

2 THE RELATIONSHIP BETWEEN EDUCATION AND LABOUR: A FUNDAMENTAL STUDY

2.1 Introduction

Education has played a controversial role throughout man's history. The fundamental causes of these controversies seem to emanate from, inter alia, social differences in societies. Christie (1986:21) states that some conflict thinkers believe that racial differences are the most important differences in society. For these theorists, racial discrimination is the basic root of inequality. Lack of consensus regarding the normative factors about education and labour, and also the relationship between these phenomena, is another crucial factor leading to conflicting ideas that people and governments harbour about education as a social discipline. Ulich (1965:3) sees these conflicting ideas as a lack of consensus in people who often disagree about what should be learned and valued. He further states that it is because of these disagreements among people about the role that education has to play that education is so intimately involved in the drama of human history with all its achievements and with all its conflicts and failures.

Throughout the history of the world racial discrimination and social inequality have surfaced as causes of fragmenting the fundamental relationship that ought to exist between education and labour. Hutt (1964:27) mentioned that the chief source of colour discrimination was to be found in the natural determination to defend economic privileges. This is also evidenced by Mdluli (1988:6) in his interpretation of Hallak and Davis's proposals about the need of manpower requirements planning which focuses on a constant and continuous dialogue between education and work. The argument put forward by Mdluli is that, not only does population growth upset this type of planning, but also impairs the freedom of choice which students enjoy. For example, to enter the job for which training has been given also contributes to the frustrations of manpower requirements planning. The government of a country, through its education system, can also directly or indirectly frustrate its manpower requirements planning. This frustration is noticeable in cases where the government can influence education policies in such a way that certain skills, professions and careers can be made exclusively available to a certain group of people.

In order to elucidate the problem which weakens manpower requirements and which has unfolded throughout history, especially in heterogeneous countries such as South Africa, an investigation into the relationship between education and labour is necessary in this study. This chapter aims at:

- bringing conceptual clarity about the relationship between education and labour with reference to a fundamental Biblical view about education and labour;
- the distinction between education, teaching, training and indoctrination, and at
- formulation of a theory about the relationship structure between education and labour which can direct the study, and can serve as a normative framework for the survey of the relationship or connection between education and labour discussed in chapter 3.

The following questions will be asked to direct this study about the relationship of the phenomena of education and labour:

Is man supposed to be educated? Is there any need for man to work and why should man work? Why and how should we educate? What is the normative relationship between education and labour? What effects education and labour have on man's existence?

2.2 Education: A fundamental view

2.2.1 General remarks

Power (1982:238) views education as a means of character formation and the promotion of social efficiency. Power seems to accord to education the function of moulding and developing man to become a useful citizen. A useful citizen is generally viewed as a person who is loyal to his country, has self-discipline and is in possession of certain skills which he can independently use to help build his country's economy. A useful citizen could, firstly, also be viewed as a person with numeracy skills, and someone who is also literate in order to be part of his country's socio-economic and political spheres; secondly, someone who fits into the economic system of the country and also accepts the norms and values of his society. According to Clark (1988:5), departments of education have more recently begun to speak of the inculcation of citizenship as the one comprehensive aim of education. This view implies that education performs a social function which pertains to producing good and responsible men and women for a particular country. This view is acceptable in theory, yet education can still have negative and detrimental effects on man, apart from in most cases producing men and women of virtue.

According to criminologists, educated or learned men do participate in criminal acts. They are termed "white-collar criminals". The education that these criminals acquired at school is probably used for a purpose it was not intended for. This is a negative and detrimental effect of education on man. Clark (1988:15) argues that Thorndike's telephones will multiply, but their wires may carry commands to massacre Jews and Christians. Radio and television will be developed optimally and may then ironically be used for totalitarian propaganda.

Education therefore potentially has both a negative and positive effect on man. The negative effect stated above supports what was mentioned in the introductory paragraph to this chapter about the controversial role that education plays and has played to date. There are, however, multifarious and positive views about education which are more fundamental in nature. Basically, education is not a privilege nor is it meant only for a particular race group or a society. It is both a right and a privilege. People must learn in order to develop and must also develop in order to learn. Chambers (1983:168) alleges that education is fundamental to the development of personhood and therefore it is a claimed right of persons. The view that education "makes" a person, and that people have a right to be educated receives acceptance by most authors. This is also a historical factor, for in the past most successful politicians, such as Napoleon Bonaparte and Dr Kwame Nkrumah, the first Prime Minister of Ghana, believed that education was a liberating endeavour.

Tarrow (1987:238) supports the view of universal acceptance of education as a human right. Let us examine Article 26 (2) of the "Universal Declaration of Human Rights":

Education shall be directed to the full development of the human personality and fundamental freedoms. Parents have a prior right to choose the kind of education that shall be given to their children.

The crucial issue with regard to the view embodied in this Article (26(2)) about parents having to choose the kind of education to be given to their children is a moot point. It seems to be the right thing to do for parents to make a choice of a school curriculum, but many countries such as South Africa have up to the end of the 1980's ignored this view. This view might have serious implications for the relationship between education and the environment.

It is also of importance to cite a practical example of education's developmental role. According to Bray et al. (1986:59) education promotes mobility within the society. Sir Abubakar Tafawa Balewa was, for instance, born into a slave family but became Nigeria's first prime minister.

