



SELINUS UNIVERSITY
OF SCIENCES AND LITERATURE

**Non-Attendance of Public Schools by Children in
the Marimba Church of God. The Marimba
Church of God Community Does Not Allow
Children of Members to Attend Formal Public
Schools and Mix With Other Children Who Do
Not Practice Their Religion**

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A DISSERTATION

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Educational Pedagogy
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for the degree of Doctor of Philosophy
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DECLARATION

I declare that this dissertation for the degree of Doctor of Philosophy in Education and the research report is my own unaided work at the. It is being submitted in partial fulfilment of the requirements to award the Doctor of Philosophy Degree in Education and Pedagogy at Selinus University in Italy. I have no knowledge of a similar paper submitted before, in any other academic institution.



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CERTIFICATE OF ACCEPTANCE

This dissertation “Non-attendance of public schools be children in the Marimba Church of God” written by Mpho Celest Mahlakoleng (Student No. UNISE3345IT) of the Department of Education in the Faculty of Arts & Humanities Selinus University, is hereby recommended for acceptance for examination.

Supervisor: Dr. Salvatore Fava

Dedication

In memory of M.A.M Degenhardt (1982) who argued that 'The utilitarian's seem to be mistaken in supposing that a satisfactory theory of value can be based on the happiness alone'.

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In presenting this dissertation report, the author is indebted to the following academic professional of the Selinus University.

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Member of: BAM-British Academy of Management-ASIL- American Society of International

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These professional in her own right guided me (the researcher) with an open spirit and encourage me in everything that I needed to be successful.

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4. Mr Augustine Mujuru (Gaborone congregation , Botswana?)

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Acronyms and Abbreviations

AAU	Association of African Universities
ABET	Adult Basic Education and Training
ACDE	African Council for Distance Education
ANC	African National Congress
APRM	African Peer Review Mechanism
CHE	Council of Higher Education
CM	Circuit Manager
CoL	Commonwealth of Learning
CST	Care and Support of Teaching and Learning programme
DMP	District Management Plan
DoBE	Department of Basic Education
DoE	Department of Education
DoHET	Department of Higher Education and Training
EMIS	Education Management Information System
ESSS	Education and Social Support Services
FET	Further Education and Training
FFC	Financial and Fiscal Commission
GATS	General Agreement on Trade and Services
GDP	Gross Domestic Product
GEM	Girls Education Movement
GUNI	Global University Network for Innovation
HEMIS	Higher Education Management Information Systems
HEQF	Higher Education Qualifications Framework
HESA	Higher Education South Africa
HSCR	Human Science Research Council
IBSA	India, Brazil, South Africa
ICDE	International Council for Distance Education
ICT	Information and Communication Technologies
IDP	Integrated Development Programme
IMF	International Monetary Fund
INES	International Indicators of Educational Systems
IOP	Institutional Operational Plan

LO	Life Orientation
LRC	Learner Representative Council
MIOP	Merger Institutional Operational Plan
MIP	Matric Intervention Programme
MoE	Ministry of Education
MTSF	Medium Term Strategic Framework
NADEOSA	The National Association of Distance Education and Open Learning in South Africa
NCHE	National Council on Higher Education
NEPAD	New Partnership for Africa's Development
NPHE	National Plan for Higher Education
NQF	National Qualifications Framework
NSC	National Senior Certificate
NSFAS	National Students Financial Aid Scheme
NSSF	Norms and Standards for Schools Funding
NWG	National Working Group
OdeL	Open and Distance e-Learning
ODL	Open and Distance Learning
OECD	Organisation for Economic Cooperation and Development
OER	Open Education Resources
OPEC	Organisation of Petroleum Exporting Countries
OU	Open University
PISA	Programme for International Student Assessment
PQM	Programme and Qualifications Mix
PSM	Planning Steering Mechanism
QAAA	Quality Assurance and Accreditation Agency
RSA	Republic of South Africa
SAIDE	South African Institute of Distance Education
SAIRR	South African Institute of Race Relations
SAQA	South African Qualifications Authority
SASA	South African Schools Act
SCOP	Standing Committee of Presidents and Vice-Chancellors
SG	School Governing Body
SMT	School Management Team

TSA	Technikon Southern Africa
UN	United Nations
UNESCO	United Nations Educational Scientific and Cultural Organisation
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNISA	University of South Africa
VUDEC	Vista University Distance Education Campus
WIL	Work Integrated Learning

Abstract

This research aims to identify the actors contribution to the non- attendance of public schools by the children of members of the Marimba Church of God. It examines how the Marimba Church of God community in Mafikeng functional region [referred to by local people as 'Mazanazura'] has established own residential space in Majemantsho/ Setlopo/ Lotlhakane/ Dithakoh/Seweding/ Signal Hill villages. This residential segregation dates back to the days when they first settled in the villages of Lomanyaneng, Bokone and Magogoe Tar. [These villages are a few kilometres Mafikeng CBD]. Members /following of this church are originally from Zimbabwe and they speak Shona but also have working knowledge of some vernacular languages like Si-Ndebele, Zulu, Xhosa and as expected, Setswana. They settled the Mafikeng area in 1976 where they integrated into villages inhabited by Tswanas of the Barolong tribe who are said be less welcoming to people who are non-Barolong.

Becoming literate is a fundamental expectation of all children upon school entry, yet elementary enrolment for children of the Marimba Church of God has not been realized. Children of this church community face significant disparities in literacy experiences, knowledge and skills of the parents of these children cannot teach them to read nor write. Early educational inequalities can persist and impede learning throughout their schooling years and beyond. This dissertation suggests that the right to elementary schooling experience is correlated with various literacy competencies, yet causal evidence of reading and writing upon literacy competence remains elusive, as teaching music does not teach literacy. It has been suggested that the integration of formal literacy activities may offer valuable experiences through which essential foundational knowledge and skills in the most formative early years can be established. Research in this area and particularly that of a qualitative nature and from a literacy perspective, is sparse.

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Chapter 1

1. Introduction and Aim of Study

The main aim of the study is to expound on the approach and experiences of the Marimba Church of God community regarding compulsory schooling in South Africa. The objectives of the study are as follows:

- To justify and explain theoretical perspectives which inform the non-attendance of public schools by certain religious sects.
- To identify the ideologies which guide such decisions and to describe alternative forms of education such as those provided in religious schools.
- To discuss how selected state has responded to these phenomena through policy and legislation: - (Chapter 2).
- To describe legislative requirements for compulsory school attendance in South Africa and the position of the Marimba Church of God communities in light of current educational legislation, identifying gaps in current research.
- To design and carry out an empirical inquiry, and to make recommendations based on the findings for the education of children of school going age in the community

1.1 Background of the study

Religion as a system of social coherence is commonly understood as a set of beliefs or attitudes concerning an object, person, unseen or imaginary being, or system of thought considered to be supernatural, sacred, and divine or embodying the highest truth:-. It encompasses the moral codes, practices, values, institutions, and rituals associated with such beliefs or systems of thought. Bashar (2008) argues that religion exerts positive impact on human capital by enhancing educational levels. Individuals are encouraged to be literate so as to be able to read scriptures and religious teachings. Under many faith systems, one definition of God is knowledge and wisdom. Believers are expected to read, listen and reflect on the word that epitomizes knowledge and wisdom.

