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GENERAL NOTICE

Notice 200 of 1999

DEPARTMENT OF EDUCATION

NATIONAL EDUCATION POLICY ACT, 1996 (ACT NO. 27 OF 1996)

PUBLICATION OF THE REPORT OF THE MINISTERIAL COMMITTEE ON RELIGIOUS EDUCATION FOR PUBLIC INFORMATION AND COMMENT

In view of the many responses received regarding Religious Education, and the complex nature thereof, I called for nominations for members to serve on a Committee to develop a draft policy document on Religious Education in South African Schools. The Ministerial Committee on Religious Education completed its work on 23 September 1998.

Now, therefore, I Sibusiso Mandlenkosi Emmanuel Bengu, Minister of Education, hereby in terms of *Section 3(4)(l) of the National Education Policy Act, 1996 (Act No. 27 of 1996),* request any person, society or organisation to submit to me, before **Monday 28 March** 1999, comments on the afore-mentioned draft document.

Comments should be forwarded to:

The Director-General: Education
(For the attention of Mr R D. van Rensburg)
Private Bag X895
PRETORIA
0001

S.M.E.BENGU
MOISTER OF EDUCATION

RELIGION

IN

CURRICULUM 2005

REPORT OF THE MINISTERIAL COMMITTEE ON RELIGIOUS EDUCATION

January 999

DEPARTMENT OF EDUCATION

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AKNOWLEDGEMENTS

This draft is a synergistic product of the Religious Education Committee appointed by the Minister. The committee acknowledges the support and assistance of the following without which their task would have been very difficult:

- Mrs Salama Hendricks (Director: Early Childhood Development and Schools) for facilitating the accessibility of the committee to various resources

- Mr Reuben van Rensburg (Deputy Chief Education Specialist: Religious Education) for meticulously preparing the backup material and making a presentation on the historical background of Religious Education in the current discourse.

- Mrs Lucy Moyane, Mr Abraham Seckle and Mrs Ilsa Vermaak (Chief Education Specialists) who, together with Mr van Rensburg, performed administrative tasks and acted as a sounding board.

- Or Louis Kriel (Chief Education Specialist: Social Sciences), who provided advice on norms and standards for education especially, in the FET band.

- Mr Martiens Loots and Mrs Thabo Mataboge (responsible for Higher Education and Colleges), who provided the committee with the necessary information on Higher Education.

- Advocate Eben Boshoff (Director: Legislation and Legal Services), for lending assistance to the committee in its reading of the legal documents.

- Mr Jonathan Gunthorpe (South African Qualifications Authority), who gave the committee some insights into the workings of that body.

- The staff of the library of the Department of Education.

- The administrative staff of the directorate: Early Childhood Development and Schools.

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PREAMBLE

Whereas this country requires a new system for religious education in schools, based on uniform norms and standards, which will

- redress past injustices in religious education provision,
- provide religious education of progressively higher quality for all learners from a diversity of backgrounds,
- lay a strong foundation for the development of high moral and ethical standards,
- advance the democratic transformation of society,
- combat religious bigotry and prejudice and all other forms of unfair discrimination and intolerance, and contribute to nation-building,
- protect and advance our diverse religions and cultures,
- uphold the rights of all learners, parents and educators, and
- promote the acceptance of responsibility by parents for the nurturing of their children in partnership with educators and the state

We, the Religious Education Committee, strongly advocate the policy proposals for religious education, as set forth in this document.

Rev. Elijah Mahlangu
El Shaddai Christian Church
(International Assemblies of God)

Imam A Rashied Omar
Claremont Main Road Mosque
Cape Town

Mrs Janet Stonier
Institute for Comparative Religion in Southern Africa
University of Cape Town

Mrs Joey van Niekerk
Formerly, Bureau for Curriculum Development and Evaluation
and University of Pretoria

Mr Paul Faller (Chairperson)
Catholic Institute of Education, Johannesburg

NOTE: **Mrs N M Africa** of Scripture Union, Port Elizabeth was appointed to the committee but regrettably passed away before the committee convened.

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KEY TERMS

RELIGIOUS EDUCATION
Most of the controversy regarding the provision of religious education in South African schools has arisen out of different understandings of the term Religious Education. Broadly speaking there are two ways of understanding it, although it is important to acknowledge that within these two categories there are variations and nuances. The categories are:

> - **educating learners to be religious; and**
> - **educating learners about religion and religions.**
>
> **In order to meet the requirements of the different positions held by the committee members and the broader South African community, we have agreed to accommodate both these understandings of the mature of religious education in our policy proposal, thereby making it possible for individual schools to provide the religious education that meets their particular understanding of the term, provided that, in doing so, they do not violate the Constitutional Right of the learners or educators in their school community.**

Religious Education / religious education
For the purpose of this document, Religious Education shall be understood to mean the name of a subject; while religious education shall mean more broadly education in / about / for religion.

Religious Instruction
This term is very seldom used in the current discourse around school-based education. It was used in the past to describe a form of religious education which tended to be instruction within a faith, with the aim of developing committed adherents to that faith.

Religion
The term, as used in this document, is understood in the following way:
Religion arises from a transcendental reality considered by people as fundamental to their existence. It involves matters of ultimate concern. It has a directive and formative influence on the people's lives and is often expressed communally in a set of beliefs and practices.

Worldview
Worldview is a comprehensive understanding, view or philosophy of life. It can be located within a religious tradition, but is not necessarily so.

Indoctrination
Imposing doctrines or beliefs on people who are not in a position, by virtue of immaturity or any form of disempowerment, to resist.

Proselytisation
Working towards converting a person or people to a particular religion, or from one religion to another.

Denigration
Disparagement, belittling.

Nurturing
Careful rearing of a child within a particular belief or value system.

Formative
Designed to influence the formation of outlook / ideas / values.

Multi-religious
Dealing with a variety of religious perspectives and faith traditions. This term is broader than the more commonly used *multi-faith*.

Single faith approach
An approach to religious education based on a particular faith tradition with a strong emphasis on nurturing.

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ACRONYMS

A&C   Arts and Culture
AC   Assessment Criteria

ATR   African Traditional Religion(s)

CEM   Council of Education Ministers

CNE   Christian National Education

COTEP   Committee on Teacher Education Policy

DoE   Department of Education

ETD   Education Training and Development

FET   Further Education and Training

GET   General Education and Training

GRADE R   Reception Year

HE   Higher Education

HET   Higher Education and Training

HG   Higher Grade

HEDCOM   Committee of Heads of Education

HSS   Human and Social Sciences

INSET   In-Service Education and Training

LO   Life Orientation

MEC   Member of the Executive Council

NETF   National Education and Training Forum

NQF   National Qualifications Framework

RE   Religious Education

RDP   Reconstruction and Development Programme

RS   Range Statements

SAQA   South African Qualifications Authority

SASA   South African Schools Act

SG   Standard Grade

SGB   Standards Generating Body

SO   Specific Outcomes

TED   Transvaal Education Department (former)

ZAR   Zuid-Afrikaansche Repuliek

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EXECUTIVE SUMMARY

Most of the controversy regarding the provision of religious education in South African schools has arisen out of different understandings of the term religious education. Broadly speaking there are two ways of understanding it, although it is important to acknowledge that within these two categories there are variations and nuances. The categories are:

- educating learners to be religious; and
- educating learners about religion and religions.

Another aspect of the controversy which emerged in debate as the RE committee began to unpack its brief was the relative merits of multi-religious and single faith approaches in the provision of religious education.

In order to meet the requirements of the different positions held by the committee members and the broader South African community, we have agreed to accommodate these understandings of the nature of religious education in our policy proposal, thereby making it possible for individual schools

to provide the religious education that meets their particular understanding of the term, provided that, in doing so, they do not violate the Constitutional rights of the learners or educators in their school community.

The committee's proposals were fashioned with reference to the above debates and to the important considerations that arose from the following:

- the need to contribute significantly to nation-building
- the need for the moral regeneration of the nation
- relevant legislation
- historical developments, including the NETF process
- international documentation
- policy documents relating to the GET and HE Bands, and the *White Paper on FET*
- responses to the Draft Statement on the National Curriculum
- current realities and constraints in the field

PROPOSALS

NOTE: The following proposals relate in the first instance to public schools. Independent schools, however, should be reminded that while they have certain freedoms in the development of their own religious education policies, they need to meet the requirements of the legal framework in this document and the minimum standards required in terms of the *South African Schools' Act 1996 #46* (3)a.

Independent schools are further encouraged to consider the Directive Principles, set out in chapter 12 of this document. These principles are derived from the legal framework in the context of good practice in religious education.

5.1 GENERAL EDUCATION AND TRAINING BAND (Grades R - 9)

It is recommended that, with certain provisos, the status quo be endorsed in each grade until such time as Curriculum 2005 is implemented in that grade.

NEW POLICY FOR THE GET BAND

The school, in the GET Band, will have **four** basic options.

1. The school offers Curriculum 2005 as it is, dealing with those outcomes, assessment criteria, range statements and performance indicators that contain specific religious content in the same integrative way as any other that the curriculum requires. (see Religion in the Curriculum, page 46).

2. The school offers Curriculum 2005 in a way that makes explicit the many contributions that religious education can make to the outcomes. The religious education dimension adopts a multi-perspective approach. (see Curriculum 2005 - A Religious Education Perspective, page 49).

3. The school offers Curriculum 2005 as in 1 above and, in addition, offers a separate programme in flexible time. This programme is offered from a single or multi-religious perspective or a range of such perspectives. It allows a choice to accommodate all learners insofar as it is reasonably practicable.

4. The school offers Curriculum 2005 as in 2 above and, in addition, offers a separate programme in flexible time. This programme is offered from a single or multi-religious perspective or a range of such perspectives. It allows a choice to accommodate all learners insofar as it is reasonably practicable.

The above policy will be implemented in each Grade together with Curriculum 2005, or in the case of grades where the latter has already been implemented, as soon as the policy is declared by the Minister.

5.2 FURTHER EDUCATION AND TRAINING BAND

It is recommended that, with certain provisos, the status quo be endorsed in each grade until such time

as the new FET policy is implemented in that grade.

NEW FET POLICY

5.2.1. FUNDAMENTAL LEARNING

Religious Education and Guidance should be amalgamated to become one subfield under the title of **Responsible Living** as part of Fundamental Learning. carrying a credit of 4, promoting outcomes/competencies in six important areas:

- Moral issues from the perspectives of a variety of worldviews
- Inter-cultural/inter-religious skills
- Professional/work ethics
- Career guidance/occupational directions
- Health and Nutrition
- Citizenship Education

Or, if this does not become policy, then

Religious Education as a subfield under the title of **Responsible Living** as part of Fundamental Learning, carrying a credit of 2, promoting outcomes/ competencies in the first three of the areas listed above.

