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INTRODUCTION

ASLAM FATAAR
VICE-DEAN: RESEARCH

The Faculty of Education's Research Bulletin is published once or twice per year, as a way of illustrating some of the research and conceptual directions that various academics in the Faculty are currently pursuing.

Published as opinion pieces (some of the articles were published on other print or e-platforms), the articles in the Bulletin provide thought-provoking insight into a range of educational issues. The articles either draw on ongoing research or are based on conceptual argumentation around an important educational issue.

This edition consists of articles that focus on a range of topics, each of which, to a greater or lesser extent, 'speak into' the urgency of the educational and broader political moment.

The articles offer conceptual illumination on key educational challenges. Jerome Joorst's article is a discussion of the notion of a common citizenship in light of challenges around racial difference while Nuraan Davids' article focuses on curricular reform in respect of democratic citizenship.

Ronelle Carolissen's article provides insight on racism on university campuses, followed by Yusef Waghid's discussion of the potential of an African Philosophy of Education for higher education curriculum. In haar artikel bespreek Karlien Conradie aspekte van haar wording as beginner akademikus.

Maureen Robinson focuses on how teacher education can prepare student teachers for diversity in schools. Lorna Dreyer pays tribute to teachers in her article on the importance of primary school teachers in delivering quality education.

Michael le Cordeur reflekteer op die betekenis van die 50-jaar-herdenking van die gedwonge verskuiwings van mense uit Distrik Ses.

Yusef Waghid en Nuraan Davids conclude the Bulletin with an article on the value of Islamic ethics in a dangerous world.

This is a wonderfully provocative set of articles. I trust you'll enjoy reading them.

FROM RACIAL DIFFERENCE TO COMMON CITIZENSHIP: A HAIR-RAISING ISSUE

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The South African constitution provides an overarching framework for social cohesion in a post-apartheid society. It protects for example individuals' fundamental rights to equality (Section 9) and human dignity (Section 10) (RSA, 1996). National policies such as the South African Schools Act (84 of 1996) specifically address the issue of desegregation which offers the opportunity for learners of different race groups to attend schools of their choice. The hope was that learners would be integrated in school and therefore in society.

However, the code of conduct for learners in South African schools has recently come under the spotlight with the eruptions of the 'hair incident' at San Souci and Pretoria Girls High. While the unfolding debate seems to centre on issues of hair and language, indications are that it is about much more than that.

The law instructs schools to draw up codes of conduct for learners which are "aimed at establishing a disciplined and purposeful school environment, dedicated to the improvement and maintenance of the quality of the learning process" (SASA 1996 (2)(8.2)). At a provincial level the Western Cape Education Department (2007) for example offers "Guidelines for the Consideration of Governing Bodies in Adopting a Code of Conduct for Learners" to guide school governors in their framing of school rules. In keeping with ever changing school contexts, schools are encouraged to revisit these policies regularly (e.g. once every third year with the incoming new School Governing Body (SGB) members). But, despite all the policy changes and a noticeable change in student populations at former exclusive schools, general assimilatory practices and little flexibility to accommodate the identities and worldviews of students of colour have persisted.

What are the challenges?

On the one hand there is an apparent defence of existing codes of conduct at schools. The supporters of this view seem surprised about what the fuss is about; why people make so much of these issues; why people are so sensitive about hair, and they question what more can be done if schools are already so integrated. They cite practical reasons to bolster their viewpoint, for example that fellow students aren't able to see past big bushy hair in the classroom and that schools and society must have rules to function as justification for their stances. Others among this group are conditional in their approach, arguing for example that they do not have a problem with long hair, as long as it's neat and out of the face.

On the other hand there appears to be a sense of frustration for being misrecognised, questioning why some people need to apologise for looking the way that they do or for being who they are. This group seem to

wonder what the length or style of their hair has to do with academic achievement and find it difficult to see how hairstyles connect with issues of discipline. For them, hang-ups about hair mask deeper historic prejudices towards particular race groups in South Africa and are therefore nothing but a continuation of racism. In schools learners and teachers are in relationships of power (either directly inscribed in policies or codes or indirectly exercised through education practices). The misuse of this power is often an indication of forcing one's will on the less powerful. Schools often perceive discipline as a measure by means of which authority is maintained in order to control behaviour when learners reveal non-conformist or non-submissive behavior. A disciplined learner then is one who submits to authority and power. For Foucault (1977:177) imposed domination, power and regulation are often at the heart of disciplinary systems. Discipline to him is a general formula of domination which makes possible the meticulous control of the operations of the body, and assures the constant subjection of its forces on the imposed upon (Foucault 1977:137). Schools' codes of conduct that speak to the issue of discipline are very often one-size-fits-all and often does not accommodate differences. By doing this, schools often misrecognise social differences among non-traditional entrants. Misrecognition relates to the ways (that) underlying processes and generating structures of fields are not consciously acknowledged in terms of the social differentiation they perpetuate, often in the name of democracy and equality. Learners speaking out in the way that we are seeing is indeed a moment where the players on Bourdieu's (1990) proverbial field of education are no longer docile. It's a calling out of a type of an imposition through schooling that amounts to a type of symbolic violence (Bourdieu 1986:110).

Discussion

One of the results of our country's negotiated settlement was that the racial demographics at some schools changed, but not their policies or institutional cultures. Policies, despite their best intentions, very often get contested and enacted by people in different contexts; with different ideological perspectives, different value orientations, and different agendas. The final words or meanings of a policy, or its encoding in schools, are very often the result of these contestations. The decoding or implementation of policies – in other words, how it is given meaning – is very often only realisable to the extent that the reception discourse around it allows it to be. The compliance expectation from the education department as well as the labour intensiveness of designing and revising school policies regularly with some schools having the capacity to do so while others have not, have caused schools to engage with policy design and revision in creative ways. Some schools for example take existing policies of other schools, tweak it and add their school's names to it in order to get the department off their backs. Most working class schools have capacity issues as most of their governing body members are people with low education levels and low levels of experience of governance and management. These actions often results in learners being side-lined and not being consulted in the process.

Resistance to change after 1994 also saw some school communities engaging in covert ways to keep the school population homogeneous and maintaining previously held privileges. Parents in such schools often see the influx of other race groups as devaluation and therefore want to maintain exclusivity and in so doing remain anti-transformational in character. Parents would, for example, through old boy clubs, withhold their money if the schools do not fulfil their agenda. These schools very often pursue assimilatory practices that mask racial exclusivity under the guise of quality, academic standards, tradition and sustainability. For the sake of a desperately needed rainbow nation in the early nineties, South Africans have refrained from talking about uncomfortable issues and in doing so, these issues have remained unresolved.

For more than 20 years, the youth have been asked to keep calm and focus on uniting our country (during President Mandela's time); to allow for the economy to grow (during the Mbeki period) and to let the adults speak (during the Zuma period).

Marginalised youth were literally asked to be passengers in democracy. Critical voices became quiet in fear of being politically incorrect or racist. But unresolved issues have been festering. What today's student struggles reveal is a resurgence of unresolved issues. It can be viewed as a way of speaking back –back to years of domination and subjugation, of being told to be quiet, of being disciplined.

Our approach to this is too often managerialist based on the assumption that changing the policy will automatically change people's social behavior. When the news of the hair issues in these schools broke, the minister of basic education for example reacted by saying: "it's not a race issue, but a policy issue" (SABC news desk, 29 August 2016).

Immediately after the incident, schools were instructed to revise their policies. The limitations of dealing with issues such as discipline, identity, race, inclusion/exclusion and so on in managerialist ways are that they often ignore the deeply rooted social contexts of the problem. It is problematic in that it is often pathologizing, since by underplaying the importance of social context, it assumes that failure is located in institutions and their staffs. In fact, education management in general is too often informed by positivist social science that, while it is poorly theorised in terms of explicit social theory, has an implicit secreted theory which is individualist, ahistorical, monocultural and functionalist (Thrupp & Willmott, 2003: 4). This is also an area which usually 'bleaches context from its analytic frame' (Slee and Weiner 1998), being too technicist and too generic to take much account of the social dimensions of education.