Education and knowledge play an important role in securing employment. In many developing countries, education is seen as a social norm that is required for social networking, which can promote economic growth through collective bargaining (Bashar 2008:1). According Mabvurira et al: - (2021), the subject of African religion is clouded by many diverse opinions. Early missionaries, anthropologists and historians believed that the Shona did not have a religion. This contradicts Gelfand (1981) and Machinga (2011) who note that the Shona recognise a Creator, an omnipotent spirit whom they call Mwari, Chikare or Musikavanhu. Early missionaries and anthropologists called the Shona religion, the "Mwari cult". The Shona people are known for traditional religious practices that are ecologically friendly. However, their environmental friendliness has been weakened by the coming of Christianity and western ideas (Taringa, 2006).-They practiced behaviours that had an effect on preserving the environment.

According to Taringa (2006), the Shona hold that there is a causal connection between the moral conditions of the community and the physical environment. The fundamental attitude to land is a religious one and is based on the fear of mystical sanction by the ancestors. According to Kazembe (2009), Shona religion goes beyond what can be termed religion in narrow western sense. Traditional African religions view land and its resources as communal property that belongs to the living and generations to follow. Mhaka (2015) also argues that Shona beliefs can be tapped into for purposes of increasing agricultural production in the contemporary society. According to Mhaka (2015), Shona indigenous knowledge hinges on the holistic philosophy which views man as part of the environment. This philosophy encourages people to use natural resources sustainably discouraging them from damaging the environment.

Mabvurira et al. (2021), further argues that indigenous Knowledge System (IKS) are "Knowledge that is characterized by its embeddedness in the cultural web and history of a people including their civilization, and which forms the backbone of the social, economic, scientific and technological identity of such people (Rusinga & Maposa, 2010).

It is the objective of this paper to show the influence of African traditional religion, in particular the Shona religion, on sustainable environmental management. This paper is informed by the Afrocentric theory. For the purposes of this study the United Nations Convention on the Rights of a Child defines a child as a person under the age of 18 (Das, 2004). Another important question may be raised: What is so peculiar about children that prompts people to ask whether they can engage in philosophy in the first place? Matthew, (2003), argues that maturity brings “staleness and “uninventiveness” to the exploration of philosophical ideas while children are often “fresh and inventive thinkers”. This implies that children’s lack of knowledge of culture’s convention might put them in an advantageous position to engage in philosophy at an early age. According to Accorinti K. L. (2000), education for children, is a proposal that makes it possible for children and teenagers to develop complex thinking, including their reasoning abilities, critical thinking, caring thinking and creative thinking.

In light of the aforementioned, education for children can also be a systematic and progressive program, especially designed to be worked with children from the age of 4- four to 18 years with the goal of developing and stimulating higher-order thinking. In the same vein, Matthew,(2003) characterizes education for children as an attempt to develop philosophy so that it may function as a form of education, that is, an education that employs philosophy to engage the mind of the child in the search for meaning. He uses the notion of a ‘form of life’ to highlight the distinction between ‘philosophy’ as a body of knowledge and ‘philosophizing’ as the activity of doing philosophy.

Schooling in South Africa, as elsewhere, is contradictory; on the one hand schooling has the potential to contribute positively to economic, social and political development. Furthermore, schooling can reproduce social inequality and negative attitudes, thus failing to provide an efficient model of modern organisation and actively perpetrating authoritarianism and violence. Indeed, reproduction, authoritarianism and the potential for violence is built into the historical origins of the system. The main lesson is that it cannot be taken for granted that schooling is automatically a good thing.

It is as important to be as concerned about what happens to children in school as getting them in-to school in the first place. -The struggle to ensure that schools provide genuine opportunities and a safe, peaceful and democratic environment for learners in the Marimba Church of God community is a disturbing factor. Members of the Marimba Church of God in the North West Province specifically in the Mahikeng functional region [known locally as “Mazanzuru’] have their own residential areas in the villages of Majemantsho, Setlopo, Dithaking and Signal Hill. This community’s segregation dates back to the days when they first -settled in the villages of Lomanyaneng, Bokone and Magogwe Tar, a few kilometers away from Mahikeng within the North West Province, South Africa. The members of this church are originally from Zimbabwe and they speak the Shona language.

However, they have working knowledge of some vernacular languages spoken here-in South Africa, like S-INdebele, Xhosa, and as expected, they speak Setswana well. They have been settled around Mahikeng since 1976 among Batswana of the Barolong tribe, according to the elders of the church. There are also other communities of this church around Port Elizabeth and East London in the Eastern Cape Province, in Thembisa (near Pretoria) in Gauteng Province, and in Rustenburg in the North West Province. Although the original members of this church came from Zimbabwe, all -adult members now hold South African identity documents and are therefore South African citizens. All members of this community earn their living by making handcrafted items form zincs, which they sell for income.

Besides making handcrafted items, they buy and sell goods. These Marimba Church of God communities are engaged in entrepreneurial often merchandise. Their men marry women from the places where they successfully introduce their religion, with some wives coming from such places as Port Elizabeth, Butterworth and Idutywa in the Eastern Cape Province. (Ngar, and_Porath, (2010), argue that most converts to this universalizing religion adopted the new faith by choice and consciously, often as_a calculative step to improve their quality of life through a religion that better meets their spiritual, social, economic and practical needs.

According to (Mothata, and Lemmer, (2002), the issue of schools where minorities can use their language and practices their religion and culture has been debated since the desegregation of schooling in South Africa. Communities that still value their religion and culture have expressed their intention of keeping their children out of the newly integrated public school system by establishing their own schools. The Marimba Church of God community is an example, where the children in the community are prevented from mixing with other children who do not practice their religion. The only challenge faced by the Marimba Church of God community is lack of planning within the legislative laws, since in terms of section 29(3) of the Constitution of the RSA everyone has the right to establish and maintain at their own expense independent educational institutions that do not discriminate on the basis of race and are registered with the state.

Mothata and Lemmer, (2002), indicated individuals have distinct cultures and approaches to life, including family life, based on their indigenous background and cultural contexts. The education of our people thus should not only focus solely on content knowledge teaching but should also be able to carry over their basic approach to life which is in their culture. In contrast, denominational religious education has traditionally been regarded as religious education whose aim is to produce religious commitment to one particular faith or, in other words, to strengthen a “student’s belief in a particular religious tradition” (Hobson, 1999,:17).In the US, for example, Protestants use the term “Christian education” to describe religious education which includes the formative and sometimes also evangelistic activities of the church in developing Christian beliefs, attitudes and behaviors (Astley, 1994,:13-14). Increasingly, however, denominational religious education in public schools in many European countries differentiates between religious education as part of public education in schools and the religious education of a particular religion (Christianity, Islam and Judaism) in their own constituencies. The term “religion and schooling” is used as a general description of different forms of religious education in schools. It may also refer to policies concerning religious symbolism and observance in schools.

These latter policy concerns are mentioned in the research study and reference sources cited, though the focus here is on non-attendance of public schools by children in the Marimba Church of God. The use of the term 'public schools' in this research study really refers to schools which should be acceptable to all students regardless of their or their parents' religious or philosophical convictions. The term "religious education" can be understood in different ways.

However, the differences between confessional and non-confessional approaches to religious education remain. In countries with a confessional approach to religious education, churches and other religious communities have the responsibility for religious education in public schools, although in some countries religious institutions deliver the teaching under the supervision and general responsibility of the state. Different religious traditions, ethical conflicts etc., are usually discussed from the point of view of a particular religion or denomination.

