

3 CRITICAL ASSESSMENT OF VARIOUS THEORIES ON EDUCATION AND THEIR IMPLICATIONS FOR LABOUR

3.1 Introduction

This chapter makes an attempt at a critical assessment of the implications of various theories of education on labour. An assessment of the following theories is undertaken:

- (a) Plato's theory of a Utopian state, education and labour.
- (b) Liberalism, education and labour.
- (c) Individualism, education and labour.
- (d) Capitalism, the Marxist theory of production, education and labour.
- (e) Socialism, education and labour.
- (f) A Christian theory about education and labour.

A point of departure for this assessment is sought in the definition of the concept "theory". One of the circumscriptions of the concept "theory" that might be advanced is that a theory is a set of rules that direct or precede practice or action. This set of rules might be compared with the building of a house where a plan is to be drawn before the actual building of a house. Titus and Keeton (1966:172) define a theory as a vehicle through which one reveals a smaller or larger portion of what he himself understands. A theory should also be understood in the context of the use of induction and deduction to explain subject matter. It can also be argued that theories are falsifiable, especially when looking at the changing of paradigms caused by the development of science. As science develops, new theories replace old theories. It might therefore transpire that old education theories are no longer feasible for application in the education of (black) South Africans. This might be the case too with labour theories. Walizer and Wienir (1978:5) see theories as sets of cause and effect statements that show how concepts are related to one another. Such cause and effect of the education and labour theories will receive attention in this chapter.

3.2 Some theories about the relationship between education and labour

3.2.1 Plato's theory of a Utopian state, education and labour

Plato's theory regarding education and labour seems to be both imaginative and discriminatory in nature because it creates class structures and advocates unequal

education for different social groups. Labour is therefore regarded as only suitable for a certain section of a society. Schwebel (1968:20) says Plato advocated the notion that education was to be differential, depending upon the quality of the person, whether it be gold, silver, brass or iron, and so too was his station in life to be determined. Plato indicated that he supported the division of people into different social classes. As an aristocrat, Plato favoured the practice of slavery in-so-much that to him education was to be unequal. An unequal education, however, leads to unequal job opportunities and discrimination in the world of work. An unequal education system was used to reinforce the maintenance of an aristocratic status quo. The status quo was that the aristocrats were to receive a better and advanced education so that they could command, give instructions and earn without working. This means that the aristocrats were advantaged in the sphere of education and labour. Non-aristocrats were to receive very little education so that they could be confined to hard work, mainly manual labour. It would then appear that the non-aristocrats received either training or indoctrination instead of proper education that would lead to critical thinking and universal application of knowledge in the world of work. Bray et al. (1986:61) conclude that where education is not universal, some groups become clearly favoured and others are disadvantaged. Favouritism in the education of people is the weak point in Plato's theory of education and labour, because his theory results in the perpetuation of classes of people. This is discrimination in its purest form.

There seems to be a contradiction in Plato's theory of a Utopian state, one which emerges from a critical analysis of Plato's views on differential education which supports the idea of a master and servant relationship. While Plato is supporting a theory which subjects some people to work, he is in the same breath claiming that there's need to make an individual happy. How can an individual become happy when his rights as a human being are being suppressed? How can inequality and injustice make a person happy? Titus and Keeton (1966:191) allege that to Plato justice or righteousness was the all-inclusive virtue, implying harmony within man's life for the state. Plato's view was that people were to be divided into three classes, namely the rulers, fighters and the workers. The point of argument here is that in circumstances where a society is divided into classes, it becomes obvious that the treatment with regard to these groups will be unequal. Education will therefore be unequal. Allocation of jobs will also be unequal. This inequality will then lead to discrimination in the world of work and the creation of class structures. Titus and Keeton (1966:400) rightly point out that when prejudice is present, the way has been prepared for discrimination. Regarding careers, it is clear that the Greeks and Romans practised slavery and hence they seemed to be averse to labour. This practice gave rise to discrimination whereby one group benefitted at the expense of the poor labouring class. Plato's theory, then,

advocated the practice of a master and servant relationship. The Greeks and Romans excluded themselves from the country's labour system. This sounds like an injustice to those forming part of the country's labour system. Adler (1977:117) argued that in essence, all men must work for their subsistence (which is nothing but a democratic or socialist variant of the Biblical admonition that man must eat by the sweat of his brow).

