published his philosophy in the form of his most renowned work, *Pedagogy of the Oppressed*.

Freire's contact with South Africans happened in consultations requested by prominent South Africans in the struggle against Apartheid during his time spent working at the World Council of Churches in Geneva, Switzerland. Paulo Freire states that conversations he had with South African politicians in exile deepened his thoughts about a pedagogy of hope and it may even have resulted in the book of the same title. His

reflections on these encounters reveal that South Africans, however, did not pursue the relationships after 1990, and particularly not after 1994. South African struggle stalwarts had the opportunity to implement the educational philosophy of the world-renowned education philosopher, Paulo Freire. It would be fair to say that critique of and resistance to education policy and praxis before democracy drew strongly on the philosophy developed in *Pedagogy of the Oppressed*. Instead of dealing with a critique thereof for our development, we abandoned those debates and chose a totally new education approach originating from developed countries. The chosen approach has a totally different language and is without a contextually related theoretical education foundation. It tried to include some aspects that are seemingly progressive, like the choice of programme organisers and critical outcomes that could serve social, political and economic transformation.

The choice for transformational OBE initially might have demonstrated that we were serious about transformation, but the revisions thereof demonstrated that the philosophical base was unstable. Teachers were trained to implement a new curriculum based on an unknown tradition without the deeper philosophical questions about education being explored first. The criticism against OBE (in Chapter Two: 48) seems to suggest that teacher preparation and competence, as well as the unequal distribution of resources or lack thereof in disadvantaged schools, played a major role in the failure of OBE. Although it could be argued that the initial choice for transformative outcomes-based education seemed to be in line with the ideals of the transformation of society, it did not seem plausible, because curriculum development on its own, without the necessary teacher education, development and provision of resources, proved inadequate. Teachers were not prepared for greater autonomy – their orientation in relation to implementing the new curriculum, lasted for a period of one week only. I would argue that had the implementation of the transformational OBE been complemented by some continuous teacher education and development programme in order to develop the notion of the teacher as an authority, OBE as an might have been better implemented. If the training had a teacher education focus rather than a curriculum focus, we might have had better results. It therefore is not strange that we implemented new curriculum policy in 1998, and have revised it twice since then. In the revision of the curriculum in the form of

the NCS the critical outcomes remained the same. Much more detailed content was provided, in the form of assessment standards, for the learning outcomes. Even these restrictions could not provide enough guidance for teaching and learning. A further revision in the form of CAPS was deemed necessary. The OBE approach was abandoned, but the wording of the critical outcomes remained and became goals.

The different versions of the revision processes of the curriculum demonstrate a move towards greater prescription and much less autonomy at school level, and for teachers in the classroom. After all the revisions, teachers now do not even have to decide what to teach, to whom and when. They do not have to make these decisions based on their particular school community or circumstances and culture. This reminds me of what Freire terms banking education. Outcomes set the parameters of what has to be learned and the content related to those outcomes is predetermined and pre-packaged and has to be delivered by the teacher to the learners. There is no room for questioning and the contextualisation of knowledge and experience. It is evident that the role of the teacher is central to any process of change in education. If teachers are not educated and developed to engage with and implement these changes in policy, the policies will not be implemented effectively.

The next section provides some specific critical reflection on policy for teacher education.

### **6.2.1 Teacher education policy and strategic planning**

The Policy on Minimum Requirements for Teacher Education Qualifications is a broadly consulted policy document that includes all relevant role players and sets broad standards for teacher education qualifications. This reflection will focus on the following issues regarding the policy document: goals and principles underpinning teacher education programmes, participatory structures, and philosophy and pedagogy.

#### **6.2.1.1 Goals, principles and outputs**

As Secretary of Education in São Paulo, Freire set out the goals and principles of the teacher development programme. The goals, principles and related axes direct or place teacher education in a framework. The goals direct teacher education to the ideal or desired school in pursuit of a new pedagogy. It also delineates human knowledge and scientific advances as bases for teacher education. The principles give guidance on teachers' praxis in 'recreating' practice through reflection as part of a continuous process of transformation and teachers' engagement of and with knowledge required by pedagogical practices. If these principles are indeed followed it becomes clear that teachers' praxis is informed by knowledge and their relationship with knowledge. Therefore, teacher education should guarantee the principle of action/reflection/action as part of the reconstructing practice of transformative education. What is clear is that these principles place the people, their development, as well as their knowledge and the development thereof, at the centre of education praxis. It is for these reasons that Freire argues philosophically for education as an expression of ontological and epistemological approaches to teaching and learning when establishing democratic practices for a society in transformation.

The Policy on the Minimum Requirements for Teacher Education Qualifications does not identify any explicit goals for teacher education as part of the background to the policy, but sets out principles and qualification types as well as related outputs as expressed in the plan. I can identify only one principle from the policy (DHET, 2011a: 7), and that relates to the notion of knowledge and learning. The first point under the heading, "Principles underpinning the design of programmes leading to teacher education qualifications", is that knowledge should be integrated and applied expressing different types of knowing, giving "renewed emphasis to *what* is to be learned and *how* it is to be learned". If this is the emphasis, then what is lacking are other relevant questions like, *Why?* and *in whose interests are particular choices being made?* The inclusion of this kind of questioning would bring teachers, learners, parents and the school community, and their knowledge, together as participants in the education process. There is no clear principle of the action/reflection/action dynamic that is based on the notion that this principle should also lead to new knowledge.

The rest of the principles are dedicated to knowledge needed for teaching purposes, presented as types of learning. The explanations of the different types of learning refer to the following (DHET, 2011: 8-9):

- Disciplinary: the discipline of education as well as “specific specialised subject matter”, ethics and relationships
- Pedagogical: knowledge of learners; learning; curriculum; methodology; assessment
- Practical: learning related to teaching practice
- Fundamental: speaking a second official language and the use of information and communication technologies
- Situational: learning environments; learning about the context and social challenges.

The identification of these “types of learning” and the meanings attached to each one of them are not founded in any recognisable scientific knowledge system about learning. I would argue that the principles as set out in the policy document do not guide or form a foundation for developing teacher education programmes. They do not speak to the position and orientation of the teacher and the relationship or ownership of their practice. Although the principle of knowledge is made explicit through the explanations of types of learning, the development of the teacher is not placed in the same central position. Freirean education philosophy would ascribe this principle to the epistemological underpinning. What I miss at this important juncture is reference to the ontological regarding the underpinning philosophy of education.

The policy sets general requirements for “the knowledge mix” for all teacher education qualifications. As an example, a teacher education programme for Foundation Phase would call for a knowledge mix including “subject-focused” disciplinary, pedagogical and practical learning. This could be interpreted as meaning that, since there is no reference to situational learning, it can be omitted from, for example, a programme preparing Foundation Phase teachers. Another point of concern is in regard to the purpose

of the degree of Bachelor of Education in that it calls for intellectual independence and research competence (DHET: 2011a) but it is not very clear what type of learning would accommodate the development of these competences and how these competences would contribute to gaining credits.

The Plan sets out one outcome: to improve the quality of teacher education and development in order to improve the quality of teachers and teaching. The other organising or orientating elements identified are the outputs as stated in the strategic plan. The output specifically addressing teacher education, Output 4 (DHET, 2011a: 15) deals with developing practicing teachers as well as teachers in training. The activities relate to establishing teacher knowledge in broad areas like numeracy, mathematics and literacy for all first languages and English First Additional Language. Other activities include enhancing teacher education institutions; establishing structures to inform enrolment for teacher education; and strengthening Foundation Phase teacher provisioning and teaching practice and experience by establishing ‘teaching laboratories’ and learning sites. The plan states though that teacher knowledge and practice standards are not tied to a particular school curriculum statement, but should instead prepare teachers to deliver any curriculum (DHET, 2011a: 16). I do not get a sense that there is a clear idea of the development of the desired school and learner, or that it forms the point of departure for teacher education.

In endeavouring to give teachers a broad education, not related to any specific curriculum, there is no organising, orientating or direction-giving pedagogy or philosophy in the process of transition during this time of transformation in the country.

#### **6.2.1.2 Philosophy and pedagogy**

The teacher education policy and plan of 2011 does not refer to any particular philosophy of education that guides education in general, and teacher education in particular. The only reference to philosophy is made when outlining “disciplinary learning” (DHET,

2011a: 8) it refers to the study of the foundations of education. There is also no suggestion of engaging philosophy of education to develop contextual philosophy. One would expect that a society in transformation, such as South Africa, would draw on philosophies that resonate with similar orientations regarding the poor and marginalised. One would further expect that the move towards the centre of educational thought would be appropriately applied, engaged and contextualised. The debate, however, does not necessarily have to be for or against a particular philosophy, but rather to know what the education philosophy for South African education is. What is the use or sense of studying philosophy of education if the education system does not operate within any given philosophical realm? Is it then not a case of knowledge for knowledge's sake?

The same can be said about pedagogy. There is no definitive pedagogy driving South African education in general and teacher education in particular. In fact, the idea of "pedagogical learning" in the teacher education policy refers to the knowledge of learners, methodology and the assessment of learners' work. No reference is made to knowledge of the self as teacher. For a teacher to develop a sense of authority and become a self-directed learner, some ontological input in teacher education and development is necessary. Nothing about questioning and the important questions that have to be posed in teacher praxis is included in the understanding and application, let alone in the engagement and development of pedagogy. The issue of the important role that language plays in any educational process is also not dealt with here. In fact, the reference to language as part of one of the types of learning is included in "fundamental learning", which refers to the ability to converse – rather than to communicate effectively – in a second official language. I would have thought that language might then be dealt with in "situational learning", which refers to situations, contexts and environments, but it is not there either. In response to the identified lack of a clear educational philosophical and a pedagogical position or direction for teacher education, and in the light of whether the process of teacher education and development policy contributes to the agency of hope as part of teacher praxis during the period of transition toward democracy, I will now attempt to address the following question:

- Has the breakdown of the course of policy development after 1994 and the previous decade been sufficiently addressed to form a continuum from a society in oppression to one that is democratic?

The process of policy development in teacher education has caused a vacuum of policy for an extended period – until 2011 – culminating in the Policy on the Minimum Requirements for Teacher Education Qualifications and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa. The outcome does not call for any educational process towards forming a continuum from oppression to democracy. The Plan's organising verb in the outcome is 'improve', not 'change', 'transform' or 'democratise'. So, although there is some reference to democracy and transformation, there is no set or dedicated plan to put the process of transformation of education and teacher education into motion. The participation of teachers in their own education and development is limited. The policy does not create space for prospective teachers to participate in their own learning programme. Their participation is limited to accepting and responding to knowledge presented by experts who come with a pre-determined curriculum and course of study. The presentation of the different types of learning as proposed in the policy does not in essence speak to knowledge production. The knowledge of the teacher does not seem to be taken into account. Therefore, if teachers are educated in a way that does not place their knowledge, learning and teaching at the centre, they can hardly be expected to do something different in their interactions with learners. In this paradigm teachers are not expected to produce new knowledge autonomously. The participation of teachers in their own education and development is restricted to identifying development needs – notably, not *initial learning* – based on the interpretation of learners' assessment and diagnostic tests. They may attend quality-assured courses to help in their understanding of – notably, not *develop* – curriculum and learning support materials, lesson preparation and delivery. The possibility of learning – notably, not *teaching* – with colleagues in Professional Learning Communities (PLCs) with expert leadership might give them some opportunity of participating in their own learning. There is no clear sense that teachers and their experience, including life experience, can find a significant place in the policy or Plan.