Teachers must be believers of a particular religion or denomination (for example, a teacher of Catholic religious education must be Catholic), and so on. Nondenominational or non-confessional religious education aims to teach about the different religious beliefs and practices without engendering belief or a desire to participate. One form of non-confessional religious education is "teaching about religions". This term denotes non-confessional study of the beliefs, values and practices of one or another religion. The aim is to bring about knowledge and understanding of religion as a sphere of human thought and action. In this non-confessional education about religions, it is intended that young people learn about the tenets of different faiths in order to develop the social tolerance to which democracies aspire (Batelaan, 2003)-.

The term “non-confessional religious education” is used also for describing the multi-faith approach to religious education (such as is found in England, Wales, Scotland, Sweden, Netherlands, Denmark and Norway after 1997) which includes teaching about major world religions but does not include any catechism that is distinctive of any religious denomination. This form of non-confessional religious education may be structured only around increasing knowledge about religions. The teaching can also include reflective and critical activities in which pupils engage with material from the religions in order to clarify their own views, whether these may originate in religious or non-religious ways of life (Jackson 1997; Wright 1993)-.

1.1.1 Shona world views

According to Turaki (1999), the African traditional religious system has four fundamental beliefs: the belief in impersonal powers, the belief in spirit beings, the belief in divinities/gods and the belief in the Supreme Being. The Shona people are a dominant ethnic group in Zimbabwe. There are a number of dialects under the umbrella name Shona. These include the Manyika found in Eastern Zimbabwe, Korekore found in Northern and North East of Zimbabwe, the Zezuru found in Mashonaland provinces in central and eastern Zimbabwe, the Karanga found in Masvingo province, and the Kalanga found in South West of Zimbabwe. African traditional religion has a strong foothold on contemporary Zimbabweans as an integral part of their everyday lives (Kazembe, 2009).

African peoples have never believed in an anthropocentric universe. Rather they have always assumed that humanity is surrounded by a realm of spirits in which God is thought to preside over a pantheon of sub-divinities and ancestral spirits (Paris, 1993). Washington (2010) supports the view that Africans believe in a supreme being by indicating that the word Zulu (an ethnic group in South Africa), refers to God’s people or people of heaven. African Traditional Religion (ATR) is a nebulous concept with no founder, scripture or laid down liturgy (Anthony, 2014).

-According to Ekwunife (1990), ATR are those institutionalized beliefs and practices of indigenous religions of Africa which are the result of traditional Africans' response to their beliefs, revealing superhuman ultimate and which are rooted, from time immemorial, in the past African religious culture, beliefs and practices that were transmitted through oral traditional, sacred specialist persons, sacred space, objects and symbols. Awalalu Awolalu (1976) made a similar observation by arguing that, in the context of ATR, the word traditional means indigenous, that which is aboriginal, or fundamental, handed down from generation to generation, upheld and practiced by Africans today. Thus, Shona religious thinking pervades the whole of life. Ancestors occupy a central position. According to Chavunduka (2001), ownership of land forms the main link between politics, religion and spirituality in Zimbabwe. The Shona traditional religion is sometimes called the Mwari religion as hinted by The Patriot (2014:12) which argues that "Zimbabwe had a vibrant Mwari religion that had been in existence since the creation...". This is against some Eurocentric scholars who believe that the Shona have no religion (Gelfand, 1962). In Gelfand's words, the Shona admit there is a Creator, an omnipresent spirit whom they call Mwari, Chikare or Musikavanhu (Gelfand, 1962:37).

When praying, the Shona approach lesser spirits who are in communication with senior spirits- which include God. Kazembe (2009) notes that among the Shona, the concept of God is similar to the one used in the monotheistic religions such as Christianity, Judaism and Islam. Machingura (2012:85) mentions that "The aspect of being in touch with the spirit world is something linear and centrally important in the Shona worldview before one's birth, during one's life, at one's death and after one's death". He further indicates that in the Shona worldview, one can never think of a situation where s/he is not in contact with the spirits. In order to have peace, the "living" must thus have contact with the "living dead". Shona people do not believe God to have a shape or form, but they see Him as a Spirit who inhabits heaven but is also present on earth. It is believed that a human being cannot argue directly with Mwari and the concept of an individual having an intimate relationship with God as in Christianity is not accepted (Bosman, n.d).

The traditional Shona religion does not provide for the existence of Satan or demons. Commonly, witches (varoyi) are seen as responsible for much of the evil that takes place in their world. Witches are usually women (Bosman, n.d). Some of the influential spirits among the Shona are mashavi (wandering spirits) and mhondoro (ethnic spirits). Wandering spirits are spirits of people who died away from their homes and were not decently buried and the mandatory kurovaguva ceremony was not done (Shoko, 2007; Masaka & Makahamadze, 2013; Gelfand, 1962). However, according to Masaka and Makahamadze (2013), although mhondoro and mashavi are important, they are not as important as vadzimu. Shona cosmology thus notes the centrality of vadzimu in terms of life and death, good health and bad health and other vicissitudes of human life (Masaka & Makahamadze, 2013). The vadzimu protect their families or withdraws their protection when offended.

According to Kelly Foxhall-Ridgeway (2024), the primary school years are the first steps to learning in an educational setting which brings with it new rules and routines, but also trains the brain to begin strategic and critical thinking within the practice of uninterrupted learning. In essence, it is where the fundamentals for life begin. Primary school is where we obtain our first 'real world' experiences, whether they are good or bad, and this too can shape our outlook for most, and sometimes all other experiences that happen in the future. Whether we continue into further education once mandatory education has concluded or not, our first steps in education are taken and remembered in the primary school years. Therefore, this time period is crucial to attempt to answer whether primary educational environments and experiences shape our motivation to further educate ourselves as adults. In other words, does a child's experience at school affect their learning for life?

Religion is at the center of African ontologies, cosmologies and African existence. There is no separation between the spiritual and the material in traditional African life. From a traditional African belief system, the ultimate dominion over the whole world is in the hands of God. Most indigenous African religions including the Shona traditional religion have peculiar beliefs and practices that have a bearing on the environment. For example, in Shona traditional religion, certain natural features like trees, rivers, mountains, animals and birds are considered sacred and should be conserved. Popular in Shona traditional religion are Shona taboos (zviera) that have a bearing on sustainable environmental management together with the Ubuntu African philosophy. Certain places are considered dwelling places for mashavi, masvikiro and ancestral spirits hence such places should be conserved.

Despite the central role of African traditional beliefs and practices among the lives of indigenous Africans, they have suffered western hegemony mainly due to the infiltration of Christianity. It is the proposition of this paper that Shona traditional religion has some beliefs and practices that encourage sustainable conservation of the environment. Though such beliefs and practices are at times wrongly referred to as paganism and mythology especially in colonial literature, they have in the past helped in conserving the environment for future generations and they have the capacity to do the same in the future if they are preserved.

1.1.2 Interpretations of child development and learning

Figure below shows concept maps made by two individuals that graphically depict how a key idea, child development, relates to learning and education. The first map was drawn by a classroom teacher and the second by a university professor of psychology.