How do we disrupt the narrative?

C. Wright Mills (2000) explains that each person lives their own biography within shared social structures (such as schools). To understand individual lives, we need to understand the times in which we live and the circumstances of other people. Our past won't stop being part of our discourse because it is so ingrained in our history. It is painful, but our challenge is to work against its reproduction and to explore spaces for intervention. Our challenge in our classrooms is not only to deliver the curriculum in a mutually productive way, but also to open up spaces and mediate ways of lessening its negative effects and make people more well-disposed to others.

As teachers we need to develop a language of interruption based on a shared understanding of what has gone wrong in the past and the need to redress it as a collective. This does not imply that we look back to blame, but rather building a reflective spirit in order to open us up for constant renewal. We need to understand that our ideas of identity, inclusion or exclusion and a disciplined body are very often informed by various forms violence and subjugation. This has led to the kinds of cultural domination, non-recognition or disrespect that we currently see in our schools. To remedy this we need to teach with more recognition (Fraser 1995) by embracing multiculturalism and respecting cultural value differences without attempting to change people's identities. Teaching for democracy should not only include teaching within and for the respect of the rule of law, or for the cognitive only, but also teaching for the heart.

Our assumptions of others influence our attitudes towards and our interactions with them. Our tolerance levels are brought to bear when we show humility by really listening to others when they speak and not thinking that we have figured out everything about people with different lived realities than us.

This is where the hard work lies. We cannot leave it up to the victim to figure out what is wrong – we need to teach beyond the confinements of the classroom or the schoolyard and interrupt notions of othering in all spheres of our lives. This might help us understand that when parents or students 'sign up' for specific schools their decisions are based, in one way or another, on a calculation of what that specific school can provide for them in terms of upward mobility. In their quest to be absorbed in schools, students are willing to overlook things, to maintain low profiles or not to question. This however, does not mean carte blanche consent to stigmatisation and symbolic violence by narrow-minded individuals. Of course, doing all of the above is no guarantee that things will improve, but it will certainly help us change the narrative in our country and provide us with more hope that we can shift our focus from difference to common citizenship.

Conclusion

Although policy changes have laid the foundation for desegregation in schools, it was not enough to ensure the quality of integration in personal relationships among and between learners, parents, teachers; institutional organisations and the ethos of schools. The result is that, after twenty years of democracy, schools are still grappling with the legacy of the past.

This is evident in schools' continued covert racial practices that valorise dominant racial identities. There remains an uncomfortable co-existence in our society: Not only has wealth not been equally redistributed yet but in our schools people are also still not being recognised for who they are.. Education is an essential aspect of meeting the challenges posed by integration.

The motto of our Coat of Arms "!ke e: /xarra / / ke" which literally means "diverse people unite" reminds us of our historic duty to respect the desires, needs and dreams of all those who enter our schools and classrooms.

We cannot live successfully as communities and as a nation if we do not respect each other's differences, whilst recognising how these diverse elements shape our futures. As university lecturers we have the opportunity to speak into the lives of teachers. Given the discussion, we need to ask ourselves how do we disrupt the notions of difference and bring about common citizenship. More importantly, what are we doing to prepare the students we are teaching to recognise and respect difference and build on similarities?

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ON RECONCILING CURRICULAR REFORM WITH TEACHING DEMOCRATIC CITIZENSHIP EDUCATION

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Two decades into a democracy, it would seem an opportune time to ask two questions. Firstly, has the curricular reform, as promulgated through OBE, indeed yielded the type of citizenship desirous for the society for which it was intended? And secondly, are the current curricular practices – as embodied in the NCS – reconcilable with the type of democratic citizenship education necessary for the emergence of a democratic South Africa?

A post-apartheid curriculum and citizenship

The introduction of a new curriculum to assist South Africa in its transition from an apartheid regime to a democracy has justifiably attracted as many descriptions and analyses as it has been criticised and brought into contestation. In light of apartheid South Africa's deeply splintered past, it was hoped that OBE would offer the adhesive necessary for racial reconciliation, social cohesion, and a shared citizenship. In echoing the values of a democratic South African Constitution (Act 108 of 1996), the amended national curriculum – from Curriculum 2005 to the National Curriculum Statement (NCS) (DBE, 2013) – aims to:

• Heal the divisions of the past and establish a society based on democratic values, social justice and fundamental human rights;
• Improve the quality of life of all citizens and free the potential of each person;
• Lay the foundations for a democratic and open society in which government is based on the will of the people and every citizen is equally protected by law; and
• Build a united and democratic South Africa able to take its rightful place as a sovereign state in the family of nations.

In turn, there have been a number of curricular policies and initiatives as iterated in the 'Manifesto on Values in Education' (DoE, 2001); re-iterated in 'Building a culture of responsibility and humanity in our schools: A guide for teachers' (DBE, 2011); and most recently again in the NCS (DBE, 2013), which have heralded the commitment of the National Department of Education to notions of democracy, social transformation and justice; active and critical thinking; human rights; respect and reconciliation.

Education as a means to cultivate democratic citizenship education

While there have been numerous debates about curriculum content, learning outcomes, and assessment practices – particularly in relation to poor National Senior Certificate (NSC) results, as well as the exceptionally poor literacy and numeracy levels of primary school learners, as reflected in the Annual National Assessment (ANAs) – debates about democratic ways of thinking, being and acting have been relatively silent.

The perceived silences might be ascribed to an array of factors. These include an unfamiliarity on the part of teachers of what it means to teach in, and towards, cultivating a democratic classroom (Waghid, 2009; Schoeman, 2006); or an unwillingness on the part of certain teachers and school leaders to break from the past by persisting with practices that continue to be couched in a language of authoritarianism and alienation (Moloi, 2007; Ngcobo & Tikly, 2008). At this stage, the closest we venture towards discussions on the state of democratic citizenship education is in relation to the desegregation of schools, or the high levels of violence in schools.

Thus far, we have continued under the mistaken belief that the desegregation of schools would somehow automatically facilitate the promotion of democratic principles, such as inclusion, belonging, participation, and a common and equal citizenry. Not only has the desegregation of schools not translated into the integration of learners, but schools in post-apartheid South Africa have remained largely polarised along racial lines. Yet, as Gutmann (1995) notes, schools cannot teach mutual respect without exposing children to different ways of life. And if we thought that the myriad policies pertaining to safety at schools would somehow ensure safe learning spaces, then the observation by Mncube and Harber (2013) that children are more inclined to encounter violence at their schools than in their homes reveal another story. And so while the silences about democratic citizenship education might not be as quantifiable as learner results in the NSC exams, or ANAs or TIMMS, the effects of not instilling practices of what it means to be a democratic citizen manifest not only in dysfunctional patterns of co-existence, but also in learner results.

It would appear, therefore, that inasmuch as a democratic form of citizenship requires an education system (curriculum) that propagates its principles, an education system (curriculum) is in need of a citizenry (and a teaching community) that actually understands and believes in the values of a democratic society.

Democratic citizenship education as a means to cultivate education

If one accepts that it is possible to teach learners how to be democratic citizens, then we might expect that a teacher of democratic citizenship education would have to believe in the values of respect, compassion, inclusion and fairness. To assume that teacher education prepares teachers for the task of democratic citizenship education is to discount two important factors. One concerns the reality that, generally, schools in South Africa continue to be highly authoritarian sites – leaving little room for deliberation and engagement.

The second concern relates to the identity of teachers – in that there appears to be either an unwillingness or an incapacity to fulfil the responsibility of teaching democratic citizenship education. In this regard, scant attention has been given to the socio-political identities of teachers, who are required to teach the values of a curriculum from which they are seemingly detached. Consequently, there is an inter-related set of challenges: institutional structures of schools, which are trapped in discourses of patriarchy, authoritarianism, non-consultation, and hegemonic practices of decision-making; and teacher identities that might not be commensurate with the principles of a democratic society. What, then, are the implications for democratic citizenship education in public schools?