The other pertinent question is: Does teacher education and development policy include development structures and processes for systematic learning and development? Related to the main research question, the issues of structures and processes are important when reflecting on teacher education and development as contributing to teacher praxis as agency for an education philosophy of hope. The structures and processes give expression to philosophical questions within education, and it is in the questioning of structures and processes that education philosophy is embodied.

Significant work has been done to establish processes and structures within the restructuring and transformation processes in teacher education and development in post-Apartheid South Africa. The Plan sets out activities based on the policy for a period of fourteen years by which time all structures should be in place, to identify and address teachers' development needs to include teachers, school leaders and subject advisors should exist throughout the system. The challenge will be to operate these structures in line with democratic principles and the inclusion of all interest groups from education institutions. If the continuum from oppression to democracy is not stated as a clear guideline for any process and structure, chances are that the processes and composition of structures might not reflect democratic principles or take the process of transformation of society further.

These are some of the gaps in teacher education that show the philosophical and pedagogical deficits of the policy. It therefore is questionable whether South African teacher education indeed includes structures and processes in its endeavour to build a democratic society.

In further analysing South African teacher education policy along the lines of philosophy and pedagogy, I will proceed to question the development of teachers with a pedagogy of hope as praxis. This will deal with teachers' roles and competences as called for by the policy and questioned along the lines of teacher education rooted in a pedagogy of hope, as proposed by Freire.

### 6.2.1.3 Participatory structures

The Policy on Minimum Requirements for Teacher Education Qualifications sets out inclusive structures and processes for maximum participation, involving all role players as in the processes of developing the policy.

Structures like Professional Learning Communities (PLCs) promise democratic participation in determining the development of teachers. The kind of activities that PLCs will engage in include analysis of learner assessment; understanding and using related policy statements; the interpretation and use of curriculum support material developed by the Department of Basic Education (DBE); and learning from practice related materials. However, it is not clear to what extent teachers will develop the competence of curriculum development. If the development of the competence of curriculum development is not stated clearly in the policy, it would be difficult to lead to new knowledge as knowledge. Because all learning materials and policy interpretation seem pre-packaged for teachers to understand and use, there is no expectation of curriculum development and of the teacher as a curriculum developer. The policy does not even refer to any engagement of the knowledge that teachers bring to these arenas.

According to Policy on the Minimum Requirements for Teacher Education Qualifications, Teaching Schools (TSs) and Professional Practice Schools (PPSs) will also be established and linked to Teacher Education Institutions (TEIs) in order to focus on learning-from-practice, as well as for research. The danger with these schools lies in the strong focus on practice and not necessarily on praxis. The learners also do not seem to play any part other than learning from teachers. If indeed there is to be ‘no teaching without learning’, then learners’ participation in teaching should also be included – and, indeed, how to maximise participation is an area for development. In fact, learners and parents are not included in any of the structures and processes. If structures and processes exclude learners and parents, then their inputs will not support the learning of teacher praxis. These structures are a good start to establishing democratic deliberation.

Of course the Policy on the Minimum Requirements for Teacher Education Qualifications encourages participation, but this is insufficient as participation does not necessarily lead to inclusion. One could still be internally excluded, in reference to the work of Iris Young (2000). In other words, one can be statistically represented yet remain excluded. In establishing such participatory structures it will take extraordinary efforts to make deliberations meaningful, democratic and inclusive. Young (2000: 23-25) offers an argument regarding inclusion that operates on different levels. On a literal level, inclusion means inviting others and involving them to participate in public. In education this would mean that teachers invite and involve learners, parents and the broader school community to be involved in decision making about all aspects of school life. Inclusion plays a pivotal role in democratic discourses. Also at higher education level Young argues that justified inclusion can happen only when the process includes all stakeholders, irrespective of their colour, creed, gender, ethnic group or economic status.

Inclusion also leads to increased chances that those who participate will be open to transform their positions from an initial self-seeking standpoint to a more objective appeal, as a result of listening to others with different points of view to whom they are answerable (Young, 2000: 52). Making inclusion meaningful means that participants in deliberations should articulate ideas and concerns publicly, by articulating all interests, opinions and criticisms in such a way that all participants are comfortable and confident that arguments have been developed through good reasoning and consensus.

This does not mean that all those invited to participate in deliberations will immediately accept the invitation, in the first place, and participate fully from the onset, in the second place. The discussion of inclusive deliberation is expressed in the notion of transformative learning and could be included in teacher education programmes as suggested by scholars like Cranton, Bozalek and Mezirow and discussed in 5.3.4 in this dissertation. These inclusive deliberations have a direct impact on teaching and learning.

### 6.2.2 Post-Apartheid teacher education: contradicting pedagogies/y

I will now proceed to evaluate post-Apartheid teacher education of South Africa in the context of Paulo Freire's understanding of a pedagogy of hope. Freire's critical point of departure is the assertion that: "The progressive must become critically inserted into pedagogical action and carry out policies consistent with an understanding of history as possibility" (Freire, 2004: 101). This means that a progressive education, especially in a transformative context, should be rooted (with regard to ethical praxis and political policy) within a pedagogy of hope as a necessary epistemological framework.

Upon reflecting on his particular contribution to philosophy of education and the development of pedagogies, I will again pose the primary question of this research:

- Does teacher education and development policy in post-Apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis?

If South African teacher education wants to contribute to democratising society, then the process of taking society from oppression to hope is important. Freire contends that there seems to be a disconnecting and contentious relationship between education and politics. In this regard he warns against generalisations. In the teacher education policy as well as school-based education policy, the move towards greater centralisation, and therefore more generalisations, seems counter-productive. In more generalised and centralised policy and structures different contexts do not seem to be of significance. What is of consequence here is the question of freedom and authority. If knowledge is seen to be delivered by experts for learners and students to interpret and understand, there does not seem to be room for the expression of freedom and regarding learners and teachers as authorities in their own knowledge and contexts. If there is no freedom and authority vested in teachers, and this does not form part of their education, the idea of authoritarianism seems to be unavoidable, with all the authority vested in academics and officials as experts. The question remains: Wherein does the authority of the teacher lie?

If teacher education policy does not place enough emphasis on teachers and learners as authorities, it means that the idea of education based on hope as ontological in nature cannot be realised. If we accept that teachers and learners are important role-players in their own teaching and learning, education as ontological expression is pivotal. The ontological nature of education lies in the existential experience of teachers and learners and should be central to the teacher-learner relationship. If we accept that teachers and learners are a presence in the world, then the awareness of people as unfinished beings, aspirational to the future, is important. **In a society such as South Africa, the notion of citizens being unfinished beings seems to be crucial for any process of democratisation and transformation.** The education of teachers, therefore, has to take seriously the ontological nature of education, as well as the epistemological nature thereof.

Thus far I have argued that a pedagogy embedded in epistemology and ontology goes hand in hand with education and teacher education as expressions of hope. Teacher education should, therefore, include questioning of understanding (epistemology) and humaneness (ontology). In the light of many commentators' remarks about the despair in our society, it seems quite obvious that there needs to be some serious contemplation of making hope a necessary orientation of education. The notion of education for hope should, therefore, be an important aspect of teacher education. To explore the feasibility of considering a pedagogy of hope for South African teacher education, I now proceed to analyse to what extent teacher education policy already speaks to such a pedagogy. This analysis will engage in the following issues: teachers as agents of hope; praxis of teachers being shaped by teacher education policy; and hope as reflexive praxis.

#### **6.2.2.1 Teachers as agents of hope**

One of the main shifts in Freire's education philosophy and thinking has to do with the recognition of different contexts of education and praxis. To address widespread despair in the South African context, the place to start is with the engagement of a critical consciousness. Because hope is based on the future, teachers should have the future as

point of reference in their praxis. If the future is indeed the point of reference within education, then hope becomes a necessary component. If the outcome for teacher education is to “improve” the quality of teacher education and development to also “improve” the quality of teachers and teaching, chances are that a serious engagement of the notion of the future seems elusive.

Teachers need to grasp the knowledge that change is difficult. If teacher education acknowledges this, then the policy should begin to direct teachers toward transformational education. The policy should in some way express that teachers should be an “intervening presence” in changing the world (Freire, 2004:101). To help address social, political, economic and other inequality, teacher education should take up the challenge of developing teachers as agents of hope. The way in which teacher education could approach this matter is to engage in philosophical interpretation related to action based on methodology and epistemology. South African teacher education policy needs some imaginative epistemological thrust. As agents of hope, teachers need to be educated in the capabilities of transforming the world. There also need to be some concrete directives in the policy towards making the existential experience of teachers and the awareness of their “unfinishedness” part of the programme. This calls for a rethink in placing the ontological and epistemological aspects of an agreed-upon philosophy of education in South Africa at centre stage in teacher education.

The ontological nature of teaching and learning would call for greater emphasis on self-knowledge through self-reflection on the part of teachers in order to understand their own cultural identity and teaching praxis. Teachers also need to connect with their learners, parents and the community in which they work in such a way that they engage their knowledge of themselves and the other, as well as recognise what they do not know.

Another major aspect related to cultural identity involves language and language usage. Freire argues that teaching is about bridging cultural divides. This is especially founded in a pedagogy of hope. Although there are components of cultural identity in South African teacher education policy and strategy, what prevails is an inadequate

consciousness of different contexts regarding, for example language, living experience and discourse relating to teachers' self-analysis as well as that of their learners. The question remains as to what extent teacher education challenges teachers to problematise and communicate the reading of the world and respectfully facilitate similar processes with their learners. I contend that the absence of a clear distinction between the agency of the teacher and the pedagogy of teaching and learning may marginalise the experiences of the poorer and working class learner, leading to "frivolous" learning and teaching.

In the policy, situational learning alludes to learning about cultural identity within South African society. Freire argues for a reading of the world that is authentic and not imposed by academics and experts. "Learning *about* context" (DHET, 2011a: 9) should be much broader and re-orientate to "reading the world" in the different contexts and conditions under which learners and communities live. Learning *about* context does not imply anything other than understanding. Working with challenges, like poverty and HIV and Aids, also does not imply any action to change or transform the living experience of those communities. Daily experience and the socialising character of school should also be brought into the centre as part of the education process. In doing this, the lives and backgrounds of learners and their communities are shown to be a valued – though not the only – part of learning and teaching. If the relationship between learning and teaching is regarded as dialectical, then it would lead to learners teaching and teachers learning when it comes to daily experiences in their world. Teachers would also bring their own reading of the world into the learning context and be challenged, just as learners are challenged to question the status quo. If the Minimum Requirements for Teacher Education Qualifications had been placed in a theoretical, philosophical and pedagogical framework towards transformation, then situational learning could have been interpreted more broadly to include cultural identity as being crucial to learning and teaching.

