

CHAPTER 6

SUMMARY, FINDINGS AND RECOMMENDATIONS

6.1 MOTIVATION AND STATEMENT OF THE PROBLEM

Research has shown that the understanding and experience of human rights are an important element of the preparation of all young people for life in a democratic and pluralistic society like South Africa. It is part of social and political education and involves intercultural and international understanding. These human rights and freedoms have been described in international instruments on human rights that have been adopted by the United Nations. These human rights provide the moral and motivating force of education for minority groups and majority groups in nation-states. This implies that national education systems should provide for the almost conflicting educational needs of the minority and the majority group. For the Griquas as a minority group in South Africa, that has been the subject of this study, the implications are that the school curriculum should be related to the needs of the Griqua learners. There should also be more content about their culture. In the light of the above, the statement of the problem has been formulated as follows: What arrangements can be made in the education system to cater for the specific educational provision of the Griquas according to their unique educational needs.

The research objectives were met by using three methods of research, namely the literature study, focus group discussions as research technique in the qualitative research method and the method of strategic planning in the educational system.

6.2 ACHIEVEMENT OF RESEARCH OBJECTIVES

Chapter 2 dealt with the theory of minority-group education. It started with a brief background on the nature and origin of the rights of minority groups. The general and educational rights of minority groups were discussed as well as its implications on minority groups.

These rights are described in different treaties and conventions of international organisations such as the International Covenant on Civil and Political Rights (1966) and the Charter of New Europe (1990). The rights focus on two issues, namely the right to own identity and the right not to be discriminated against.

The implication of these rights on the national education system were also dealt with by referring to the components of the education system, namely education system policy, education system administration, the structure for teaching and support services. Cultural diversity and national unity were explained in terms of the paradox of globalism and national unity. Selected countries, namely India, Canada, the Netherlands and Belgium, were used to describe how these countries dealt with cultural diversity and national unity. In this way the first objective of the research was met.

Chapter 3 dealt with the theory of minority group education with emphasis on the nature of education and the relationship between the educational institution and the minority group. The education process should focus on equipping the learners with the required knowledge, skills and disposition to effectively fulfil their different roles in life. The identified roles that the learners should be prepared for, included amongst others, the role of the learner as member of the family, citizen of the state and as a career person. In order to function effectively in these life-roles, learners need certain competencies that were categorised amongst others, as follows: Communicative, memorial, social and physical abilities. It was also shown that minority groups quite often find that their numbers are not sufficient to ensure attainable and sustainable provision in their educational needs. This is because external forces, for example politics or the economy are so strong that their educational needs are not satisfied by the national education system. The trend is therefore to focus on specific educational institutions to provide in their educational needs. The characteristics of these institutions should therefore be compatible with the unique educational needs of the minority group. In this way the second objective of the research was met.

Chapter 4 aimed to determine and analyse the educational needs and relevant determinants with regard to the education provision of the Griquas according to their specific educational needs. It started with a brief history of the Griquas in the Northern Cape Province. The educational needs of the Griquas were determined by using focus groups as a technique in the qualitative research method. The relevant determinants were discussed and the strong points, weak points, opportunities and strengths were deduced from them. This is the way the third objective of the research was met.

Different options for the provision of education to the Griquas in the national education system were provided in Chapter 5. These were based on the indicators given from Chapter 2-4. The options given were obtained by using the method of strategic planning in the education system. In this way the fourth objective of the research was met.

6.3 FINDINGS AND RECOMMENDATIONS

A brief summary of the findings from the report is made.

- The Griquas expect educational provision and educational opportunities at all four levels, namely pre-primary, primary, secondary and tertiary level (cf.par 5.4).
- The educational rights of the Griquas imply freedom of establishment, denomination and institution. They can demand without being discriminatory provision of own education that is to their advantage as well as to that of the community at large (cf. par.5.4).
- The purpose or effect of differentiation is with respect to equal enjoyment of human rights. Differentiation is educational diversity based on educationally valid factors (cf.par.5.4).
- Educational policies should be built on the strengths of Griqua learners, including their culture and language rather than devaluating these resources. There should be an awareness that all learners could benefit from cultural and linguistic diversity (cf. par.5.4).
- Educators must create an environment that helps Griqua learners develop a sense of personal identity. The environment should help Griqua learners develop a sense of pride in their group (cf. par.5.4).
- Section 29(2) of the Constitution (SA,1996) decrees that everyone has the right to receive education in the official language of their choice in public educational institutions if it is reasonably practicable (cf.par. 5.4).

- The type of education facilities in an educational institution and especially the aesthetic appearance of the facilities will increase the level of identification if it is in harmony with the culture of the Griquas (cf.par. 5.4).
- Efforts should be made to identify and upgrade support services that are needed by the Griquas. These support services include those that support the Griquas learners, the educators and teaching services and structures (cf.par. 5.4).
- The Griqua community needs to be involved in decision-making, in administrative procedures and in forming education (cf. par. 5.4).