Fragniere (1976:26) alleges that from a fundamental point of view, the education system is a mechanism for maintaining the continuity of the society. It is a legitimate claim that education can help in the empowerment of the educand in terms of knowledge and skills, but this is to a large extent controlled by the economic power balances of a country. It is, therefore, important at this stage to also look at fundamental views about education in relation to the economy of a country. Motshabi (1988:48) mentions that all parents view primary education as the door to a rosier future for their children; denial of it by the educational system is viewed as the most serious form of deprivation. Motshabi further states that education bridges the gap between the haves and have nots. It would appear that the point that Motshabi is raising refers to education as a fundamental and vital tool to the lower classes so that a solid foundation for the future can be laid. O'Dowd (1990:94) points out that it is conventional wisdom that education is a necessary condition for economic growth.

The view that education develops persons, promotes mobility and assists with economic growth is quite lucid, but these effects of education will depend on the content and intention of the curriculum and of curriculum designers respectively. Ebenstein and Fogelman (1980:212) argue that if education were the key to make men more rational and cooperative, the best governed state would possess the best national system of education. With this view in mind, it appears that some states which are to some extent somewhat ungovernable lack the best national system of education. The Republic of South Africa had different education departments up to 1994, a circumstance which inevitably promoted unequal education and unequal job opportunities. These inequalities inhibited the necessary relationship between education and labour rather than nurturing it. Nash et al. (1965:355) assert that only a proper system of education can unify the active and contemplative life, action and speculation, politics and the art. Both Ebenstein and Nash view education as a means to stabilize the society. Quite logically, their views are not only focussed on education as a stabilizer but are also focussed on the best and proper education that states and countries are to practise for stability and development in socio-economic and political spheres.

Christians generally view the phenomenon of education positively and as a virtue in the perspective-giving light of the Bible. This is for example, evidenced by the Dutch East India Company's policy of Christianising the indigenous people of South Africa during the company's rule at the Cape in the 17th century and in the years that followed the colonisation period. Bray et al. (1986:60) mention that education has been a major activity of all Christian missions, since they consider schools a good medium through which to mould the attitudes of the young and a valuable source of future manpower for the spread of the Gospel. Some authors view Christian education as a means to enable

people to communicate with God. This might include reading the Bible and communication with God through prayers. Venter (1979:133) avers that Christians view education as a means to facilitate dialogue between God and man. This dialogue was discernible from the first education lesson which presumably began with Adam. It does seem, therefore, that creation might imply education, in the sense that education sprang up simultaneously with creation. This meant that man was to understand and also to manipulate the situation surrounding him. Without a clear understanding of his whole environment, it is unlikely that man could have been in a position to produce food and to survive. Producing food implied skills in tilling the soil and therefore, education was and still is vital to the survival of all people, and for this reason, teachers as agents for the promotion of education are needed to facilitate the relationship between education and work. Cady (1941:61) supports this positive view on education by stating that the Creator and angels were man's first teachers.

2.2.2 A Scriptural vision of education and labour

Scripture tells us that education continued outside the Garden of Eden with Cain and Abel (Cady, 1941:142). Adam taught Cain how to till the soil and Abel how to tend the sheep. Man's success in achieving his obligations such as spreading the Word of God through the process of Christianization also depends on his education. Christians therefore strongly believe that education promotes a clear understanding of Christ's teachings. More than that, education to most Christians might mean salvation. This is the reason why during the Old Testament times, education was regarded as a means to salvation. It would then appear that salvation is impossible without proper education related to God. Venter (1979:185) mentions that the Old Testament teachings reveal that the history of the world and of education is in truth a history of man's preparation for salvation.

Clark (1988:140) stresses that the curriculum and administration of education must be controlled by a Biblical view of man. According to him, the Biblical view of man is that he was created in the image of God, contrary to Freud's view that man is an evolutionary animal governed by irrational urges. The Biblical view about education does not accommodate racial prejudice as fundamental in the doctrines of education. Huddleston (1956:18) states that any doctrine based on racial or colour prejudice and enforced by the state is therefore an affront to human dignity and ipso facto an insult to God Himself. This view, as stated by Huddleston, refers to the fact that all people are and should be equal in the eyes of the Lord. Human dignity should be accorded equally to all human beings, irrespective of their skin colour or texture of their hair. It would please the Lord if all people could be treated equally by the laws governing all countries

on earth and to receive equal types of education so that discrimination could be avoided in the world of work. Equal education means equal opportunities in job situations and will result in a stable Christian society.

Clark (1988:124) points out that the first and basic point in a Christian philosophy of education is acceptance of the fact of Biblical authority. This might simply mean that the Biblical authority has to be used as a yard-stick by education authorities in drawing up curricula. God wants His people to undergo a change; that is, to become a flock under His guidance. This educational transformation is highlighted by Harman (1974:71) when he says that through the sanctifying power of the Holy Spirit we need to be transformed from what **is** to what **ought to be**, from the present to the desired future, from what we are to what we should become. Christianising a society therefore needs careful use of education as a means to an end. Some of the envisaged goals of education in a Christian society might include that education should produce men who can withstand the diabolical activities perpetrated by the devil. This view was also shared by some Christian philosophers of education such as Luther and Calvin. Bear (1947:199) points out that Luther and Calvin believed that education was a tool against the devil who often used pagan knowledge to tempt man. Education was also a form of moral discipline through which man could control his lower instincts.