The importance of language in education cannot be stressed enough. The Minimum Requirements for Teacher Education Qualifications places the issue of language not in situational learning, but fundamental learning. The understanding thereof, however, has

nothing to do with language as part of cultural identity necessary for learning and teaching. For teachers to be agents of hope in helping to shape a better and transformed future, language must play an important role.

Therefore, the language of learners and teachers, as well as of the broader society, has to be brought into the classroom and wherever learning takes place. For this to happen, teacher education should develop those attitudes, skills and values that would capacitate and empower teachers and learners to deal with language variety in a constructive rather than a destructive way. An example is to create opportunities for learners to use language in different registers and contexts where it would be appropriate to use their own semantics and syntax and give them credit for that. At other times, they could illustrate why a different or even more formal register would only enhance communication because of a particular audience that needs to get the message.

For the contexts and situations of dire poverty and related conditions to evolve and lead South Africa out of despair, we need agents of hope. The essence of teacher education presupposes agency and the development of teachers as agents of hope, but then this has to be considered important enough to become part of teacher education programmes – not only as an idea or outcome, but as pedagogy based in a philosophy where ontology and epistemology are central. Ontology would ascribe importance to the inclusion of all interest groups and individuals as unfinished beings with the agency of hope.

Epistemology would lead to knowledge that includes that of learners and teachers, not only expert knowledge and textbook knowledge, but also knowledge borne out of the acts of learning and teaching a future generation.

#### **6.2.2.2 Teacher education policy and teacher praxis**

The roles and competences as stipulated in the Norms and Standards for Educators (DoE, 2000) form the basis of current teacher education policy. The precursor to the roles of teachers in the Minimum Requirements for Teacher Education Qualifications states that these “should be understood as everyday functions of the collective of all educators at a school” (DHET, 2011a: 49). These roles are extensive and do not necessarily distinguish

between the formal element of teaching and its material elements. The roles of teachers are, in fact, some material elements, but are presented as a formal definition of teaching (Morrow, 2007: 98). The formal definition of teaching is not context-specific, while material elements are context-specific.

Although the policy states that the roles are collective, this seems not to be the case when the eleven basic competences of a beginner teacher are compared to these roles. Because these roles and competences do not clarify teaching and learning as well as the dialectical relationship between the two, teachers could be overwhelmed if expected to be able to be competent in all of the aspects listed. If the primary relationship between teacher and learner was at the centre of teacher education programmes, this might lead to a different set of roles and competences. Since context is not expected to drive teaching and learning, the policy does not recognise that different circumstances call for different teaching and learning. Therefore, the definition in terms of material elements is inadequate.

These roles and competences of teachers are supposed to inform the policy and the programmes therein as guidelines for different teacher qualifications. In association with the types of learning, the roles and competences together should define teacher education. The alignment of these aspects of the teacher education policy becomes problematic when programmes are developed. The types of learning identified are not always very clear. I do not call for strict compartmentalisation of types of knowledge, but I do not recognise these types in the literature on knowledge or learning. It would be helpful if knowledge as ways of knowing is dealt with in a more scientific way. If we do not, the distinction between the identified types of knowledge becomes confusing. Some reorientation to the concept of knowledge and the ways of knowing could prove valuable in South African teacher education. Knowledge, not given but shaped by experience, is closely related to context and changing contexts. There is not one way or system that can define knowledge. Schools play a very important role in disseminating and engaging knowledge, and therefore teacher education should very carefully consider the concept of knowledge and how it impacts on teacher education policy and programmes. Different

ways of knowing should be explored for inclusion in the development of teachers and, by extension, teacher education. Some of the ways of knowing expressed as modes include: aesthetic, scientific, interpersonal, intuition of intellect, narrative and paradigmatic, formal, practical and spiritual.

At face value it might seem that all these aspects are included in the types of learning, but the first characteristic, for example, is not very apparent in the types of learning as well as in the stipulations of different programmes for different qualifications. A Freirean approach to teacher education would include in this list: the opportunity to engage in affective expression as well as opportunities to express thoughts, observations and experiences through listening, speaking, reading and writing, not only in professional circles; and opportunities to learn and experience the cultural identities of learners. This list could be regarded as open-ended to include what we need to lead to a new future that is better, more equal, democratic, free and humane.

Closely related to teacher praxis is the question of the dialectical relationship between teaching and learning. This is not evident in the unpacking of the different types of learning in the teacher education policy. The notion that “there-is-no-teaching-without-learning” needs to come out much stronger. This ties in closely with teacher praxis, as well as teacher development which mean that there needs to be a closer relationship between theory and practice. In addition, the process of action/reflection/action should be related to teacher praxis and, therefore, form part of the teacher education policy and programmes.

Instead of the question, “What sort of knowledge is of most worth?” a whole range of questions could be posed to address a full range of modes of knowing. For a variety of modes of knowing to be accommodated in teacher education programmes, the issues that programme developers face, need to shift. Programme development cannot be done by teacher educators and academics in isolation. This would defeat any attempt at participatory education or the acknowledgement of the knowledge of the learner, in this instance, students in teacher education programmes. If teacher education policy in South

Africa called for a closer teacher-learner/student relationship, also with regard to curriculum development, the chances are that teachers in these processes would also learn and gain experience to become curriculum developers.

The process of curriculum development is born out of an action/reflection/research/action process. Reflection and research based on action is not a given skill or orientation. These skills need to be developed, honed and respected in teacher praxis. It is in reflection on practice and theory that teachers learn to think about the actions, question teaching and learning as well as learner contexts, research areas of development, and integrate learning into follow-up action. In this way, teachers are also established as intellectuals who are not solely dependent on academics and experts for the development, improvement and transformation of their praxis.

Although all the aspects mentioned above are incorporated into South African teacher education policy, it is not done consistently and not applied to all programmes and qualifications nor driven by any clear pronouncement on philosophy of education and pedagogy. The general requirements for the “knowledge mix” in any Bachelor of Education (BEd) degree distinguish between specialised, “subject-focused” disciplinary, pedagogical and practical learning, and “educationally-focused” disciplinary, general pedagogical learning and situational learning (DHET, 2011a: 19). For BEd (Foundation Phase Teaching) the requirements are a knowledge mix of disciplinary, pedagogical and practical learning. Situational learning specifically is not mentioned, although reference to barriers to learning would refer to that type of learning. No reference is made to “educationally-focused” disciplinary learning, only to “subject-focused” (Literacy, Numeracy and Life Skills), which could be interpreted that foundations of education are not “specialist requirements” (DHET, 2011a: 20). The statement of the knowledge mix for BEd (Intermediate Phase Teaching) does not include the five learning types but, however, refers to disciplinary, pedagogical and practical learning as “(t)he basis specialising to teach each IP subject” (DHET, 2011a: 21) and Senior Phase (DHET, 2011a: 22).

If the principles underpinning the design of programmes leading to teacher qualifications could be made clearer so as to speak to teachers as subjects of their own practice, to reflexive praxis, the discovery process and origins of knowledge, as well as the reorientation of the curriculum of the school, for example, these specialist requirements would be firmly based. If the values of an agreed-upon pedagogy of hope for teacher education in South Africa included for example, participatory, situated, critical, democratic, dialogical, desocialisation, multicultural,; research orientated, activist and affective – specialist requirements for different teacher education qualifications, it would be grounded firmly for developing competences for a newly qualified teacher.

If, despite the gains made in education, the remaining challenges facing the system indeed are still very significant, we need a pedagogy of hope. Particular areas of concern for the education of the poor and rural communities are access, retention and repetition rates, poor socio-economic conditions, and poor achievement of educational outcomes. If teacher education enables someone to be competent in the professional practice of organising systematic learning and nurtures their commitment to do so, then the entire education community should be included, especially the poor and marginalised. If teachers are not of the same class as their learners, the emphasis in teacher education has to be on dealing with the differences in such a way that the cultural identities and socio-economic conditions of the learners are brought into the learning process, with due regard for the learners' life experiences while not negating their own. This is exactly why Freire's "Pedagogy of Hope" is significant for South African education in general, and teacher education in particular. It is imperative that hope as an idea should drive South African education through education philosophy – rooted in a pedagogy of hope in which the ontological and epistemological roots form the base for teacher education.

If hope does not drive education, despair will prevail and the current low output of the education system will continue.

### 6.2.2.3 Philosophy and a pedagogy of hope

Freirean thinking with regard to a philosophy and a pedagogy of hope in education places ‘hope’ at the forefront of educational practice in South Africa. This means that, through critical consciousness, the awareness of people as unfinished beings lays the foundation to address fatalism and determinism with regard to socio-economic conditions. Critical consciousness in the context of hope in education addresses the possibility of intervention in the course of history for the individual as well as the collective, meaning communities and society at large. When engaging critical consciousness, it should be done from a critical pedagogical perspective. This means that we pose the question: How do we make this consciousness work in all places, situations and contexts of learning, leading to a transformed society?

For critical consciousness to fulfil this mandate, the question of hope as constitutive of reflexive praxis becomes very important. Such praxis is the culmination of all ideas, understanding, reflection, research, action and making history for a new, transformed tomorrow. The Ministerial Committee for Teacher Education has called upon government to focus on quality teacher education to deliver quality education for all. The recommendations refer to looking anew at the model of school and the concept of “the teacher”. The subsequent National Policy Framework for Teacher Education and Development, and the resulting Policy on the Minimum Requirements for Teacher Education Qualifications, do not address the redefinition of schools, teachers and teaching adequately. The “types of learning” in it do not even hint at including the definition and nature of teaching and teachers as important knowledge in preparation for the teaching profession. In all of these committees, frameworks, policy documents and strategic plans undertaken by the government, no call is made for a re-orientation or the consideration of a critical pedagogy – or any pedagogy for that matter – or even a philosophy for South African education.

It is within Freirean philosophy and critical pedagogy that teacher education can encompass critical consciousness and teacher praxis that is informed by theory and

practice, as well as by the particular and critical role of teacher action/reflection/action and research. Arguments for a single philosophy or multiple philosophies for South African education seem to be crucial for the debate on education in general, and teacher education in particular, to progress. Higgs (2003) calls for a choice to draw a fragmented philosophical discourse located in an African re-visioning of philosophy of education within the call for an African Renaissance. Parker (2003), in response to Higgs calls for a particular strand of African philosophy called Africana philosophy. Le Grange (2004) critiques both these proposals and offers a reading of African(a) philosophy. It is in these arguments presented by the three scholars that the need for a serious contemplation of philosophy for Africa and South Africa is articulated. The question is that we need to revisit and re-orientate the education philosophy located in the country, the continent and indeed the world. I agree with Le Grange (2011, 188) when he typifies the responses to a pedagogy of hope as proposed by Botman (2007), as being “vague, illusive – too fuzzy”. South African education needs participatory guidance and leadership in philosophical thinking and practice from higher education and give substance to education philosophy and pedagogy.

What I call for is the development of some guided philosophical approach that would speak to local, continental and global contexts. The reason for this is that it is necessary to come to some defining and concluding trends in education philosophy to progress the cause of democratisation and transformation. All philosophical traditions, not only European and African, could be considered. The current relationships that South Africa has in the BRICS countries (Brazil, Russia, India, China and South Africa) should also be taken into consideration. Therefore, in considering philosophical traditions, calls for a glocal context to inform the pedagogy of education policy, should be considered seriously.