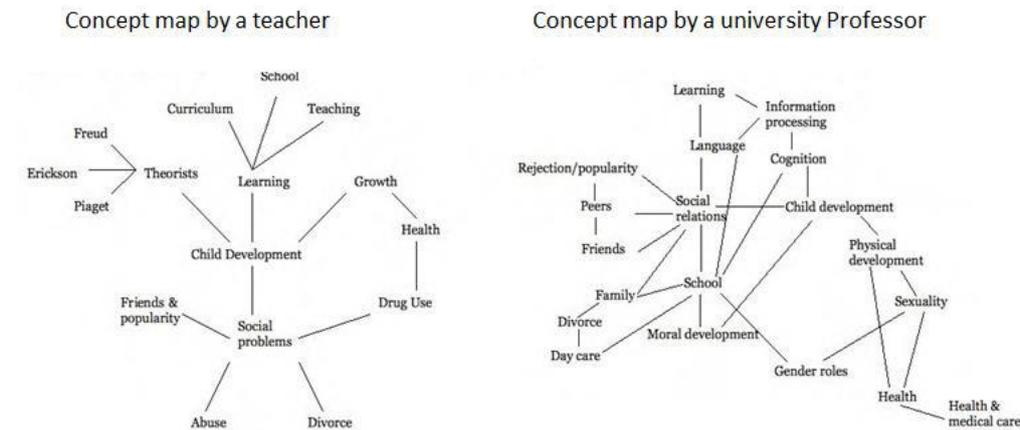


Figure 1.1

According to Kelly Foxhall-Ridgeway, (2023) the above suggests possible differences in how the two individuals think about children and their development, and if these individuals think differently, it is likely that others will have their own interpretations too. Not surprisingly, the teacher gave more prominence to practical concerns (for example, classroom learning and child abuse), and the professor gave more prominence to theoretical pinpoints (for example, Erik Erikson and Piaget). The learning experience must be relevant to the student, meaning that everything instructed should relate directly to the student's life in some capacity.

This can be different depending on the audience. For example, in a professional capacity the expectation is to learn a topic that is relevant to the work an individual is carrying out, otherwise it is irrelevant, and this creates a bad experience. If the student is in school, while it may not seem that algebra is relevant to the individual's life currently, it may be in the future and this is the difference between professional learning and mandatory or mainstream education which is preparing a child for the future. Where possible, it is good to keep the students' prior knowledge, then the teacher will

understand their experiences and learning patterns. This can be challenging when teaching a large class but in order to give any individual an appropriate learning experience, reasonable care and caution is often required.

1.2 Statement of the problem

In light of the above discussion, the following research questions is formulated: What is the approach and experiences of the community of the Marimba Church of God with regard to compulsory schooling in South Africa. The main research question is also subdivided into the following research questions:

- What theoretical perspectives inform the non attendance of public schools by certain religious sects? What ideologies guide such decisions and what forms of alternative education are provided in religious schools? How have selected states responded in policy and legislation to these phenomena? (Chapter 2)
- What are the legislative conditions for compulsory school attendance in South Africa? How can the position of the Marimba Church of God communities be described in light of current educational legislation? (Chapter 3)
- What are the findings of an empirical inquiry using ethnographic methods of data gathering which explore the views and experiences of selected members of the Marimba Church of God in selected communities in the North West Province? (Chapter 4 and 5)
- What is the level of awareness of Shona elders/parents of South Africa's Schools Act which informs current educational policies? (Chapter 6)

1.3 Research Objectives

The researcher's position in undertaking this study is an awareness driven by an increasing number of children walking around aimlessly, tinkering with sheets of zinc and other commercial goods with less than the elementary education required to survive. These children are visible in most of the provincial towns in South Africa. As a professional teacher, now in the legislature research department, my interest in undertaking this study was to understand the reasons for non-attendance of public schools by the children in the Marimba Church of God community, who reside within the local communities all over South Africa. Borg, Gall, and Gall, (1993) warn that the

researcher's professional affiliation should be noted because it may predispose him towards a particular point of view.

-It is through the inculcation of proper behaviour in Shona society, that the relationship between individual rights, religion and schooling is determined, as outlined in international documents on human rights. In these documents, individual rights are defined as human rights, that is, as the rights that one has, simply by virtue of being human. The Universal Declaration of Human Rights, adopted by the United Nations in 1948, is the seminal document for all other modern human rights documents. The Declaration begins by affirming that human beings, "born free and equal in dignity and rights," are entitled to human rights "without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."

Among the rights guaranteed by the Declaration is the right to freedom of religion. Article 18 states that: "Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice worship and observance." In addition, it is also stressed that parents have the right "to ensure the religious and moral education of their children in conformity with their own convictions." These parents' right is mentioned in other international documents on human rights as well, including the Declaration on Eliminating all Forms of Intolerance and Discrimination Based on Religion or Belief, where it is defined as a right of the child "to education, regarding religion or belief, in accordance with the wishes of his parents." (1960, art.5). In public schools, the parental right must be respected in two ways. Firstly, parents with different religious or philosophical convictions must have the opportunity to choose public/private schools based on specific moral, religious or secular values. If there are not such schools, parents must have the right to establish them.

This right of parents to establish and to choose for their children schools other than those established or maintained by the public authorities, is recognised in The International Covenant on Economic, Social and Cultural Rights and in the Convention Against Discrimination in Education (1966, art. 13.3). Parents may have a genuine freedom in their choice of schools only in relation to the State (which must permit them to choose either between the public and private schools or between different types of private schools), and not necessarily in relation to the religious communities or churches with which they affiliate. Parents belonging to the Catholic faith, for example, have as Catholics schools, according to the Church law, a duty to send their children to Catholic schools wherever this is possible. In such cases, therefore, parents have liberty of choice as citizens, though not also as members of Catholic Church. Despite the Church law, many Catholic parents do not choose Catholic schools for their children and send them to public schools.

Secondly, parents' religious or philosophical convictions must be respected within public schools. According to the interpretation of Article 2 of the First Protocol to the European Convention on Human Rights, by the European Commission and the European Court of Human Rights, the State must "protect the children of certain parents from compulsory religious or philosophical instruction which is not directed at providing information but which is concerned with indoctrinating children with unacceptable beliefs, convictions or ideologies" (1998, p. 801).

This explicit prohibition of indoctrination is perhaps the most critical provision among the rights conventions with respect to open society approaches to schooling. It forbids religious education that is intended to inculcate an absolute truth or belief system. Since "compulsory education in one religion without the possibility of exemption would violate Article 2," (ibid., p. 801) the exemption from classes on religion must be allowed. "But Article 2 neither expressly nor implicitly grants a general right of exemption from all subjects where religious and philosophical convictions may be involved" (ibid., p. 801). Otherwise, the State could not guarantee the right to education of all children" (ibid., p. 815), which is also guaranteed by the same article.

In the Court's opinion, however, the State must have a "good reason for introduction of a subject in the public school, which may interfere with the religious or philosophical convictions of some parents", and the State "must show respect for these convictions in the way in which the subject is taught. Respect must mean tolerance towards the different religious and philosophical convictions, which are involved in a particular subject" (ibid., p. 815). -For this reason, the State "must take care that information or knowledge included in the curriculum is conveyed in an objective, critical and pluralistic manner. The State is forbidden to pursue an aim of indoctrination that might be considered as not respecting parents' religious and philosophical convictions. This is a limit that, according to the Court's opinion, must not be exceeded" (ibid., p. 810-811).

Given that indoctrination in public schools is forbidden, the religious parents can accept public school education if they are, for example, persuaded that exposure of their children to other influences is compatible with religious education and will help them to form their life ideals and reach choices as to whether to accept or reject religious faith (cf. T. H. McLaughlin, 1984/18, p. 75-83). If parents decide that such exposure of their children to other influences in public schools is intolerable, they may opt for confessional schools in which education will be in accordance with their religious convictions. Obviously, the parents' right to educate their children in accordance with their religious or philosophical convictions is limited within the public schools.