Based on the brief summary of the findings made above, the following summary of important recommendations is made:

- It should be ensured that all Griqua young children have access to a pre-school learning experience that provides them with cognitive and affective skills to adapt easily to the demands of formal school.
- The content of primary education should equip Griqua learners for economic, social and cultural life. It should therefore be organised to provide a maximum degree of flexibility for Griqua learners to meet changing situations and to continue their education to the best of their ability in a range of different contexts.
- A diversified high school curriculum should be designed to cater for both individual needs and the requirements of the economy. It should incorporate a general academic route for Griqua learners of academic ability and a polytechnic prevocational route for Griqua learners with a definite practical bent.
- Because of the affinity of the Griquas to agriculture, possibilities should be investigated of turning one of the colleges into an agricultural college and another into a university or a technikon.
- Special arrangements can be made to cater for the unique educational needs of the Griquas. These could range from evening and weekend classes to the provision of full-time independent schools in parallel and in competition with state schools.

- The socio-economic conditions of the Griquas might not enable the Griqua learners to continue beyond the senior phase. There is a need to focus on the development of practical and basic entrepreneurial skills.
- It will always be to the advantage of Griqua parents to send their children to schools where Griqua learners are in the majority so that they can take ownership of those institutions.
- Exposure and skills training for educators of learners from culturally different groups is imperative.
- The Griqua culture and language must be affirmed and validated like all other languages and cultures.
- The minimum teaching and learning facilities should be provided for Griqua education. The provision of sophisticated teaching aids should be limited because these are not a prerequisite for effective education.
- Different kinds of support services catering for both Griqua learners and educators should be provided, for example, library, sports, recreational and psychological and guidance services.
- Institutional autonomy will provide for the Griqua community's participation in governance, will facilitate specialisation and responsiveness to local Griqua needs and will maximise academic freedom.
- Block grants and vouchers allow for equitable distribution of funds for education without excessive cost-escalation. All children in primary and secondary education are treated equally as far as an agreed basic minimum is concerned.

6.4 CONCLUSION

South Africa is one of the most culturally complex, fractious and vulnerable countries in the world. Since the first democratic elections in April 1994, the country has adopted 11 official languages and recognised almost 850 dialects. Within its borders live some of the African continent's most legendary tribes, while the country's industrial infrastructure

is regarded as being among the most developed in Africa. To add to the confusion of cultures, languages, ideals and ambitions, there has been unchecked invasion of both legal and illegal immigrants from north of the Limpopo River, from as far as Ghana, Somalia and the war-torn regions of the Great Lakes of Central Africa. South Africans of all colours, creeds and ethnic groups have become bewildered and frequently frustrated by their lack of understanding of other peoples' behaviour, views and attitudes.

Like other parts of the world, South Africa has a long history of cultural separateness. Through the ages many people tended to compartmentalise themselves in their cultural and especially their religious domains. Absolutely convinced that the values of the traditions that had been instilled into them were unquestionably the best, they were hardly interested in the values shaping the lives of other groups of people. Di Friuli (1997:85) notes that it must be remembered that throughout history it has never been the policy of the ruling classes to try and understand the cultures, needs, ambitions and aspirations of their minions.

Vusamazulu Credo Mutwa (in Di Friuli, 1997:85) states that a marriage of persons who fear and distrust each other cannot survive, nor can one where the partners hold false ideas about each other. Many of the South African cultures are in dire straits. The Afrikaners, Venda, the Coloured people, Griqua, Ndebele, Pondo, Shangaan, and Swazi are suffering an attack on the very praxis of their life-styles that the rest of the world knows nothing about. Their predicament, on cultural survival alone, demands that some sort of positive action be taken, for the demise and extinction of any South African culture would be a loss to the entire spectrum of mankind. Some of these cultures have borne only the negative aspects of violent colonisation and enforced neo-colonisation even though the right to self-determination is stipulated in the Bill of Human Rights.

Following from the preceding paragraphs, what is needed in South Africa, is therefore a kind of education in which cultural diversities are appreciated and in which coexistence and co-operation are encouraged. Since South Africa forms part of an even wider family, it may avail itself of the two most valuable advantages: the expertise of experts across the world and the stimulating sense of its world-wide *Ubuntu* (humanness) and/or *ukunxulumana* (side-by-sideness). South Africa should appreciate the advantages of an international input (like in India, Canada, the Netherlands and Belgium), but at the same time South Africans should remember that they are living, working and planning in Africa. They should not simply import and implement the good and the proven methods from any or all of the other continents. They should realise that their wide variety of cultures is indispensable partners as they struggle to achieve a peaceful, secure, and sustainable tomorrow in this country.