Firstly, if one agrees with Biesta's (2010) contention that the responsibility for citizenship learning, and hence the quality of democratic life, has to be seen as a responsibility of society as a whole, then, perhaps one of the first areas that needs to be addressed is the desegregation of schools into spaces of integrated teaching and learning. The fact that the majority of learners in public schools continue to learn and engage

along lines of racial segregation effectively means that the majority of citizens will never have the opportunity or need to interact with someone different to him or her. And the fact that the majority of black learners in historically advantaged schools continue to be taught by white teachers not only sends particular messages to learners about who holds the capacity for knowledge and teaching and who does not, but it also holds particular implications for how learners construct their identity, and how they perceive their potentiality in relation to that identity.

Secondly, inasmuch as education is necessary for the cultivation of democratic citizenship education, so too democratic citizenship is necessary for the cultivation of education – that is, if education is understood as the capacity to think and reason. To expect, therefore, that teachers who themselves might have jaded views about their sense of self and are unfamiliar with a language of democracy might somehow know how to act democratically, is questionable. Learners, as Biesta (2010) reminds us, learn from what they experience in the world around them, and while the classroom represents just one corner of that world, it has the capacity to become a highly influential one. To this end, curricular reform cannot be limited to teacher preparation in relation to content knowledge only. Curricular reform has to be accompanied by consolidated efforts to reconcile the displaced identities splintered by apartheid with what it means to belong, to act with responsibility, and to be willing to be held accountable. If apartheid provided the licence for sceptical undermining of the other, then democratic education ought to be the shift towards co-existence and understanding. Such a shift requires conversation, deliberation, compassion, and disagreement, with a willingness to engage from the perspective of the other – no matter how far removed the view of another might be from the self.

Finally, while serious questions remain about whether OBE has yielded the type of citizenship desirous for a democratic society, these questions are a necessary part of a democracy. In this regard, the debates about curriculum, curricular reform and about education are debates about democracy. If teachers, therefore, are struggling to reconcile their historically oppressed or their historically privileged identities with a national identity of equality and belonging, then this struggle needs to shift from the privacy of their classrooms to larger political concerns. Curricular reform has to be as much about initiating learners (citizens) into something worthwhile (Peters, 1966) as it is about capacitating teachers (citizens).

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REFLECTING ON RACISM ON SA'S CAMPUSES

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Ten years ago some colleagues of mine and I designed a teaching and learning research project for fourth-year Occupational therapy, Social work and Psychology students at the Universities of the Western Cape and Stellenbosch. They could talk to each other about community, self and identities – concepts central to their work as professionals in a diverse society.

For our students to become the best professionals and active citizens that they could be, they needed to learn how to work and live together with people who were different from them while affirming the importance of their shared humanity. It involved facilitated deep dialogue in small groups as well as joint seminars at both universities. During these difficult conversations about differences and their commonalities, students learnt much about each other's realities. Doing drawings on community assets in different locations, as a catalyst for group discussions based on their experiences, anchored the course. They also spoke about apparent similarities that were materially substantially different. For example, one student asked "You and I are both Christian and speak Afrikaans, but is Afrikaans and Christianity the same in Paradyskloof (Stellenbosch) as it is in Strandfontein (Cape Flats)?

Research suggests that many post-Apartheid black and white students believe racism and Apartheid are something of the past. Many of our students' views were no different, in spite of the fact that many collectively depicted the ongoing effects of institutionalised racism in their drawings.

Why could so many black and white students not see racism? Many students in my classes ten years ago could not see the consequences of white social power in their drawings of their communities because they viewed racism as a prejudiced attitude.

Racism is commonly misunderstood as a prejudiced attitude, a deviant personality trait. In this view, black and white people have equal ability to be racist and are pathological individuals. I have even read that people like Penny Sparrow must be jailed. By scapegoating Penny and her distasteful comments, we fail to see how we, as black and white South Africans, are all immersed in institutional racism. Individualising racism and scapegoating individuals as racist allow us to avoid our personal and collective responsibility as South Africans to disrupt racism from flourishing if we want to determine our joint futures together.

We have to consider institutional racism. It is an organised system of social relations, locally and globally, that consistently and intentionally privileges whiteness – white people, white cultural attributes – at the expense of blackness – black people and black cultural attributes. Whiteness is a norm in society where everything associated with it is equated with competence and success and everything equated with blackness is

is regarded as inferior to the standard of whiteness. This norm gives white people, as a group, unearned privileges in society. The scarcity of black professors, as a group, and minimal images of blackness in university curricula were recently condemned by student protestors who resisted black immersion in whiteness in South African higher education. But racism cannot only be about individuals or institutions. Racism lives because we allow it to flourish in our everyday activities.

Philomena Essed, a leading scholar on racism, writes about everyday racism. Like her, I believe that it is important to understand what makes it possible for everyday racism to proliferate in what most black and white people do that supports whiteness as a norm.

The norm of whiteness allows affirmative action to be equated with unearned black advancement or black exceptionalism. Black people who do very well are seen as existing outside the norm because incompetence is viewed as the standard for blackness. One of my colleagues "compliments" me by saying that I am not an affirmative action candidate because I am too competent. I tell her that I am an affirmative action candidate: the university may never have appointed me if policy did not demand it, even if I am competent.

The current public gaze on affirmative action is often critiqued from the position of whiteness that is affirmed and blackness that is minimised. The criticism focuses on black incompetence and lowering of standards when crucifying affirmative action. Affirmative action policies are a very common source of anxiety for many white people who increasingly feel they are disadvantaged in the current South African job market. A colleague of mine, recently invited to an interview for a senior post at an academic institution, expressed concerns about getting the job because of the fact that she was a white woman – to which I answered that research shows that white women are actually the biggest beneficiaries of affirmative action in South Africa (as well as globally). She did in fact get the job.

However, under current affirmative action policies, white men and women cannot continue to be the only beneficiaries of jobs and promotions, as was the rule in Apartheid South Africa.

So why do some black students not recognise racism? Many younger students grew up with public narratives or stories that serve whiteness by excluding race from the equation of success, and promoting a very convenient myth of 'colourblindness' and merit. Some stories about excelling in our global society are about colourblindness ("we are all the same") and merit ("if you work hard, you will succeed").

Some black people assimilate into a white world, at times at integrated schools and universities, to fulfil their and their parents' quests to aspire to middle-class lifestyles. They ignore or fail to see their blackness, like most white people deny their whiteness, to better fit into the norms of whiteness, until the realities of racism catch up with them and they 'get their call' as black individuals. I suspect that many students who were involved in recent protests recognised their calls at university and felt deeply betrayed by the myths of whiteness, similarity, colourblindness and merit that many of them had been reared on. I doubt that many of my students from ten years ago would today insist that racism was only part of our Apartheid past after hearing about the challenges of racism experienced by black university students in South Africa over the last months.

Norms of whiteness are prisons for black and white people. They lock us in hostile and suspicious engagements, preventing us from recognising our common humanity and moving towards a joint future. We all have a responsibility to learn from each other and face the discomfort that frank conversations will evoke in all of us. It is imperative that we work in all our institutions – families, schools, universities, religious organisations – and open doors to undo the structures that keep whiteness firmly entrenched. If we treat racism in our society as taboo or a responsibility for someone else to resolve, we will make little progress in its demise and our joint futures.

AFRICAN PHILOSOPHY OF EDUCATION: A POWERFUL ARROW IN UNIVERSITIES' BOW

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To understand what an African philosophy of education is and why it's so important, consider the role that universities should play in any society.

Universities, no matter where they are, ought to be places where knowledge is internalised, questioned and considered. Such knowledge should respond to a university's particular social, political and economic context. The pursuit of such knowledge happens in a quest for human development. What would a university be if its only purpose was to produce knowledge without considering its effects on a society and its people?

But it's perhaps precisely this disjuncture – between what universities purport to do and what happens in society – that starts to explain why knowledge in Africa has become so misplaced. This has happened in several Arab and Muslim states, where some universities have seemingly become reluctant to encourage critical learning. Knowledge produced in such universities does not attend to public concerns, whether these are political, economic, social or cultural. African knowledge can't just be considered for some academic purpose. It must also keep in mind why and how such knowledge ought to affect society. This is why an African philosophy of education can be such a powerful tool for the continent's post-colonial universities as they work to become producers of knowledge that has a public concern. This is particularly important for African universities. The continent's citizens have to be initiated into ways of being and living that emphasise human cooperation, openness to debate and discussion, and responsibility towards one another.