1.3.1 Specific Objectives

The research takes a religious and culture-philosophical study of policies consciously or unconsciously made in South Africa since 1996. It observes that the National Policy on Education launched in 1996 and revised in 1999 and 1999 provides enough theoretical frameworks for actualizing formal education in South Africa. Although I want to discuss the comprehensive system of values and ways of life in education, my perspective is that of one formed in a traditional religious community. My own conviction is that the historic religious tradition of the Marimba Church of God community has greater wisdom and more capacity to deal with the deepest issues facing formal education. Finally, the study probes into ethics of taboos and threats as tools to enforce commendable character traits in human beings.

According to (Masaka and Chemhuru,) 2011, :133), a good character is a solid weapon against various anti-social behaviors. The outcome of good character is good reputation whereby a person becomes the envy of many because of his or her commendable dispositions. Though Masaka and Chemhuru, rightly notes that the inculcation of commendable character traits in individuals is a lifelong process, it is believed in the Shona communities, that such moral education makes an indelible impression in one's formative years. In this light, children are taught the difference between good and bad behaviour and they also learn to avoid a number of taboos. In addition, there is legal prohibition of confessional religious instruction and other confessional activities (such as prayer, mass etc.) in public schools in countries such as France, the US and Slovenia, where there exists a strict separation between the State and the Church. This prohibition is a limitation and not, as some claim, a violation of the parental right. Violation would be the case only if children in public schools were indoctrinated either with a particular religious faith, or with any other philosophy or ideology.

In this study I have a community, a religious sect, in the neighbourhood of the capital city which is also the seat of the provincial government of the North West Province of South Africa, which prevents or discourages its children from attending government public schools, which act is also a violation of the country's law, the South African Schools Act No. 84 of 1996. Education as a process, transforms the raw human resources to an expected quality and standard, to live and contribute effectively to the development of the society. This could simply be called education for self-reliance. The policy on education in any society ought to be laid on the above foundation; otherwise, such society is bound to exist under the dictates of cultural and religious resources. The South African Schools Act (SASA) (Act No. 84 of 1996) and the National Education Policy Act (NEPA) (Act No. 27 of 1996) Sections of the Constitution dealing with educational rights must be understood in conjunction with other national laws such as the National Education Policy Act (NEPA) (Act No. 27 of 1996); the South African Schools Act (SASA) (Act No. 84 of 1996) and policy documents, such as the Language in Education Policy (LiEP) and the Norms and Standards on Language Policy published in 1997 by the National Department of Education. NEPA (Act No. 27

of 1996) gives the Minister of Education the powers to determine national policy with the aim of transforming the education system into one which serves the needs and interests of all the people of South Africa.

Such policies must be directed towards the advancement and protection of the fundamental rights of every person, which are guaranteed in chapter 2 of the Constitution. The SASA applies to all public schools in the Republic of South Africa. The Constitution of the RSA being supreme law of the country, is founded, amongst others, on the following values: human dignity, the achievement of equality and the advancement of human rights and freedoms, supremacy of the Constitution and the rule of law. These values, particularly the achievement of equality and the advancement of human rights and freedoms, underpin the right of recognition and protection of both individuals and communities or minority groups (Constitution Act No.108 of 1996:23). As mentioned, there is no definition for the term minority in the Constitution. Instead, the Constitution mentions the term communities but fails to define the term. Furthermore, the Constitution has no special provision for minorities in education. Certain sections are, however, relevant to the provision of education to minorities.

Relevant sections on the educational rights of minorities include section 9 (Equality); section 15 (Freedom of religion, belief and opinion); section 29 (Education); section 30 (Language and Culture); section 31 (Cultural, religious and 108 Mothata & Lemmer (2002) linguistic communities) and Section 36 (Limitations of rights). The above provisions indicate that the South African Constitution, to a large extent, complies with international standards in the provision for minorities in education. Of particular importance are the following: the right to education; to open own educational institutions; and the right to use own language where it is practically possible. The Constitution grants minority groups freedom to practise their own culture, religion and use their own official language.

However, such freedoms are subject to the limitation clause, that is, section 36 of the Constitution of the RSA. Moreover, the relationship of the Constitution with international law with special reference to minority rights should be explained. International instruments mentioned such as the UDHR, the ICESCR, which guarantees the right to education under article 13 of the Covenant and the ICCPR Article 27, which guarantees minorities, for example, the right to education, the right to use their own language, the right to practise their own culture freely and to enjoy their religion as well as the UN Declaration on the Rights of Persons Belonging to National or Ethnic, Linguistic and Religious Minorities (1992), set out standards by which states ought to govern (English & Stapleton, 1997:11).

-In the Constitution of the RSA, sections 231, 232 and 233 deal with international agreements, customary international law and the application of international law, respectively. To me it seems important for the future of humanity that we reassert the important role of formal education. Furthermore, to the extent one of the great traditional religious systems ignores the knowledge gained by the modern world, it is likely to be a source of great harm to those it educates and to the world as a whole. The extent, to which the future of the society is secured, is directly related to educational experience of its trustees. The future of every society seems to be anchored and entrusted in the hands of its post-secondary academia. According to Mahlakoleng (2002), a miseducative experience is likely to contribute very little by way of competence and readiness for life and citizenship; on the other hand, it prepares one for life. The SASA, section 6 (1), also indicates that the Minister may, by notice in the Government Gazette and after consultation with the CEM, determine norms and standards for language policy in public schools. The Language in Education Policy (LiEP) (10 August 1997) was subsequently published and its provisions are applied in all South African public schools. Language policy is also covered by the Norms and Standards regarding language policy published in terms of section 6(1) of the South African Schools Act (SASA) (Act No. 84 of 1996), and also in section 6(2) which states that the governing body of a public school may determine the language policy of the school. However, this policy must be in accordance with stipulations of the Constitution, the SASA and any applicable provincial law.

In this regard, section 29(2) of the Constitution is very important in that the language policy must take into account equity, practicability and the need to redress the results of past discriminatory laws and practices. South Africa is therefore bound to consider international law when interpreting the Bill of Rights. Such international laws guarantee minorities, amongst others, the right to education and the right to practise freely their own culture and to use their own language. To a large extent, the Constitution is in line with international instruments, particularly regarding minority issues.

-The South African Schools Act (SASA) (Act No. 84 of 1996), the National Education Policy Act (NEPA) (Act No. 27 of 1996) and sections of the Constitution dealing with educational rights must be understood in conjunction with other national laws, such as the National Education Policy Act (NEPA) (Act No. 27 of 1996); the South African Schools Act (SASA) (Act No. 84 of 1996) and policy documents, such as the Language in Education Policy (LiEP) and the Norms and Standards on Language Policy published in 1997 by the National Department of Education. NEPA (Act No. 27 of 1996) gives the Minister of education the powers to determine national policy with the aim of transforming the education system into one which serves the needs and interests of all the people of South Africa. Such policies must be directed towards the advancement and protection of the fundamental rights of every person, which are guaranteed in chapter 2 of the Constitution. The SASA applies to all public schools in the Republic of South Africa.

1.4 Research Questions

The research seeks to gain a clearer understanding of the Marimba Church of God community non-attendance or rejection of public school for their children. As mentioned above, to be truly successful, regardless of experiences from inside or outside of school, there needs to be a support system in place. There also needs to be reassurances that if something does not happen as intended, then there is normally a remedy.