Plato's theory about education and labour fragments the necessary relationship discussed in chapter two, where equal education and equal job opportunities are seen as necessary to create a stable and productive society. The fragmentation of the society into different class structures is promoted by Plato (in Marshall et al., 1980:21), in the sense that the highest classes of society should, according to him, devote themselves to philosophy and the arts of thinking and governing whereas the lowest classes should engage in manual work. In terms of the social norms pertaining to the fundamental nature of man such as equal rights for all men without any prejudice, isolation and separation of people from the other, Plato's theory seems inhuman and intolerable. Plato's theory regarding class structure is therefore generally criticised. Titus and Keeton (1966:401) argue that to exclude people from groups merely on the basis of skin colour, race or national origin is to segregate people for conditions that are irrelevant and over which they have no control. Such exclusion is immoral and unjust. Fortunately or unfortunately this type of education, as indicated by Titus and Keeton in their criticism of Plato's theory, seems to have been adopted and supported by the South African government for the Blacks in the period 1948 to 1990. This treatment of Blacks had cracks and in the long run a theory similar to Plato's seems to have failed in South Africa. Leatt et al. (1986:43) stated that the dominant factor in the South African society was class division whereby the dominant group happened to be White and the exploited were Blacks.

A Utopian state, according to Plato's theory, might have been possible during Plato's days but has since proved to be fragile and unjust. The application of this theory failed as it could not adequately address the necessary universal relationship between education and labour. This theory can therefore never be permanently accepted because of its fundamental shortcomings.

3.2.2 Liberalism, education and labour

Liberalism is one of the concepts used by a movement of philosophers in the 18th century. These thinkers included Voltaire, Montesquieu and Rousseau. They were active in Europe before and during the French Revolution in 1789. Van Wijk and Van Zyl (1984:331) explain the aims of Liberalism, which later sparked a revolution with slogans such as: liberty, equality and fraternity. Liberty was meant to be, in the first

place, the freedom of the individual to do whatever pleased him as long as it was not injurious to other individuals. Equality meant the treatment of all the people in a given country without discriminating against them on the basis of their creed, colour or their religious affiliation as well as their political affiliation. Equality also meant that people were to be equal in terms of what the laws of the country stipulated. This meant equal treatment in the socio-economic and political spheres of life and in particular equal access to the country's resources, equal education and equal opportunities in the world of work. This meant that people were to live together as brothers and sisters, and to share equally in the distribution of wealth in their country.

The above definition of Liberalism relates strongly to individual freedoms. It is unfortunate that Liberalism is one-sided and therefore also served to fragment the community. Criticising the existing government institutions is one of the principles of democracy but the criticisms must be constructive, otherwise the whole concept of Liberalism can be misinterpreted by individuals. The crucial question to be answered here is whether or not Liberalism is suitable to be applied in education and labour. Ebenstein and Fogelman (1980:227) define a liberal as a man who occasionally still likes to be himself and not just a member in the National Register. Liberalism in terms of education and labour distances a person from the other people who might possibly be of help to him to grow and develop his mental horizon beyond the here and now through the value systems of the society. Anthropologically speaking, man needs assistance when learning and it is through interaction and observation that man can learn and be educated. In the world of work, too, man needs assistance from his fellow-men in order to achieve his goal which at the end of the day should benefit both an individual and his community.

Liberalism, however, seems to encourage people in general to distance themselves from other people and to promote the idea of the self or the autonomy of the self. According to the views of Ebenstein and Fogelman (1980:227), many Liberals do not find it easy to join a socialist movement - the passion for individual liberty and individual difference is still the most distinguishing trait of the Liberal. Education is a social science and is not restricted to the "self". It is difficult for a child to become an adult without assistance from other people, especially adults. Du Plooy (1981:10) defines education as the assistance provided to the growing child by responsible persons so that the child can become an adult. Liberals seem to think that education is intended largely for self-aggrandisement. To the Liberals education and labour are perhaps regarded as processes used to while away time. Whiling away time refers to leisure; perhaps the liberals take education to mean a "leisure activity". This conclusion is supported by Adler (1977:106) who says that liberal education is education for leisure, it is general in

character; it is free and intrinsic and not extrinsic. Education, however, does not seem to be for leisure; if it is accepted as being for leisure then labour too should be viewed as a leisure activity. It is unrealistic to educate for leisure and to expect liberal education to produce men and women who can render valuable services to the community in all earnestness and rationality.