5.2.2. CORE/ELECTIVES

Subfields such as the following could be offered under the Human and Social Sciences field *Society and Religion:*

African Christianity HG and SG
African Traditional Religion HG and SG
Biblical Studies HG and SG
Hindu Studies HG and SG
Islamic Studies HG and SG
Jewish Studies HG and SG
Religious Studies HG and SG

These subfields would provide an academic and career-oriented study. The content structure would include such aspects as hermeneutical, historical, critical and interpersonal skills necessary for a wide range of professions such as social work, teaching, religious and community leadership, management, etc.

5.3 HIGHER EDUCATION AND TRAINING

NOTE: The proposals set out below relate specifically to the Schooling sub-field of the ETD field of the National Qualifications Framework.

GENERAL COMPETENCE: RELIGION AND RELIGIOUS DIVERSITY

It is proposed that institutions responsible for teacher education devise their own programmes to comply with *Norms and Standards for Educators,* September 1998. It is essential, however, that programmes preparing educators for the GET band adequately prepare those educators to handle Curriculum 2005, much of which rests on a knowledge of the belief and value systems of the diverse people of South Africa. Moreover, the *roles* and *applied competences* for the schooling subfield, as envisaged in *Norms and Standards for Educators,* require a knowledge of religion and religious differences, e.g. "Showing an appreciation of, and respect for, people of different values, beliefs, practices and cultures", and "Knowing about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of South Africa, ...". (pp.74,75)

SPECIALISATION: RELIGIOUS EDUCATOR

It is further proposed that provision be made in HE institutions for subject specialisation as a **religious educator** for:

- the GET band (refer to the options in the GET band proposal), or any of the phases within this

band; or

- the FET band as may be required for the subfield *Responsible Living,* and/or particular core/elective subfields offered under the field *Society and Religion.*

For a more detailed treatment of these proposals, see Chapter 14.

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PROCESS

The committee met at the Department of Education offices from 31 August to 23 September 1998 to take up the brief of the Minister as set down in the Government Gazette No. 18965, dated 5 June 1998.

The first week of the committee's work was spent in unpacking the various components of the brief with two purposes in mind:

a. to familiarise the members with the different perspectives that would have some bearing on the direction of the committee's deliberations, and
b. to begin to recognise the implications that these perspectives would have on the eventual proposal that the committee would formulate.

Thus the committee looked at the following:

- relevant legislation
- historical developments, including the NETF process
- international documentation
- policy documents relating to the GET and HE Bands, and the *White Paper for FET*
- responses to the Draft Statement on the National Curriculum
- current realities and constraints in the field
- key terms

In order to get a better sense of the scope of the work ahead, the committee drew up a tentative outline of the document it would produce, and to pace the process, a timetable for the four weeks was devised.

Realising that some very sensitive and difficult issues would emerge in the course of discussions, the committee agreed that each individual member would table a rough draft proposal so that both common ground and potentially divisive issues would begin to emerge at an early stage.

The committee, in the course of its work, bonded into a unit which aimed at consensus around the process and the final outcome.

During the second week further unpacking of various elements of the brief took place, completing the process that had begun in the first week. While the critical outcomes had previously been noted as relevant to our discussion, it was thought important to relate them in detail to the dimension of religious education. Additional study of the FET and Higher Education documents became necessary as proposals began to be scrutinised.

Further clarification of the brief became necessary when the committee stumbled over apparent contradictions between the wording of its brief and the paragraph 'Special Provisions' in the *Statement on the National Curriculum, Grades 1-9.* The latter in its undefined use of the terms 'religion' and 'religious activities' had seemed to preclude any discussion of policy for religious education in the curriculum, except perhaps as an optional extra.

The committee's main focus in the second week was to come up with a proposal that enjoyed a basic consensus. The proposal would then be refined by critiques from different relevant perspectives, such as legislation, current policy, directive principles, and present realities and constraints. By Friday the committee was fairly confident that it had reached a proposal that would stand up to such scrutiny, and which would accommodate a variety of positions around religious education.

Further development, tabling and critique took place with the individual tasks assigned to committee members. These tasks were the writing up of the legislative framework, the directive principles, the historical background, and a rationale.

The third week was devoted to refining and achieving consensus on the various parts of the report, and bringing them together to form a consistent and logical whole. A preamble, a list of acknowledgements, definitions of key terms, a list of acronyms and other items were added at this stage.

The final week saw the completion of the detailed editing and formatting of the document. Last minute additions, deletions and changes were made to achieve a greater consistency and clarity in the document. On the final day the committee had an opportunity to present the document to the Deputy Director-General, Dr Dr I L Rensburg. I n the light of this meeting, the proposals were further elucidated.

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RATIONALE

"Persons demand beliefs; societies need convictions; and civilisations require a basic social vision by which to guide behaviour." (M. Stackhouse, 1984:4)

7.1 INTRODUCTION

The Constitution of the Republic of South Africa not only respects the right of persons to hold personal beliefs and values, but also affirms their right to exercise these in public (SA Constitution # 15, #18). Furthermore the South African Schools Act makes provision for religious observances to be conducted at public schools (#7). The Ministry of National Education acknowledges that religion is the basis on which the lives of a very large part of the population rests (Statement on the National Curriculum, Grades R - 9, Foundation Phase 1997:31). The appointment of a committee to develop a draft policy document for religious education is a clear indication that the Ministry recognises the value of religious education as an integral part of the holistic development of our future generations *(Government Gazette No. 18965,* 5 June 1998). Our new nation needs not only to be built on common political and social values, but also needs to be rooted and nurtured in the spiritual and moral values of religious traditions.

7.2 VISION

The Department of Education has a vision of enabling learners to grow holistically in religious, spiritual, moral and other aspects of their being, into informed, caring and contributing members of society, who appreciate their own beliefs and values and respect the right of others to do the same. The contribution that religion makes to human life also needs to be understood.

7.3 MOTIVATION

As a young nation challenged on many sides by the uncertainties of political transformation, economic insecurity, rampant unemployment, poverty, moral decline, family breakdown and the prevalence of corruption and crime which arises from these ills, the country needs a moral and spiritual base for both young and old, lest our nation should lose its way.

An education system, which excludes the religious dimension of life, its convictions, experience, traditions and ethical values, is incomplete.

Therefore, the absence in many schools of any form of religious observance or religious teaching, is a matter of deep concern to many.

The Constitution recognises the variety of religious traditions in this country and commits all South Africans to respect for all, and to ensuring that learners become aware of and sensitised to such diversity.

Curriculum 2005 also recognises the right of people to hold personal beliefs and values and will enable them to value and celebrate them.

Religion is too important a part of history, culture and current experience o humankind to be left out of the curriculum. Therefore, through Curriculum 2005:

- the learners will understand that religion has been a determining factor in history and in our cultural heritage. (While it is true that at times religions have been responsible for conflicts in the world, it is also true that they have served to bring about reconciliation, peace and social justice);
- recognition is given to the impact and contributions made by religion in the areas of literature, architecture, art, music, film and the theatre;
- morals and values that will guide our learners to develop a value system and adopt moral standards that give them principles by which to live, will be upheld;
- learners will realise the importance of religion in current national and international events and have a better understanding of some of the underlying causes and complexities; and
- learners will be enabled to think about fundamental questions regarding life and to make responsible choices through discussions and the study of various issues confronting society.

8

HISTORICAL BACKGROUND

In order to develop informed policy initiatives for religious education in the future, it is necessary to understand the nature of our educational history and our educational present. The purpose of this overview therefore, is to provide the history of the teaching of Religious Education in South African schools to date.

8.1 THE BEGINNING

It should be noted from the outset that the teaching of religion in schools in the South African context is inseparably intertwined with the coming of the white missionaries at the Cape. It is, however, naive and unfair to assume that there was no education before the coming of the white settlers. In pre-colonial African societies there were no formal schools but children learned about their societies, traditions, customs, tasks, etc. There were initiation ceremonies and rituals, which were part of the peoples' education The overarching phenomenon was that the first encounter of the indigenous blacks with the white settlers was characterised by the imposition of learning about the eurocentric and denominational faith interpretation of Christianity (Tait 1995:1).

The settlers' children also received religious education but the nature of their formal educational heritage was reflected in the dichotomous nature of the two main groups of settlers: the conservative Dutch who embraced Calvinistic theology, and the English who emerged from the more liberal tradition.

8.2 THE DUTCH EAST INDIA COMPANY (DEIC)

Although the DEIC did not pay much attention to education, formal elementary education which did take place was limited to catechism. This meant that the children were instructed in the Calvinistic doctrines of the Dutch Reformed Church. They learnt prayers, passages from the Bible and the catechism. There were also singing lessons in preparation for the church services. Thus, schooling under the DEIC had a peculiarly religious content and purpose. Under the Statutes of India, the legal regime under which the DEIC ruled the Cape, no other religion was allowed to be engaged in instruction in private or in public (Davids 1992:84).

8.3 THE CAPE UNDER THE ENGLISH

The English take-over from the Dutch in 1815 gave schooling another complexion. The English paid far more attention to education than the Dutch had done . Education developed along the lines of social class. Although religious education, which was influenced by the more liberal Anglican tradition, was taught, religion was no longer the main focus. Education was mainly used to spread the English language (Anglicisation) (Christie. 1991:33)

8.4 EDUCATION UNDER THE CHURCHES

The churches have always been prominent in education in South Africa, especially in black education. Most of them (Catholics, Methodists, Anglicans, Presbyterians, Congregationalists, Lutherans, etc.) understood their missionary calling as the establishment of a church and a school. In all such schools, religious education in one form or another played an important role and was central to the curriculum or school programme. The missionaries, however, differed on how and what the black students should learn. Some missionaries thought that blacks should be given exactly the same academic and religious education as the whites and some thought that blacks were inferior and should not have much academic education (Christie 1991 :69ff.).

8.5 CHRISTIAN NATIONAL EDUCATION

After the Anglo-Boer War (1899-1902), groups of Afrikaners were opposed to the schooling system introduced by the British and opened their own alternative schools based on Christian National principles. There was a strong emphasis on Christian teaching based on the Calvinist doctrines as previously alluded to. This philosophy permeated the South African education milieu especially under the Nationalist rule from 1948. For instance the Christian Education Policy Act of 1967 stated that:

> Education in schools should have a Christian character, founded on the Bible, enhanced
> by religious instruction as a compulsory non-examinable subject (Christie 1991:175).

Christian National Education (in respect of religious education) was perceived by Christian denominations other than those of the reformed tradition and the minority religions of South Africa, as imposing the Christian faith and their interpretation in the public school system. It was not only discriminatory to the minority religions but also to other Christian denominations as well. Christian National Education was based on a particular Reformed interpretation of the Christian faith and the Bible. The dilemma facing religious education in the post-apartheid South Africa is the negative stigma attached to it as a consequence of these factors. It should also be taken into consideration that some of the teachers who taught it were unqualified and unmotivated. Many of the pupils were also unenthusiastic and unexcited about the subject. The following minority religions' experiences demonstrates how they were discriminated against and marginalised:

8.5.1 THE AFRICAN TRADITIONAL RELIGION(S)

The coming of the early missionaries and the evangelisation of the black' including the teaching of religious education unjustly ignored their world view and cultural-religious realities. In fact some of these missionaries doubted whether the blacks had any religion. ATR was described under the terms of superstition, magic, worship of objects, etc. For instance J.T. van der Kemp of the London Missionary Society in Southern Africa maintained:

> If by religion we understand reverence to God, or external action by which that
> reverence is expressed, I never could perceive that they [the blacks] had any idea of the
> existence of God (Chidester 1994:32).