This dissertation proposes that the Freirean education philosophy be brought into our discourse, particularly because of its emphasis on ontology and epistemology – two branches of philosophy essential in transforming societies. Le Grange presents the work done by different scholars, like Yusef Waghid, Wally Morrow and Nelleke Bak as

contributing to the philosophy of education discourse. This discourse needs to be broader than such scholars and their postgraduate students, and should also include undergraduates, teachers and other education practitioners beyond universities. I contend that the lack of philosophical clarity and drive in South African education contributes largely to the many policy and praxis challenges that do not seem to be adequately addressed in the process of transformation. It does not help that academic freedom of education philosophers does not take systemic education policy forward to building democracy. A philosophy of education conducive to developing a pedagogy of hope for teacher education in South Africa is what we need at this historical juncture – twenty years after the birth of democracy in South Africa.

### **6.2.3 Teacher education policy: Contributing to pedagogy of hope?**

Along with defining an education philosophy for teacher education policy and considering the viability for developing pedagogy of hope for South African, education policy also needs to define pedagogy in its approach to education and teacher education.

In its endeavour to reposition the university for the twenty-first century, Stellenbosch University, as a case in point, has drawn on Freire's "Pedagogy of Hope" as a point of reference for its new role in relation to the state and civil society. What this university seeks to achieve is to develop a responsible, cosmopolitan citizenry with critical skills, engaging in an imaginative way, and with the capacity for democratic reflexivity (Waghid, 2011: 7-9). As Vice-Chancellor of this university, Botman places hope in education in perspective by unpacking the meanings and distinguishing between false and critical hope. He argues for critical hope, aimed at transformation, in partnerships and in interdisciplinary and cross-sectorial involvement. For universities to be relevant, meaningful and significant they need a pedagogy of hope to become future-driven – towards a transformed future in which science is used in service of society (Botman, 2011: 16-21) and the next generation. Botman (2012) is also of the view that,

The time has come for universities to take sides. They cannot just be players on the field – they need to pick a side. And that side should be the public good. Emphasising the public good is a choice for the marginalised, for the poor, for struggling communities. If universities choose to follow this route, their influence starts growing because they are no longer just impacting on the policy but concretely contributing to the remaking of the world (in Leibowitz, 2012: xv)

The issues addressed in a pedagogy of hope, as embodied in Stellenbosch University's Hope Project, are professional development for academics; argumentation promoting dialogue; inclusive education; recognition of prior learning; problem-posing education and problem-solving mechanisms; curriculum development; and education for social responsibility. Much still needs to be done regarding reflections of what pedagogy of hope could mean in the broader context of higher education. The university also has a Faculty of Education and, therefore, some reference to teacher education in particular is imperative. These deliberations could be seen as taking forward the consideration of a pedagogy of hope for teacher education in South Africa.

Teacher education policy should establish the parameters of pedagogy apart from merely setting guidelines for the interpretation thereof through the notion of ‘pedagogical learning’. The Minimum Requirements for Teacher Education Qualifications (DHET, 2011a: 8) refers to pedagogical learning as including “knowledge of learners, learning, curriculum and general instructional and assessment strategies, evaluation and creating appropriate and diverse learning opportunities”. How this differs from methodologies is not certain. As for Paulo Freire, pedagogy means the philosophical underpinning of the normative aspects of teachers’ education, and is not restricted to methodology of teaching. The philosophical underpinning includes the ways of knowing and the presence of humanity or ways of being, referring to epistemology and ontology respectively. At its ontological centre, a pedagogy of hope confronts the politics of humanity. In its epistemological foundation, a pedagogy of hope confronts the politics of knowing. If knowing does not include the recognition of the value of the knowledge of the learner or student, and knowledge is only transferred from the teacher to the learner and there is no

place for the development of new knowledge, then the pedagogy can mistakenly be limited to methodology. If the pedagogy does not include the politics of humanity, referring to issues like gender, race, religion, socio-economic status, sexuality and patriarchy, it cannot be a pedagogy of hope. The politics of knowing and the politics of being are rooted in hope.

A pedagogy of hope encapsulates the political nature of education for critical citizenship and an orientation towards the future. In South Africa, the quest for education that can overcome all the challenges facing the sector in particular and society at large is the embrace of the question of hope. If we, as South African society, indeed need hope, then a pedagogy of hope for teacher education should be considered very seriously and urgently. After all the development and reviews, refining and revision of policy, South African education policy suffers from ‘anaemia’ in its pedagogical underpinning in the sense that it does not deliver teachers with the ability to navigate the politics of knowledge and negotiate the politics of humanity.

### **6.3 Summary**

In this chapter, I conclude that teacher education policy in South Africa is pedagogically flawed. South Africa would be wise not to attempt any further revisions unless it engages all stakeholders and role players in the imperative of a philosophical discourse regarding education that is embedded in the diverse ontological and epistemological questions of the country.

As a critical reflection on current teacher education policy in particular, this chapter engaged the challenges presented by Freirean philosophical and pedagogical thought. The argument takes us through choices made on the global, continental, regional and local levels. The questions pertaining to our socio-political transition and the resultant development of education policy form the basis for reflection. Several works of Freire referring to teacher education specifically, and some understanding of a pedagogy of hope, form the point of reference in evaluating such policy.

The policy documents, namely the Minimum Requirements for Teacher Education Qualifications and the corresponding Strategic Plan, provided the material for analysis. The aspects and issues interrogated include structures within the sector, with particular reference to teacher participation and professional development. The argument continues with the goals, principles and outputs of the policy – in particular the understanding and handling of types of learning. The philosophy and pedagogy, or the absence of any particular direct reference to these notions, form the next area of reflection.

The roles of teachers in respect to the expectations and responding policy requirements in implementing the praxis of education in these roles are dealt with by questioning teachers' roles in relation to their agency of hope. The discussion of the roles of teachers is developed when analysing teacher praxis and the dialectic relationship of teaching and learning. In as far as the issue of the possibility of a pedagogy of hope as related to teacher education policy and planning in South Africa is concerned, the analysis points to a deficit in philosophical and pedagogical praxis.

## CHAPTER SEVEN

# TOWARDS A PEDAGOGICAL PROJECT FOR SOUTH AFRICA'S VISION 2030

### 7.1 Introduction

The main research question of this dissertation is: Does teacher education and development policy in post-Apartheid South Africa contribute to the development of teachers as agents of an educational philosophy of hope as part of their praxis? I attempt to answer this question in the dissertation by beginning with placing myself biographically as a South African educationist in Chapter 1, and in Chapter 2 I discussed some post-Apartheid developments in education and training, before analysing teacher education and development policy since 1994 in Chapter 3. In order to analyse the contribution that post-Apartheid teacher education policy makes to developing teachers as agents of an educational philosophy of hope, I presented an understanding of the education philosophy of Paulo Freire. The education philosophy and pedagogies of Paulo Freire provided some theoretical reference for education in general and teacher education in particular in Chapter 4. Chapter 5 expanded on Freirean thought through a description of the background and situation in which his education philosophy was developed, and proceeds by sketching Freire's legacy, influence and significance in education across the globe. Chapter 6 provided an analysis of South African teacher education policy and Freirean education philosophy and pedagogy. As reflection on the main research question and its findings, Chapter 7 is a proposal for a pedagogical project towards South Africa's Vision 2030 regarding teacher praxis, with a sound, contextual education philosophy of hope, informing the recommendations.

Chapter 1 placed me as a writer in the context of my involvement in education at various stages and in different circumstances and capacities in my life and career. This journey took me back to my formal education, my early years of teaching, as well as my

experiences as a ‘master’ teacher. I also reflected on my role as an official of the Western Cape Education Department as a curriculum adviser, and later as curriculum planner. After my career as a government official, I was engaged in coaching, seminars, quality assurance, lecturing, writing and scholarship. This chapter attempted to provide the background to explain why and how my understanding and experiences developed to where I find myself at present.

Chapter 2 explored the issues that South African education had to face around the time of the transition to democracy and the initial attempts to address these deficits. South African education and its response to globalisation give us some insight into the direction the country took in policy development in order to address educational and social challenges. The South African policy approach and implementation made certain choices and not others, and followed the trend of establishing a NQF. The choice of curriculum transformation fell on OBE and the corresponding C2005. The reviews of C2005, in the form of the NCS and even later the CAPS, illustrate some sense that South Africa is unable to take the democratisation and transformation of education forward to ensure quality outcomes. Policy development and implementation saw some achievements and successes but challenges and deficits in education, still remain.

The following chapter discussed teacher education policy development and implementation. The chapter started with a discussion on international trends in teacher education, followed by some background to South African education before and after 1994. One of the main features of transformation and change in this regard was the matter of restructuring teacher education in each of the four democratic administrations. The implementation of the policy guiding teacher education, namely the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b) give direction to teacher education and development.

Chapter 4 took us through a narrative of Paulo Freire’s philosophy of education. This philosophy of education forms the basis for the analysis of teacher education and development policy in South Africa. As background to his story I present some insight

into the deficits facing Brazilian education and the society in which Freire developed his philosophy. The works employed in the argument for teacher education include his numerous pedagogies of: *the oppressed, liberation, the city, the heart, hope, freedom and indignation*. Also, the work *Teachers as Cultural Workers: Letters to those who dare teach* (2005) provides insight into Freire's thinking about learners, teachers, teaching and learning. The critical voices regarding Freire's education philosophy include Glass, Irwin, Gadotti, McLaren and Leonard. This narrative took us through Freire's early years, his experiences as teacher and educator, his life in exile and his return to Brazil. The chapter also reflected on his education philosophy in particular, and provided some critical evaluation thereof. The narrative was concluded with a discussion of his relationships and contributions to teachers and teaching, teaching and learning, and teacher education.

As an extension to presenting the education philosophy of Paulo Freire, Chapter 5 engaged with his legacy and projects. The chapter started out describing the projects that illustrate how Freire engaged in and implemented the education philosophy he had developed in the form of the Inter Project, which included teacher education, curriculum and literacy. A few case studies provided some reflections and research on the implementation of the Inter Project. Freire's legacy is presented by illustration of the many projects and organisations, institutes and academic engagements, as well as teacher education programmes initiated in his honour or claiming Freirean influence.

In Chapter 6 I argued that teacher education will not be able to address freedom postured by post-Apartheid education unless it engages a pedagogy of hope. It requires a pedagogical framework beyond the constitutional principles and values. I engage with this question in relation to the South African context of teacher education by using the education philosophy of Paulo Freire, with specific reference to his *Pedagogy of Hope* (1994), also expounded in *Pedagogy of Freedom* (1998), *Pedagogy of Indignation* (2004) and *Teachers as Cultural Workers* (2005).

This chapter uses the insights gained regarding Freirean education philosophy, its impact on a national, continental and international scale, as well as his global legacy, to undertake an analysis of post-Apartheid teacher education and development policy. This

analysis focuses on the question of the contribution of said policy to developing the praxis of teachers as agents of an educational philosophy of hope. As a way forward, this chapter proposes a serious engagement with the National Development Plan (National Planning Commission, 2011) as an opportunity to re-orientate teacher education praxis in order to influence teacher praxis on the basis a Freirean education philosophy and a pedagogy of hope.