1. What is the level of awareness of Shona elders/parents of the South African's Schools Act which informs current educational policies?
2. Why do bad experiences always happen as a result of lack of support systems, whereas in theory there are enough people in the chain to ensure that no long-term impacts affect the child's future?
3. Is it our abilities or capabilities that affect our learning, or the influence of our environment?
4. Is the learning/teaching process one of collaboration?
5. Are the experiences generally measured on a case-by-case basis, if the learning process is not successful then it cannot be down to the responsibility of one individual?
6. Does motivation affects our future choices, and as we grow older, is the responsibility for these choices no longer solely that of one individual?
7. How have the people who are members of this church acquired skills of using sheets of zinc to make bath-tubs, water beakers, bins of different sizes, watering cans, dustpans and candle sticks stands, and the skills required in motor-car mechanics, carpentry and shoe-repairing and how do they pass these skills to their children?
8. Is it the case that the reason the children of this church community do not attend schools is related to the fact that parents and children who use public school do not pray?
9. How do they handle cases where their children show interest in attending school like the children their neighbourhoods who are not members of their church, go to school every day?
10. If their children show interest in wanting to join these other children so that they can attend school together and play together, how do they treat such situations?

11. If a parent who is a member of this church has children but lacks the special skills required to make and sell goods, who will teach the children of such parents?
12. Do the people of this church community cultivate the land for food and rear live stock?
13. Is it correct to say that the only way people, who are members of this church earn a living, i.e., make money, is by making or obtaining goods to sell?
14. Is it correct to say that Marimba Church of God is not against children learning, but it is against the children of this church mixing with children whose parents belong to other churches?
15. Since there is agreement that the church is not against the acquisition of knowledge by children, then there should be agreement that knowledge about live stock is also essential both for adults and children, especially in consideration of beef, mutton, chicken, eggs and milk. Would the church conference consider seriously adopting an agriculture syllabus?

1.5 Significant of the Study

1.5.1 Research methodology

This research is a case study of a community of Marimba Church of God [sometimes known as Apostles of God Church] located at Majemantsho, Signal Hill and Letlhakane villages some few kilometers from Mafikeng Town the capital of the North West Province, in which schooling is rejected. The rules and regulations of this church rule against the children of members-parents including adults [who may wish to attend public schools in the country] attending schools with “persons who do not pray” [people who do not form part of their culture and religious sect]. For Masaka and Chemhuru, (2011, :134), informal teaching is expertly scheduled not to interfere with other important preoccupations of human life, rather such commendable traits are derived from moral education administered and influenced by, among others, parents, family sages and groups practices.

Thus, a sound moral education administered through taboos helps in preparing and perfecting the young to earn an ethical life external to the family confines and in the public domain. As a result, a case study research strategy is used to focus on exploring the complex phenomenon and related context in this study. This section provides a description of the research method used in this investigation. Data collection techniques and measurement tools are discussed. Issues related to measurement, population sampling, reliability and validity are also be included. The method to be used for sampling is the cluster sampling method. In cluster sampling the unit of sampling is not the individual but rather the naturally occurring groups of individuals. According to Borg, Gall and Gallet al. (1993), cluster sampling is used when it is more feasible or convenient to select groups of individuals than to select individuals from a defined population.

1.5.2 Data Analysis and Interpretation-Transcription

Transcribing is an interpretive act rather than simply a technical procedure, and the close observation that transcribing entails can lead to noticing unanticipated phenomena. It is impossible to represent the full complexity of human interaction on a transcript and so listening to and/or watching the 'original' recorded data brings data alive through appreciating the way that things have been said as well as what has been said. Methodological researchers' assumptions and disciplinary backgrounds influence what are considered relevant data and how data should be analysed. The aims of a research project and methodological assumptions have implications for the form and content of transcripts since different features of data will be of analytic interest. Interviews recordings would involve increase the original data, for example, selecting participants. Selecting which data have significance reflects underlying assumptions about what count as data for the research study, for example, whether social talk at the beginning and end of an interview is to be included. Transcription as a result would involve close observation of data through repeated careful listening (and/or watching), and this will be an important first step in data analysis.

This familiarity with data and attention to what is actually there rather than what is expected can facilitate realizations or ideas which emerge during analysis. Transcribing also takes a long time (at least 3 hours per hour of talk and up to 10 hours per hour with a fine level of detail including visual detail) and this should be allowed for in research project time plans, budgeting for the researchers' time if he/she will be doing the transcribing.

1.5.3 Field notes

Field notes through digital recordings are generally better and more accurate for qualitative research projects. Transcribing software is recommended for digital audio files, since it allows synchronous playback and typing. Procedure instructs that interview must attempt an initial face-to-face.

1.5.4 Coding patterns

Coding is the systematic process of organizing and sorting research data as a way to label, compile and organize research data. It also allows the researcher to summarize and synthesize what is happening in the data. In linking data collection and interpreting the data, coding becomes the basis for developing the analysis. It is generally understood, then, that "coding is analysis." This study uses textual data (interview transcripts, direct notes, field observations.) in a systematic way. The ideas, concepts and themes are coded to fit the categories.

1.5.5 Trustworthiness of Research

This study is premised on the foundation that constructed reality (Mahlakoleng, 2002:24) constitutes the researcher's cognitive process and embraces the notion of multiple realities. Hence, there will be other researchers of different views on the same subject, focusing on policy violation. This study will concern itself with the Bill of Rights (CONSTITUTION) and parents who persist to use religious practice as their policy for not sending their children to school, nor allow members of their church/ community to acquire formal education. It will be quite possible in this quest to create critical analytical investigation; the answers will depend upon the conscious development of elder of the church with metacognitive skills. It is hoped that this study will highlight the effective dimensions of formal education.

1.5.6 Ethical Issues

Studies involving human participants be potentially ethically challenging.

This study provided informed consent from participants before they take part. This means that they should know exactly what they are being asked to do, and what the risks are, before they agree to take part. An Information Sheet was used to provide potential participants with information about the study.

1.6.1 Participants

The participants in this study are members of the Marimba Church of God, children, parents and church elders of this Shona community. The research intends to involve 10 children of the parents sampled and 10 older parents (fathers) of the sampled children and 10 church elders of the Marimba Church of God. Due to church restriction, value and believes women cannot be interviewed and to add more to this, the Marimba Church of God people are polygamist. The challenge in this judgmental sampling with both children and female parents is a taboo that prevents them from saying/speaking anything to anyone who is not a member of their church. In the Marimba church of God man are the only subjects allowed to speak on behalf of everybody and no women are allowed to attend any gathering with the man.

1.6.2 Data gathering

In the empirical investigation four ethnographic methods will also used by the researcher for the purpose of data collection namely;

- Interviews (tape-recorded and transcribing)
- Photographs
- Observation through extended period of fieldwork

1.6.3 Interviews

Interviews will be conducted with older parents and the leaders of this church. The input of the elders is intended to provide (oral) historical background to the present state of affairs in Marimba church of God community [as already indicated in the introduction section of this research report]. This input is also hoped to provide the rationale to this community's regulations and rules as well as consequences for violations of these same rules and regulations.