The liberal theory on education and labour seems to be inappropriate for all man's developmental stages because it is too individualistic. It harms the much-needed relationship between education and labour. Education is meant to supply adequate manpower for a country's economic growth and social stability. Man has to be prepared through education to render service to the community.

In politics Liberalism as a theory also shows signs of weakness; especially in South Africa where the liberals dictated the terms to Blacks in education and labour. Simkins (1986:4) states that white liberals have always known what was good for the Blacks and told them so. This means that only the Whites were supposed to know the type of education which was "good" for the Blacks and the type of jobs that Blacks could be thrown in after the imposition of the type of education they were made to receive.

3.3 Individualism, education and labour

Devane (1948:3) defines Individualism as a mature and calm feeling which encourages each member of the community to withdraw from the mass of his fellow-creatures. After he has thus formed a little circle of his own, he willingly leaves society at large to itself. This definition of Individualism reveals that Individualism as a theory also fragments society and in a way becomes a root cause of discrimination. Discrimination and segregation brought about by Individualism also affect the relationship between education and labour. This is because education and labour need team-work. Individualism results in a person wearing blinkers and these blinkers deprive a person from proper learning and development, both mentally and physically. Individualism denies the fact that individuals are also members of groups. No man is self-sufficient. Countries too need partners in trade in order to develop and to improve their economies. Van Vuuren (1983:64) argues that man is born into a community and therefore educating and teaching are necessary as everyone needs guidance in order to fulfil the community's expectations and demands regarding behaviour and improvement of people's lives. Criticisms levelled at Individualism are aimed, inter alia, at the breaking of social bonds. This bond-breaking is unnatural. Man is by nature a social being. Van der Walt (1988:4) argues that the individual is not apart from society (the mistake of Capitalism) but that the individual should also never be dominated by society (the socialist error). Individualism as a theory is based on "a go it alone

mentality", yet it is difficult to go it alone in education and when at work. The support of other people is vital for individual development.

Individualism is a threat to most communities aspiring to real growth and prosperity in education and work. Simkins (1986:8) shows that people are often suspicious of Individualism because they take it to mean or imply self-seeking attitudes and behaviour. For an individual to isolate himself from others implies that man is exonerating himself from his obligations as well as from his rights, his right to belong, which is his natural gift. To rob him of the sense of belonging to the state or to the community is a direct deprivation of man of certain benefits provided by the state or community. These are his fundamental rights, and they include the right to work, to be educated, the right to protection and to provision of shelter and food by the state, especially in times of natural disasters. In accordance with the ethos of society, Van Schalkwyk (1986:289) states, man from birth lives within a specific cultural society where values such as religion, ethics and work are imparted to him informally, non-formally and economically.

Individualism is greatly inhibited as a theory to be applied to education and labour. Individualism as a theory of labour and education goes against the sociability of man and the fact that man depends on his fellow-men for his survival. His survival can only be attained through education and also labour, which could avail him of the mechanisms that he can use in order to survive. Individualism is unlikely to receive positive support from educationists and industrialists because it does not conform to the societal norms and values of the society. Coulson and Riddell (1975:23) rightly pointed out that if people, in spite of being individuals, did not behave as others expected them to, at least sometimes, the whole of life would be impossible. It is for this reason that God did not deem it fit for man to live alone. Genesis 2:18 supports the idea of the gregarious nature of man in the following words:

And the Lord God said: "It is not good that the man should be alone; I will make a help-meet for him".

3.4 Capitalism and the Marxist theory of production, education and labour

Davis (1935:20) sees Capitalism as a particular mode of economic life, using material and financial capital, and also characterised by

- * private ownership;
- * production for profit;

- * means of hired labour, so as
- * to procure for the owner an income without work.