Missionary societies have always believed that educating an individual prepares him for the peaceful coexistence of various population groups on earth. The South African society had a problem with the peaceful co-existence of various population groups, because of the more than ten education departments which have up to 1994 fragmented the (inter alia) Christian way of life in the country. This argument will form the basis of the arguments in the chapters that follow. Bear (1947:129) supports the view that education results in unifying society and assisting various societies to live together by mentioning that the leaders of the Reformation like Calvin and Luther became the symbols of a living faith, who demanded the education of the poor as well as the rich. According to Comenius, Jesus showed that universal understanding among people was in principle possible.

Biblically speaking, it is the task of parents and governments to create and provide conducive religious and education situations to the young children for the harmonious living together in a just and stable society. Ignoring the parental role in the education of their children through the imposition of an unacceptable curriculum by the Government might result in various forms of resistance on the part of students. Such resistance by students might take the form of class boycotts or "sit-ins", and might lead to a breakdown of the relationship between education and labour which is viewed as very

important by both Christians and non-Christians for supplying the country's skilled labour force. Governments, parents, preachers and teachers should see to it that children do not lose hope and trust, get sidelined or deprived of receiving proper education which should promote their ability to fulfill their duties to God.

Fundamentally, (Christian) education is seen as a means to develop an individual for social mobility and for supporting the Christian way of living. There are normative factors to be considered in nurturing the Christian life. These include a clear understanding of the teaching of Christ which should take place in a real and well equipped building, other physical assets, and without prejudice. Wyckoff (1961:26) names the following factors as relevant to nurturing the Christian way of living:

- * A clear idea of the reason for Christian teaching and learning.
- * A Christian school is a real school. In such a school serious study will take place.
- * The kind of building and sorts of equipment that invite children, youth and adults to venture into the Christian life, that facilitate rather than hinder Christian teaching.

It is therefore the task and calling of those in authority to provide education facilities which will enable the students to picture in their minds a situation where normal teaching could take place. Without proper facilities, normal teaching and learning are hampered and as a result students start undermining authority and therefore lose faith in education and the need of a culture of learning, and which has both medium and long term results. Ulich (1965:49) stated that education should be for the purpose of inculcating fear of God and also for other useful ends. The implication of this statement by Ulich is that education is universally viewed by Christians as a machinery to mould an individual to fear God. And fearing God has many advantages in life. The Bible teaches that "The fear of God is the beginning of wisdom". If most people feared God, we would not have had an education crisis in South Africa, also not in other parts of the world where there are power struggles between various race groups. Again, when demanding that education should be for useful ends, the emphasis is on socio-economic development and development also in other spheres of human life and existence. We can therefore conclude that Christians believe and accept that education precedes all forms of labour, and prepares for labour to the glory of God and to the well-being of the self and fellow human beings.

2.3 Labour: a fundamental view

2.3.1 General remarks

People in general engage in labour throughout their lives and at different developmental stages. Some people are conscious about their labour inputs in the world of work and some are not. People should be aware and also be proud of the type of labour that they render because very few people can survive without work, let alone without the end result which they expect after that exercise. Kaufmann (1969:1) describes work as an inseparable feature of life. Most people work, have worked or will work. There is, according to Kaufmann, no way in which one can avoid work because if you do not as yet work because of either age or as a neonate, the fact of the matter is that you will still work. Neonates and toddlers actually do work as they are engaged in various forms of labour in a playful manner and this actually helps them to learn and to develop mentally and physically. Adler (1977:110) defines labour as an economically necessary activity which one does in order to produce a means of subsistence. The concept of subsistence relates to producing commodities which in turn could help man to survive in life.

2.3.2 Why does man work?

Man has, generally speaking, endless needs which he can only achieve through work. These needs might be physical, economic and social in nature. They might be classified in short term (present needs) or long term (future needs). Education can then be used to ease and to address these needs so that they can be achieved. Kaufmann (1969:1) alleges that man works for the future and that work helps him in his future economic and social needs. This simply implies that by working, man is preparing for a rosier future and sometimes to enrich himself monetarily. For him to prepare his rosier future, it does not just mean working but hard work, and this needs education as well. Education helps man to succeed in life. Kneller (1971:53) refers to the Americans saying that if a man works long and hard, he will succeed in life. This brings to mind the saying "no work no pay" or alternatively this could be twisted round to mean "no work, no success in life - no work, no wealth"; instead people can expect poverty. There is no society which endorses idleness and sluggishness. Throughout history it has been seen that societies have been engaged in various activities to survive, hence a leisure society is not known in history. Kaufmann (1969:13) avers that there has never been a leisure society.

There are other advantages of labour in most societies. These include, according to Braverman (1974:6), emancipation from hunger and other needs. The production of

food, goods and services is at the core of labour in general. Scripture tells us that God made a covenant with man in the Garden of Eden, also pertaining to labour. This suggests that God wants people to work. De Jong (1977:11) explains that God made a direct verbal command by which man learned that he was to rule the earth, to produce, to eat plants for food, to cultivate the Garden and to refrain from eating of the Tree of Knowledge of Good and Evil. The covenant in the Garden of Eden was not in principle a punishment or an imposition of labour, but rather a calling. It is unfortunate that some countries or governments impose labour on certain race groups as though it were a punishment; this is not what the covenant in the Garden of Eden prescribed. If labour is imposed on people, it will necessarily result in forms of discrimination and class struggle among the various race groups in a country.