The input of the church leaders is intended to provide religious interpretation of the rules and the expected behavior of all its members. This input of the elders and leaders of this church is expected to overlap. The researcher will also interview women who are mothers of the children to assess their position both in the church and in their exclusive community. Children between the ages of 7 and 18 will also be interviewed focusing primarily on girls. Neighbours to this community who are not members of this church will be requested to participate in the interview procedures to gauge their attitude towards the members of Marimba church of God. The average of five subjects from each category for the total population of this study will be interviewed. The interview as a data collection technique is chosen extensively due to its flexibility as the member of the Marimba church of God have not undergone any formal training nor attended any formal schooling. The interview is a data collection method which tends to be most favoured by educational researchers since it allows depth to be achieved by allowing the researcher to probe and expand the interviewee. The Interviews thus will enable all questions to be carefully explained, hence reducing the possibility of respondents misunderstanding the questions.

1.6.4 Photographs

Photographs provide information about settings and factual information and can be used to probe participants about how they define their world. Because of their both iconic and symbolic feature their icons represent objects in the photographed scene. They are also symbols depicting meaning of which people must explain to others. In this research, the photographs themselves will serve as a tool that would address research questions. According to Harper (2002) when photographs are combined with other data sources, image-based research can improve qualitative research. He further express that using multiple forms of representation, such as visual, written, and spoken forms, can increase knowledge about people's conceptions. Photo-elicitation has a long history either as its own form of inquiry or as a form of inquiry embedded broadly within ethnographic work. Photo-elicitation has been used as a central technique for studies that focus on social class and organization, community and historical ethnography, identity, and culture (including interpretations of "work").

For example, Stewart (2004) used photo-elicitation to study community-based meanings and how they are reflected in local environments and events compared to interviews alone, Harper (2002) states “images evoke deeper elements of human consciousness than do words; exchanges based on words alone utilize less of the brain’s capacity than do exchanges in which the brain is processing images as well as words.”⁶ For the participant, using visual “statements” can be less stressful than responding to only interview questions.³ Taylor (2002) found that participants were more engaged and more interested in participating when taking photographs for the research. However, as in drawing, taking photographs requires time and energy and some participants were concerned about their picture-taking skills.¹

Photo-elicitation for the purpose of this research would be an effective qualitative method for revealing conceptions of for Shona communities. Benefits of using this method include:

1. Elicitation of rich descriptions that can be more comprehensive than other qualitative methods,
2. Access to deeper elements of human consciousness through images as compared to words,
3. An ability to reveal people’s experiences, and
4. An ability to investigate how people understand the context of public schooling (as revealed in the images).

The use of photographs in qualitative research adds a depth and richness to findings beyond that available from text alone. Imagery can serve as a tool for understanding informant’s deep emotions and experiences not always easily articulated through words. Multimodality research strengthens findings by offering multiple ways of communicating, interpreting and presenting data. Yet the visual aspect of experiences is often neglected in traditional qualitative research.

The use of images will just be supplementary aspect but a key method of data collection. One of the key advantages of this technique is that visual images will elicit personal stories from respondents with minimal prompting from the researcher and informants are able to self-reflect on their own actions, thoughts and attitudes. According to Harper (2005) the use of images stimulates memories that word-based interviewing did not. He further argue that images have the ability to access deeper aspects of human consciousness and different types of information focused more on people's feelings and experiences. In that note the images would be particularly a good technique when undertaking identity based research as it helps informants recognise those items that give meaning to their lives.

1.6.5 Observation

Observation in qualitative research plays an important role when collecting information reflecting to a particular group of people because people do not always do what they say they do. According to Jonson, B. & Christensen (2008), (3rd ed) qualitative observation as data collection tool maxim in the social and behavioral sciences that attitudes and behavior are not always congruent.

Qualitative observation involves observing all relevant phenomena and taking extensive field notes without specifying in advance exactly what is to be observed. In other words, qualitative observation is usually done for exploratory purposes. It is also usually done in natural settings. In fact, the terms qualitative observation and naturalistic observation are frequently treated as synonyms in the research literature. Not surprisingly, qualitative observation is usually carried out by qualitative researchers.

1.6 Scope of the study

The participants in this study were drawn from North West Province- RAS. The study uses data collection methods that were demanding in terms of time and human resources, namely, observation, survey, interviews and photographs. The study will also sample members of the Marimba Church of God communities in South Africa within the North West Province. The informants will be drawn from the local villages in Mafikeng, the capital city of the North West Province.

1.7 Organisation of the Study

The study was organised according to the following chapters:

Chapter 1 presents the background of the study, the problem statement, aims of the research and the research design.

Chapter 2 provides a literature review and a theoretical framework based on South African School Act, the Constitution of the Republic of South Africa and the Bill of Rights. In the second chapter the researcher broadly presents literature that is related to the public education in South Africa and the legislative laws governing formal education.

The chapter also outlines the key subject headings like, rejection of public schooling, education for self-reliance, religious education and pedagogic science, operational dynamics, parents' attitudes towards formal education and children denial and attitudes towards attending public schools, as well as their social implications for change in education in their communities. It further describes situations leading to the rejection or non-attendance of public schools by the children of the Marimba Church of God in the Shona communities. A provision is made in this chapter for unpacking strategic to assist the Shona communities.

Chapter 3 explains the research design, including sampling, data gathering and data analysis according to the empirical inquiry.

Chapter 4 integrates and presents the findings of the investigation.

An overview of the pertinent points of study is given in Chapter 5.

Chapter 6 provides guidelines prevent the rejection of public schooling, with a final conclusion and recommendations for improving practice_and suggestions for further study.

1.8 Definition of terms

Defining some of the concepts and terms in the context of this study is essential because there can be a variety of meanings around words in common usage. The following are, some of the more pertinent terms and concepts related to this study.

Educational technology, a generic descriptor and is intended to include other concepts such as instructional technology, educational media, learning technology and other such variants.

Compulsory schooling: Compulsory schooling may be defined as a purposive, conscious or unconscious, psychological, sociological, scientific and philosophical process, which completely brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. In short, education is the development of individual according to his needs and demands of society, of which he is an integral part. In its narrow sense, school instruction is called education. In this process, the elders of society strive to attain predetermined aims during a specified time by providing pre-structured knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school.

Non-attendance of schooling: Non-attendance is a denial, prevention of individual from formal process of disseminating information to trainees through various uses of resources and different approaches by trainers. In the context of this study training will be used synonymously with learning.

Marimba Church of God: Marimba church of God [sometimes known as the Apostles of God] can be defined as the religious sect that does not allow other cultures to infiltrate its traditions.

Chapter 2

Literature Review

2.1 Theoretical frameworks underlying compulsory school attendance

This chapter will examine some of the extant literature on educational rejection and laws within the Marimba Church of God communities. Drawing on the theoretical and empirical findings from global, national and provincial/ local perspective, the various educational reform, implementation and quality issues of formal education in South Africa will be examined. Further, the chapter will discuss the content education under the reformed policies to examine the extent to which these goals are promoting the right to education of the child in the context of self-reliance. Currently, the education system is partially driven by two main forces, one being the measurement industry and the other being the drive towards social cohesion, an issue which has emerged in the previous years. The relationship between children's rights, religion and schooling is determined in the international documents on human rights.

A literature review will be presented to identify related research, to set the current research project within a conceptual and theoretical context. The literature will be used to explain research and not just to show what other researchers have done. The aim of the review will be to evaluate and show relationships between the work already done, and the current work, and how the work adds to the research already carried out. It would also involve identifying gaps and explain why the current research study needs to be carried out. A literature review will survey scholarly articles, books and other sources (e.g. dissertations, conference proceedings) relevant to the matter under investigation. The purpose will be to offer an overview of significant literature published on the topic under investigation. It will also involve, determining the significant contribution of the literature on the understanding of this topic.