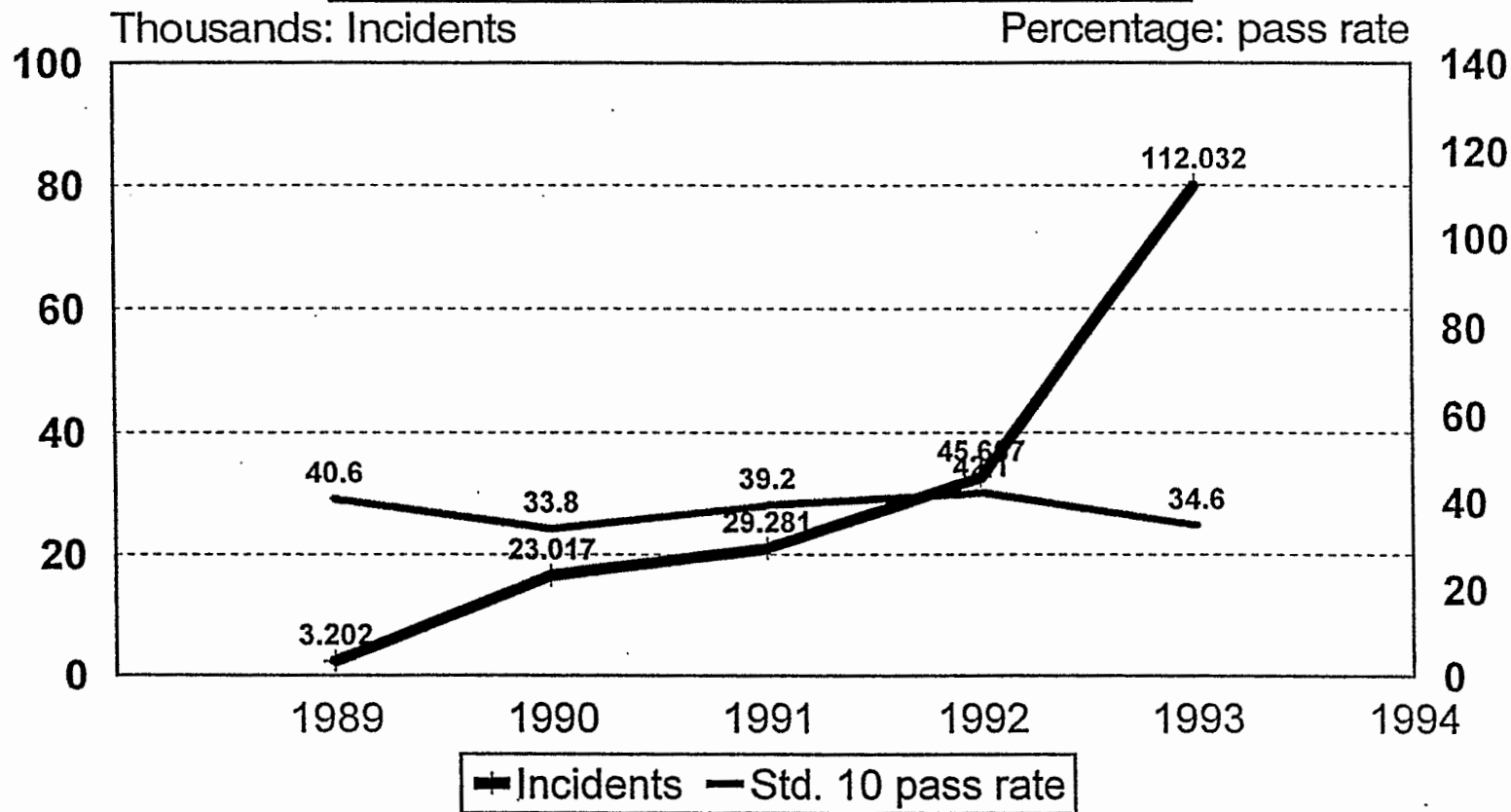
An analysis of this definition of Capitalism leads one to conclude that Capitalism breeds class structures and economic inequality. The fact that in Capitalism the owner of the means of production gets an income without work implies exploitation. It is doubtful that in such circumstances, where inequality and exploitation prevail, labour and education can be equal. In Capitalism, education is used to produce an elite class and a working class. The underprivileged working class is exploited from a very tender age through an inferior type of education which leaves them as ordinary labourers. This exploitative nature of Capitalism widens the gulf between education and labour. Bowles (1976:35) unmask the evils of education in a capitalist state as follows:

Receiving different educations help to maintain class stratification within schools which is achieved through tracking, differential participation in extra-curricular activities, and in the attitudes of teachers and guidance personnel who expect working class children to do poorly, to terminate school early, and to end up in jobs similar to those of their parents.