Marshall et al. (1980:2) quote from the Book of Genesis that the curse did not entail the imposition of labour as such, but only that labour would become harsh and painful. It should be acknowledged that work has been one of the blessings of God even since before the fall. Christians should therefore glorify God for having sanctioned humble labour. Clark (1988:140) alleges that Christianity views humble labour as entirely honourable. It is honourable in the sense that people always benefit from their labour and at the end of it all reap the fruits of their labour. Labour pays good dividends and it heals. According to Kaufmann (1969:14) Sigmund Freud correctly states that work serves quite literally as occupational therapy. This can be confirmed by the fact that at times men are found engaged in some activities such as watering the flowers, digging the garden or cutting grass for the simple reason that they might be trying to suppress anger or emotions. At times people use work as a means of prayer. Kaufmann (1969:67) stresses the following words of St Benedict, the founder of the monastic order of that time:

"Laborare est orare" (to work is to pray). "To work is to pray" can also be illustrated with a simple example: people normally sing when performing or engaged in the "pick and shovel" type of a job. Railway workers normally sing when digging or loading and unloading goods.

It can therefore be concluded that Christians view labour positively and that all people should work without categorising jobs and reserving inferior jobs for other people who do not belong to a privileged group.

Some Biblical excerpts could be quoted to provide illuminating explanations about the way Christians view labour.

Firstly, Proverbs 6:6 directly instructs man as follows:

Go to the ant, thou sluggard, consider her ways and be wise.

Ants work tirelessly, day in day out and according to God this is a perfect example of how important labour is to man.

Secondly, Ecclesiastes 3:13 advises that all of us should eat and drink and enjoy what we have worked for. It is God's gift that man should work. This view is supported by Muthwadini (1990:6) who asserts that God told us in Genesis 3:19 that:

You will have to work hard and sweat to make the soil
produce anything.

Thirdly, Clark (1988:143) avers that religious activities like the following relate to labour: Noah was discharging a religious duty in building the ark; Moses was religiously engaged when receiving the Ten Commandments and David served God by killing Goliath and by writing the Psalms. Finally, 1 Chronicles 29:18-19 tells us about the building of the Temple by David and Solomon. Jesus Christ himself laboured as a carpenter. This is revealed in John 5:17 where Christ says:

My Father worketh hitherto, and I work.

To sum up, it does appear that God sanctioned work as a necessary activity and hence He Himself also worked from the beginning when He created Heaven and earth. As God's subjects, human beings ought to work, for there is reward in working. Discrimination between people in terms of categorisation of jobs according to race, colour and creed is without doubt not a criterion for labour in Biblical terms.

2.4 The relationship between education and labour - a fundamental view

History has proved through the ages that there is a fundamental relationship between education and labour. This fundamental relationship assumes the form of a bond, an agreement or a contract. Violation of this contract will have far-reaching socio-economic, political and religious effects. Failure to nurture the relationship between education and labour will weaken the relationship. Braverman (1974:54) equates the education and labour relationship with the working of brain and muscle. According to him muscle and brain cannot be separated from the persons possessing them. This inseparable relationship between education and labour shows the importance and need for the two phenomena not to be separated. These phenomena are two components without which man cannot survive.

Education, in most instances, is defined in terms of labour, partly because the two co-exist. It is with their background of education that people can make a meaningful contribution to national progress. Meaningful contribution to the growth of the economy is only possible when the contributors possess certain skills which facilitate job performance and thus can improve man's living conditions on earth. Harman (1974:23) highlights the universal norms and values in education as follows:

Education is an emergency measure dictated on the one hand by the need to provide minimum knowledge and skills which are an essential condition for attaining an adequate standard of living, a prerequisite to the full effectiveness of work in health, agriculture and similar services.

Education ought to produce the manpower which in turn will increase the national earnings of a country. Alternatively then, a country without efficient manpower will remain un(der)developed for many years while its inhabitants will remain suffering from hunger and dreadful diseases. Rose (1973:10) states that national earnings depend on manpower, which is an educational product.

The relationship between education and work can also be traced in the roles played by education and labour in the life of man. Independence in African countries such as Ghana was achieved partly because of the educated elite. In such countries, decolonisation took place and was possible because of the knowledge gained through education. This knowledge enabled men to apply their skills in the socialisation process to gain the upper hand in the administration of their countries. These skills were again applied in the improvement of the economics of these countries. Mass education was seen as a viable means and a prerequisite to work. Bankole (1974:9) cites Nkrumah's remark that education is the key to progress in Africa, for only knowledge can counteract ignorance. This view is also supported by a saying that maintains that "with knowledge you defeat". It is not possible to be easily manipulated when one possesses a reasonable knowledge of education and the skills which could guide one to help and to render valuable services to one's community in various spheres.

Kilpatrick (1969:41) argues that when you know how to help yourself, few others will have power over you, but if you are of a helpless nature someone who offers you a hand and undertakes to guide you, will take you where he wants to go. This emphasises the fact that people with little education encounter problems in the world of work for they offer inadequate input in the world of work and therefore jeopardise the economic growth of a country through lack of relevant skills. Power (1982:227) states that the purpose of education is to form the mind and strengthen or discipline it. He argues that when school days are over, one will be prepared to resolve any of life's problems.