The eurocentric teaching of religious education did not take into consideration the cultural and religious background of the black learner. An overwhelming number of black children came from a background where customary rites were performed. There was thus a philosophical disparity between the form of Christianity taught to the learner and the religion of the home. The learner was in fact exposed to a dualism. At home he/she was taught traditional religious philosophy based on ancestor worship and veneration and at school was compelled to learn Bible stories as prescribed by the syllabus.

The teaching of religious education did not only impoverish Christian African learners but also learners who had no Christian background. Their parents were adherents of ATR without being influenced by Christianity. Their religious perspective and experience; much the same as for others from minority religions, were not considered and thus violated. For instance some of the major doctrines of Christianity, such as the fall of man and his/her need for salvation, did not resonate with such a learner. This is so because in ATR man is not considered as inherently sinful and therefore not in need of salvation as taught in the Bible and in Christianity.

8.5.2 HINDUISM

Hindu children suffered a similar fate to that of other minority religions of South Africa. They were subjected to Christian and Bible-based education and later on given the option of exemption under the "conscience clause". The home and extended family became the focal area for nurturing children in Hindu customs and rituals. Most Hindu homes had a sacred space where a daily devotional ritual

known as *puja* would take place.

In addition, Hinduism was practised along linguistic lines in that, in the afternoons, children went to language schools (e.g. Hindi and Tamil) for lessons in their mother tongue - which included religious education. There were also Sunday schools at centres like Rama Krishna and Divine Life, etc. Instruction in these Sunday schools was conducted through the medium of English, while prayers were in the vernacular. (Amin, 1998).

In 1966 Hindu children, together with Muslim and Christian children, were accommodated under the "Right Living" programme, which tended to be moral education, referring to a variety of traditions. (It is interesting to note that the Right Living syllabus is still in use in present times.) To accommodate the ideals of Right Living, the state had to modify its ideal of Christian National Education. The modification was justified by the state's interest in encouraging a unified "Indian identity.

When the House of Delegates took control of Indian education in the 1980's, for the first time Indian languages were taught in schools and Cultural Studies were introduced. (Amin, 1998)

8.5.3 ISLAM

Although the public practice of Islam was restricted by law during the DEIC's rule, the religion was nevertheless privately practised by Muslim slaves, prisoners and political exiles who came from the Far East (Indonesia and Malay Archipelago). This discriminatory policy on religious freedom prevailed until 1804, when under the liberalising influence of Governor Janssens and Commissioner De Mist, slavery was abolished in the Cape (Omar 1993:75). It was under this more relaxed religious dispensation that the first mosque which incorporated a madrasa (Muslim private school) was established in the Cape. By 1832 at least twelve of these schools were operating in the Cape (Davids 1989:2).

With the Act of Union in 1910, and the increasing involvement of the South African state in the provisioning of public education, the vast majority of Muslim children became subjected to Christian and Bible-based Christian education. The madrasa system continued to flourish as an extra-curricular programme independently run by the Muslim community. Its explicit aims were faith-nurturing and catechism. A few state-subsidised schools were established during the early part of the twentieth century but these were few and far between and could not accommodate the growing numbers of school going children.

In 1966, Muslim children who attended schools under the old Indian Education Department in Natal were accommodated together with Hindu and Christian children under a syllabus called "Right Living" as has already been alluded to under Hinduism.

It was, however, only as late as September 1991, that the majority of Muslim children, who were located in the previously Coloured schools, were catered for in a single-faith parallel programme of Islamic studies (House of Representatives - Education Bulletin September 1991)

Historical experience suggests that the Muslim children who were subjected to Christian Religious Instruction were enriched in their own faith and not confused, and very few opted for the conscience clause (Davids 1992:101).

8.5.4 JUDAISM

The Jewish community's experience in South African schools parallels that of other minority religions in many respects. In the 19th century, schools in the ZAR (Transvaal) taught in Dutch. Jewish parents sent their children to private schools, Catholic or Anglican schools. In the Cape the first Jewish school was set up mainly for Jewish children in 1896. In 1910 (Union of South Africa) the private schools both in the Cape and the Transvaal were taken over by the respective Departments of Education. In this new dispensation the state allowed an hour for Jewish religious education per day.

After the Second World war, a phenomenon developed where private Jewish schools were established. They have until the present thrived with some three-quarters of the Jewish school-going population in Johannesburg and Cape Town. However those children who attended the public school especially under Transvaal Education Department felt very much marginalised by Christian National Education. Although their parents could withdraw them from the Religious Education classes, many of them stayed as any withdrawal of children from specific classes tends to be divisive. Even if they stayed in these classes, the content of the syllabus was a problem. The reference of the Messianic prophecies of the Old Testament to Jesus Christ in the Transvaal syllabus of the 1970s onwards to 1992, was

unacceptable to the Jews. Furthermore the TED schools did not allow outsiders to teach in their schools. As a result teachers of Jewish tradition did not have access to the schools. However the Chief Rabbi prepared religious education lessons on the work which was to be done by the Jewish children. This work was then collected. The Jewish community's experience is another illustration of the intrusion of a religious aspect of the philosophy of Christian National Education into syllabuses made compulsory in all public schools.

During the 1 970s strenuous efforts were made by members of high school religious studies syllabus committees to include the study of religions, and comparison of their teachings in the metric syllabus. But these were turned down by the TED, as this was against the spirit of the CNE. Thus the handling of the Jewish religious community and the other minority religions contributed to the anti-religious education lobby in the current debates.

8.6 RELIGIOUS EDUCATION (PRESENT AND FUTURE)

The first democratic elections in April 1994 triggered a process of transformation in the relationship between religion and state. Whereas in the past the state had aligned itself with Christianity, the new state adopted a position of non-alignment with any particular religion. This paradigm shift had profound implications for religion in education, as the past system was seen by many as an instrument of discrimination in the provisioning of education. Some of the debates which characterised the early part of 1994 about Religious Education, revolved around the five models which could be adopted in the future teaching of Religious Education:

1. The secular model (cf. 9.1)
2. The mono-religious model (cf. 9.3)
3. The particularistic model (cf. 9.4)
4. The integrated pluralistic model (cf. 9.2)
5. A combination of 3 and 4

The reality of the matter is that the diverse nature of the South African population will have an impact on future model(s) in the teaching of religious education.

In August 1994 the NETF appointed Field and Phase Committees to make recommendations regarding curriculum. The Field Review Sub-Committee:
Religion made the following recommendations:

- The state has an important responsibility in the provision of education.
- The education process in general shall aim at the development of a national democratic culture with respect for the value of our people's diverse cultural religious and linguistic traditions.
- Education and formation of an adherent in a specific faith is primarily the responsibility of the family and the religious community.
- Religion in education shall contribute to both interfaith tolerance and understanding and the development of an appreciation of their own faith.
- Religion permeates every aspect of life. The inclusion of religion in education will contribute to making our education holistic
- Values and ideas rooted in the various traditions are a resource and vital component for nation building and in the restructuring of civil society in a new South Africa.
- Freedom of conscience, religion, thought, conviction and opinion shall be respected.
- Shared values and principles of equality, anti-racism, justice, peace, tolerance and understanding, shall be promoted and encouraged in all facets of the curriculum.
- Particular faith practices and sensitivities shall be respected and accommodated in ways mutually agreed upon by the school and the various faith communities.
- While it is recognised that schools, together with the broader society are responsible for culture formation and transmission, there shall be no overt or covert attempt to indoctrinate learners into any particular belief or religion.
- There shall be no overt or covert denigration of any religion.
- Religion in education should be appropriate to the developmental age and conceptual level of understanding of learners concerned.
- The curriculum will be drawn up with education providers and faith communities in a consultative manner

(Field Review Sub-Committee: Religion pp.6-7)

This resulted in the accommodation model for religious education being proposed. This model recognised the right of all religions in South Africa to a place in the curriculum. It implied that a school could choose one or more of the following for a non-academic compulsory subject called Religious Education:

- African Traditional Religious Education
- Christian Religious Education
- Hindu Religious Education
- Islamic Religious Education
- Jewish Religious Education
- Education in World Religions

In the case of high schools, the school could offer a range of optional, examinable academic subjects in the field of the study of religion under the heading Studies in Religion:

- Studies in African Religions
- Biblical(Christian) Studies
- Hindu Studies
- Islamic Studies
- Jewish Studies
- Religious Studies

Concerning the existing core curriculum the committee recommended changes, including deleting subject content.

The Minister's response to these proposals was that the status quo should be maintained. As a result, the NETF issued a document entitled "Guidelines with Regard to implementation of the Interim Programme Requirements for Secondary School Phase", in which pupils (both of the primary and high school), are required to choose one of the following (for which a minimum of 60 minutes per week was recommended):

- Bible Education
- Islamic Studies
- Religious Education
- Right Living
- Scripture

Other choices have since been added e.g. Jewish Studies and Hindu Studies

8.7 CURRICULUM 2005 PROCESS

The need for a new and relevant curriculum for education in South Africa which would address the needs of all its learners was recognised. Consequently Outcomes-Based Education has been established in policy documents and other publications of the National Department of Education during the past three years. The curriculum for grades R-9 thus developed is known as Curriculum 2005. Eight learning Areas have been identified and finalised for the South African education system by CEM:

- Language, Literacy and Communication
- Human and Social Sciences
- Life Orientation
- Technology
- Mathematical Literacy, Mathematics and Mathematical Sciences
- Natural Science
- Arts and Culture
- Economic and Management Sciences

After this whole process of the establishment of the Learning Areas for GET and FET was accomplished, the ideal of religious education as a separate school subject diminished in the light of the ideas of outcomes-based education. The role of religious education is presently not clearly

demarcated in the Learning Areas. However, the importance of religious education as a programme is implied in the Learning areas of Life Orientation and Human and Social Sciences, and in the critical outcomes. To demonstrate this fact, the specific outcome in Life Orientation:

- *Respect the rights of people to hold personal beliefs and values*

presents an opportunity for the implementation of a well-balanced religious education programme in public schools.

As a result of the Minister's invitation to the public to respond to the proposals contained in the Draft Statement on the National Curriculum, Grades 1-9, an overwhelming majority of the many responses received were unhappy with the proposals regarding religious education and were in favour of its retention in the school curriculum.

As a result of the public response to the draft document of June 1997 the following clause appeared in the *National Statement on the Curriculum, Grades* R-9:

> Learners' progress in schools will be interpreted in terms of their achievement of the compulsory sixty-six specific outcomes developed within the eight learning areas. These outcomes are developed to ensure inclusion. Based on this principle, religion cannot be included into the learning programmes, because non-religious learners will not be able to comply. What must however, be acknowledged is that religion is the basis on which the lives of a very large part of the population rests. Provision for religious activities in schools, however required, should therefore be made. A separate policy statement in this regard will be developed and issued by the Minister.