Many of the continent's political dictatorships could be avoided if citizens were encouraged to question and disagree.

Search for meanings

Simply put, an African philosophy of education is a way of asking questions about education in Africa. It allows education students to search for meanings that relate to their chosen field.

An African philosophy of education offers a discourse to address the continent's many problems. These include famine, hunger, poverty, abuse, violence and exclusion of the other. One of Africa's most common and major

dilemmas offers a useful way to illustrate the approach I'm describing: the prevalence of military dictatorships. A student of African philosophy of education would ask how military rule affects education. How might education, in turn, address the restrictions of a military challenge?

When the military is in charge, a country's institutions of learning are expected to toe the line. Coercion and control are the order of the day. There is no room for dissent and democratic engagement. How, if at all, should an African university respond to a society that is under military rule? When students are taught to deliberate – to talk back to others and to listen to them – they would be serious practitioners of an African philosophy of education. Such students would not only willingly engage with others and their differences, but also be prepared to listen to dissenting views.

But adopting an African philosophy of education isn't about just analysing the continent's problems. Instead a student will go on to envisage how these problems could be resolved by considering education as one possible medium. Then they'll need to examine what both the problem and its solving might imply for education.

Theory vs practice

As elsewhere, the idea of doing or practising an African philosophy of education is connected to bridging the pseudo-dichotomy between theory and practice. Some may claim that African philosophy is merely an act of theorising. They are wrong. It's actually embedded with an energy and drive to change undesirable situations and conditions.

In any case, there is no separation between theory and practice. One cannot delink thinking from acting upon happenings in society. Any good theory on education should affect educational practices positively. What constitutes a positive theory of education?

To my mind, the answer lies with practices that take shape through autonomous thinking, engagement and freedom made visible through deliberation. In this manner, theory and practice are intertwined.

An African philosophy of education also allows inquirers to look at how educational practices – teaching, learning, managing and governing universities on the continent – can be made to feel real.

Sadly, it's rare for many of today's universities in Africa to teach any philosophy of education. Philosophy of education is wrongly perceived as being some abstract exercise of the mind that's not connected to real-life issues. Africa's institutions of higher learning should seek to change this.

Any university that wants to advance its status as a knowledge producer ought to be responsive to knowledge claims. It's here that the idea of an African philosophy of education can become so important. It's a crucial element for enhancing the autonomy and freedom associated with university teaching and learning.

Addressing injustice

The other key feature of an African philosophy of education is that it's invariably geared towards addressing the continent's injustices and inequalities. A university education that is guided by a concern for educational justice – an advocacy for freedom, autonomy, democratic engagement and responsiveness to the other – is one that takes African philosophy of education seriously. Africa's concerns to move beyond its subjugation to repression and exclusion will gain considerably more momentum if its people can produce analyses and responses to the legitimate concerns that confront humanity on the continent. If this is allowed to happen, African philosophy of education would have acquired significant potency in its educational quest for justice.

DIE ESTETIESE LEERERVARING – BEPEINSING VAN 'N BEGINNER AKADEMIKUS

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'n Digte takelwerk van navorsing wat die belangrikheid en rol van die estetiese belewing binne die sfeer van leer en onderrig beklemtoon, bestaan reeds. In dié verband word die leser se aandag gevestig op die uitgangspunte van onder andere John Dewey (1934), Elliot Eisner (1985), Kathleen Galvin (2009) en Lorri Glenn (2016). Genoemde akademiese skrywers is dit eens dat die oorgange tussen sekerhede – die lumineuse proses van leer, 'n invoelende deelname vereis. Bedoelende dat leer en bedinking 'n kreatiewe proses impliseer gekenmerk deur die saamsnoering van dít wat nie onmiddellik in verband staan nie, eksperimentele en verbeeldingryke oorweging en voorstelling, asook 'n verfynde bewussyn van die eksistensiële verwikkeldheid van die self binne ander (die wêreld), oftewel die Umwelt. In hierdie skryfstuk bepeins ek, aan die hand van 'n poëtiese ondersoek in die kleine, hoe die estetiese leerervaring bydra tot die kultivering van die wordingsbeginsel (voorlopige aard van kennis) as noodsaak vir diepgaande begripsontwikkeling.

Binne die rasionele bestel van logika en rede bestaan die oortuiging dat die mens op spesiale wyse ontwerp is om 'n meerderwaardige posisie binne die lewende wêreld in te neem. Let op hoe die woorde spesiale ontwerp suggereer dat die moderne mens, gewapen met meetstok en weegskaal, homself die absolute reg voorbehou om op outonome wyse te dink, te weet en te handel om sodoende alle bestaanswaarhede op meganies-intellektuele wyse te reduseer tot die algemeen geldige. Hierdie veredeling is dikwels in pas met 'n sekere bestaansdoel waarvan transendensie en verwesenliking van die eie ek die hoogste ideaal voorstel. Die onderlinge verbondenheid van lewende en nie-lewende dinge word dikwels ontken.

Behoed dus die een dronk op Schopenhauer (1969), Nietzsche (1986, 1976), Deleuze en Guattari (1987/2003), asook Versfeld (2009) wat die vernietigende invloed van 'n antroposentriese, kapitalistiese verbruiksdwingelandy op die vervloeiing van mens en omgewing (Umwelt) bepeins. 'n Ekologiese ramp vind plaas wanneer die mens sy gevoeligheid vir die intieme verband tussen homself en die omgewing ontken en daagliks deur middel van objektivering afsweer. 'n Diepe bewustheid van die verbondenheid wat alles met mekaar toon kan as volg deur die skrywer op poëtiese wyse bedink en voorgestel word:

Skeppingsdaad

Digby die rand van ons rooielstafel het ek gewaar
'n klein, tog volledige kunswerk deur jou
ongesiens en sonder gewag daar neergesit
- gekeepte holtes versigtig verbruinend
teen die vlesige grein geskaaf
Die hand en vingers as draaibank wat stywer vasklem
sodat smeltglas bedekte snee frt-grt-frt-grt
saag totdat wonderbaarlik onthul is
die Eigenwelt van stronk, pit, kaak en spier
En omsluit in die warm klamheid van donker kuiltjies
kleef vas
die oorblywende geskilde velletjies
voltrek is die vermensliking van malus sylvestris
en heilig begrond:
die timmerende ambagsman

Die mens en sy omgewing gaan voortdurend in mekaar op en bestaan as 'n eenheid, 'n enkele skeppingsgeheel; of soos in een van die verse van Breyten Breytenbach (2016, p. 587) se gedig, Die dans van die klippe:
...is dit nie één nie? en die voël en die wind –
kan die een sonder die ander se vlug bestaan?
en wanneer die lig wat ontklee word
tussen die verflentering van nagsterre
en die onsigbaarheid van dag
die kleur van wind is?

Soos Versfeld (2009) ook meen: "Wat jy aan mense en dinge doen, doen jy aan jouself. En omgekeerd" (p. 22). Alles word dus reeds geïmpliseer en veronderstel 'n heelheid. Die wind waarna Breytenbach verwys kan voorstellend wees van die vermensliking van die ganse kosmos – die onbevange vloei (beweging) van 'n enkele antropomorfiese heel(waar?)heid. In die Franse verhaal "Die Vallei van die Windmeulens" (In Afrikaans vertaal deur Nicol Stassen) (2015), vind ons 'n weerspieëling van die skending van die skeppingsheelheid tussen mens en omgewing: "Die mans, vroue en kinders het van die ou windmeulens vergeet en ook van die wind wat hulle laat draai het. Een oggend het die wind selfs opgehou om te waai. Die inwoners van die vallei het dit nie eers agtergekom nie – hulle het slegs in die Volmaakte Masjiene belanggestel. Van daardie dag af het die windmeulens aan die slaap geraak, hulle arms het roerloos in die lug bly hang." (p. 6).