The need for education and labour to work hand in glove is supported by various authors. Motshabi (1988:40) states that education should be instrumental in the training of skilled manpower to provide for the need system generated by ambitious development programmes. Education should, therefore, be viewed from its dependence on as well as independence of the environment. The necessary relationship between education and labour seems to embody mutualism, correspondence and interdependence. Much emphasis should therefore be placed on the need for a constant and continuous dialogue between education and labour.

2.5 The influence of good skills on labour

According to Moulder (1990(b):108) a shortage of skilled manpower is due to the fact that there is very little communication between the world of work (labour) and the world of education, for our schools and universities do not consciously teach the creative skills that are required in the workplace. Inculcation of creative skills needed by the environment is only possible if there exists a sound dialogue or communication between education and labour in theory and practice or in the planning and implementation of the school curriculum. It is for this reason that Strike (1982:98) argues that schools should promote universal instrumentalities. These instrumentalities would then promote things that are desirable to the society, for example, social justice which includes opportunities of employment, and adherence to man's rights and self-respect.

Schools can only succeed in promoting employment opportunities that are desirable to society if education is provided equally to all the citizens. It is also a fact that while education is important to produce workers, it can only do so efficiently if the curriculum is drawn up and designed without disregarding the economy. In support of the view that there can be a lack of a proper relationship between education and labour, O'Dowd (1990:94) argues that we can produce goods which nobody wants and we can produce education from which nobody benefits. Education has to be relevant to the needs of the country's economy for better production and services.

Countries which impose a curriculum on inhabitants without taking into consideration the economy (as part of the environment) do much harm to the labour force. In such an instance these countries will be seen to have produced a worthless labour force. From this labour force such countries will not benefit much; instead, large sums of money will be spent on projects and programmes like "on the job training". In the meantime production will suffer and the country's economy as well as its political processes will degenerate. It is equally true that a country with many education departments will in the long run probably produce different and unequal manpower, especially where there is

be spent on projects and programmes like "on the job training". In the meantime production will suffer and the country's economy as well as its political processes will degenerate. It is equally true that a country with many education departments will in the long run probably produce different and unequal manpower, especially where there is unequal budgeting for these departments and the limited distribution of resources. An anonymous writer (Anon., 1993:14) warns:

One of the most difficult problems for people to solve is how to move from unequal access to education for some people in a society to equal access for all.

2.6 Education, indoctrination, training, teaching - a distinction

2.6.1 Orientation

There seems to be a need to differentiate between the concepts education, indoctrination, training and teaching, in order to highlight the extent to which these concepts affect labour and the economies of countries globally. Hirst and Peters (1970:25) distinguish between educating people and training them because for us education is no longer compatible with any narrowly focussed enterprise. The questions which follow will help to elucidate the distinction between education, indoctrination, training and teaching - which all influence production of skilled manpower in schools.

- (a) What are education, indoctrination, training and teaching?
- (b) When and how do education, indoctrination, training and teaching take place?

2.6.2 Education

2.6.2.1 General

Education, in most instances, is defined in terms of work and skills. This means that most definitions about education relate to knowledge about work and services to be rendered to the community. The knowledge and services to be rendered by individuals refer simply to changing a person from what he is into what he ought to be. This is moulding or changing a person to be useful to his community.

2.6.2.2 A definition of education

According to Barrow and Woods (1982:10) education implies that something worthwhile is being or has been intentionally transmitted in a morally acceptable manner. It would be a logical contradiction to say that a man had been educated but

that he had in no way changed for the better, or that in educating his son a man was attempting nothing that was worthwhile. Education is a social discipline and it is appropriate that it offers the people what they want (i.e. knowledge) although some fail to use it positively. This knowledge is gained by individuals through different developmental stages in the learning process. Hirst and Peters (1970:75) argue that to have learnt is always to have come up to some standard, for example to know what previously one did not know, or to have mastered a given skill. Education might also mean assistance given to a person in order to master a given task with the skills acquired through the process of education. Anything that does not help a learner to master a skill should not be termed education. If it is termed education, then it would be a deficient type of education that would produce people without skills. Such people would remain unproductive and worthless in the world of work. Degenhardt (1982:2) points out that an education is deficient if it omits the following: scientific explanation of the natural world, the human past, literature and art, other languages and culture, different religions and ideologies that men have lived by, systematic investigation of human thought, conduct and institutions and advanced mathematics.

2.6.2.3 Who should be educated?

All people, irrespective of colour, creed and religious affiliation, should be educated. Education should equip them with literacy and numeracy skills so that they can render valuable services to the state inter alia through participating in the administration of their country. Moulder (1990:110) warns that being unable to read, write or count excludes one from most forms of skilled work. For instance, you cannot help your children with their work and you cannot even participate fully in a democratic form of government.

2.6.3 Indoctrination

2.6.3.1 General remarks

Having seen what education entails, the need to define indoctrination in relation to it is essential. This will help to show the distinction between the two phenomena. Indoctrination is not education, because if you indoctrinate you are not educating but trying to inculcate a certain ideology and belief in the pupil in order that you can "possess" him/her. Indoctrination is advantageous to the indoctrinator and detrimental to the subject. There is no assistance being given to the learner to master skills. This type of process is anti-educational. Chambers (1983:34) sees indoctrination as a feature of anti-educational activities. This mode of transmitting knowledge or "writing" in the mind of a person differs contextually from education and in the method applied to

achieve the envisioned aims of learning. Indoctrination refers to a method of teaching. Cohen (1981:50) states that method alone might better be regarded as a central criterion of indoctrination.