The reflection starts out by exploring some connections between the vision statements for education presented by the NDP, the Action Plan 2014 presented by the DBE (2011a), and a response by Higher Education South Africa (HESA) (2012). Based on the values and virtues in education with which the NDP engages, this chapter makes a proposal for a pedagogy of hope for South African teacher education to be engaged in in order to re-orientate current policy and teacher praxis. In focusing on the role of higher education institutions, basic education, and organisations and associations functioning in the education sector, some recommendations are made in the form of a proposal for an agenda for dialogue between all role players on the re-orientation of teacher education and development.

## **7.2 Education and the National Development Plan (NDP)**

South Africa's best prism on the future is expressed in the National Development Plan (National Planning Commission, 2011), which requires a specific and focussed role for education in general and teacher education in particular. I will reflect on the role of teacher education in the National Development Plan to also point to the important feature of critical citizenship and its connection to a pedagogy of hope. I contend that a pedagogy of hope is crucial to the success of a developmental education system, as well as to teacher education, if it were to contribute to critical citizenship. In the foreword, Trevor Manuel, the chairperson, presents the Vision Statement and the National Development Plan (NDP, 2011: 41-48) as "a step in the process of charting a new path for our country". It states that South Africa has the capabilities to eradicate poverty and reduce inequality. Central to these capabilities are education and skills, as well as enabled

citizens. Of the nine central challenges presented, the two most critical and interrelated are the high levels of unemployment and the poor quality of education available to the poor majority – and these “must be the highest priorities” (National Planning Commission, 2011: 3-4). In order to develop these capabilities, South Africa needs a new approach and mindset.

The Vision Statement visualises a new story for 2030 that includes every aspect of life, describing democratic life in the community, society, environment, region, continent and globe. We need to develop a new sense of ourselves, liberate ourselves, participate in our own lives, change our lives, participate in democratic processes, and live together interdependently, and sustainably on earth. An important aspect of living and working with hope lies in the development of the ability to recognise history while working towards a worthy future.

South African education during the struggle for democracy has definite links with Freirean thought, in particular regarding his philosophy of education as expressed in *Pedagogy of the Oppressed*. Freire’s connection to the South African political and educational situation played a major role in the revisiting of *Pedagogy of the Oppressed*, leading to the development of a new and quite different *Pedagogy of Hope*. The Freirean problem-posing method presents **hope** as the re-thinking of being oppressed, in relation to which he gives greater recognition to the awareness of differing contexts of education and praxis.

Freire’s further impact on African and South African education was made evident in section 5.3 in Chapter 5, notably in adult education projects and the Paulo Freire Institute at the UKZN, SAIDE, and the Hope Project of Stellenbosch University. This means that we still have some ties to Freirean philosophy of education and related pedagogies, and examples of engaging with the *Pedagogy of Hope* in particular. Freire relates the notion of hope to a movement or development away from a despairing consciousness. This awareness of the world or presence in the world needs a reference to the future. Hope makes us aware of the “unfinished” nature of our being, thereby placing our development and learning in a future-orientated context. His argument (Freire, 2004: 100) that “there was never a greater need to underscore educational practice with a sense of hope than

there is today” resonates with South Africa’s Vision 2030. The two cornerstones for education practice as expressed in Chapter 4, namely that, in the first instance, the matrix of hope is the matrix of education, and in the second instance, that what we experience as globalisation, contextually, makes a critical pedagogy of hope a necessary corollary of a contemporary critical consciousness.

### **7.3 Vision for education**

The NDP’s vision for education as one of the nine sectors is situated in the sector, improving education, training and innovation (National Planning Commission, 2011: 261). This points to several areas of focus. We should recognise ourselves as local, regional, continental and global beings, and hold values based on the Constitution, namely love, respect, care and sense of community. Education is grounded in the importance of learning and reading. Each community has a school, referring to adequate infrastructure, with teachers “who love teaching and learning”. The importance of each community having a library and a librarian – together with a school and teachers – speaks to the vision of citizenship. Citizens should all think, read, write, converse or speak, and do so in many languages. Citizens should also be “fascinated by scientific invention and its use in enhancement of our lives” (National Planning Commission, 2011: 261). The vision rings close to Freire’s idea that education can contribute to changing the world and making it “less ugly, more human, more just, more decent” (Freire, 2004: 101). It can be interpreted as a contextually described philosophy of hope. As an educational imperative, our vision can be informed by the philosophy of Freire. At this historical juncture, the NDP presents South Africa an opportunity to rethink teacher education, and particularly to rethink the pedagogical imperative regarding the future and future generations. Freirean thought would be an appropriate partner in charting this course of reorienting teacher education in a progressive fashion. Freire’s own experience of working with marginalised communities, particularly in Africa and Brazil, and also in other parts of the world, and the development of these experiences and thought into a philosophy of education, can only stand us in good stead. The move from the emphasis on being oppressed to a pedagogy of hope speaks to new and inclusive thinking for the whole community. This can help us in transforming society from apartheid to democracy.

In *Pedagogy of Hope* he deals with the philosophical questions regarding the oppressed and the oppressor in a society in transition, and warns against reversing roles in a democratic society.

The many questions that need to be addressed regarding teacher education are quite similar to the problematic nature of the broader educational challenges. One of these challenges is the issue of language in education in general and teacher education in particular. The important role of language in relation to citizenship and education resonate strongly with Freire's philosophy and pedagogy regarding language issues. Therefore, if language as understanding, expression and development is essential for education in schools, it can be argued to be the case for teacher education as well. Although Freire's experience of multilingualism might differ from the South African scenario, there is much to learn from his argument for including language and culture of particular communities, in the education processes, as pivotal. Freedom of expression therefore also relates not only to ideas, but to the language in which it is conducted. This has serious implications for the school curriculum and teacher education.

The NDP regards language as the transmitter as well as creator of knowledge. Furthermore, the Plan places much emphasis on labour market imperatives. In this regard I differ and side with the view that Freire holds, namely that the imperative should much rather be on the side of the speakers of the language than that of the market. The cultural identity of all learners has to enjoy regard in the school and in the curriculum specifically. This means that knowledge about language, and specifically about syntax and semantics, is important for teacher education, in order to understand how learners read the world. In South Africa, the inclusion of the language of learners and communities would involve all eleven official languages, as well as variants within languages. Language plays an all-important role in the development of the critical capacity, curiosity and autonomy of the learner. The language policy and the pedagogy of language learning and teaching have to contribute in a major way to critical engagement through speaking, listening, reading and writing.

The vision for education also relates language skills to thinking skills. To think, therefore, also becomes a philosophical issue. The philosophy of education in which education as a

system has to engage in is important. The education philosophy therefore needs to be made explicit and clear. Much academic dialogue about philosophy/ies relevant to South African education has been conducted by scholars like Higgs, Parker, Le Grange and Waghid. Their contributions should be considered much more broadly in order for some clear choices to be made. One of the most recent works by Waghid (2014a) eloquently discusses and argues for a quest for the Africanisation of education and knowledge about the issues and philosophical examples with which we could engage. He makes a strong case for the need to practise a philosophy of education if we have any chance at understanding the experiences and conditions of African communities. In this quest he includes a variety of philosophers while deriving some proposals for philosophical underpinnings that could take us forward. I would, however, dare to add the education philosophy of Freire. Freire was also no stranger to Africa and African communities. His philosophy of education is certainly in line with current debate and dialogue about the questions of philosophy of education in South Africa.

The notion of Ubuntu which speaks to African humanness and interdependence is a strong vehicle and contributor to achieve democratic justice (Waghid, 2014a: 2) and needs a central place in any choice for a philosophy of education for South Africa. When Waghid conceptualises African philosophy of education he draws on a communitarian understanding of Ubuntu. As such he distinguishes between three conceptualisations, namely humanistic, philosophical and politico-ideological. As a humanistic concept Ubuntu can contribute to sound human relations. As a philosophical concept, Ubuntu engenders the cultivation of respect and care. As a politico-ideological concept, Ubuntu provides opportunities to enhance “human interdependence for transformed socio-political action” (Waghid, 2014: 2). These conceptualisations of Ubuntu ring very close to what Freire (2005: 127) proposes in respect of the recognition of our identity – our being:

... I recognize myself in a certain way, as being similar to other people like me. It is in experiencing the differences that we discover ourselves as I's and you's (sic). Precisely, it is always you as an other who constitutes me as an I as long as I, like you of the other person, constitute that person as an I.

In this general way, Freire's philosophy of education emphasises two strands for building or developing pedagogy, namely ontology and epistemology. The drivers in a pedagogy of hope are dealing with ways of being and ways of knowing. As mentioned in Chapter 4, in describing and evaluating Freire's philosophy of education, societies in transition like ours have to recognise that the way to liberation cannot bypass cultural action for conscientisation. The process of conscientisation is a necessary step towards liberation. If we try to sidestep this, we run the risk of following a philosophy of education that does not employ ontology as well as epistemology.

The NDP calls on education to play a significant, if not dominant, role in the transformation of our society and communities. In engaging a philosophy of education that draws on ontological and epistemological foundations, we constantly question and interrogate our 'being' and 'knowing' using problem-posing methods.

If we consider to include the qualities describing Freire's concept of critical consciousness, namely power awareness, critical literacy, desocialisation and self-organisation or self-education into our philosophy of education in South Africa, we would be well on our way to developing the citizenry in the manner the NDP envisions.

In the choice of a pedagogy, a pedagogy of hope can become an approach to education. I argue that, in visualising an education system in conjunction with the NDP in the following way, we need a pedagogy of hope for South African education to realise its vision:

Education, training and innovation are central to South Africa's long-term development. They are core elements in eliminating poverty and reducing inequality, and the foundations of an equal society. Education empowers people to define their identity, take control of their lives, raise healthy families, take part confidently in developing a just society, and play an effective role in the politics and governance of their communities (National Planning Commission, 2011: 261).

This broad vision for the entire education sector combines philosophical issues of ontology and epistemology and refers specifically to schools and teacher education. A

pedagogy of hope at this stage of our development in South Africa, with the persistent prevailing challenges, seems not only viable but essential, despite all the policy development and implementation and several revisions. The NDP is an opportunity in time. The role of teachers is at the heart of Vision 2030 and should be highly valued and recognised. Teachers must have sound subject knowledge that is subjected to continuing development. Schools need to be managed by “skilled and dedicated principals who foster a vibrant but disciplined environment that is conducive to learning (National Planning Commission, 2011: 265). Principals should further take responsibility for implementing the curriculum. The other partners in the school community namely, parents and the community, also need to be drawn into a meaningful relationship that would enhance teaching and learning. The vision of the Action Plan of the Department of Basic Education (DBE, 2011b) sees all teachers as being adequately trained and confident, but omits to specify in what. Furthermore, the focus is on “professionalism” as pertaining mainly to job satisfaction without any reference to the roles of teachers around which expectations are expressed in so many other documents.