Uit bogenoemde uittreksels wil dit voorkom of die wind as beginsel van beweeglikheid dien, dit is die proses van voortdurende wording en verandering. Om terug te keer na kennisleer: om te weet, moes ons eens nié weet nie, om daar te wees, moes ons ook hier, binne die gebeurde wees. Lorri N. Glenn (2016) skryf oor kennis en weet as volg: "I recognise that knowing itself is a fiction; it is a liminal, threshold space that is ripe with possibility. It is not the last word, nor is it our destination. I concider learning to un-know, to disrupt, and to keep moving not only a means of growth, but a truth unto itself, or, at the very least, a truthful way to live." (p. 102). Die wind as beginsel van beweeglikheid in "Die Vallei van die Windmeulens", asook Breytenbach se "Die dans van die klippe" kan in verband gebring word met die estetiese leerervaring. Hiervolgens is kennis voorlopig, hoogstens die vooraand van 'n steeds meer volledige verstaan. Om te weet is dus 'n voortdurende labirint van wording, van stuwing, binne die raamwerk van veelvoudige verbindings, dus sowel rasionele as nie-rasionele komponente van betekenisskepping.

Terwyl die rasionele dimensie dui op doelbewuste ordening van denke en gedrag as 'n kognitiewe, selfbewuste en beheerde respons op die onmiddellike wêreld, beklemtoon die nie-rasionele dimensie 'n meditatiewe aandagtigheid en ontvanklikheid om met die eiesoortighede van die wêreld deurweek te word (Wong, 2007). Tereg 'n fauvistiese oriëntasie gekenmerk deur antisipasie, nuutverbeelde moontlikhede en 'n sensitiewe bewustheid vir die onverwagse, die onmiddellike en die onsigbare. Om, soos beklemtoon deur Csikszentmihalyi (1990) se beskouing van optimale taakverrigting, totaal deur 'n aktiwiteit of idee oorrompel te word en vryelik binne nuwe denkweë te beweeg, te verander.

Bogenoemde uitgangspunte staan sterk in die teken van die wind as beginsel van beweeglikheid, oftewel groei, verandering, en om meer te word. Ekstrakte van die beweeglikheidsaard van die estetiese leerervaring sluit onder andere in die heen-en-weer beweeg tussen weet en nie-weet, die antisipasie van en gevoeligheid vir nuwe moontlikhede (teenoor die eng kognitiewe oorweging van blote oorsaak-gevolg), asook om deur die evokatiewe meegesleur te word. In die meesterskilder, Jan Vermeer (1632-1675), se Jong vrou met waterbeker (Metropolitan Museum of Art, New York) word funksionele roetine opgehef en getransformeer tot 'n grenslose moontlikheid. Die halfoopgemaakte venster, die bekende aanwesigheid van wolke en lig en die peinsende blik van die vrou suggereer afwagting, potensiaal, oneindigheid.

Meteens word die vervloeiing van die sigbare en die onsigbare, van binne en buite, die huidige en die toekomstige erken as verrassende werklikheid. Dus 'n sterk eggo van die estetiese beginsel van beweeglikheid en verandering teenoor klaar omlynde en algemeen geldige waarhede. Om voortdurend meer te word wat betref verstaan, maar ook bestaan, vereis 'n volkome openheid vir verrassings (onverwagse invloede), ambivalensie, ironie en álle moontlikhede. Leerruimtes wat die evokatiewe waarde van letterkunde, teater, kuns en musiek waardeer, skep dikwels die vrugbare teelaarde vir dieper en meervoudige verbindings tussen denke, emosies en gedrag. Juis hierin, meen die digter Keorapetse Kgositsile (Die Burger, 2016), lê die tekstuur van deurleefde ervaring – nog voordat taal dít wat begeester, inspireer, ontgogel en aan die keel gryp, probeer beskryf of verklaar. Meteens word die kreatiewe proses van herbedinking en heroorweging 'n kunswerk wat weer-en-weer (her)ontstaan vanweë die komplekse samebestaan van meervoudige invloede, delikate verskuiwings en oorgange, subtiliteite en nuutgebore verbindings. Dit is hierdie geïmpliseerde kunstenaarskap wat as denkraamwerk vir ons benaderinge tot onderrig en leer behoort te dien. Volgens Heidegger (1966) gebeur die oorgawe aan die hiér en nóú en die ontvanklikheid vir die misterie nie vanself nie.

Slegs deur middel van volgehoue en waagmoedige nadenke kan die werklikheid deur middel van taal op steeds nuwe wyses voorgestel word.
Wat as...? Wat sou gebeur indien...? Watter patrone kan gemaak word...?

Die lieflike skoonheid van beweeglikheid.

Bronnelys

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HOW TRAINING CAN PREPARE TEACHERS FOR DIVERSITY IN THEIR CLASSROOMS

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Teachers have been shaping lives for centuries. Everyone remembers their favourite (and of course their least favourite) teachers. This important group of people even has its own special day, marked each October by the United Nations.

Teachers are at the coal face when it comes to watching societies change. South Africa's classrooms, for instance, look vastly different today than they did two decades ago. They bring together children from different racial, cultural, economic and social backgrounds. This can sometimes cause conflict as varied ways of understanding the world bump up against each other. How can teachers develop the skills to work with these differences in productive ways? What practical support do they need to bring the values of the Constitution to life in their classes?

To answer these questions, my colleagues and I in the Faculty of Education at Stellenbosch University have put together four examples from modules within our faculty's teacher education programme. These ideas are by no means exhaustive; other institutions also tackle these issues. What we present here is based on our own research, teaching and experience and is open to further discussion.

1. Working with multilingualism

English is only South Africa's fifth most spoken home language. Teachers must remember this: even if their pupils are speaking English in the classroom, their home languages may be far more diverse. Trainee teachers can benefit enormously from a course on multilingual education. In our faculty, for instance, students are given the chance to place multilingual education in a South African policy framework. They model multilingual classroom strategies like code switching and translation. They visit schools to observe how such strategies are applied in the real classroom. Students then report back on whether this approach helps learners from different language backgrounds to participate actively in the lesson. There's also great value in introducing student teachers to the notion of "World Englishes". This focuses on the role of English in multilingual communities, where it is seen as being used for communication and academic purposes rather than as a way for someone to be integrated into an English community.

2. Supporting diverse learning needs

Student teachers must be trained to identify and support pupils' diverse learning needs. This helps teachers to identify and address barriers to learning and development and encourages linkages between the home and the school. This is even more meaningful when it is embedded in experiential learning. For instance, in guided exercises with their own class groups, our students engage with heir feelings, experiences and thinking about their own backgrounds and identities.

Other activities may be based on real scenarios, such as discussing the case of a boy who was sanctioned by his school for wearing his hair in a way prescribed by his religion.

In these modules we focus on language, culture, race, socioeconomic conditions, disability, sexual orientation, learning differences and behavioural, health or emotional difficulties. The students also learn how to help vulnerable learners who are being bullied.
And these areas are constantly expanding. At Stellenbosch University, we've recently noted that we need to prepare teachers to deal with the bullying of LGBT learners. They also need to be equipped with the tools to support pupils who've immigrated from elsewhere in Africa.

3. Advancing a democratic classroom

Courses that deal with the philosophy of education are an important element of teacher education. These explore notions of diversity, human dignity, social justice and democratic citizenship. In these classes, student teachers are encouraged to see their own lecture rooms as spaces for open and equal engagement, with regard and respect for different ways of being. They're given opportunities to express and engage with controversial views. This stands them in good stead to create such spaces in their own classrooms. Most importantly, students are invited to critically reconsider commonly held beliefs – and to disrupt their ideas of the world – so that they might encounter the other as they are and not as they desire them to be. In such a classroom, a teacher promotes discussion and debate. She cultivates respect and regard for the other by listening to different accounts and perspectives. Ultimately, the teacher accepts that she is just one voice in the classroom.

4. Understanding constitutional rights in the classroom

All the approaches to teacher education described here are underpinned by the Constitution. The idea is that teacher education programmes should develop teachers who understand notions of justice, citizenship and social cohesion. Any good teacher needs to be able to reflect critically on their own role as leader and manager within the contexts of classrooms, schools and the broader society. This includes promoting values of democracy, social justice and equality, and building attitudes of respect and reciprocity.