This document contains policy recommendations for implementing Religious Education in South African educational institutions.

9

INTERNATIONAL TRENDS

As the diverse nature of the South African society is reflected in its education system, religious educators need to design curricula and policies which are suitable for the country's conditions and which are likely to find acceptance by the citizens of this country. Considering models of, or approaches to, Religious Education from other countries, could help to clarify issues for us in South Africa.

9.1 THE NEUTRAL OR SECULAR MODEL

This approach is typical of that which is followed in **the United States of America** (USA). In the name of neutrality and religious freedom, the option of freedom FROM religion has been chosen. No formal activities, not even the saying of prayers or devotional scripture reading, are permitted on the campus, lest they infringe on the religious rights of others. The rights of individuals and minorities are paramount, to the extent that the majority must refrain from using state property for religious purposes (Tait, 1995:15; Van der Walt and Postma, 1987:2-3; Chidester, Mitchell, Omar and Phiri, 1994:59-61). In this way religious friction in a multi-religious society could be avoided. However, the Supreme Court in 1963 distinguished in principle between a devotional and an academic role for religion in public schools and recognised the importance of learning about religion because "... one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilisation." (Chidester, 1988:268). Although supported by the Supreme Court, local school boards and state education departments have been very slow to develop programmed in the study of religion in the USA, in order to avoid controversy (Chidester et al., 1994:60).

Tait (1995:16), Steyn (1988:4-5 and 1985:264); Mentz (1981:360); Van Niekerk (1997:22- 25) mention the following fundamental philosophical and moral issues that arise from this position:

- Can education be divorced from a worldview?
- To what extent does humanism function as a religion?

- This approach has opted out of and avoids the difficult issues of religious pluralism.

- It denies the important (formative) role that religion plays in the lives of people. In fact, it is asserted that an education system which excludes the religious dimension of life, its convictions, experience, traditions and ethical values, is incomplete.

- It also denies the majority of religious people in the country the right to fit their own specific worldview, religious principles and value systems into the framework of the official value system. By doing so, they have chosen the option of enforcing only one specific value system (humanism) onto the children of the country.

Strong reaction to secular education in the USA has produced, in recent times, inter alia, the ACE (Accelerated Christian Education or church-school movement in the USA). These are church based Christian schools. The first school of this nature started in 1984 and the latest figures indicate that there are now more that 17 000 Protestant Christian private schools in the USA. The number of pupils involved is 2,01 million (Van der Walt and Postma, 1987:4).

Allied to the Christian School movement in philosophy is the trend to keep children at home and educate them in home-schools.

Tait (1995:20) points out that the Christian private school, as well as home-school movements, are small but growing trends in South Africa.

9.2 THE INTEGRATED PLURALISTIC (MULTI-RELIGIOUS) MODEL

Great Britain has taken the lead in developing multi-religious educational programmes for public schools. The British model for teaching about religion was developed in Birmingham and was implemented in 1975. These programmes have encouraged **Canada, Australia, New Zealand** and many English speaking countries in Africa such **as Kenya, Uganda, Tanzania, Ghana, and Botswana,** as well as a few Asian countries such as **Thailand** and **Indonesia**, to do the same. Even in **Japan** the teaching of any specific religion in public schools is prohibited by law, but programmes designed to teach students about various religions, which are also linked to programmes in moral education, are regarded as an important contribution towards a complete education.

Most of the multi-religious programmes in the western world as well as in Africa are based on the premise that learners need to learn about religions in their own country and the larger world, in order to receive a complete education. But these programmes also respond to the social reality of religious pluralism within a single nation. They are designed to serve certain desirable social goals such as the transmission of common moral values, an increase in tolerance, a reduction in prejudice and a sense of national unity. These twin motives (educational aims and social benefits) have driven international developments in the field of religion education (Chidester et al., 1994:53-54).

A strong argument for this position is that it is not the function of the school to nurture the children in a particular religious tradition. The role of the school is to rear children that are religiously literate, while the role of the parent and religious communities is to rear children that are religious (Steyn, 1998:79; van der Walt, Janse van Rensburg and van der Walt, 1998:XIII). According to Smart (1989:42) the purpose of religious education in schools should be that of creating in pupils certain capacities to understand and think about religion.

The Birmingham syllabus, designed for children aged eight to twelve, developed a curriculum for exploring six ways of life. These ways were modeled upon the examples of great religious figures such as Jesus, Rama, Muhammad, Abraham, Moses and Guru Nanak. It also explored meaningful ways of living in a secular society. The curriculum for adolescents consists of units of study based on five religions: Christianity, Hinduism, Islam, Judaism and Sikhism, with Buddhism added at a later stage. In addition units were developed in the study of secular worldviews such as Marxism and Humanism (Chidester et al., 1994:55).

Some resistance has been evident, not only from conservative Christian quarters, but also from a growing Muslim movement calling for the "lslamization of Education". Increasingly some Muslim and Christian leaders have been demanding that British educational authorities adapt the state educational system to meet specific Muslim/Christian needs for Islamic/Christian education. By the end of the 1980's these Muslim leaders changed their policy and called for separate schools in which the entire curriculum could conform to Islamic principles of knowledge and education (Chidester et al., 1994:57).

These developments in Great Britain cannot be ignored in South Africa. In a country that is truly multi-cultural and multi-religious, it is important that each person can value and celebrate his/her own faith, religious heritage or commitment. However, with accurate information about other religions, the individual should recognise that others have religious beliefs that they value and celebrate as well. Religious intolerance will be eliminated only when people are more understanding of the intrinsic worth of religious views and traditions that are not their own.

However, some criticisms of this approach are the following:

- The multi-religious approach may run the risk of being dominated by one or other of the religions represented.
- It could also give the impression that syncretism is the best solution to religious pluralism - a view that could well be unacceptable to each of the religious groups represented.
- It also raises the issue of the age at which pupils have the necessary discernment to be devout members of their own faith as well as respond maturely to others. There is great concern amongst many religious people in South Africa that young children will be confused in their formative years if they learn about other religions at a stage when they are not even sure about their own. Although Roux (1995:2) is an advocate of the integrated pluralistic model, she is adamant that there should be a nurturing phase, especially for the small child, where the child's religious experiences, perceptions and development will be fostered before implementing any multi-religious content.

- There is also the risk that, ultimately, the children will know very little about their own religion, because the learning content will be presented in a watered down fashion.

- To learn about the founders of religion, their symbols, festivals and main practices is not the essence of religion. What really matters, is the fundamental questions about life- life here on earth and life beyond, and especially questions about the Supreme Being or Realm and relationships with this Being or Realm, with creation and with each other.

9.3 THE MONO-RELIGIOUS MODEL

In this model only one religion is adopted as the official or unofficial state religion and that is reflected in the educational system.

Some people argue that religious education in South Africa should remain Christian, Bible-based instruction and that the Christian character of the entire school should be retained as it was in the CNE-era since 1952, because the majority of the population adheres to some form of Christianity.

In **Northern Ireland** the Education Reform Order of 1989 requires Religious Education to be offered as a component in the curriculum in each grant-aided school. It specifies that the content should be the Core Syllabus for Religious Education, drawn up by representatives of the four main churches (the Roman Catholic Church and the three main Protestant denominations). This has been mandatory for all grant-aided schools at all four key stages since 1993. Schools are free to add any further components if they so wish.

In **Lesotho** the National Curriculum Development Centre developed a new collective Christian Religious Education syllabus suitable for all Christian schools. It does not cater for other religions found in this country.

In some countries it is taken further so that the religion permeates all the subjects in the curriculum. In post revolutionary **Iran** a total programme of religious education has been designed and implemented in order to strengthen the religious beliefs of students. Every subject in the curriculum has been formulated to be taught from an Islamic perspective in order to instill basic Islamic values in students.

In a multi-religious country like South Africa, the mono-religious approach is unacceptable because

- it is undemocratic. It fails to cater for members of other religious groups;
- it is also against the Constitution of the Republic of South Africa that guarantees religious freedom, and South Africa sees religious freedom as freedom FOR religion and not as freedom FROM religion; and
- it denies people of other religions the right that their children should be educated in the religious principles and value systems of their parents.

9.4 THE PARTICULARISTIC (PARALLEL SINGLE FAITH) MODEL

This model implies that learners would have access to the study of one (their own) religion only. A plurality of religions would be accommodated in the school system as a whole, but any individual learner would study only one of them.

Nigeria and Israel are examples of this approach. In Nigerian state schools two single tradition programmes for religious education - one for Muslims, the other for Christians - operate with explicitly religious aims. In the State of Israel the Jewish schools are responsible for Judaism and the Arabic schools are responsible for Muslim and Christian Education (Transvaal Education Department, 1992: 11).

In South Africa that will imply six or more single tradition programmes for religious education, e.g. a Christian programme, a contextualised Christian programme with a Traditional African religious background, as well as Hindu, Muslim, Jewish, Buddhist and African Traditional Religious programmes. Advocates of parallel programmes in religious education argue that such an arrangement would allow faith communities to provide religious instruction for their own children and that this model would address the discriminatory privilege given to the Christian, Bible based religious education in CNE-times, thus addressing past grievances. They also argue that it is not a threat to anyone's belief, and it would not undermine the work of any religious body running a school. Such schools have their own ethos which is based on their beliefs, and the pupils in the school who adhere to these beliefs would be strengthened by instruction and the living out of what they believe. Thus the religious education that the pupils will get in these schools / classrooms, the appreciation of values, will become an aid, a support in their lives.

It should be noted that, in a survey conducted in 1996 by the Department of Education, people of most of the religions in South Africa, called for the particularistic model - at least up to the level of grades 8 or 9. (Department of Education, 1996.) Also the responses of the people of South Africa after the discussion document on Curriculum 2005 was published, is significant (Department of Education, 1997.) It became clear that, for an overwhelming number of the people in South Africa who responded, it is of the utmost importance that their children should be educated in the religious principles and value systems of their parents.

Objections to this model include the following issues and questions:

- In religiously divided societies like Nigeria and South Africa, these exclusive, separate religious programmes in state schools might contribute to a further polarization of society along religious lines.
- It could be seen as a form of religious "apartheid".
- If a unified school system is supposed to build a basis for national unity, a parallel approach to religious education reintroduces divisions into the system.
- Is a parallel approach to religious education a violation of religious freedom, thought and conscience?
- Is a parallel approach to religious education consistent with international developments in the field?
- In some instances this model would be logistically impractical, given the possible large number of religious perspectives to cater for.

9.5 OTHER APPROACHES IN AFRICA

In **Kenya, Uganda and Tanzania** educators co-operated in the production of common syllabuses for the teaching of religion in East African public schools. Thus they tried to address the diversity of religions (Christian, Islamic and African Traditional Religion) in East Africa.