In response to, or in eager anticipation of, the NDP, the Department of Basic Education produced the Action Plan to 2014: Towards the Realisation of Schooling 2025 (DBE, 2011b). The vision statement of this document is a clear indication that basic education has neither reference to any philosophical underpinning, nor any pedagogy that guides learning and teaching praxis. In view of this vision the understanding of the core business of schools vision regarding learners, teachers, principals, parents, learning and teaching materials and infrastructure, can easily be missed. There is no vision of what a school should be. If we only consider the descriptions in this vision, we will not be able to meet the demands for education and life in the twenty first century. The Action Plan does not translate the NDP vision into a basic education focus with a philosophical underpinning and practise and a pedagogical orientation.

Higher Education South Africa (HESA) responded with a position paper, Higher Education South Africa’s Office Response to the National Development Plan – Vision for

2030<sup>6</sup>. From the onset it makes it clear that the sub-sector in education does not have a united response. According to a disclaimer, it is in fact “impossible...to reach absolute consensus...” (HESA, 2012: 16). While the paper acknowledges that although higher education is not identified as one of the main or central challenges, however, HESA identifies itself with reference to public services. Further, the author of the position paper, on behalf of HESA, identifies HESA as part of the general rubric of “developing and upgrading capabilities”, “improving education and training”. In response to the vision for education and training, the HESA office holds the view that higher education is excluded from this vision. This view is unfortunate, because it would imply that higher education does not see their role as contributors to the development of society as comprising global, continental, regional and local citizens as stated in the vision. HESA also feels excluded from the learning, reading, writing, conversing and thinking citizenry, “fascinated by scientific invention and its use in the enhancement of our lives” (National Planning Commission, 2012: 261). The NDP expands this vision for the education sector with reference to the post-school sector, and the higher education system in particular. It also refers to education and training needs, and producing skills and knowledge to drive socio-economic development. It is exactly this kind of argument, on the side of HESA, that points to the need for the rethinking of education philosophy and pedagogy. A pedagogy of hope with a Freirean philosophical underpinning for the whole education sector, as well as for sub-sectors like basic and higher education in particular, has to be reconsidered. Higher education can never function in isolation from basic education, further education and training, the public and private sector and society at large. Ironically, the criticism levelled at the NDP, for proceeding “directly to the technical aspects and practical proposals” (HESA, 2012: 4) can be applied to this response as well. There is no engagement with the core questions education has to deal with - like the *why*, *who*, *when*, *where*, *what* and *how*. I do agree, however, that knowledge production, like capacity building, should be regarded as a main and important challenge in the NDP.

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<sup>6</sup> Prof Johan Müller from the University of Cape Town, prepared this paper on behalf of HESA, “strengthened by insightful inputs from five public universities: Walter Sisulu University, Central University of Technology, North West University, University of Cape Town and Stellenbosch University” (HESA, 2012: 1).

For education to contribute to the transformation of society as the NDP outlines, the philosophy of our education system also needs to be translated into pedagogy, which should form the basis of, as well as give direction to every aspect of school, learning centre, college and university life. For such a pedagogy to drive education on every level, i.e. early learning, schooling, further education and training and higher education, the choice of a pedagogy of hope would take us forward. In developing a pedagogy of hope for South African education, the values of such a pedagogy could be a start to a process of reorientation. Within a pedagogy of hope, the values of education are participatory, situated, critical, democratic, dialogical, de-socialisation, multicultural, research orientated, activist and affective. These values do not only correspond to the values of the Constitution of South Africa, but make these values specific to education – which is pedagogical. If we can associate ourselves with these values to guide our pedagogy, we should engage in a pedagogy of hope for South Africa.

#### **7.4 Engaging in a pedagogy of hope**

Engaging in a pedagogy of hope in South Africa calls for some serious reorientation of policy. By so doing we would give expression to the chosen underpinning philosophy of education, aligning all current policy and implementation guidelines and practices. The underpinning philosophy would reflect our particular local, regional, continental and global situation. The concepts – generalisability, freedom and authority, despairing and critical consciousness – could guide such a reorientation of the philosophy of education. These concepts engage with the question whether post-Apartheid teacher education policy prepares teachers to be agents of an educational philosophy of hope. For these concepts to be dealt with requires some deepening of educational philosophical thought and action, particularly concerning the pedagogy of teacher education.

Freirean philosophy of education calls for the inquiry into ways of being and ways of knowing, namely ontology and epistemology respectively, to speak to our particular socio-political and economic situation. Therefore, the philosophy should take ontological cognisance of the development of people within the education sector. To engage ontology includes the following aspects: psychoanalysis, cultural identity and language. Regarding

epistemology, the ways of knowing and a scientific approach to knowledge can help make scientific choices. The ontology and epistemology should lead the dialogue towards placing education in local, regional, continental and global contexts. The explicit philosophy of education should foreground the development and implementation of a specific pedagogy – a pedagogy of hope for South African education. We need much more pedagogical depth in a vision for basic education than presented in the latest Action Plan to 2014. For the Action Plan to engage in a renewed pedagogy of hope constitutes the unleashing of the emancipatory potential of a teacher as an agent of democratic change, and constitutes authority and reflectiveness, including self-reflectiveness and criticality, on the understanding that a teacher is an “unfinished” being – always in becoming. A teacher as an “unfinished” being has the capacity to name and transform the world and her/his own surroundings, and make decisions and choices (Freire, 2004: 7). Furthermore, the “unfinished” teacher questions, speaks of her-/himself and others, unveils and reveals truths, and becomes a presence in the world (Freire, 2004: 8). The unfinished nature of beings implies “a permanent process of hope-filled search” (Freire, 2004: 100), and therefore is future-orientated.

In the endeavour to engage in a pedagogy of hope for teacher education, we also have to guard against generalisability. Reading the world is very specific and broad participation in reading the world should be of the essence. Such reading calls for the recognition of all participants. All role players in education should be able to participate in the discourse in their own language also including their own syntax and semantics – expressing their dreams and fears.

The ways in which we balance freedom and authority are also of great importance. Freedom does not come at the expense of authority and authority should not be confused with authoritarianism – which has no place in emancipatory education. Freedom and authority should guide our democratic experience in society in general. In order to achieve this, we need a strong and clearly directed education system to give expression to the learning and teaching of the youth and adults in all learning institutions.

Other issues that can contribute to strengthening our democracy through education include addressing a despairing consciousness. This despairing consciousness expresses

life without hope and is therefore not progressive, but needs to be addressed – as many studies about South African society in general, and education in particular, have proven. Instead we have to develop critical consciousness – which is progressive. The qualities and values related to critical consciousness can prove invaluable in a national education dialogue. Freire also emphasised psychoanalysis to serve the development of self-image and understanding for personal and professional growth. Related to this is the importance of self-analysis. Self-analysis should never be done in isolation, but always with a strong sense of community. To reiterate Freire's point about consciousness: "The matrix of hope is the same as that of possibility of education for human beings – becoming conscious of themselves as unfinished beings" (Freire, 2004: 100). This relates to the need to regard ontology as a necessary branch of the philosophy of education for liberation. For all children to access and benefit from education of a high quality, the NDP proposes that services be flexible according to the needs of the children and the communities they live in. This asks for specific consideration to be given to the most vulnerable children in society. All these proposals have serious and definitive implications for teacher education.

## 7.5 Re-orientation of teacher education

This brings us to the higher education sector, where teachers are being trained. According to the NDP (2011: 262), universities have three main functions, namely to

- educate and train people with high-level skills for employment in the public and private sectors;
- produce new knowledge in science and the humanities, critique information and find new local and global applications for existing knowledge, to set norms and standards, and to determine curriculum, ethics and philosophy underpinning a national knowledge capital; and
- provide opportunities for social mobility, and to strengthen equity, social justice and democracy.

All of these aspects raised in the NDP are already to be included in the many policy documents for basic education, as well as in policy pertaining to teacher education. However, all the work done thus far on equity, democratisation, participation, and freeing the most vulnerable in society still does not seem to bring us close enough to quality education. We need to do something or some things differently. This is what makes education political. The choice for a pedagogy is deeply political on all levels of society. Institutions responsible for teacher education, officials and organisations taking up the responsibility of teacher development, students of education and teachers need to chart an inclusive and participatory process, with each bringing their own emphases, interests and expertise. I will now proceed to present the recommendations of this dissertation in the form of an agenda for the re-orientation of teacher education policy in order to address the need to develop teachers as agents of an education philosophy of hope as part of their praxis. This agenda informs and contributes not only to filling the gaps in teacher education policy, but also to how policy informs teacher praxis. In Freirean terms, policy becomes “living” texts that emphasise the interdependence of theory and practice, thinking and doing, being and knowing – both philosophically and reflexively.

### **7.5.1 An agenda for re-orientation**

The choice of teacher education and development as catalyst for such a massive participatory project could generate maximum participation within the education sector. An agenda for re-orientation can only gain authenticity if it is mass driven, in fact becomes a mass movement. Targeting teacher education and development to start this movement could have the biggest and quickest impact on realigning policy and transforming education. This process would assemble all role players and participants in teacher education and development in order to reach all educators: the Departments of Basic and Higher Education, NEEDU, HESA, and all other relevant institutions and organisations. Such dialogues should, however, be conducted in an organic fashion based on sound democratic foundations to ensure maximum participation – including by learners, students, parents and interest groups. The impact would reach basic education because of the development of practising teachers. The impact would also apply to higher education institutions because they are responsible for teacher education. Furthermore,

because faculties of education cannot function independently, the influence and transformation would be much broader – in fact, it will be throughout the institution.

These dialogues should also use as wide a range of the available technologies as possible. In suggesting the following possibilities for dialogue I do not assume that it is a comprehensive list of issues, but I aim to place some emphasis on the shortcomings in our system. For example, the question of the development of subject knowledge remains central to teacher education and development.

A possible agenda for such a mass-based dialogue that could lead to some consensus regarding philosophy of education and a pedagogy of hope could include a number of issues.

- (1) In order for us to consider and reach consensus on our philosophy of education we could start some dialogue on Freirean goals, principles and axes for teacher education, and place that in the context of the broader educational philosophical context.
- (2) The conceptualisation of our desired school is another issue for dialogue. This conversation could focus on problematising through questioning, starting with the *why*-question, followed by the other problem-posing questions. Profiling the learner, teacher, parent, government official and community could prove valuable in informing our philosophy of education. Teacher attributes, values and virtues, and knowledge prove vital for this dialogue.
- (3) Upon reaching some understanding of the philosophy of education and the desired school, the dialogue on human knowledge becomes important. Human knowledge needs to be cognisant of the origins thereof as well as the development or creation of new knowledge, as well as what we find worth knowing and whose knowledge is regarded.
- (4) Science and technology also have to take centre stage in our dialogue given the challenges and demands of the twenty-first century. It is in this dialogue that we ensure that we not only engage in science and technology, but use science and technology in our engagements.