2.6.3.2 How does indoctrination take place?

The method used in indoctrinating people inside and outside learning institutions relies heavily on preventing true understanding and knowledge. An indoctrination process limits the information in such a way that pupils or people leave school as worthless citizens or "yes sir"-citizens. Chambers (1983:34) indicates that during the process of indoctrination there is an attempt to close the minds on specific issues rather than to open them. An education system which prevents people according to race groups to enter certain jobs on the basis of race uses indoctrination. Job discrimination therefore is a form of indoctrination which fragments the necessary relationship between education and the world of work. In this instance indoctrination is used as a means of social control.

An example of indoctrination is given by White (1970:179) when he says that indoctrination occurs when children learn geographical facts for rote reproduction. Rote learning seems to be one of the features of indoctrination. This is where creative thinking is suppressed. If a person has to learn for rote reproduction then such a person is not changed for the better and is not educated. He lacks knowledge and skills with which to manipulate the situation around him. Cohen (1981:50) states that indoctrination can be said to occur whenever questions are suppressed rather than answered. Snook (in Cohen 1981:49) propounds a definition of indoctrination:

Indoctrination implies a pejorative judgement on a teaching situation. It suggests that someone is taking advantage of a privileged role to influence those under his charge in a manner which is likely to distort their ability to assess the evidence on its own merit. The positive intention to bring about this state of mind is sufficient.

When assessing the distinction between education and indoctrination, various authors condemn indoctrination. In terms of aims and end results of the two phenomena presently under discussion, indoctrination undermines people and cannot be regarded as education. Barrow and Woods (1975:75) allege that indoctrination involves lack of respect for the individual's rationality. It is morally unacceptable and hence fails to rate as education. Education produces leaders and intellectuals, whereas indoctrination produces blinkered followers who are dangerous to the leadership and to the process of development. The best education should aim at producing leaders and supportive

followers with intellectual understanding of the socio-economic and political structures of a country. Hare (in Cohen 1981:48) argues that the difference between indoctrination and morally acceptable education lies in the intention of the educator. The indoctrinator, according to Hare, looks for signs of independence of thought in his students only to suppress them; his aim is to keep his students as perpetual children. The educator, on the other hand, welcomes such attitudes as signs of maturity, indications that the adolescents in his charge are becoming adults.

An educated man should be in a position to try and solve the problems facing the world in order to help the people on earth to survive. The process of indoctrination does not qualify as a "lifesaver" to man. It fails to offer man a weapon with which to enter the world of work and to render services to his community, which will strengthen the relationship between education and labour. Bottomore (1984:164) argues that we educate man in order to save him from mental torpor, and also stimulate him to find a way of controlling the machine instead of being himself the machine which is controlled.

2.6.4 Training

2.6.4.1 General remarks

Training differs from education in that it is more limited in scope. The limitations noticeable in training weaken the relationship between education and labour in the sense that training is not durable. Employers often experience problems with people who have received training for a specific job without a more encompassing academic education. Chambers (1983:31) notes that employers prefer people who are generally educated rather specifically trained, since the educated person proves more adaptable and adjusts better to a changing world.

2.6.4.2 Characteristics of a trained person

The merely trained person has no resources to fall back upon when his training becomes outdated. On the basis of this analogous statement, training seems to be more of a surface process than education. It also seems that training does not encompass much rationality as it is at times linked with people who are mentally retarded. Such people are ineducable but can be trained. They are not academic material. "Academic" in this sense refers to education or being educable. A trained person is necessarily not educated. Clark (1988:140) therefore alleges that training is only for the retarded. This option brings to mind the saying that "God has not deemed it fit to distribute evenly the gift of intelligence". This sounds logical; in practical terms it is impossible that all people can become medical practitioners. It should also be noted that while we can not all

answer God's calling as professionals in the medical field, those who are unable to enter this field should not be stereotyped or hindered by the state. The state should not create a race group that is meant to be given a limited type of education in the form of training only.

The Bible does support the idea that people are born with different degrees of potential. This does not mean that there is a particular race group destined to perform manual labour to the extent that this race group can be termed a group fit for training only. Clark (1988:141) refers to the Biblical notion that God gave some men five talents, some two, and some one. He gave scholastic aptitude to some and to other mechanical ability.

2.6.4.3 Advantages and disadvantages of training

In terms of the relationship between education and labour, training provides merely a temporary relief to the manpower needs of a country. It is a short term measure. The argument that training is not education holds water. The view that trained people are not educated is supported by Clark (1988:167) who avers that plumbers, physicians, dentists, stenographers per se do not qualify as educated people. This distinction does not completely disregard the importance of training in as far as the relationship between education and labour is concerned. Relevant training without discrimination along the line of colour or race is necessary for the promotion of good and better standards in the world of work. Superficial training is detrimental to labour as it will not only fail to safeguard a person from being deceived but it will also slow down production and yield poor services to the community when other circumstances not covered by the training process arise. Training is not applicable in all situations in life because it is directed at specific programmes. Clark (1988:203) explains that on the other hand education does not prepare a youth for only a specific type of life nor does it produce chemists and engineers but it is for the purpose of producing men; the lessons in education are applicable to all life situations, not just to a few and selected aspects of life.