After independence the religious instruction programme of **Zambia** was modified to follow the East African syllabus, mentioned above, but in the mid-1980s they adopted a more open plural religious education programme with the primary objective of giving the pupils a growing awareness of a religious outlook and values and behaviour based on these. This awareness, which is essentially Christian, includes the values of traditional religions, and draws on the religious elements of the Zambian philosophy of humanism (Chidester et al., 1994:77). Zambian educators developed a thematic curriculum for the study of religion, e.g. in grade 1 the themes are: Our Wonderful World, Using God~s Gift, Using our Senses; Houses, and Families and Homes.

Also **in Malawi** religious education includes a study of Christian, Muslim and African Traditional Religion and, as in Zambia, they follow a thematic approach to religious education.

In **Namibia** the curriculum developers constructed a Syllabus for Religious and Moral Education for grades 8, 9 and 10 within 9 months of Namibia's independence. It is a pupil-centred syllabus with the emphasis on the development of interactive learning skills. The teacher's role is to pose problems rather than to provide answers and to assist learners in developing problem-solving strategies (Republic of Namibia, 1991:9). Prominent features of the syllabus are that their teaching is consistent with the notion of education as a means of liberation, and that moral issues are related in practical terms to the challenges of everyday life.

In **Zimbabwe,** after independence in 1980, educators sought to create an educational system that would give the people of Zimbabwe a new sense of cultural identity and national unity and to create the foundation for a new kind of socialism. A multi-religious approach is followed with, inter alia, the aims of understanding their own religion and tradition and of developing their own belief system; to work out their belief systems in moral behaviour and to know about and appreciate all other religions they are likely to encounter in Zimbabwe.

9.6 CONCLUSION

The above assessment and evaluation of international trends and developments in religious education clearly indicate that there is no single approach which does not present difficulties. The South African situation would not be an exception. However, these problems are there to be solved. Evidence shows that an overwhelming majority of South Africans feel very strongly that the formulation of policy in the public school system should not exclude religion. The diverse cultural and religious reality calls for a range of appropriate and relevant models. These models should accommodate all South Africans who are convinced that religious education cannot be divorced from the education process.

10

LEGAL FRAMEWORK

This chapter contains a summary of legal documents and international instruments that have relevance for religious education in South Africa. The policy proposals and directive principles contained in this document have been formulated with reference to this legal framework.

10.1 FREEDOM OF RELIGION

1. Everyone has the right to freedom of conscience, religion, thought, belief and opinion.

2. Every person has the right to the freedoms of conscience, religion, thought, belief, opinion, expression and association within education institutions.

3. Every learner and educator shall have the right to freedom of conscience, religion, thought, belief opinion, speech and expression and the education process shall promote a culture of tolerance.

4. Every person has the right to establish, where practicable, education institutions based on a common language, culture or religion, as long as there is no discrimination on the ground of race.

References:

1. Constitution of the RSA No.108 of 1996 #15
   Universal Declaration of Human Rights #18
   African Charter on Human and Peoples' Rights #8
   United Nations Convention on the Rights of the Child #14
2. National Education Policy Act No 27 of 1996 #4(a)(vi)
3. Universal Declaration of Human Rights #26(2)
   Northern Cape School Education Act No 6 of 1996 #4(1)(facilitate)

4. National Education Policy Act No27 of 1996 #4(a)(vii)

10.2 FREEDOM OF CONSCIENCE

1. Freedom of conscience and of religion shall be respected at all public schools.

2. * every learner at a public school shall have the right not to attend religious education classes and religious practices at that school.
   * in this regard the department shall respect the rights and duties of parents to provide direction to the children in the exercise of their rights as learners, in a manner consistent with the evolving capacity of the children concerned.
   * no person employed at a public school shall in any way discourage a learner from choosing not to attend religious education classes or religious practices at that school.

3. No person employed at a public school shall be obliged or in any way unduly influenced to participate in any of the religious education classes or religious practices at that school.

4. No person employed at any public school shall attempt to indoctrinate learners into any particular belief or religion.

References:

1. Gauteng Province School Education Act No 6 of 1995 #21(2)(b);
   Northern Cape School Education Act No 6 of 1996 #19(2)(b)
   Northern Province School Education Act,1995 # 19(2)(b)
   Free State Province School Education Act No1 of 1996 #42
2. Universal Declaration of Human Rights #26(3)
   United Nations Convention on the Rights of the Child #5,#14
   Province of Gauteng School Education Act No 6 Ofacilitate 1995 #22(3)(a)(1),(ii),(curriculum)
   Northern Province School Education Act, 1995 # 20(3),(4)
   Northern Cape School Education Act No 6 of 1996 #20(3)(a),(curriculum)
3. Province of Gauteng School Education Act No 6 Ofacilitate 1995 #22(4)
   Northern Province School Education Act,1995 # 20(5)
   Northern Cape School Education Act No 6 of 1996 #20(4)
4. Gauteng Province School Education Act No 6 of 1995 #22(1);
   Northern Cape School Education Act No 6 of 1996 #20(1)

10.3 DISCRIMINATION ON GROUNDS OF RELIGION

1. The state may not unfairly discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture, language and birth.
2. No person may unfairly discriminate directly or indirectly against anyone on one or more grounds in terms of the categories in 1 above
3. Every person has the right to be protected against unfair discrimination within or by an education department or education institution on any ground whatsoever.
4. Admission requirements for public schools shall not unfairly discriminate on grounds of race, ethnic or social origin, colour, gender, sex, disability, sexual orientation, religion, conscience, belief, culture or language.
5. In the appointment, promotion and remuneration of educators by the department there shall be no unfair discrimination based on race, age, gender, sex, disability, ethnic or social origin, colour, sexual orientation, religion, conscience, belief, culture or language.
6. Discrimination as listed above is unfair unless it is established that the discrimination is fair.
7. No person employed at any public school or private school shall in the course of his or her employment denigrate any religion.

References

1. Constitution of the RSA No.108 of 1996 #9(3)
   Universal Declaration of Human Rights #2
   African Charter on Human and Peoples' Rights #2
   United Nations Convention on the Rights of the Child #2
2. Constitution of the RSA No.108 of 1996 #9(4)
3. National Education Policy Act No 27 of 1996 #4(a)(1)
4. Gauteng Province School Education Act No 6 of 1995 #11 (2);
   Northern Province School Education Act, 1995 # 8(2)
5. Gauteng Province School Education Act No 6 of 1995 #83(1)
   Northern Province School Education Act, 1995 #77(1)
   Northern Cape School Education Act No 6 of 1996 #79(1)
6. Constitution of the RSA No.108 of 1996 #9(5)
7. Gauteng Province School Education Act No 6 of 1995 #22(2)
   Northern Cape School Education Act No 6 of 1996 #20(2)

10.4 FREEDOM FOR RELIGIOUS PRACTICE

1. Everyone has the right to freedom of association
2. Persons belonging to a cultural, religious or linguistic community may not be denied the right, with other members of that community -(a) to enjoy their culture, practice their religion and use their language; and (b) to form, join and maintain cultural, religious and linguistic associations and other organs of civil society
3. The rights in 2 above may not be exercised in a manner inconsistent with any provision of the bill of rights

References

1. Constitution of the RSA No.108 of 1996 #18
2. Constitution of the RSA No.108 of 1996 #31(1)
3. Constitution of the RSA No.108 of 1996 #31(2)

10.5 RELIGIOUS OBSERVANCES IN PUBLIC SCHOOLS

Subject to the Constitution and any applicable provincial law, religious observances may be conducted at the public school under rules issued by the governing body if such observances are conducted on an equitable basis and attendance at them by learners and members of stuff is free and voluntary.

Reference
South African Schools Act No 84 of 1996#7

10.6 CULTURE OF RESPECT FOR RELIGIOUS DIVERSITY

The education process should aim at the development of a national, democratic culture of respect for our country's diverse cultural and religious traditions.

References:

Universal Declaration of Human Rights #26(2)
Gauteng Province School Education Act No 6 of 1995 #21(2)(a)
Northern Province School Education Act 1995 #19(2)(a)
Northern Cape School Education Act No 6 of 1996 #19(2)(a)

10.7 PUBLIC SCHOOLS ON PRIVATE PROPERTY OWNED BY RELIGIOUS ORGANISATION

If the owner of the private property is a religious organisation, such owner may require that the agreement between the Member of the Executive Council and the owner of the private property must recognise, in an appropriate manner consistent with the schools act, the distinctive religious character of the school.

References:
South African Schools Act No 84 of 1996#14 &57

10.8 RIGHT TO RECEIVE RELIGIOUS EDUCATION (WESTERN CAPE)

Every learner shall have the right to receive religious education insofar as it is reasonably practicable

References:
Western Cape Provincial School Education Act No 12 of 1997 #3(Director)

10.9 LIMITATION AND INTERPRETATION OF RIGHTS

1. The rights in the *Bill of Rights* may be limited only in terms of law of general application to the extent that the limitation is reasonable and justifiable in an open and democratic society based on human dignity, equality and freedom, taking into account all relevant factors, including -

   a. the nature of the right;
   b. the importance of the purpose of the limitation;
   c. the nature and extent of the limitation;
   d. the relation between the limitation and its purpose; and
   e. less restrictive means to achieve the purpose

2. Except as provided in 1 above, or in any other provision of the constitution, no law may limit any right entrenched in the bill of rights.
3. When interpreting the bill of rights, a court, tribunal or forum -

   a. must promote the values that underlie an open and democratic society based on human dignity, equality and freedom;
   b. must consider international law; and
   c. may consider foreign law.

4. When interpreting any legislation, and when developing the common law or customary law, every court, tribunal or forum must promote the spirit, purport and objects of the bill of rights.
5. The bill of rights does not deny the existence of any other rights or freedoms that are recognised or conferred by common law, customary law or legislation, to the extent that they are consistent with the bill.
6. If, at any time, the member of the executive council has reason to believe that the religious policy of a public school does not comply with the principles set out in the provincial education act, the member of the executive council may, after consultation with the governing body of the school concerned, direct that the religious policy of the school shall be reformulated in accordance with the provincial education act.
7. Education shall be provided in accordance with the needs, ability, aptitude and interest of the learner and the needs of the country, and the appropriate guidance shall be available to learners as far as it is reasonably practicable.

References:

1. Constitution of the RSA No.108 of 1996 #36(1)
2. Constitution of the RSA No.108 of 1996 #36(2)
3. Constitution of the RSA No.108 of 1996 #39(1)
4. Constitution of the RSA No.108 of 1996 #39(2)
5. Constitution of the RSA No.108 of 1996 #39(3)
6. Gauteng Province School Education Act No 6 of 1995 #21 (3)
   Northern Province School Education Act, 1995 #19(3)
   Northern Cape School Education Act No 6 of 1996 #19(3)
7. Western Cape Provincial School Education Act No 12 of 1997 #3(1)(education)

DIRECTIVE PRINCIPLES
FOR RELIGIOUS EDUCATION POLICY

The following principles attempt to spell out the implications of the legal framework for religious education. They are informed by the recommendations generated by the NETF process and other policy initiatives in the transitional period.

NATURE AND PURPOSE OF RELIGIOUS EDUCATION

1. Religious education needs to be relevant to the life experiences of the learners and to the contexts in which they live.