Capitalism works in the same way as Individualism. Both share the same basic qualities. The chief characteristic of both concepts is "self-interest". This leads to greed in economic growth and development. Devane (1948:276) mentions that the philosophy of Capitalism can be regarded as synonymous with economic Individualism. It neglects the majority of the poor because private and individual satisfaction is given top priority. The self-interest and economic greed of the capitalists foment endless conflicts and class struggles in education and labour. It fragments the society and the poor are mostly hurt by the type of education that is provided for them and the jobs prescribed for them through the curriculum. The employer (capitalist) dominates by influencing the school curriculum and the labour laws of a country and enforcing Capitalism as a mode of production. If human beings are to live under a system of capitalist production then they find themselves without choice or option except to sell their labour for their survival and the survival of their dependants.

The capitalist mode of production is criticised by most social scientists for its unfair reproduction of the classes of the rich and the poor through education. Bowles (1976:34) alleges that children of the social elite normally attend private schools for white collar employment, whereas working class children tend to leave school early. A high drop-out rate in government controlled schools such as the Department of Education and Training in RSA benefits the capitalists (DET matric results 1989-1993).

Education and Training Incidents/ Std. 10 pass rate 1989 to 1993



Mondays lost	76 848	135 246	150 336	286 954	1 238 369
Pupil days lost	2 673 956	10 114 283	5 231 000	11 205 730	53 092 478

These drop-outs become cheap labourers and are exploited with great ease for they lack education which otherwise would liberate them. Another feature of Capitalism was "apartheid education" which used to be applied in the South African education and labour systems. Apartheid, as propounded in the National Party's election campaign in the 1948 general elections in South Africa, can be equated with Capitalism. An anonymous writer (1991:2) reports that callers to the Sowetan Radio Metro Talkback Show alleged that there was no difference between apartheid ideology and Capitalism as an economic theory. In his contribution to the programme Mxolisi of Protea North (Soweto) defined apartheid as a system which apportioned resources unequally among people of different races. Mxolisi and many other callers condemned apartheid and Capitalism in the strongest terms as they were practised in South Africa and in other third world countries, as well as in developed countries.

Christians too condemn and criticise Capitalism and apartheid as unsuitable for the process of education and the world of work. This critique is levelled against anti-Biblical principles such as domination by one group of the other, exploiting the poor and ignoring good neighbourliness. Marshall et al. (1980:31) argue that the dominant motives of our culture no longer centre in the service of God and neighbour, but of self-fulfilment and the acquisition of material things. Because of the weaknesses of Capitalism, which include the exploitation of the have-nots by the haves, Capitalism as a theory seems to lack the stabilising flavour needed to balance the relationship between education and labour which this chapter and the previous one are trying to establish. It is also anti-Christian to support (unjust) inequality on the basis of race, colour, class distinction, property qualification, religion and sex. This is an invidious form of discrimination, and it was prevalent in South Africa up to 1990.

The international community condemned apartheid and its partner - Capitalism - as practised and applied by the South African government between 1948 and 1986. Watts (1979:3) points out that by 1986 South Africa had become a prime focal point for the world's guilt and confusion about racial discrimination and about the denial of basic human rights to particular ethnic groups. On the other hand, this discrimination caused endless conflicts in the system of education and was characterised by discriminatory procedures and social inequalities. Mphahlele (1982:1) alleges that fragmentation of education is a violation of logic and that it causes conflict, confusion and concern among teachers and pupils, especially Blacks. How this conflict and confusion in education and labour will finally come to an end is not as yet known but that the problem will continue unless something is done, is a certainty. These conflicts at the end of the day elicited confrontation by teachers and pupils with the authorities. Violence and class boycotts in schools were the signs of resentment about the policies of a system of education that

was intended to reinforce inequality. Stayaways by various trade unions as well as a shortage of skilled manpower were the results of poor planning by the education planners and failure to accept that there was a close relationship between education and the world of work.

The Marxist theory of production also grapples with the theory of Capitalism. Referring to the reproduction theory, Marx was concerned about the interpretation of history, by means of which he analyses the society. This was done by looking at the economic systems of various communities. Ebenstein and Fogelman (1980:2) allege that Marx's theory of production was about the society determined by economic and historical variables. The production of the goods and services that support human life, and the exchange of these goods and services, were the bases of all social processes and institutions. Marx's theory of production therefore reveals that man has to work in order to produce goods like food for survival. Work also implies that the necessary services needed by the society should be supplied. This supply of services by skilled manpower will help to stabilise the society. For the theory of production to succeed and to benefit the entire society, domination of one group over the other should be avoided. The domination of one group by the other leads to a class structure to which Marx was opposed.