2.6.5 Teaching

2.6.5.1 General remarks

Swannell (1987:577) defines teaching as what is taught; a doctrine. It is therefore crucial to study and consider seriously what is taught in schools. Teaching can easily be manipulated to suit the needs of a dominant group in a society. The governments of various countries of the world tailor what is taught to suit and to relate with labour.

Teaching should also play the role of directing learning. In the process of teaching indoctrination can, however, take place. Cohen (1981:48) warns about the danger of indoctrination in the process of directing learning in the following words:

Discussion has tended to focus on the search for a principle for demarcating indoctrinatory and non-indoctrinatory processes in typical teaching situations. Such principles might centre on the subject matter under discussion, or on the actual methods employed, or on the aims and intentions of the teacher.

2.6.5.2 Some qualities of a good teacher

In order to balance the much-needed relationship between education and labour it might be appropriate to employ highly qualified people to help in directing learning so that what is taught can benefit the entire society and thus comply with the needs of the environment. In teaching the young (or the old people) the type of curriculum designed for schools at various levels of the education process should relate to the environmental needs. These needs include making things understandable to individuals so that by the time they enter the world of work, they should be employable and be of service to the society and not just serve a section of the society. Teaching should open up the minds of the learners to match and fit into the universal norms of education. The hidden curriculum surfaces when students are not being helped to think critically in the process of teaching. Chambers (1983:59) understands teaching as an activity whereby teachers receive from educational theorists and administrators what to offer in order to meet children's needs. What is offered in a teaching-learning situation should be such that it ultimately facilitates learning in a professional manner.

Ryle (1970:119) argues that teaching is not gate-shutting but gate-opening. If teaching is not gate-shutting, then it does not qualify to be labelled "indoctrination" unless it is manned by teachers who are agents supporting the doctrines of the government of the day. Ornstein and Muller (1980:223) claim that the best teaching, in effect, is teaching in which the teacher becomes dispensable as soon as possible. The type of teaching advocated by Ornstein and Muller can benefit both the employer and employee as it would lessen the heavy task of employers to train employees for specific tasks in the job situation. Skills acquired through proper teaching can be applied independently with an amount of creativity and thus improve the relationship between education and labour. Chestner (1990:105) recommends some of the following classroom precepts about methods of teaching.

Avoiding the separation of knowing from finding out. Avoiding memorisation of technical vocabulary and instead encouraging team approach and rewarding creativity.

Creativity plays a major role in teaching, since creativity can be applied in the world of work and in the provision of the services to the community at local level and universally. It does appear that the crucial factor in differentiating between education, indoctrination, training and teaching lies in the aim and purpose for which these concepts are introduced in schools.

2.7 Diagram to illustrate the relationship between education and labour

There is a form of communication between education and labour and where this does not exist, it has to be revived. The existence of communication between education and labour will help to stabilise the society especially through producing the relevant manpower for the country. Most people want to work in order to survive and people have to work in order to live. It is not just work which matters but that man must understand and know what to do and how to do whatever he intends doing. Giroux (1983:6) compares the communication process between education and labour with Bowles and Gintis' (1976:237) notion of "correspondence theory". This correspondence theory refers to a form of communication between education and work.

Through environmental demands it becomes clear that in a communication process there is generally a relationship between a communicator and a communicatee (as indicated in figure 2.1.