Learners come from a wide variety of cultural, religious, linguistic and socio-economic contexts. Their universe is shaped by different sets of values and world-views. In addition they belong to different peer groups.

2. Religious education should be appropriate to the developmental levels of the learners concerned.

Programme developers need to keep in mind that learners grow at different rates and in different dimensions of their being. Theorists recognise different levels of cognitive, moral and spiritual development.

3. Religious education should aim at contributing to the development of a national democratic culture. Specifically, it should help to develop an inter-and intra-religious respect and understanding, and an appreciation of the learner's own religion.

The implications of democracy for religious education are twofold. An approach is needed that holds together creatively the individual need for expressing personal religious identity with the societal need to recognise, respect, understand and value religious diversity. Intra-religious diversity - that existing within a particular tradition - could be overlooked in the search for appropriate models for the provision of religious education.

4. Learners must have equal access to religious education, thus redressing the imbalances and injustices of past practice.

There is a need for methodology and content that is truly representative of the range of religious perspectives in South Africa. Formerly marginalised perspectives must have a significant voice.

5. Values and ideals rooted in the various religious traditions are a resource and a vital component for nation-building, moral development and restructuring civil society in South Africa.

Sharing of resources among different religious traditions can foster a sense of and a desire for unity in those who are open to such activity. Encouraging such sharing in the school curriculum will help to establish this as a cultural norm.

6. Religious education should promote those fundamental principles that are shared by the different religious traditions, such as equality, non discrimination, justice, peace, tolerance and understanding.

These shared principles provide a ready opportunity for the initiation of the sharing advocated above.

PROVISIONING OF RELIGIOUS EDUCATION

7. The state has an important moral responsibility in the provision of religious education.

One of the key principles guiding Curriculum 2005 is holistic development. (Statement on the National Curriculum, Grades 1-9: October 1997, 2.1) Religion, being a critical dimension of human experience and search for meaning, thus needs to feature in this development in an integral way. The State, furthermore, in its application of democratic principles, should be sensitive to the expressed needs of its people, including minority groups. An urgent need expressed by all is the moral regeneration of the nation - the re-owning of a set of values that create a just, peaceful and equitable society. The Western Cape Provincial School Education Act: 1997, (#3.1(d) fists the receiving of religious education as a learner's right insofar as it is reasonably practicable.

8. The state's responsibility is executed in partnership with parents and the religious community.

The learner typically experiences the religious dimension of life at home, at school, and in the religious community. It is essential that the voices of these three dimensions speak in harmony, while retaining their distinctive characters.

9. School-based religious education must take into consideration the sensitivities of parents and faith communities.

Policy proposals need to accommodate a wide variety of positions while at the same time facilitating a movement towards a harmonious vision of religious education.

10. Learners have the right to be educated and nurtured in the religious principles and value systems of their parents and religious communities. Parents and religious communities, in fact, are primarily responsible for this formation.

It is not the primary responsibility of the state to provide this aspect of religious education. Hence this right cannot be applied in the public school in an absolute sense, but is subject to the further considerations set out in this body of principles.

11. The state's primary responsibility is the affirming of religious identity in the context of diversity, as well as an education based on the shared ideals, experiences, practices and moral values of the religious traditions in our society. The curriculum of public educational institutions should also facilitate personal formation and nurturing in ways that are constant with this primary responsibility.

The application of this principle relies on a clear perception of the roles in the home-school-religious community partnership, and a sympathetic understanding of the lack of such partnership in many South African contexts.

12. Parental consent should be sought in all matters pertaining to their children's religious education and observance in schools.

This principle is based on the recognition of partnership in religious education, and on the acknowledgement of the primary responsibility for education held by parents. It also recognises the need for policy ownership.

13. Education providers, religious communities and other significant stakeholders should have an opportunity for ongoing input into the development of religious education.

This will be especially critical in the owner.shin anal implementation of policy, and in the development of suitable resources.

14. Every school has a responsibility to provide religious education insofar as the curriculum requires it. Indeed, it can make an impact on all learning areas.

Religious education can have a number of interrelated dimensions:

- A culture or ethos permeating the day to day life of the educational institution,
- a recognisable element of the formal curriculum, and
- visible expressions of religious life and identity.

15. School governing bodies have the responsibility for implementing national religious education policy in consultation with the local education authority and with its approval.

As such a policy will cater for a variety of perspectives, it is necessary to provide options for school communities to consider.

16. Only teachers suitably qualified in terms of agreed norms and standards for educators shall facilitate religious education.

The low status of religious education, and its demise in some areas of South Africa has to a large extent been the result of inadequately trained or untrained teachers in this field. Religious education needs to acquire a professional status within the educational community.

17. Freedom of conscience, religion, thought, conviction and opinion shall be respected.

This is a constitutional principle (South African Constitution #15(1)). Its application here can be seen in a variety of ways:

- The right to a relevant religious education irrespective of religious affiliation or lack thereof,
- the right to express thoughts, convictions and opinions in the context of religious education,
- the right to object to illegal and unprofessional approaches in religious education,
- the right to withdraw from religious education on the grounds of conscience.

18. Every learner has the right not to attend religious education classes and religious practices at the school. However a suitable alternative must be provided for those who invoke this right.

Religious education is challenged to be educationally sound. An emphasis on an informed and professional approach will preclude the invocation of this right in most instances.

19. No person employed at a public school shall be compelled to attend religious practices or deliver religious education as a separate programme.

Every teacher in the General Education and Training Band will however have the responsibility of representing the religious dimension of education fairly in the various learning programmed. Provision for training in this field has been made in the Norms and Standards for Educators (of Competencies in the community, citizenship and pastoral role.)

20. No person employed at a public school shall attempt to indoctrinate or proselytise a learner.

Indoctrination does not refer to content, in the first place, but on the way in which this content is presented to learners. This principle therefore does not preclude the treatment of religious teaching in the learning context. Rather than proselytise, the teacher's role is to affirm the individual in his/her own religious identity.

21. No person employed at a public school shall, in the course of his/her employment, denigrate any religion.

In a positive reading this principle encourages the respect and valuing of religious traditions that differ from that of the educator or learner.

RELIGIOUS OBSERVANCE

22. Religious observances may be conducted at public schools provided that the conditions thereof are consonant with the Constitution and the South African Schools Act. (Constitution #15(2), South African Schools Act #7).

This principle is included here since school assemblies in particular provide opportunities for religious education in all three senses elaborated under Principle 14.

23. Particular faith practices and sensitivities shall be respected and accommodated in ways mutually agreed upon by the school and the various faith communities.

Governing bodies have the responsibility of developing suitable policies in this regard.

12

THE CRITICAL OUTCOMES
A RELIGIOUS EDUCATION PERSPECTIVE

The National Education Policy Act, No 27 of 1996 requires that policy be directed toward (among other things) achieving an integrated approach to education and training within a national qualifications framework (#4f). In line with this, SAQA has adopted a set of seven critical cross-field outcomes which underpin the Constitution and form the backdrop of the national curriculum. To this set have been added five further outcomes which emphasise development of the person and society.

The Act (#4b) also directs policy towards enabling the education system to contribute to the full personal development of each learner. The Statement on the National Curriculum, Gr. 1-9, October 1997 acknowledges "that religion is the basis on which the lives of a very large part of the population rests." (Special Provisions: Foundation Phase p31) One of the essential dimensions of the development

that the curriculum should facilitate is therefore the religious one.

How do the critical outcomes inform religious education policy and practice? How does religious education contribute to the fulfilment of these outcomes? A reflection on these questions by way of an elaboration of the outcomes, follows in point form from the perspective of religious education. There is no intention to be prescriptive here, but rather to illustrate what is possible.

1. **Identify and solve problems and make decisions using critical and creative thinking.**

- Enhancing the capacity for moral decisions
- Identifying problems using knowledge of a variety of religious and other world views
- Contextualising general moral principles in religious and other worldviews which provide the conviction for deciding and acting upon them
- Facing moral and religious dilemmas
- Dealing with life-skill problems
- Reflecting upon, contextualising and internalising religious teachings

2. **Work effectively with others as members of a team, group, organisation and community**

- Developing values which enhance inter-personal relationships
- Reflecting upon those values that religions teach and foster- relating to sharing, listening, helping, compassion, empathy, patience, understanding, tolerance, etc.
- Dealing with the ethical dimension of working or playing together- honesty, cheating, stealing, libel, etc.
- Encouraging the integration of learners of different belief systems in religious education classes

3. **Organise and manage themselves and their activities responsibly and effectively**

- Developing values with respect to space and time - considering others
- Reflection on order in the universe
- Realising the impact of different religious and other worldviews on the relationship between human beings and the planet
- Providing opportunities for developing a sense of responsibility

4. **Collect, analyse, organise and critically evaluate information**

- Develop skills in relation to sacred writings

5. **Communicate effectively using visual, symbolic and/or language skills in various modes**

- Religious discourse
- Understanding myth and religious symbol
- Appreciating religious arts
- Building relationships
- Communicating with others and with the sacred

6. **Use science and technology effectively and critically showing responsibility towards the environment and the health of others**

- Developing a caring attitude towards the environment
- Caring for one's health motivated by one's religious perspective
- Critically evaluating the use of technology to alleviate suffering
- Evaluating the resourcing of science and technology from the perspective of the marginalised
- Engaging religious and other world views in a critique of the assumptions of the scientific and information revolutions

7. **Demonstrate an understanding the world as a set of related systems by recognising that problem solving contexts do not exist in isolation**

- Religion is one of these systems integrally related to others

- Taking a diversity of views into consideration

8. **Reflecting on and exploring a variety of strategies to learn more** effectively

- A consequence of responsibility and good self-discipline
- Religious conviction a motivation

9. **Participating as responsible citizens in the life of local, national and global communities**

Religion provides a critical position with respect to the state and other structures Becoming aware of rights and responsibilities Serving the needs of the community Holding a creative tension between religious and national identity

10. **Being culturally and aesthetically sensitive across a range of social contexts**

- Working in the context of religious difference
- Dealing with gender, class, and economic issues
- Enrichment by a range of religious and cultural traditions
- Realisations of equality in difference
- Methodology for inclusion
- Critique of stereotypes and prejudice

11. **Exploring education and career opportunities**

- Opportunities in the religious sphere
- Perceptions of work and productivity
- Seeing work as service and/or calling

12. **Developing entrepreneurial opportunities**

- Inter-religious and cross cultural skills open doors to opportunity
- Religious motivation for contributions to community projects such as Masakhane and the RDP

13

CURRICULUM 2005

NOTE   This chapter elucidates important facets of the proposals for the GET Band which follow. It should therefore be read in conjunction with these proposals.

13.1 RELIGION IN THE CURRICULUM

(refer to **Option 1** of the GET proposal. page 53)

Religious Education has been located in the development of Curriculum 2005 as a focus in the learning area, Life Orientation. Justification for this is clear in the Rationale for Life Orientation in the *Statement on the National Curriculum, Grades R - 9:*

Life Orientation is ...
central to the holistic unfolding of the learners, caring for their intellectual, physical, personal, social, spiritual and emotional growth (p LO -2).