Giroux (1983:3), however, states that reproduction theorists have overemphasised the idea of dominance in their analyses. In actual fact, the theory of production is in practice the same as Capitalism because in both processes there is a struggle for existence.

It is not wrong to say that man has to constantly produce and reproduce the means to subsist. It is the exploitative method used to accumulate capital that is questionable. Marx (in Maarek 1979:138) summarises the theory of production as follows:

Capitalist production, therefore, of itself reproduces the separation between labour power and the means of labour. It therefore reproduces and perpetuates the condition for exploiting the labourer. It incessantly forces him to sell his labour-power in order to live, and enables the capitalist to purchase labour power in order that he may enrich himself. Capitalist production therefore, under its aspect of a continuous connected process, of a process of reproduction, produces not only commodities, not only surplus-value, but it also produces and reproduces the capitalist relation; on the one side the capitalist, on the other the wage labourer.

The reproduction of capitalist relations has a negative effect on education in general. This negative effect on education is still visible in the education for Blacks in South Africa. (Chapter four deals mainly with the effects of labour theories on education for Blacks in SA.)

3.5 Socialism, education and labour

Socialists' views about education and labour are based on the assumption that people have to receive equal education for future job opportunities. It simply means sharing equally the wealth of the country. It must also be clear that people must not delight in sharing that which they have not worked for. There is nothing for nothing. According to Ebenstein and Fogelman (1980:241) Socialism bases its appeal on two main issues, namely social equality and the reduction of poverty. Social equality implies that there has to be equal education for all people irrespective of colour, creed and social background.

Regarding the relationship between education and labour, Socialism seems to be a failure. It is a theory that promises the good life and a rosier future. Referring to the failure of Socialism with all its promises, Moller (1991:67) argues that Socialism has not worked in Sweden any more than it has worked anywhere else in the world. This might/may result from the dependency of people on the state, which it assumes. The socialist approach to education and labour has failed universally because citizens in socialist countries do not work hard to earn a living. Most people in socialist countries attach very little value to education as a gateway to a rosier future despite the underlying principle of equal education for equal job opportunities being the socialist norm. People under a socialist government expect that the state should provide in their needs. This has always been the case, for Socialism seldom has clearly defined economic policies, and people's expectations do not materialise. What weakens Socialism is that it claims to be caring for the needs of people, whereas in practice this becomes impracticable. Nationalisation as a feature of Socialism leads people to rely unnecessarily on the state for survival. Moller (1991:71) states that Socialism breeds a fearful dependency.

Van der Merwe (1991:6) presents the South African Communist Party's (SACP) document about Socialism. According to the SACP, Socialism is essential to achieve the basic goals of democracy. The document goes on to state that the virtual end of the world socialist system has had a negative impact on the SACP's struggle. State ownership or nationalisation is neither sufficient nor is it necessarily the only or most effective form of socialist ownership. In its own defence, the SACP has alleged that its enemies were spreading the lie that the SACP wanted to take away people's cars,

houses or furniture. It was the SACP's belief that democratic Socialism would do away with exploitation and private property.

The SACP's document seems to be too theoretical and could not succeed in nurturing the relationship between education and labour. What rendered Socialism worthless was that it failed in Europe and Africa. How did Socialism address the relationship between education and labour in Europe and elsewhere? How can Socialism then address the complex labour relations in South Africa when it cannot be proved that it worked elsewhere?

A Christian theory about education and labour seems to be the only viable theory about the relationship between education and labour because of its Biblical foundational strength. This view is supported by Ebenstein and Fogelman (1980:218) in their general critique of some theories of education and labour. They allege that Socialism, like many other liberal movements and ideologies, has no "Bible", probably because such "liberals" generally cannot agree on one set of beliefs and doctrine.

Socialist claims, as defended by the South African Communist Party that Socialism is more viable than Capitalism, are dismissed by Van der Walt (1988:51) who has stated that the struggle between Capitalism and Socialism in Africa was a meaningless one as both had very bad consequences. Socialism is therefore being revamped through the use of such concepts as democratic Socialism and African Socialism which have also failed to beautify Socialism as a theory to be applied in education and labour.