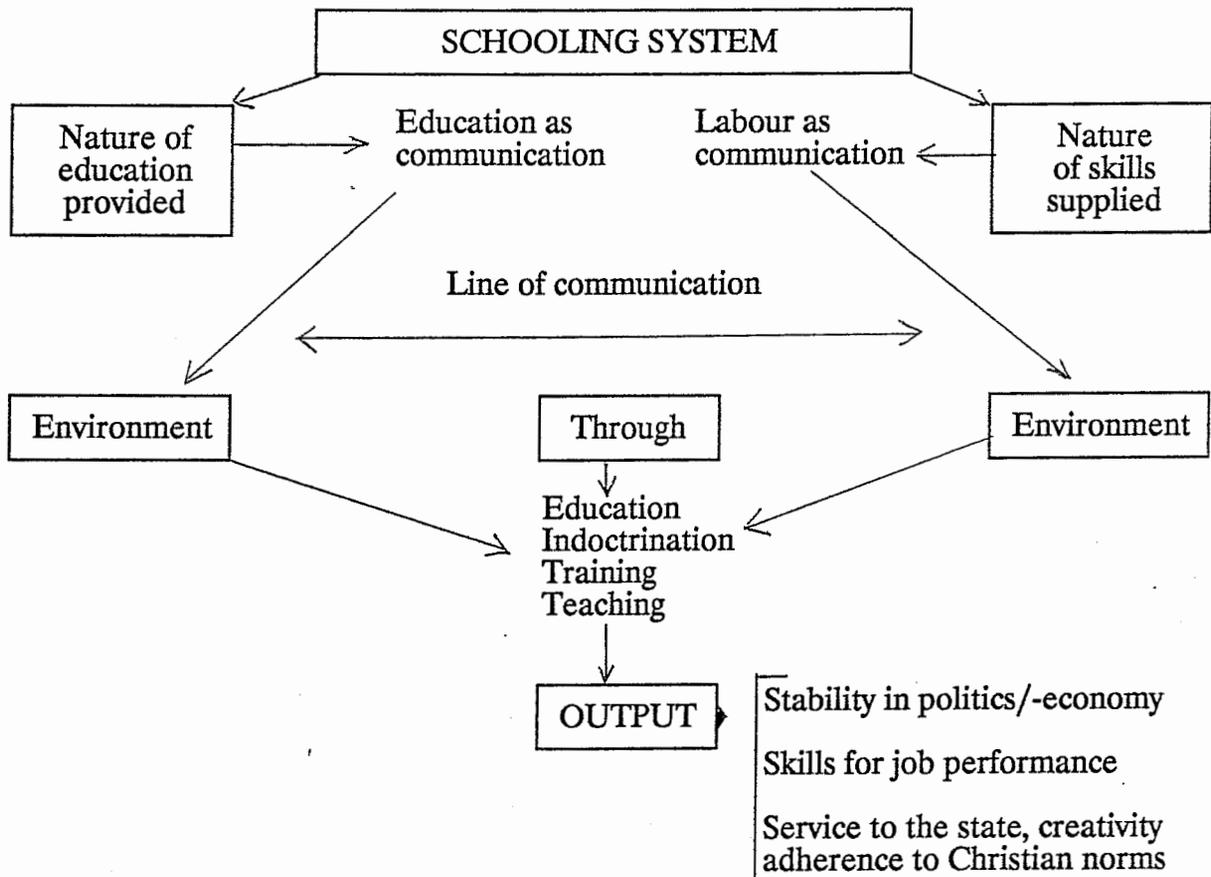


Figure 2.1 The relationship between education and labour

Education plays the chief role of communicator, and labour that of communicatee. Both communicator and communicatee need each other in terms of the expected goals or output which include skills for job performance, service to the state, realistic production of food and other essential services for the society, growth of the country's economy, respect for societal norms and values, stability in politics and adherence to Christian norms and values. The objectives and goals of the education and labour relationship are realised through various processes, such as teaching, indoctrination and training. The differences that exist between education, indoctrination, training and teaching explained in the preceding paragraphs also influence labour, either for a good or for a poor output conversion. Fragniere (1976:28) warns that when labour is challenged because of its failure to produce relevant goods and services, the education system is also partly to blame. The supply of skilled man-power from the schooling system should conform with environmental needs of a country. An education system that operates exclusively along the lines of indoctrination, training and teaching does not provide adequate education to the people. Ebenstein and Fogelman (1980:212) argue that the state is to provide an

education system good enough to equip every person with the skills by means of which to find employment in the open market. The crucial point here is that the state is to be held responsible for the failure of schools to educate in accordance with the demands dictated by the environment. It is clear that the failure to relate education to the world of work is due to the failure of schools to adopt a communication theory which in turn will help to balance the relationship between education and labour. In actual fact, schools fail to educate if they teach children things which will be of no value to them, especially when entering the world of work as adults and responsible citizens. Degenhardt (1982:1) states that we should teach children things that are likely to be useful in later life, useful to the individual or to his community.

Titus and Keeton (1966:14) suggest an education in which facts and values, critical analysis and concern for human welfare, the sciences and the humanities should develop hand in hand. It does therefore seem correct to think that it is labour which has to prove the theories of education either wrong or right and hence the need for the two phenomena to communicate. In support of this theory of communication, Rose (1973:9) sees education as an appropriate partner to labour in the economic field and thus describes education as a key factor in economic planning.

The theory of the relationship between education and labour in this study can best be labelled "the communication two-stream theory". This theory can be compared with two rivers flowing as tributaries supporting the main stream flowing to the sea. This theory is similar to the historical Tigris and Euphrates Rivers in Mesopotamia which both poured their water in the Persian Gulf. The main stream referred to in this theory represents the services and skills supplied by the schooling system through education. The two streams refer to the education and labour relationship without which the country will lack socio-economic and political stability.

2.8 Conclusion

Fundamentally the two phenomena (education and labour) discussed in this chapter have shown an ineradicable relationship which enhances man's existence on earth. Education can only be understood in relation to labour as both serve to stabilise the economic processes of communities. Labour cannot be understood historically if severed from education and similarly education becomes irrelevant if there is a lack of dialogue with the environment. A poor dialogue between education and labour emanates from the imposition of a school curriculum by authorities without considering the relevance of the subjects to be studied. Chestner (1990:98) alleges that education standards have been weakened by the fact that students do not study the right subjects and that teachers are ill-prepared. Students also know too little and lack command of

essential skills. They in fact possess mediocre skills and skimpy knowledge. Education as a social science discipline has to help learners to socialise. Socialisation refers inter alia to "possession of knowledge", knowledge about how to behave and to act appropriately in different situations surrounding him. The skills obtained through proper and relevant education can greatly rescue man from the social ills in real life situations, especially in the world of work. Richmond (1969:1) argues that if we accept the truism that education is a social process and that we live in an industrial society, why stop short of acknowledging that the two are so intimately linked as to be interdependent?

It has emerged in this chapter that education can effect changes in man's life, although the changes will depend entirely on the formulated theories of education and their relationship with labour. Without education man lacks the equipment with which to enter the world of work in order to render the necessary services to his community. Bankole (1974:8) quotes Nkrumah's statement after obtaining his two degrees at a university as follows:

What knowledge I have now acquired will be placed completely at the service of my country. My people must not remain hewers of wood and drawers of water.

In this context, education seems to play an emancipatory role, that of uplifting the standard of living. It seems that the colonial governments in Africa have failed to produce the type of education which could improve the life-style of the indigenous people.

The chapter which follows examines various theories of education and their effects on labour.