Religious education contributes to all of these dimensions of growth with particular emphasis on the spiritual and moral in personal and social contexts.

Life Orientation therefore:

- Enhances the practice of positive values, attitudes, behaviour and skills in the individual and the community.
- Works for a transformation of society in the interests of promoting a human rights culture,

underpinned by:

- the striving for a fully inclusive, egalitarian society free of all unjust discrimination, as underpinned by the Constitution;
- a unified, co-operative society in which diversity is cherished;
- individuals" appreciation of their own beliefs, values and practices, and, at the same time, respect for the rights of others to do likewise.
- Promotes the achievement of individual [earners' potential ...
- Encourages a healthy lifestyle .... (p LO-2)

Religious education makes a special contribution to all of these objectives since it evokes and seeks to develop a deep sense of commitment to the values embodied in them. However, as in the case of other focuses, its sphere of influence reaches beyond the learning area in which it is located. Aspects of religious education are clearly evident in Human and Social **Sciences and** in Arts and Culture, for instance. The rationales of these two learning areas state:

Human and Social Sciences comprise the study of relationships between people, and between people and their **environment.** These interactions are contextualized in space and time and have social, political, economic, environmental and spiritual dimensions. (HSS-2)

Arts and Culture are an integral part of life, embracing the spiritual, material, intellectual and emotional aspects of human society. Culture embodies not only expression through the arts, but lifestyles, behaviour patterns, heritage, knowledge and belief systems. Art and Culture are fundamental to all learning.(A&C-3)

Specific outcomes for the General Education and Training Band have been developed in each of the eight learning areas to apply the critical cross-field outcomes to specific educational contexts. Certain of these specific outcomes and their associated assessment criteria, range statements and performance indicators in Curriculum 2005 require reference to religious realities. These are set forth below and they form the basic Religious Education dimension of the national curriculum.

13.1.1 LIFE ORIENTATION

SO 3 Respect the rights of people to hold personal beliefs and values.

FOUNDATION PHASE
AC 1 An understanding of the nature of values and beliefs is displayed.
AC 2 An understanding of the existence of different values and belief systems is displayed
AC 3 Knowledge of a range of events in their belief system is demonstrated

INTERMEDIATE PHASE
AC 1 An understanding that people believe differently is explained
AC 2 A comprehension of value and belief systems is demonstrated
AC 3 An understanding of the coexistence of different value and belief systems is demonstrated
AC 4 The development of value and belief systems is appreciated
AC 5 Understanding of the cause and effect of a range of important events in their belief system is demonstrated

SENIOR PHASE
AC 1 Knowledge of and respect for people's rights to hold different beliefs and values is demonstrated
AC 2 The interaction between value and belief systems is illustrated
AC 3 A comprehension of the relationship between national unity and cultural diversity in South Africa is demonstrated
AC 4 The role of values and beliefs in socialisation is evaluated

13.1.2 HUMAN AND SOCIAL SCIENCES

SO 1 Demonstrate a critical understanding of how South African society has chanced and developed

FOUNDATION PHASE
INTERMEDIATE PHASE
SENIOR PHASE

AC 2   Key features of change over time and space are critically examined
        (RS key features to include: ideologies and belief systems)
AC 3   The interrelationships between South Africa, Africa and the rest of the world are explored
        (RS aspects could include ideologies, philosophies and religions)
AC 6   Relations within and between communities are critically understood
        (RS kinds of relations to include religious, ideological; kinds of community to include those
        based on belief system)

SO 7 <u>Address social and environmental issues in order to promote development and social justice</u>

FOUNDATION PHASE
INTERMEDIATE PHASE
SENIOR PHASE

AC 2   Identified issues are critically analysed
        (RS the perspective of religious beliefs to be included)

13.1.3 ARTS AND CULTURE

SO 4 <u>Demonstrate an understanding of the origins, functions and dynamic nature of culture</u>

FOUNDATION PHASE

AC 3   An understanding of individual, group and cultural identity
        (RS the role of belief, knowledge, religion)

INTERMEDIATE PHASE

AC 2   An awareness of functions and origins of culture
        (RS aspects of cultural studies such as the roles of belief and religion)

SENIOR PHASE

AC 4   An understanding of processes of cultural change; the social construction of culture
        (RS the role of belief, knowledge, perceptions and religion)

13.2 CURRICULUM 2005 - A RELIGIOUS EDUCATION PERSPECTIVE

(Refer **to Option 2** in the GET proposal, page 53)

Religious Education, in this perspective, is understood as an educational activity which focuses on and draws from the religious dimension of human experience. It facilitates the exploration and discovery of meaning in life, the affirmation of the learner's religious identity, and an informed respect for the religious identity of others.

Religious Education is integral to a holistic education of the learner as it makes a key contribution to the moral and spiritual maturity of the person. It acknowledges, and aims to facilitate, the development of relationships with the Sacred, with society, with the environment, with other persons, and with the self.

Curriculum 2005 clearly contains a basic religious dimension as illustrated above, but, in principle, this dimension can be extended to many more of the outcomes than those listed above, and over most learning areas. In fact religious education can spell out a rich, but hidden, potential within Curriculum 2005. Consider the outcomes listed below:

13.2.1 LIFE ORIENTATION

1. Understand and accept themselves as unique and worthwhile beings
2. Use skills and display attitudes and values that improve relationships in family, group and community
3. Respect the rights of people to hold personal beliefs and values
4. Demonstrate value and respect for human rights as reflected in Ubuntu and other similar philosophies

5. Practise acquired life and decision making skills
6. Assess career and other opportunities and set goals that will enable them to make the best use of their potential and talents

13.2.2 HUMAN AND SOCIAL SCIENCES

1. Demonstrate a critical understanding of how South African society has changed and developed
2. Demonstrate a critical understanding of patterns of social development
3. Participate actively in promoting a just, democratic and equitable society
- Demonstrate an understanding of interrelationships between society and the natural environment
- Address social and environmental issues in order to promote development and social justice

13.2.3 ARTS AND CULTURE

3. Reflect on and engage critically with arts experience and work
4. Demonstrate an understanding of the origins, functions and dynamic nature of culture
- Demonstrate an ability to access creative arts and cultural processes to develop self esteem and promote healing

13.2.4 LANGUAGE, LITERACY AND COMMUNICATION

1. Learners make and negotiate meaning and understanding
- Learners respond to the aesthetic, affective, cultural and social values in texts

13.2.5 TECHNOLOGY

6. Demonstrate an understanding of the impact of technology
7. Demonstrate an understanding of how technology might reflect different biases, and create responsible and ethical strategies to address them

13.2.6 NATURAL SCIENCES

6. Demonstrate knowledge and understanding of the relationship between science and culture
- Demonstrate knowledge and understanding of ethical issues, bias and inequities related to the Natural Sciences

13.2.7 ECONOMIC AND MANAGEMENT SCIENCES

2. Demonstrate personal role in economic environment
- Evaluate different economic systems from various perspectives
- Evaluate the interrelationships between economic and other environments

The list is not exhaustive but it should be clear that Religious Education has the potential to add a number of rich strands to the tapestry which is Curriculum 2005. For religious practitioners many of the connections made with the outcomes above arise spontaneously. For non-religious learners, these perspectives in the Curriculum can be offered in sensitive ways that enrich any and every learner, and that do not impinge on religious freedom. Curriculum 2005 in this way will give voice to a variety of worldviews including those specifically religious.

13.3 ASSESSMENT IN RELIGIOUS EDUCATION

One of the reasons contributing to the low status of religious education is that educators in the field have been divided over the question of assessment. Can religious education, indeed, be assessed? The dilemma is clearly reflected in the note SPECIAL PROVISIONS in the Statement on the National Curriculum, Gr. R-9: Foundation Phase, page 31

> Learners' progress in schools will be interpreted in terms of their achievement of the compulsory sixty-six Specific Outcomes, developed within the eight learning areas. These outcomes are developed to ensure inclusion. Based on this principle, religion cannot be included into the learning programmes, because non-religious learners will not be able to comply/.

An answer to the question of assessment depends heavily on one's understanding or working definition of religious education. If the term connotes catechetical instruction, leading to a deepening of faith in and commitment to a particular religion, then the answer is clearly, "No". If religious education aims instead at drawing on the religious dimension for the whole education of the person, or aims to develop literacy in the field of religion, then a"Yes" becomes distinctly possible, since such an an preach to religious education seeks to develop relevant knowledge, understanding, skills, attitudes and values. It then becomes possible to develop sets of outcomes for religious education. However one must make a clear distinction between those outcomes that can be assessed and those that cannot. This is not always easy, but the following table will serve as a rough guide for making such a distinction.

WHAT CAN BE ASSESSED	WHAT CANNOT BE ASSESSED
- demonstration of knowledge - demonstration of understanding - demonstration of insight - demonstration of attitudes - demonstration of values - presentation of tasks - use of religious skills - self-expression	- commitment to faith community - faith level - spiritual growth - personal devotion

A sound process of assessment and recording of achievement will ensure that Religious Education is educational and has an important place in the curriculum. It will allow educators to demonstrate to parents, colleagues, and learners that Religious Education receives the same level of professionalism and accountability as any other part of the curriculum.

14

POLICY PROPOSALS

NOTE: The following proposals relate in the first instance to public schools. Independent schools however should be reminded that while they have certain freedoms in the development of their own religious education policies, they need to meet the requirements of the legal framework in this document and the minimum standards required in terms of the *South African Schools' Act 1996 #46* (3)a.

Independent schools are further encouraged to consider the Directive Principles, set out in chapter 12 of this document. These principles are derived from the legal framework in the context of good practice in religious education.

14.1 GENERAL EDUCATION AND TRAINING BAND (Grades R - 9)

14.1.1 CURRENT SITUATION: PROVISION AS IN REPORT 550 PLUS 191

Provision is made in Report 550 for religious education as a compulsory general instructional offering. It is offered in the following variety of forms:

- Bible Education
- Hindu Studies
- Islamic Studies
- Religious Education
- Right Living
- Scripture

NOTES

1. In the Foundation Phase and the Intermediate Phase the chosen subject is not taken into account for promotion
2. In the Intermediate Phase and the Senior Phase options are not necessarily examined, and more

than one may be taken.

3. Hindu Studies is <u>not</u> offered beyond Grade 7.

PROPOSAL

It is recommended that the status quo be endorsed in grade until such time as Curriculum 2005 is implemented in that grade, provided that

- existing syllabi and programmes be amended and implemented so as to comply with the *Directive Principles* set out in this policy document, and
- the school's governing body ensures that religious education is taught, assessed and reflected in the school's reporting system.

14.1.2 NEW POLICY FOR THE GET HAND

The school, in the GET Band, will have **four** basic options.

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1. The school offers Curriculum 2005 as it is, dealing with those outcomes, assessment criteria, range statements and performance indicators that contain specific religious content in the same integrative way as with any other that the curriculum requires. (see Religion in the Curriculum, page 46).