3.6 A Christian theory about education and labour

Theories about education and labour such as Individualism, Capitalism and Socialism seem to negate the proper stewardship of God's property, earth. This is revealed by the practical outcome of these theories. The end result of these theories is that God's name is not honoured by the application of these theories which do not recognise Scripture as an authoritative guide. In Capitalism, for instance, social inequality in education and labour dominate and cause racial conflict and tension. Racial tension coupled with hatred disturbs human relations in education and labour. Christian theory about education does not justify discrimination. Wagner (1990:38) mentions that Christian education does not discriminate on the basis of race, colour, national or ethnic origin in the administration of its educational policies, admission policies, scholarship and loan programmes, athletics and other school administered programmes. This means that the right things are done, the wrongs discarded.

Ethics theory is accorded an influential role in Christian because it is regarded as a norm system. Titus and Keeton (1966:16) define ethics as follows:

Ethics is the study of what is morally right. The interest is in discovering what ought to be, not merely what is.

The codes of ethics of Christian institutions prevent discrimination, exploitation and the denial of human rights. Christian theory is, therefore, also non-discriminatory regarding labour. There are no "slave-drivers" in Christian theory. Christian theory advocates that all men must work in order to eat. Marshall et al. (1980:3) underscore the Biblical view that if anyone does not work, let him not eat. It is unfortunate that this caution is ignored in the theories of Capitalism and Individualism. Those who do not work, especially the owners of capital, are the ones who usually receive the best education and managerial positions in work-places and thus gain socio-political supremacy, and ensure the maintenance of the status quo. To stabilize the society and to improve good relationships between education and labour, Christian theory should be applied in the provision of education for the citizens and in allocating jobs. This will help to stabilise the society and to improve good relations between education and labour.

Capitalism and Individualism, with their materialistic views, fail the test of Christian theory which states that Scripture should be the authoritative guide in education. For this reason Fowler (1990:3) avers that Christian schooling must be a practice that is not in conformity with the pattern of this world; on the contrary it should be marked by transforming the practice of the world by the mind continually renewed in the faith of the Gospel.

Ebenstein and Fogelman (1980:207) also criticise the injustices brought about by reproduction and Capitalism by stating that in the Middle Ages numerous sects and movements, mostly religious ones, attacked wealth and commerce as wicked and incompatible with Christian life. Man must learn to respect and adhere to the laws of God and also to fear or avoid any action that can result in him disregarding Christian norms and values. Various books in the Bible give us guidance about the source of knowledge needed to educate God's subjects. The knowledge acquired can assist man to manipulate situations around him. This knowledge is provided by God who created Heaven and earth. Wagner (1990:32) quotes from Proverbs 1:7 to the effect that the fear of the Lord is the beginning of knowledge and concludes that the curriculum in Christian schools should be Bible based. Christian theory does not educate for economic power as is the case in capitalist countries.

A theoretical justification of Christian education is that it moulds and shapes an individual for social responsibilities and accountability to God. It is for this reason that Clark (1988:167) asserts that a Christian private school can clarify and implement the purpose of education better than any public school can. It is the Christian's norm that he should work so that he may receive more incentive to work. He must however, pray to God for the power to act. Muthwadini (1990:35) explains that the Bible teaches us that the only way to obtain power and blessing is by asking it from God. This is the reason why man cannot "go it alone". Van der Walt (1988:51) states that according to the Bible man is not autonomous but is subject to God's laws. How he educates, is educated to be equipped for a world and life of work, and how he performs his work, are guided by God's ontic laws, His inscripturated injunctions, among which the vocation to educate and work to the honour of God.

Christians do not revert to the governments of countries for protection and survival. They trust in God. The State President of a country or any other leader, be he spiritual or worldly, cannot fully protect an individual unless the latter is called and empowered by God. Christians do not blindly regard those in power as their saviour. Clark (1988:7) points out that protection of an individual's right is not regarded as a gratuity from the government in power, but as God-given. This is perhaps because of the fact that Christians are aware that only God can help them with better education and better employment and that He is the only one to be obeyed. De Jong (1977:17) said that Scripture is clear about the principle that if civil authorities ever legislate contrary to the law of God, Christians must obey God rather than man.