A critical reflective ethos is encouraged. Students get numerous opportunities to interrogate, debate, research, express and reflect upon educational challenges, theories and policies, from different perspectives, as these apply to practice. This is all aimed at building a positive school environment for everyone.

Moving into teaching

What about when students become teachers themselves? For many new teachers these inclusive practices are not easy to implement in schools.

One lecturer in our faculty has been approached by former students who report that as beginner teachers, they don't have "the status or voice to change existing discriminatory practices and what some experience as the resistance to inclusive education". This suggests that ongoing discussion and training in both pre-service and in-service education is needed.

At the same time, however, there are signs that these modules are having a positive impact. Students post comments and ideas on social media and lecturers regularly hear from first-time teachers about how useful their acquired knowledge is in different contexts. Many are also eager to study further so they can explore the issues more deeply.

Everything I've described here is part of one faculty's attempts to provide safe spaces where student teachers can learn to work constructively with the issues pertaining to diversity in education. In doing so, we hope they'll become part of building a country based on respect for all.

Author's note: I am grateful to my colleagues Lynette Collair, Nuraan Davids, Jerome Joorst and Christa van der Walt for the ideas contained in this article.

CELEBRATING TEACHERS ON WORLD TEACHERS' DAY

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Teachers often face many challenges in educating the children of our nation. In recognition of the very valuable contribution they make to the development of our country we celebrate World Teachers' day every year in October with the rest of the world. World Teachers' day gives us the opportunity to recognise and applaud all teachers as they invest their knowledge, expertise, time and love in the children of our nation. It is not without reason that teaching is often referred to as the "Mother of all other professions". This is where the youth of today are prepared to become the responsible and productive citizens of tomorrow.

South Africa has come a long way in reaching the targets for the Millennium Development Goal (MDG) of "Achieving Universal Primary Education". According to the South African Millennium Development Goals Country Report 2015, initiatives such as the No-Fee School Policy, the National School Nutrition Programme, increased percentage of qualified teachers, and improvements in learner-to-educator ratios and infrastructure have contributed to achieving this goal. As an emerging country, education is further perceived as essential in its contribution to achieving MDG 1: "Eradicate extreme poverty and hunger". However, after 15 years of pursuing the MDGs, countries are now challenged to adhere to the Sustainable Development Goals (SDG) that were adopted at the United Nations Conference on Sustainable Development in Rio de Janeiro in 2012. The aim for SDG 4 on Education is to ensure inclusive and equitable quality education and promote life-long learning opportunities for all.

While it is recognised that South Africa has increased access to primary education, we still experience many challenges in providing quality education and support in most schools. The continued poor outcomes for Home Language and Numeracy scores indicated in the Annual National Assessments (ANAs) are indicative of this poor quality. However, it can safely be said that poor ANAs results are mainly (but not exclusively) from the poorer schools in lower socio-economic areas and rural communities. There are brilliant exceptions to this rule but these examples are still too few to make a significant difference.

Teachers in these communities generally receive children in grade one who did not attend early learning and development centres. Research indicates that early stimulation is important for mental and physical development which is important for future success.

I therefore want to dedicate this paper to teachers who despite the odds they are faced with, still manage to provide quality teaching and learning opportunities to children in the foundation phase.

As the name implies, Foundation Phase teachers have the responsibility to lay the foundation for further learning and development. This is the reason so many training and support initiatives and programmes are aimed at the foundation phase. Examples are the numerous literacy and numeracy support efforts of the department of education, business and non-profit organisations; teacher assistant projects and learning support teachers who focus their support on learners in the foundation and intermediate phases.

According to the neurological theory of learning, babies are born with an oversupply of synapsis in the brain. If it is not stimulated, this synapsis will be pruned and only the neurons that are stimulated will develop further. Children who enter school without the much needed stimulation may, when they enter grade one, find learning more difficult than those who did have a stimulating environment like a Grade R class.

While the national department of education consider Gr R to be the first year in the foundation phase, not all schools currently have grade R classes that are subsidised and monitored for quality. As a result, too many children still enter grade one without attending grade R.

Teachers in grade one are therefore responsible to provide leaning opportunities that, in addition to the requirements for progression in grade one, will support the basic cognitive and physical development of learners. This can be experienced as challenging to the concerned teacher. The planning and input to provide for the child as a holistic (whole) being essentially requires not only the teaching of reading and mathematics but also having to take all developmental areas (cognitive, emotional, social, moral, etc.) into consideration while teaching.

While the following aspects are important when teaching in general, special care needs to be taken when teaching in the foundation phase.

Teachers need to be qualified to teach in foundation phase and knowledgeable of the curriculum requirements at this level. They need to know **what** (content) to teach at foundation phase level, taking into account the needs of all the learners, including those who did not attend Gr. R. Not only do they need to know what to teach but also **how** (process) to teach. Teachers need to ensure that all the learners have access to (understand) the concepts, knowledge and skills they are taught. This can be achieved through the use of a variety of methodologies and techniques. At foundation phase many concrete activities are required that will slowly but surely lead them to develop abstract thinking and reasoning skills.

Language is very important as it is the basic communication tool that allows for the development of critical skills such as expressing themselves and reasoning so necessary in later years and further learning. Learners further need various and multiple ways to **demonstrate** their knowledge and understanding. Foundation phase teachers need to be aware of their nurturing (affective) role at this stage. Being aware of the importance of caring is essential to reach the child. Lastly, the **learning environment** (how the classroom is designed, how the seating arrangements are made, print rich classroom, etc.) needs to stimulate learning.

While it is acknowledged that all teachers need to consider and adhere to good teaching principles and practices to ensure quality educational opportunities, it is foundation phase teachers who are often blamed for poor foundations when children reach high school without adequate reading and writing abilities. Yet, teachers in poorer communities do not have the advantage of a school governing body that can pay for additional teachers to ensure smaller classes in grade one. They have to face challenges such as large classes of children who need additional support. In some schools they have to teach multi-grade classes with for example grade one and two learners in the same class.

That brings along its own challenges. These teachers are then required to identify and support learners who experience difficulties and implement requirements of the policy for Screening, Identification and Assessment Strategy (SIAS). All of this and more while they need to teach to achieve the standards set in the curriculum (CAPS).

If teachers are expected to lay good foundations for further learning and development, they cannot do it alone. They need help. Our greatest challenge is to acknowledge that we need a whole schooling system (a whole village) to educate a child. We need to promote practices of collaboration and peer support (school based support teams) for teachers who face many constraints due to factors beyond their immediate control.

This is where the principal and senior management team need to lead and lay foundations for teacher support and motivation. They need to encourage and support foundation phase teachers in collaboration with the district based support teams, particularly the curriculum advisor, learning support advisor, psychologist and social worker.

Teachers' role in achieving the bigger picture needs to be acknowledged. If South Africa, as an emerging economy, wants to eradicate poverty and hunger its citizens need to be educated and provided with opportunities to earn a decent living.

This goes hand-in-hand with working towards achieving SDG 4 on Education to provide inclusive and equitable quality education and promote life-long learning. It is thus clear that we have to start at the beginning. That means investing in early stimulation of pre-school children and establishing and subsidising Gr R as a priority and integral part of the foundation phase at all primary schools. Until then, there should be increased support for foundation phase teachers who receive learners in grade one without the necessary initial stimulation.

Those teachers who achieve against the odds, those with success stories need to be applauded.

KANALLA-DORP WAS 'COLOURFUL'

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Dit is vanjaar 50 jaar gelede sedert Distrik Ses tot 'n wit groepsgebied verklaar is. Michael le Cordeur neem die gedwonge verskuiwing wat daarop gevolg het en die impak wat dit op die mense gehad het, onder die loep en bring hulde aan dié plek en sy mense.

Die meeste slawe aan die Kaap was afkomstig van Indonesië, Maleisië en Madagaskar, en is hierheen gebring deur die Verenigde Oos-Indiese Kompanjie (VOC) toe die Hollanders aan die Kaap aan die bewind was.