(5) As far as teaching and learning are concerned, we could discuss and analyse assumptions, for example as presented by Brookfield. The question of teacher praxis, i.e. action and reflection / self-directed development, will also prove vital to the development of our agenda for teacher education. Teaching and learning also depend strongly on how language processes find their way into education processes. Language processes include speaking, listening, reading, observing and writing, and should be applied by teachers in their praxis as well as in why, what and how they teach their learners. Therefore, as part of teacher praxis, language processes like reading and writing should be an important feature of teacher education and development. What could prove essential is the maximisation of the level of participation. Teachers should not only participate in their own learning, curriculum development and other educational processes, but also learn how to maximise learner participation in their own learning. The Freirean idea of “there is no teaching without learning” could be interrogated. This brings me to relationships within education.

(6) Relationships with stakeholders and participants in education need more attention in teacher education and development. Conducting relationships with stakeholders and the school and learning community does not necessarily come naturally to all and therefore has to be learned. Parents and the community matter if education is seen to be a major contributor to the social and democratic project and transformation of our country. Developing and maintaining interdisciplinary relationships with students and professionals in other disciplines also enhances learning and teaching opportunities.

Our dialogues and learning should also include (7) the creating and recreating of practice. This issue is closely tied with the particular situation, place and communities in which teachers have to work, and their capacity to accommodate and include the cultural identity/-ies of the school community to achieve effective learning and teaching. Related, but not identical to this, is (8) the ability to re-orientate the curriculum of the school. This issue has been mentioned as a major shortcoming of teacher education. Because one of the roles of teachers in the several policy documents is to be a curriculum developer, this has to be part of the education and development programme. Not least for this competency, is the question of (9) constant systematic education which also should

receive much attention. The pivotal role played by the South African Council for Educators (SACE) in this regard cannot be underscored sufficiently in as far as teacher development for practicing teachers is concerned.

(10) I regard the first-year experience of teachers of such importance that I would include this as the responsibility of both institutions of higher education as well as those from the departments of education and other service providers who have to provide support and mentoring services.

With such an agenda we can ensure that learners, student-teachers and teachers are subjects of their learning and teaching, and not mere objects of policy implementation. Therefore, with a future-orientated NDP as an opportunity to re-orientate teacher education, and by implication basic and higher education, I advise strongly that we seriously consider these proposals. Teacher education should be re-orientated by starting with thinking about teaching and learning and asking the appropriate questions to make choices regarding a philosophy of education. In considering these choices, the question of the ontology and epistemology seem to be of great importance for the future that we would like to build. In establishing a clear direction regarding philosophy of education, the question of our pedagogy would be a next step. The pedagogical orientation would do well in opting for a pedagogy of hope for South Africa.

Of course, just like I have agreed and questioned various contributions regarding ontological and epistemological questions and intellectual positions, this dissertation is open to criticism. Along with international critics of Paulo Freire, and the issues raised in Chapter 4 and Chapter 5, I expect that a major criticism in South African education would be the choice for a Freirean philosophy of education in the first place. Since this philosophy has not been implemented as a system-wide approach to education anywhere in the world, it could mean that it is ‘impossible’ to do it in South Africa. My response to this is that Freirean philosophy has been tried and tested in a mega world city like São Paulo, and in projects, organisations, institutes and institutions across the world – and mostly in instances where the focus was on the marginalised sectors of society. The challenge for South Africa is that there is too large a percentage of the population on the margins of society. Engaging a Freirean philosophy of education and a pedagogy of hope

that would address these communities specifically would indeed address some of the greatest challenges we face. I would argue further that no other education system has implemented such a philosophy and pedagogy because of the pressures of globalisation. Nowhere in the world has any country so boldly placed the needs of the poor and marginalised at the centre of its educational development. Freire provides us the opportunity to do exactly that – while not in any way excluding any sector of society in the process – by emphasising ontology and epistemology as philosophical approaches to education. These approaches are aware of power, critical, desocialising and geared towards self-organisation and self-education. At the same time, this philosophy adheres to the following values: participatory, situated, critical, democratic, dialogical, multicultural, research-orientated, activist and affective.

A pedagogy of hope further provides the opportunity for education to contribute to the national project of reconciliation and unity in diversity, bringing together the previous oppressor and oppressed in a combined pedagogy; one agenda for the advantaged and disadvantaged – one agenda. Any differentiated philosophical approach to education would continue to play into the hands of the apartheid engineering of education, only now based not so obviously on race, but rather on socio-economic status.

## **7.6 Significance of the study and its contribution to research**

Post-Apartheid teacher education policy in its flawed form can be re-orientated not only by filling the gaps, but ensuring that policy in terms of Freirean terms becomes ‘living’ texts embodied in the notion of theory and practice – or praxis – being interrelated. Therefore, being, thinking and doing ought to be guided by philosophical analysis in conjunction with reflexive action. If teacher education does not initiate teachers into encounters in which they can think and act philosophically and reflexively they would not have developed the capacity to bring about the much-needed change required in teacher education policy. In order for teachers to contribute meaningfully towards transforming education and society, they need to be regarded as subjects of their praxis and therefore be able to act with authority and confidence. For the emancipatory potential of a teacher as an agent of democratic change to be achieved, we always need to think of

a teacher as an ‘unfinished’ being, always future-oriented, and therefore an agent of hope. The contribution this dissertation makes is towards a more explicit underpinning philosophy of education and related pedagogy. The choice of a Freirean philosophy of education and a pedagogy of hope seems the most viable in addressing the challenges and vision as suggested by the NDP. An agenda for a mass-based dialogue regarding philosophy of education and a pedagogy of hope can contribute help achieve some educational consensus.

This dissertation opens up to a number of possible future research undertakings. An empirical research project in basic education could investigate the most successful district in the country, namely Overberg Education District. This is a rural district and has distinguished itself consistently in recent history. It would be important to research the reasons why this is the case. Some questions that need investigation and reflection are: Why are they successful? What do they do differently or better? Who are the key drivers of their success? Is there any relation between their success and the Freirean philosophy of education, notably regarding ontology and epistemology? Do they have a pedagogy related to their philosophy?

A research project situated in higher education could be done at Stellenbosch University, which has branded itself as a university focussing on Paulo Freire’s *Pedagogy of Hope* since 2007. The issue in this context would be to examine whether the Faculty of Education represents or has adopted aspects of this philosophy, or even accommodated parts of Freirean philosophy and a pedagogy of hope in its curriculum or programmes.

Another area for future research is the issue of the role and place of cultural identity in a society where the classroom is too diverse for any one teacher to know all the cultural identities of all the learners. The pedagogy that would guide such learning and teaching needs some investigation.

For future developments, the possibilities for engaging with differentiated philosophies and pedagogies can prove to be valuable research. When the philosophy, pedagogy and praxis of learning and teaching have been established to such an extent that teachers and educationists can comfortably give true expression to the notion of the limited value of

generalisability, new possibilities should be researched well. The notion of differentiated pedagogies could include possibilities like freedom, the unfinished, indignation, commitment and solidarity.

## 7.8 Concluding summary of the dissertation

Does teacher education and development policy in post-Apartheid South Africa contribute to the development of teachers as agents of an education philosophy of hope as part of their praxis? This dissertation followed a route from the personal or biographical context of the writer, to the deficits that South African education had to face shortly before and two decades after the establishment of a democratic state. The route continued through the development of teacher education policy. To give theoretical and philosophical context to analyse what progress has been made in this regard, I used the insights of a South American education philosopher, Paulo Freire, given an established educational relationship that existed during the struggle against Apartheid and for democracy. A look at Freire's influence, impact and legacy followed the discussion on the development on his philosophy and pedagogies across the world. Using these insights, I reflected on and analysed teacher education policy and tried to establish whether these policies in any way reflect the emancipatory and transformative nature of Freire's education philosophy. In concluding this particular journey I presented a way forward by engaging with South Africa's Vision for 2030 and the National Development Plan as opportunities to fill gaps and re-orientate education philosophy as applied to teacher education in particular. In the tradition of Freirean teachings, the way forward was not presented in a prescriptive way, but in the form of a possible agenda to take up the issues necessary for re-orientating teacher education and development. The proposed agenda is an inter-sectoral matter that needs to be addressed by each sector in its own particular way, and also by the sectors in association with one another.

In Chapter 1 I reflected on my career as learner, student, teacher, official and in other capacities to provide a biographical background to illustrate where I come from and what

influences and experiences brought me to where I find myself presently. My story had to trace my own influences and contributions to my praxis and my role as an agent of an educational philosophy of hope. Although the topic of this dissertation has teacher education policy as focus, it cannot be divorced from the issues pertinent to basic education. For this reason, Chapter 2 provides some perspective on the deficits education had to face and the ways in which policy addressed them. This chapter sketches global education trends regarding policy development as well as the South African education landscape before and particularly after 1994. Government and policy approach, different education policies implemented since 1994 and the achievements thereof provided the educational background.

Chapter 3 places teacher education and development policy after 1994 in an international and national perspective. This chapter is based on the definition of teacher education by Wally Morrow. The section on teacher education in South Africa provides an historical background and also places policy before and after 1994 in context. Furthermore, this chapter traces the philosophical underpinnings of The National Policy Framework for Teacher Education and Development in South Africa' (DoE, 2006) as a response to the Report of the Ministerial Committee on Teacher Education (DoE, 2005). The outcomes of this report led to the policy on the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act (DHET, 2008) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b). The chapter reflected on the process of policy development in periods corresponding to the different education administrations since 1994.

The discussion of teacher education and development policy was followed by a narrative on the philosophy of education of Paulo Freire. Chapter 4 provides a critical analysis of the works of Paulo Freire as an educational philosophical framework for teacher education and development. The chapter is introduced by some historical, social, economic and education background of the deficits faced by the Brazilian society in which Freire mainly developed his education philosophy. The works that reflect his education philosophy include his different pedagogies of the oppressed, liberation, the

city, the heart, hope, and freedom. The voices of Glass, Irwin, McLaren and Leonard (1993) and Gadotti (1994) provided some critical engagement with his works. Paulo Freire's journey to a new philosophy of education was traced through his early years, his experience as teacher and educator, his experience in exile, his relationship with South African activists and education, and his return to Brazil. The shift from oppression to hope, and some critical evaluation thereof, present Freire's education philosophy. This was followed by his particular relationship and contribution with teachers and teaching, teaching and learning, and teacher education. Chapter 5 described Freire's work in the Workers' Party (Partido dos Trabalhadores or PT) in the São Paulo Education Secretariat in Brazil. The insights of Irwin (2012), Gadotti (1994), and McLaren and Leonard (1993) describe the development and implementation of education policies by looking at the PT in terms of Brazilian democratic socialism, ideological pluralism and pedagogy. How the interdisciplinary or Inter Project gave expression to his philosophy and pedagogy can be described by reflecting on how São Paulo experienced it and, at the same time, how teachers and students responded to it. The chapter also referenced some case studies related by Gadotti (1994), Irwin (2012) and Freire (1993). This chapter also explored the international reception of his work. Some examples of this reception and legacy take us across the globe from South America to Central and North America, the United Kingdom, Europe, Australasia, Asia and Africa. In conclusion the chapter referred to approaches to teacher education programmes that have been developed based on Freirean education philosophy and presented by scholars like Brookfield (1995; 2006) and Cranton (1994; 1996).