The governments and politicians in most countries of the world seem to rely on different ideologies and theories to lure people. They use either ideological state apparatuses like the schools, churches as well as (possibly repressive) state apparatuses like the police and the army to force people to attend schools where discrimination is the order of the day. Black pupils in SA in 1976 and 1977 were, for instance, forced to return to their schools after the 1976 student revolt against Bantu Education or apartheid education. This was done despite the fact that apartheid education was supposed to conform to Christian education principles. However, it did not ensure a literate citizenry and an enlightened church. Bantu education produced mainly manual and unemployed labourers. People were made to believe that the Government through its ideology (i.e. apartheid ideology) was the only viable way for all South Africans. Christian theory of education is a theory founded upon and directed by the Word of God (De Graaff 1966:118). Therefore, according to Marshall et al. (1980:45), ideologies such as apartheid, Marxism or free enterprise discredit the Name of Christ and help to nullify the effect of genuinely Christian communal witness. Biblically speaking,

apartheid education as practised in South Africa since 1658 was a violation of Christian norms and theories of education which according to Fowler (1987:10-13) should be applicable for everyone. Fowler (1987:16-17) pointed out that education for an elite few while condemning the rest either to failure because they lack the particular qualities required for success is a contradiction of Christian education. In line with Fowler's rejection of the unfair and un-Christian way of educating people who do not form part of the elite group, De Graaff (1966:111) adds the argument that to treat a person like an object or to train and drill him like an animal is a violation of true human nature.

According to Christian doctrine of societal relationships, domination and inequality are completely unacceptable. To Christians, service to God, fellow human beings and the community is what matters most. If a person is ignorant, he/she should be educated in order that he/she can acquire certain skills that would help him/her to make his/her life better. With the necessary skills in the world of work, man can become productive and find love in labour. Van der Walt (1988:84) reminds us that the Bible is filled with exhortations that leadership does not mean status, position or domination. It is pagan leaders who dominate with their labour theories. Capitalists as leaders in the economic field also dominate the education and labour institutions for the maintenance of the status quo, and thus neglect the law of love to God and to one's neighbour. After all, it is Scripture that has to direct and shape all the activities of the school, and not profit as in Capitalism. Christian education aims at producing people who serve, and this is pleasing to God and man. The final aim of Christian education is to provide fundamental guidance about man's calling to serve God, to develop creation to the benefit of mankind, to prepare the child for his service to God and to give adult guidance (De Graaff, 1966:113).

3.7 Conclusion

A Christian theory of education and labour reveals the shortcomings of the various other theories discussed in this chapter. A Christian theory gives the most appropriate expression to the fundamental rights of man. This includes the right to freedom, the right to work and receive a living wage and the right to worship (Titus & Keeton, 1966:211). These rights are enshrined in all Christian theories of education and labour. Chapter 3 of the Constitution (Act 200 of 1993) outlines the fundamental rights with regard to education and labour. Paragraph 12 of the Constitution states clearly, under "Servitude and forced labour", that no person shall be subject to servitude, or forced labour. Servitude and forced labour were the order of the day in South Africa during the period 1948-1986. This system of forced labour was reinforced by successive governments in South Africa from 1652 to 1986 through the implementation of

measures such as the Pass Laws and Influx Control. The right to fair labour practices was suppressed in Apartheid South Africa because Blacks were by law not allowed to join trade unions and employer-employee organisations for collective bargaining. The right to fair labour practice is documented in paragraph 27 (1)(2)(3) under labour relations and it stipulates that every person shall have the right to fair labour practices.

Paragraph 32(a) under the heading "Education" emphasises the rights of persons to basic education and to equal access to educational institutions. Paragraph 32(a) of the Act therefore seems to nullify the historical trend of separate education systems in South Africa. Discrimination in the education system of South Africa perpetuated inequality in job situations and relegated the black race group in South Africa to a position of servitude and docility. Failure to consider the importance of human rights can only help to promote social inequality. Inequality begets social injustices and social instability in education and labour. Unequal distribution of wealth and discriminatory laws become the order of the day in countries which fail to implement Christian theories in education and labour. This was the fate also of apartheid education in South Africa up to 1994.

The chapter which follows addresses the effects of views on education and labour for Blacks in the period 1948-1986.