Ná die verbod op die invoer van slawe in 1807, maar veral ná die dood van die slawehandelaar Alexander Tennant, het die toestand van die slawe drasties agteruitgegaan. Hulle is verwaarloos en lang tye in barakke aangehou. Slawe is uitgebuit deur gewetenlose magnate wat net geld wou maak. Peste het uitgebreek. 'n Misdaad teen die mensdom het hom in Distrik Ses afgespeel.

Toe slawerny uiteindelik gestaak is, het slawe hulle in huurhuise op die plaas Zonnebloem gevestig. In 1867 is die Kaap in nuwe kieswyke ingedeel en is die Zonnebloem-gebied as die Sesde Munisipale Distrik van Kaapstad gedoop. Distrik Ses is afgebaken deur Sir Lowryweg in die noorde, Tennantstraat in die weste, De Waalrylaan in die suide en Cambridgestraat in die ooste. Distrik Ses, wat ook as Kanalla-dorp bekend gestaan het (kanalla beteken asseblief, help mekaar), het 120 strate gehad, die bekendste waarskynlik die veelbesonge Hanoverstraat. Die woongebied het 'n tuiste aan 'n tiende van Kaapstad se bevolking gebied, met ongeveer 1 700 tot 1 900 gesinne.

Teen die begin van die 1900's was Distrik Ses 'n lewenskragtige gemeenskap wat bestaan het uit voormalige slawe, ambagslui, handelaars en talle immigrante.

Ná die Tweede Wêreldoorlog, in die vroeë gedeelte van die apartheidsera, was Distrik Ses 'n kosmopolitiese gebied en die tuiste van hoofsaaklik bruin mense (ek gebruik nie die term "Kleurlinge" nie omdat alle mense in Suid-Afrika streng gesproke "Kleurlinge" is).

Dit het ingesluit 'n groot groep Moesliems, wat hulself Kaapse Maleiers genoem het, asook wit en swart mense, Jode, Hindoes en Indiërs. Dikwels, en verkeerdelik, word Distrik 6 'n "coloured area" genoem. "Nee," sê Noor Ebrahim, oudinwoner verbonde aan die Distrik Ses-museum, "dit was eerder 'n colourful area."

So vertel een vrou dat drie wit gesinne in hul straat gewoon het en die kinders almal saamgespeel het. Die inwoners het, volgens mev. Lorna van Wyk, respek vir mekaar en mekaar se gelowe gehad en in vrede met mekaar saamgeleef. "Dít," sê Ebrahim, "het die government glad nie ge-like nie."

Toe die Nasionale Party dus in 1948 aan die bewind kom en sy visie van die Afrikanervolk as 'n suiwer ras geformuleer het, was dit duidelik dat Distrik Ses en sy inwoners nie in D.F. Malan se groter plan (met apologie aan Simon Bruinders se "Die Sideboard") gepas het nie. Die gebied moes "skoongemaak" en by die wit Kaapse middestad ingelyf word.

Op 11 Februarie 1966 is Distrik Ses ingevolge die Groepsgebiedewet tot 'n wit gebied verklaar.
Meer as 60 000 mense is onder dwang verskuif na die onherbergsame Kaapse Vlakte 25km verder, waar die wind die seesand dag en nag, winter en somer deur jou huis en deur jou siel waai. Selfs jou bed is onder sand. Baie huise was onder die straatvlak en reën verspoel gereeld die huise. Die asbesdakke het menige kind vergiftig.

"Daar wassie eens ceilings innie hyse gewies nie," sê Boeta Allie van Bishop Lavis.

Distrik Ses was binne stapafstand van die middestad, die Parade, die Kaapstad-stasie en Woodstock se strand (voordat die gebied drooggelê is) en die docks of dokke (waar skepe gelaai, afgelaai, gebou of herstel is). Almal kon werk toe of skool toe of kerk toe loop. Maar nou moes hulle meer as die helfte van hul salaris uitgee om met taxi's, busse en treine in die stad te kom.

Kinders het op die Kaapse Vlakte grootgeword in huise waarin hul ouers nie wou wees nie. Die afgelope 50 jaar is kinders se ontwikkeling gestrem omdat hul keuses uiters beperk was.

Mense wat kleurblind grootgeword het, is eensklaps geëtiketteer as 'n bepaalde ras en is dienooreenkomstig verskuif: die Indiërs na Rylands, bruin mense na Mitchells Plain en swart mense na Langa, Nyanga en Gugulethu. Ebrahim se vriend was 'n bruin man wat met 'n swart vrou getroud was. Hulle het drie kinders gehad. Hy is na Mitchells Plain verskuif en sy vrou en kinders na Langa.

Die man kon sy vrou slegs elke drie maande sien, en dan ook net met 'n permit wat hy in die middestad moes kry. Hy het nie sy kinders sien grootword nie.

Regeringsamptenare het vier redes vir die verskuiwings aangevoer:
• As gevolg van die apartheidsfilosofie sou interrassige interaksie glo tot konflik lei. Dis natuurlik onwaar, want die mense daar het reeds 100 jaar (1866 tot 1966) gelukkig saamgewoon.
• Die gebied sou glo 'n slum (krotbuurt) gewees het wat net skoongemaak kon word omdat dit nie rehabiliteerbaar was nie.
• Die regering het die gebied as 'n gevaarlike misdaadarea uitgebeeld.
• Die gebied sou immorele aktiwiteite soos dobbel, drinkery en prostitusie huisves.

Dít was die amptelike redes, maar praat jy met die inwoners van Distrik Ses, besef jy gou dat dit slegs 'n rookskerm was. Die inwoners glo vas dat die apartheidsregering die grond vanweë Distrik Ses se strategiese ligging naby die middestad, die hawe en Tafelberg in die hande wou kry.

Ander soortgelyke gebiede

Wanneer oor gedwonge verskuiwings gepraat word, dink baie mense net aan Distrik Ses. Die waarheid is dat dieselfde in byna elke dorp en stad in hierdie land gebeur het.

My tuisdorp

In Distrik Ses is alle huise en ander geboue deur die stootskrapers verwoes. Slegs plekke van aanbidding (kerke en moskees) is gespaar.

Maar in Wellington is ons nie eens dít gegun nie. Ons NG Sendingkerk aan die bopunt van Kerkstraat, regoor die wit Moederkerk, is afgebreek. Vandag staan daar 'n klip, as monument. Maar jy kan nie 'n klip aanbid nie.

In my tuisdorp was Markstraat die skeidslyn. Ons praat vandag nog van dié kant en anderkant Markstraat. Ek is gebore in Fonteinstraat, anderkant Markstraat, waar die Boland-rugbystadion vandag staan.

Die huise van my ouers en al die ander mense van Fonteinstraat is platgestoot, en ons moes na Verlate Kloof trek. Soos die naam aandui, was dit heeltemal buite die dorp. Dis hier waar ek en baie ander vir onsself 'n pad in die lewe moes oopkap.

Ek het met my eie oë gesien hoe die huise van die mense van Botterberg, 'n bruin woongebied net langs Verlate Kloof, afgebreek is. Hulle moes almal trek na Paton Place (vandag Hillcrest), nog verder buite die dorp. Vandag, byna 50 jaar later, is nog nie 'n enkele huis op Botterberg gebou nie. Die lys is lank. Elke dorp het 'n soortgelyke verhaal.