2. The school offers Curriculum 2005 in a way that makes explicit the many contributions that religious education can make to the outcomes. The religious education dimension adopts a multi-perspective approach. (see Curriculum 2005 - A Religious Education Perspective, page 49

3. The school offers Curriculum 2005 as in 1 above and, in addition, offers a separate programme in flexible time. This programme is offered from a single or multi-religious perspective or a range of such perspectives. It allows a choice to accommodate all learners in so far as it is reasonably practicable.

4. The school offers Curriculum 2005 as in 2 above and, in addition, offers a separate programme in flexible time. This programme is offered from a single or multi-religious perspective or a range of such perspectives. It allows a choice to accommodate all learners in so far as it is reasonably practicable.

NOTES

a. Each of the four options imply a choice for religious education (see Key Terms, page 5). The first option sets out the minimum already required by the National Curriculum, while the other three allow for various extensions.

b. The above policy will be implemented in each Grade together with Curriculum 2005, or in the case of grades where the latter has already been implemented, as soon as the policy is declared by the Minister.

CONDITIONS

The choice that any particular school makes is subject to the following conditions:

a. The responsibility for the choice lies with the governing body in consultation with the local educational authority, and with the approval of the MEC of the province in which the school is situated.

b. Options 1 and 2 cannot be offered from any single faith perspective.

c. A maximum of 2 hours per week may be allocated to the separate programme offered in flexible time.

d. Separate programmes of Religious Education, i.e. those offered in options 3 and 4, will be assessed internally and reflected in the school's reporting system, but will not be regarded for Certification purposes in grade 9.

e. When schools take options 3 or 4, they must ensure that all learners are accommodated in the range of separate programmed offered in flexible time.

EXAMPLE
A school has the following learr~er composition - 40% Hindu, 30% Christian, 25% Muslim, 5% ranging over a number of other traditions. Some possibilities for the range of separate programmes are the following:

- a Hindu religious education programme, a Christian programme, and a Muslim programme, or
- a Hindu programme, a Christian programme, a Muslim programme, and a multi-religious programme, or
- a multi-religious programme only.

f. Learners may choose, with their parents guidance, which of the parallel programmes to attend in flexible time, where these are offered.

PROVISIONING

i. The National Ministry could be approached by the provinces to

- spell out clearly the existing religious content in Curriculum 2005 (Option 1), and
- develop guideline resources for a religious education dimension to Curriculum 2005 (Option 2).

ii. Material resources relating to separate programmes in flexible time will not be the responsibility of the National or Provincial Ministries. Religious communities, NGO's, publishers and tertiary educational institutions may offer programmes to schools once these programmes have been approved by the relevant Provincial Education and Training Council.

iii. Inservice-training programmes will be offered to teachers in the field coinciding with the implementation of Curriculum 2005, drawing on the services of religious organisations and non-government organisations (NGOs) (refer to In-service Training, under HE, page 60).

iv. Institutions responsible for the training of educators will make provision for a student, specialising in any of the GET phases, to explore the six roles described in the Norms and Standards for Educators, September 1998 (p 66-67) from the perspective of a religious educator if he or she so wishes (refer to Specialisation: religious educator, under HE, page 60).

v. Only qualified educators may facilitate the separate programmes in flexible time. Where a school, opting for a programme of this nature, has an insufficient supply of qualified religious educators, it may apply to local religious communities for assistance. These communities should however take it upon themselves to ensure a supply of such qualified educators from among their members.

14.2 FURTHER EDUCATION AND TRAINING BAND

Recommendations below relate to Grades 10 to 12 under both the current situation and that envisaged under the new outcomes-based FET.

14.2.1 CURRENT SITUATION: PROVISION AS IN *REPORT 550* PLUS *REPORT 191.*

14.2.1.1. AS COMPULSORY, NON-EXAMINABLE SUBJECT

Provision is made in *Report 550* for religious education as a compulsory non-examinable subject along with such subjects as Physical Education and Guidance. The subject is offered in the following variety of forms:

Bible Education
Islamic Studies
Religious Education
Right Living
Scripture

No such provision is allowed for in *Retort 191*.

PROPOSAL

It is recommended that the status quo be endorsed until such time as the new FET policy is implemented, provided that:

- existing syllabi and programmes be amended and implemented so as to comply with the *Directive Principles* set out in this policy document.
- the school's Governing Body ensures that RE is taught, and that RE be assessed and reflected in the school's reporting system;

This is an interim proposal that will prepare educators and learners for the new FET policy where all components including RE are awarded a credit rating.

14.2.1.2. AS EXAMINABLE ELECTIVE FOR SENIOR CERTIFICATE

The following subjects may be offered for Senior Certificate:

Biblical Studies HG
Biblical Studies SG
Jewish Studies HG
Jewish Studies SG

PROPOSAL

It is recommended that the status quo be endorsed until such time as the new FET policy is implemented, provided that:

- existing syllabi and programmes be amended and implemented so as to comply with the *Directive Principles* set out in this policy document.
- interest bodies desiring to include other syllabi concerned with religious education submit these to HEDCOM for approval and possible addition to the above list.

14.2.2 NEW FET POLICY

The discussion document *The Restructuring of the Senior Certificate Curriculum. Fourth draft (August 1998) p.68,* recommends that provision be made for compulsory instruction in Physical Education, Guidance and Religious Education to form part of Fundamental Learning, with the combined credits totalling 5; and that the total number of credits for the Senior and National Certificate be increased from 120 to 125.

Total time allocated for Physical Education plus Guidance plus Religious Education on the basis of this credit allocation would be approximately two hours per week. Each of the subjects would thus be entitled to one 30 to 35 minute period per week.

On the basis of these recommendations, the following proposal is made:

PROPOSAL

14.2.2.1 FUNDAMENTAL LEARNING

Religious Education and Guidance be amalgamated to become one subfield under the title of *Responsible Living* as part of Fundamental Learning, carrying a credit of 4.

It is envisaged that the new Responsible Living subfield should promote outcomes/competencies in six important areas:

- Moral issues from the perspectives of a variety of worldviews.
- Inter-cultural/inter-religious skills.

- Professional/work ethics.
- Career guidance/occupational directions.
- Health and Nutrition.
- Citizenship Education.

RATIONALE FOR AMALGAMATION OF RELIGIOUS EDUCATION AND GUIDANCE:

There is widespread concern in South Africa regarding the moral fibre of our society. In view of pleas for serious consideration to be given to moral issues in the educating and training of learners, it is imperative that neither Religious Education nor Guidance be disregarded or relegated to the background as a result of a shortage of notional time or credits. In the light of the kind of programme envisaged, overlaps between the two disciplines will be avoided, and each could be enriched and enhanced by the amalgamation. Furthermore, unless at least one hour of notional time per week and a reasonable number of credits are allocated, it will be difficult to promote any substantial learning towards required outcomes and competencies. This subfield will be assessed according to the accepted guidelines laid down for the awarding of unit standards.

ALTERNATIVE PROPOSAL

Should the above proposed amalgamation not become policy, it is recommended that **Responsible Living** be the name applied to a religious education subfield within Fundamental Learning, carrying a credit of 2, and comprising:

- Moral issues from the perspectives of a variety of worldviews.
- Inter-religious / inter-cultural skills.
- Professional / work ethics.

CURRICULATING

In order to curriculate for such a programme, it is recommended that the National Department of Education set up a curriculating committee composed of:

- four representatives nominated by HEDCOM
- representatives from the teacher unions
- a curriculating expert
- at least one expert from the discipline or disciplines concerned viz. Religious Studies and Guidance, or Religious Studies alone.

It is advisable to ensure, as far as possible, that South Africa's major religious traditions are represented in the nominations by HEDCOM and the teacher unions to the curriculating committee.

14.2.2.2. CORE/ELECTIVES

PROPOSAL

Subfields such as the following **could** be offered under the Human and Social Sciences field *Society and Religion*:

African Christianity HG and SG
African Traditional Religion HG and SG
Biblical Studies HG and SG
Hindu Studies HG and SG
Islamic Studies HG and SG
Jewish Studies HG and SG
Religious Studies HG and SG

These subfields would provide an academic and career-oriented study. The content structure would include such aspects as hermeneutical, historical, critical and interpersonal skills necessary for a wide range of professions such as social work, teaching, religious and community leadership, management, etc.

African Christianity (see above list) entails an Afro-centric perspective of the Christian faith. The comparison of the symbolic narrative world of an African and that of the Bible would be explored. This would mean that the Bible can indeed be read in an African context. The rejection of the Euro-centric interpretation of Christianity and the Bible is evident in the fast-growing tradition in southern Africa - the African Independent Churches.

Religious Studies (see above list) as understood in this context comprises an academic study of religion, drawing on a wide variety of religious traditions. It could take the form of the study of the component phenomena of religion; or the study of religious systems; or the history of religions; or the study of religious experience; or the study of the interface between religion and society (Chidester et al, 1994:47-49).

CURRICULATING

- In order for any particular subfield such as the above, or any other such as Buddhist Studies, Christian Studies, etc. to be included, it is suggested that interest groups draw up proposals to be submitted to the Director-General, Dept. National Education. If approved, the National Education Department should facilitate the establishment of the relevant SOB to draw up unit standards for each such subfield.

- Should more than one proposal be submitted for the same subfield, the National Education Department should insist that the interest groups concerned provide an agreed proposal on which consensus has been reached between themselves.

14.3 HIGHER EDUCATION AND TRAINING

NOTE: The proposals set out below relate specifically to the Schooling sub-field of the ETD field of the National Qualifications Framework.

14.3.1 GENERAL COMPETENCE: RELIGION AND RELIGIOUS DIVERSITY

It is proposed that institutions responsible for teacher education devise their own programmes to comply with the Norms and Standards. It is essential, however, that programmes preparing educators for the GET band adequately prepare those educators to handle Curriculum 2005, the whole of which rests on a considerable knowledge of the belief and value systems of the diverse people of South Africa. Moreover, the *roles* and *applied competences* for the schooling subfield as envisaged in *Norms and Standards for Educators*, September 1998 require a knowledge of religion and religious differences, e.g. "Showing as appreciation of, and respect for, people of different values, beliefs, practices and cultures." and "Knowing about the principles and practices of the main religions of South Africa, the customs, values and beliefs of the main cultures of SA, ...". (pp.74,75)

14.3.2 SPECIALISATION: RELIGIOUS EDUCATOR

It is further proposed that provision be made in HE institutions for subject specialisation as a **religious educator** for:

- the GET band (refer to the options in the GET band proposal), or any of the phases within this band; or
- the FET band as may be required for the subfield *Responsible Living*, and/or particular core/elective subfields offered under the field *Society and Religion*.

14.3.3 IN-SERVICE TRAINING

In order to enhance competence in the study of religion of in a particular religious tradition on the part of teachers already in the field, it is proposed that HE institutions offer in-service training in this area, also drawing on the services of NGO's and religious institutions, provided that such organisations are endorsed on the relevant MEC for education. These courses should preferably carry credits on the NQF (refer 8.9 in *Norms and Standards for Educators*, September 1998). "Resource-based learning" as described under 8.10 in *Norms and Standards for Educators*,

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