Chapter 6 provided a reflection on teacher education policy and Freirean education philosophy and identified the gaps in the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) in terms of the National Qualifications Framework Act (DHET, 2008) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b). I presented a few personal, critical reflexive thoughts and learning regarding policy for teacher education and development, drawing mainly on the insights gained the education philosophy and pedagogy/-ies of Paulo Freire in Chapter 4. The questions asked about the policy include: Why do teachers need to question? What do teachers need to question?

What influences education policy as well as teacher education and development policy? In answering these questions the reflection focus on the goals, principles and outputs of the policy and plan for teacher education, and the underlying philosophy and pedagogy. The analysis points to a deficit in philosophical underpinning and related pedagogical praxis in as far as the possibility of a pedagogy of hope for teacher education policy and planning in South Africa is concerned.

With South African education experiencing continued critique, the question remains: Why is South African education not successful nationally and globally after two decades of basic and teacher education policy development? In Chapter 7 I have argued that South Africa will not be able to attain its newly formulated Vision 2030 unless the education sector engages in a pedagogy of hope. Education requires a pedagogical framework beyond the constitutional principles and values.

South Africa's best prism on the future is expressed in the National Development Plan (NDP), which requires a specific and focused role for basic, further and higher education in general, and teacher education in particular. The focus is on the role of basic education and teacher education in the NDP. I also engage with the NDP's emphasis on critical citizenship and therefore point to the important feature of critical citizenship within a pedagogy of hope. I contend that a pedagogy of hope is crucial for a developmental education system and teacher education to succeed if it were to contribute to the critical citizenship expressed in Vision for 2030. The agenda suggests a number of issues, starting with placing Freirean goals, principles and axes for teacher education in the context of broader educational philosophical thought. This would lead to a conceptualisation of the desired school and a dialogue on human knowledge. The role of science and technology in the twenty-first century also has to find some space in the broader dialogue. For education, the issue of teaching and learning, as well teacher praxis, i.e. action and reflection/self-directed development will also prove vital to the development of our agenda for teacher education. Further, the relationships with stakeholders in education need more attention. The creating and recreating of practice related closely to the particular situation, place and communities in which teachers have to work in and their capacity to accommodate and include the cultural identity/-ies of the

school community for effective learning and teaching, need some place on the agenda too. The ability to re-orientate the curriculum of the school and viewing constant systematic education need a place on the agenda. Lastly, the first-year experience of teachers is of such importance that I would include this as the responsibility of both institutions of higher education and those who have to provide support and mentoring services from the two departments of education and other service providers. I therefore recommend that we seriously consider these proposals and re-orientate teacher education by starting with thinking about teaching and learning and asking the appropriate questions to make choices regarding philosophy of education. The philosophical consideration of ontology and epistemology seem to be of great importance for building the future. In establishing clear direction regarding philosophy of education the question of our pedagogy would be a next step in the pedagogical orientation: a pedagogy of hope for South Africa. It is in a Freirean philosophy of education and a pedagogy of hope that teacher education praxis establishes the notion of a teacher as an unfinished being – ever becoming. For this to become established practice, the authority of teachers and learners and their status as subjects of their own learning and teaching have to become part of the reflexive praxis of all role players in the education sector.

In line with the notion of the teacher as unfinished being, teacher education will have to take the next steps after engaging with Freire's education philosophy and pedagogy of hope. A viable development for South Africa thereafter is the proposal made by Waghid (2014 b), namely for a pedagogy of Ubuntu. However, I contend that the journey towards a pedagogy of Ubuntu should develop from the prior establishment of a clear philosophy of education and a related pedagogy of hope to bridge the transition from authoritarianism and oppression to authority and democracy, which is not meant only for the previously oppressed, but also for the previous oppressor. This is important because of the point made about interdependence (Waghid, 2014b: 96) and because transformation is an issue for the entire society. It is in establishing a culture of philosophical engagement that dysfunctionality in schools can be addressed. It is not only a question of taking responsibility for dysfunctionality, but also an epistemological question of understanding and knowing why schools are dysfunctional, as well as addressing the ontological questions in seeking a workable and transformational

education philosophy. Although it is true that schools cannot be remedied through policy reform alone, it is important to remember that, if policy does not give expression to education philosophy and pedagogy, how can pedagogical encounters be expected to be otherwise? As subjects of their own learning and teaching, teachers and learners are in a much better position to take responsibility. Taking responsibility can grow out of having a strong sense of the future and hope for a world that is more just.

## EPILOGUE

Paulo Freire brought so much hope for a new future in education during the late 1970s and 1980s. His work, *Pedagogy of the Oppressed* served as inspiration and gave the progressive movement in education some philosophical and pedagogical guidance for achieving an alternate education landscape. There was much excitement amidst the secrecy and danger under which his ideas had to be interrogated. His pedagogy became part of progressive dialogue and found a route in alternative pedagogy in adult education as well as in basic and higher education. Instead of gaining momentum from the energy that *Pedagogy of Hope: Reliving Pedagogy of the Oppressed* brought, we lost the sense of mass action towards freedom once the establishment of our democracy became a viable reality in 1990. Our choice to disband the UDF might have contributed to the loss of energy and the high level of broad participation, and resulted in complacency in our leaders. In retrospect, I have also lost sight of the valuable Freirean perspectives and conversations in my own development. As educationists we should have driven much harder for achieving the progressive education that we engaged in during the struggle against Apartheid when moving forward to our democracy. My role as official in the provincial department of education could have been more progressive as well. The process of reading, thinking and writing this dissertation has indeed confronted me with such instances and roles that could have and should have been more critical. My voice should have been louder and much more persistent in advocating for broader consultation, participation and dialogue, especially on curriculum policy matters.

This dissertation has taken me through many ups and downs – excitement and despair, doubt and certainty, anger and understanding. The initial idea for this dissertation was born in a school in Dunoon, Milnerton in Cape Town, when a teacher, upon reflecting on his entire school-going life, could not remember one positive remark a teacher of his had made about him. I thought, “This cannot continue. Our teachers may never let any learner feel so inadequate, because there must have been positive things and characteristics he portrayed if that teacher is where he is today.”

The different chapters of the dissertation each brought their own challenges. Chapter 1 came as a reminder that every educationist has a story to tell. In telling your story, you gain perspective of all you do, think, hear, write, read and experience. It also makes one aware of how public the actions of an educationist are. If telling one's story leads to growth and development, it is worth telling. In writing these biographical reflections, I also realised how important it is – as a woman – to bring some insight into the struggles and challenges presented by one's gender. In our endeavours to take the cause of women and the girl child forward, it is also important not to leave the boy child with the same disadvantages of previous generations. All our stories are worth telling.

During the process of writing this dissertation I could express the thoughts and ideas of scholars in education, and I have also added my voice in relating to them. I found that the reading for and writing of this dissertation were a very humbling experience. To have to read the works of such great education philosophers as Paulo Freire and find some points of disagreement is both frightening and enlightening at the same time. Frightening, because my reading might be wrong or my understanding not clear and, if I state those thoughts, my inefficiencies would be exposed. Enlightening, because I then become aware of my analytical approach and find a clearer and more articulate voice. The same goes for dealing with national education policy. Being a teacher and an official of a provincial education department and analysing policy documents are totally different experiences and expressions of thought than when undertaking these activities for a dissertation. What I found frightening about analysing teacher education and development policy was that so much work and time had gone into those writing processes, but the foundations of education praxis, namely philosophy of education and a workable pedagogy, were not yet negotiated and included. Therefore the lack of clarity on philosophy and pedagogy leaves the door wide open for non-implementation or ill-implementation of these policies. What is enlightening about the writing process, however, is that I had the space and time to think about these educational issues in a way that might assist in making education more successful in contributing to the national development project. My greatest and most inspiring discovery was that the important branches of philosophy of education that speak so directly to the South African situation in addressing the socio-political, economic and educational challenges, namely ontology

and epistemology, give us the opportunity to address these challenges. The NDP is our opportunity to re-orientate education policy towards Freirean philosophy and a pedagogy of hope for our immediate future. This opportunity is not only a communal one, but also personal.

How has the process of writing this dissertation changed me? The process started in a school in Milnerton, Cape Town. Professor Waghid, my supervisor, presented me with a copy of Paulo Freire's *Pedagogy of Indignation* with the words: "At last I have somebody who can read and appreciate this book." With his insightful and highly competent guidance, the process of proposal-writing started. This period gave me an opportunity to read and think and discuss the issues I thought Paulo Freire represented at the time. At the time, post-Apartheid teacher education policy development was at the stage of the ministerial report and the consequent national policy framework. So my first attempt at addressing teacher education and development was a disaster and my insights were adequate. My thoughts and arguments only took shape after the release of the Minimum Requirements for Teacher Education Qualifications (DHET, 2011a) and the related Integrated Strategic Planning Framework for Teacher Education and Development in South Africa: 2011-2025 (DHET, 2011b), which came after I took a break in my registration for the degree 2011. I regard the completion of Chapters 2 and 3 as a personal breakthrough in my own academic development. Finding the appropriate literature, policy documents and commentators contributed to this development.

Then the next major hurdle – how to present a world-renowned and widely read and followed education philosopher, Paulo Freire? For this chapter I hardly could read enough and search enough to get myself to put thoughts on paper. One of the questions for me was: How do I present Paulo Freire in a tradition that is true to his teachings? I had to consider what style I would apply in writing about him and his established educational traditions. My options were: write a letter, a dialogue or a story. I opted for the story. This choice catapulted the process of reading and writing into orbit. With the wealth of sources available, I had to craft a narrative that was South African. The pivotal work, namely *Pedagogy of Hope*, which depicts his relationship with activists from South Africa, proved a great advantage. The sheer and overwhelming number of sources, both

primary and secondary, led to the decision to divide my input into two chapters. In Chapter 4 I presented a narrative of the development of Freire's philosophy of education, and in Chapter 5 I dealt with his legacy and impact. Writing these two chapters was a very humbling experience. The approval of my supervisor for my presentation of Freirean education philosophy gave me the needed confidence to present these ideas at a seminar he arranged with some of his other postgraduate students. On this occasion I could test my ideas about relating Freirean philosophy and a pedagogy of hope to the NDP as an opportunity to address educational challenges in South Africa.

Writing this dissertation also had an impact on who I have become. I am now much more of a questioner, reader, searcher, thinker, reflector and writer than ever before. I have also become more tolerant of my own inefficiencies and vulnerabilities than ever before. Now I can feel, listen, write and speak openly and regard myself as a national contributor to educational thought. The experience of presenting a paper at the Education Students' Regional Research Conference (ESRRC), and participating in the New Voices competition for new academics run by Stellenbosch University, both in 2013, also built my confidence in academia.

If granted the opportunity, I would like to popularise the ideas and arguments presented in this dissertation in order to promote dialogue on the grassroots level, particularly with teachers and prospective teachers. Towards that journey I have accepted an invitation to undertake a post-doctoral fellowship at the Institute for Reconciliation and Social Justice at the University of the Free State. This interdisciplinary approach to research promoted by the institute, will prove to be yet another learning experience that will take my participation in and contribution to developing a national agenda for social change for all South Africans to a deeper and more meaningful level.

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