'n Unieke lewenswyse is vernietig

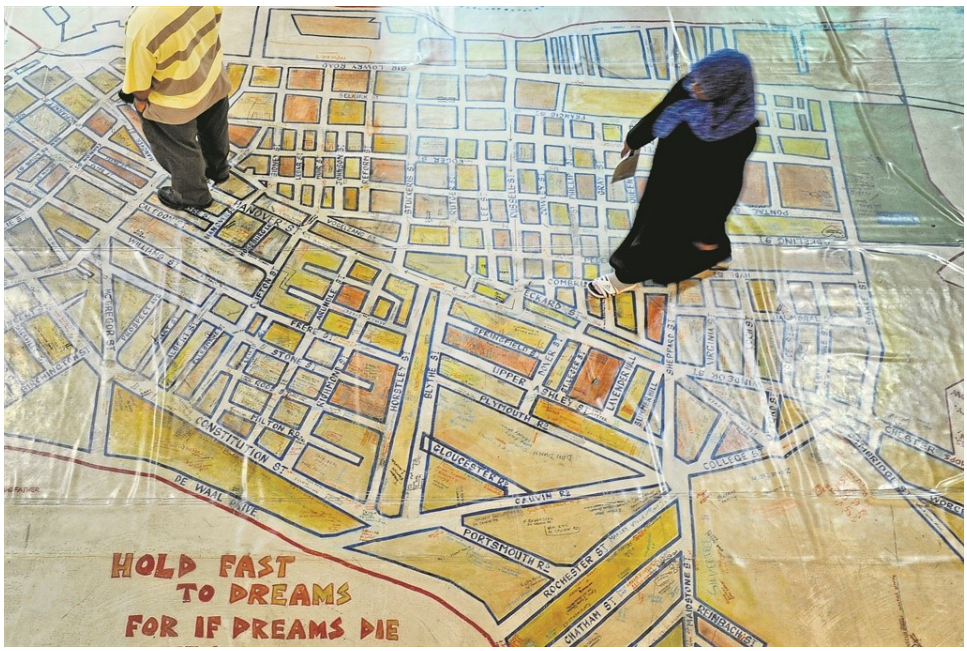
Die storie van Distrik Ses en die prominensie wat oor die jare daaraan gekoppel is, bied 'n broodnodige platform vir navorsing om die sosiale impak daarvan op mense en hul gesinne se lewe te bepaal. Want vandag, 'n halwe eeu later, is die invloed van die gedwonge verskuiwings steeds sigbaar.

Daar is steeds gesinne wat nog nie die skok kon verwerk om hul grond en huis agter te laat nie, en wat steeds probeer om al die stukkies van hul gebroke lewe aanmekaar te heg.

Vroue soek steeds hul mans wat na swart woonbuurte verskuif is. Van hulle is dood en hul vervreemde vroue weet nie eens waar hul grafte is nie. Het die man byvoorbeeld weer getrou? Is daar ander kinders gebore? Waar is hulle?

Die verskuiwings in Distrik Ses het met onmenslike pyn en lyding en 'n skreiende verontagsaming van menseregte gepaardgegaan. En steeds is daar mense wat dink (en sê) bruin mense het nie so baie gely nie.

Bronne: Wikipedia / Johan van Lill: Distrik 6 op RSG / kykNET: Sing Kaapstad



HOW TO UNLOCK THE VALUE OF ISLAMIC ETHICS IN A VIOLENT, DANGEROUS WORLD

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People in liberal democracies are becoming increasingly conscious of Islam. One reason for this is that more and more Muslims are moving into countries where they've not been common before. The faith's dress code is another reason. It makes Muslims, women particularly, more visible.

But this supposed awareness of Islam tends to view the faith as a monolith. The religion is too often viewed as a single way of being and doing. Many people see Islam as a set of beliefs that can't necessarily be reconciled with freedom, tolerance and peaceful coexistence. There have been a litany of atrocities and injustices against innocent others. Such acts perpetuate the rift between liberal societies' conceptions of a civilised world and their flawed construction of a Muslim world.

In reality, the practices of Muslims and conceptions of Islam are diverse, broad and all-encompassing. So are social conflicts. Dystopian declines are so intricately intertwined that it is challenging to separate social and political from economic or environmental calamities.

The world is in turmoil. Terrible acts are being carried out in the name of Islam. This has contributed to a global wave of Islamophobia. In our new book, "Ethical Dimensions of Muslim Education", we propose a possible response. This involves introducing some of the ethical precepts of a Muslim education to people regardless of their religious beliefs..

When considering contemporary violence, oppression or terrorism (acts of dystopia) associated with Muslims, as well as heightened levels of Islamophobia – such as those advocated by newly elected American president Donald Trump – it's important to ask: how would an ethical being – the ethical expression of Muslim education – respond?

Finding an ethical response

First, we argue for deliberative engagement that recognises the right of every person or group to articulate their views in a spirit of mutuality and difference. Such engagement would quell any attempt by groups or individuals to superimpose their views on others. Instead, such views should be shared and argued for. This is a matter of enacting shūrā, or mutual consultation. In fact, any approach not constituted by deliberation and just action is no different from the animosities expressed through languages of marginalisation and exclusion.

Second, an ethical community cannot be held hostage by distorted interpretations of the Quran that undermine human beings' natural state of purity (fitrā) by, for example, justifying acts of terror. It also cannot be held hostage by hate speech, whose only function is to demonise.

Third, individual autonomy (ijtihād) can do much to oppose and even eradicate authoritarianism and patriarchy. These remain pervasive in some spheres of the Arab and Muslim world. In some countries political dictatorships, social and familial structures exclude minority voices.

This often results in political excommunication and gender inequality. Patriarchal interpretations have seen Muslim women depicted as embodying the moral basis of Islam. How she dresses, her purity, her devotion to her family and her level of domesticity have been presented as the cornerstone of Islamic values.

To a large extent, patriarchal constructions have relegated Muslim women to the private domain of the home. Ironically the treatment by liberal democracies of Muslim women – in regulating the hijab – has a similar effect as patriarchy. Muslim women are forced to retreat to the sanctity of their homes.

And yet patriarchal constructions of Muslim women are fundamentally irreconcilable with Quranic interpretations. The Quran affords recognition not only to gender equality, but to individual autonomy. Through individual autonomy, it is possible to advance the ethics of the Quran, and with these Islam's social and compassionate responsibility.

These precepts and approaches are relevant to anyone who believes in the tenets of justice and fairness.

Purity of being

Undertaking a Muslim education – coming to understand the faith's teachings and its ideas about humanity – can have enormous value for anyone who wishes to tackle social conflicts.

As with many religions, Islam has a strong ethical backbone. An understanding of its teachings, though, can't be derived from the actions of a few (and often only those who act humanely). They must be drawn from Islam's source code: the Quran and defensible interpretations of it.

Conceptions of Muslim education are couched in the Quran and in the Sunnah, or lived experiences, of the Prophet Muhammad.

To be educated in this way is to have knowledge of God and his message. It is also to call others to this knowledge by virtues and just acts (adab), righteousness (birr), mutual consultation (shūrā), mercy (rahmah), patience (sabr), forgiveness (maghfirah), goodness (khayr), truth (haqq) and justice ('adl).

These virtues emanate from what the Quran describes as human beings' natural state of purity (fitrā). Because humans are described as embodying God's spirit (rūh), it stands to reason that they are naturally inclined towards God and everything which is just and pure.

We contend that propagating a Muslim education as an expression of ethics is tied neither to a particular Muslim identity nor to external expressions of identity and rituals. Rather, the idea finds resonance in the practices of an ethical being: an individual who is attentive to herself, to others and to the world around her.

Conflict is inevitable

There is an important element that accompanies the Quranic notion of an ethical being. This is the insistence on cultivating individual autonomy (ijtihād) and is considered a necessary precursor to conceptions of mutual consultation (shūrā) and disagreement (ikhtilāf).

So, the Quran acknowledges that personal and social conflict is inevitable. At the same time, it hints at the centrality of these three practices in human interaction. The presence or persistence of conflict, as encountered

through difference, is constitutive of any social gathering.

This isn't simply a matter of arguing that the Quran offers an ethical response to local and global ills. Rather, it says those who lay claim to the message of Islam, as articulated through the Quran and the Sunnah, have a responsibility to act and speak out against all forms of dystopia. This responsibility manifests in harmonious and balanced relationships between individuals.

Advancing human co-existence

The sort of ethical enunciation of Muslim education we are espousing can advance human co-existence.

How?

Through non-imposition and the recognition of all people as humanely equals, irrespective of their religious, cultural, ethnic and ideological differences.

In this way, people can autonomously determine their own understandings of the good life.

At the same time they can enact such understandings in a spirit of peaceful co-existence. Their own understandings of the good life would depend on a renewed understanding of Quranic ethics that draws on notions of equality, recognition of difference – and an acknowledgement that things can be otherwise.