A pure human rights approach to religion and schooling in an open society may not be sufficient to inform and guide decisions about educational aspects of a child's life. Public schools have never been for the exclusive benefit of the parents alone, nor for teachers alone, but have historically been maintained to educate a literate citizenry.

It would be deceptive and exploitive to break down our constitution form of governance. On that note, there are some ambiguities between the Universal Declaration on Human Rights and the Convention on Children on the Rights of the Child, especially on the rights of children and parents concerning the child's education. The chapter will further provide a wide historical background to the socio-religious and education issues raised through non-attendance of formal public schools by the children of members of the Marimba Church of God. It will exposes and explains the circumstances behind the birth of such issues. It would also seeks to lay bare the practices that the South African Shona community that influence the rejection of formal education in the Mafikeng local villages within the North West Province. This practices has not been considered when making attempts to understand such religious belief and practices. Non- attendance of public schools and rejection of formal education, like any other form of literature, is born out of history.

It is therefore imperative to devote a whole chapter to historical background so that rejection of formal education that members of Marimba Church of God grapple with is situated in their social, education and religious context. The chapter would seek to answer among other things, the following questions: What theoretical perspectives inform the non-attendance of public schools by certain religious sects? What ideologies guide such decisions and what forms of alternative education are provided in religious schools? How have selected states responded in policy and legislation to these phenomena? What are the legislative conditions for compulsory school attendance in South Africa? How can the position of the Marimba Church of God communities be described in the light of current educational legislation? What are the findings of an empirical inquiry using ethnographic methods of data gathering which explore the views and experiences of selected members of the Marimba Church of God in selected communities in the North West Province?

What is the level of awareness of Shona elders/parents on the South African's Schools Act which informs current educational policies? These questions are crucial in determining reasons towards rejection of formal education by Shona community members of the Marimba Church of God. It is also important to establish whether Shona is aware of the legislative processes and Constitution regarding compulsory education and the children right to education.

2.2 Theoretical consideration

One thing that confuses many authorities, especially researchers in education, is the fact that education has not realized its vision of equipping individuals with self-employable skills, especially given that there is a rising unemployment among individuals who graduated across South Africa. There have not been studies that attempted to understand the non-attendance of public schools by the Marimba Church of God in South Africa and elsewhere. It is, however, important to point out that this study can closely be linked with minority rights in education. The researcher will not only analyses the impact of religion in general but also reasons for non-attendance of public schools by members of Marimba Church of God especially children between the age of 5 to 18 years. More interesting, however, will be the impact of religious practices of the members of the Marimba Church of God. Though the relation between religion and intolerance of formal education seems to be dominating in this denomination. This research will also point out that the influence of Marimba Church of God practice on growth.

Daniels and Ruhr (2005) used individual survey data of U.S. residents to test the impact of religious affiliation on attitudes toward trade and immigration policies. The results show that in general religious affiliation is a significant determinant of individual international policy preferences. Specifically, members of the three largest U.S. denominations- Catholics, Baptists, and Methodists are more likely to favour policies that restrict imports into the United States. It was also found that views on these issues differ among pre-Vatican II Catholics and post-Vatican II Catholics, and among Baptist and non-Baptist African Americans.

The authors, hence, suggest that religion is an important form of identity and may represent an important source of resistance to a greater economic integration. Ruffle and Sosis R. (2003) studied the role of religious rituals in promoting group trust and cooperation that help to overcome collective-action problems. They hypothesized that collective religious ritual promotes economic cooperation among the practitioners of the ritual. The authors took advantage of the natural distinction between religious and secular Kibbutzim to compare the cooperative behaviour of their members. Daniels J. and Ruhr M. (2005) used individual survey data of U.S. residents to test the impact of religious affiliation on attitudes toward trade and immigration policies. The results show that in general religious affiliation is a significant determinant of individual international policy preferences. Specifically, members of the three largest U.S. denominations- Catholics, Baptists, and Methodists are more likely to favour policies that restrict imports into the United States.

It is also found that views on these issues differ among pre-Vatican II Catholics and post-Vatican II Catholics, and among Baptist and non-Baptist African Americans. The authors, hence, suggest that religion is an important form of identity and may represent an important source of resistance to a greater economic integration. Ruffle and Sosis R. (2003) studied the role of religious rituals in promoting group trust and cooperation that help to overcome collective-action problems. They hypothesized that collective religious ritual promotes economic cooperation among the practitioners of the ritual. The authors took advantage of the natural distinction between religious and secular Kibbutzim to compare the cooperative behavior of their members.

2.2.1 The entitlement theory

This view of social justice emphasises distribution according to the existing system of individual property ownership and does not support any kind of redistribution. According Norick R. (1974), man's productive effort cannot yield its fruits unless a truly social and organic body exists, unless a social and juridical order watches over the exercise of work, unless the various occupations, being interdependent, co-operate with and mutually complete one another. Nozick R. (1974), argues that justice, is about respecting people's (natural) rights, in particular, their rights to property and their rights

to self-ownership. Natick's theory of justice also claims that whether a distribution is just or not depends entirely on how it came about. By contrast, justice according to equality, need, desert or Rawls' Difference Principle depends entirely on the 'pattern' of distribution at that moment.

The completed doctrine of Social Justice places in our hands instruments of such power as to be inconceivable to former generations. Nozick R. (1994), (*Anarchy, State and Utopia*, Ch. 7) is primarily concerned with the distribution of property, and argues that justice involves three ideas. In opposition to Rawls' theory of justice, Nozick R. (1994) has formulated the idea of social justice as entitlement. He regards any distribution of resources as just, as long as it came about in accordance with three principles:

1. Justice in acquisition: how you first acquire property rights over something that has not previously been owned;
2. Justice in transfer: how you acquire property rights over something that has been transferred (e.g. by gift or exchange) to you by someone else;
3. Rectification of injustice: how to restore something to its rightful owner, in case of injustice in either acquisition or transfer.

According to Nozick R. (1994), individuals have a right to own property and of self-ownership, which gives them the freedom to determine what to do with what is theirs. The role of the state is that of a night-watchman, to protect individual property rights. He also regards any attempt by the State to (re)distribute resources, e.g. through taxation, as unjust. Nozick_R.(1994) sees no role for the state to help individuals who were unluckily born with few resources (those who are poor, weak, sick etc), and argues that it is for individuals to decide whether to help such people by giving their resources as a gift.

He also argues that, goods and resources are either created by individuals or pre-owned, not 'manna from heaven' that can be taken by the State and redistributed. Robert Nozick R. (1994), does not accept Rawls' assumption that there are greater benefits to be gained through social cooperation, rather than no cooperation or limited cooperation.

2.2.2 Social justice

This view of social justice emphasises unequal distribution according to what an individual deserves based on their moral responsibility or behaviour. Miller's approach (2001), to social justice rests on the idea that the market is capable of giving individuals what they deserve. This theory treats individuals as responsible for their own actions and proportionately rewards (or punishes) them in accordance with their actions and efforts, insofar as the actions or efforts are the result of their individual choices. In Miller's view, people who are more talented and hardworking deserve more than talentless and lazy people.

2.2.3 Theory of justice

According to Rawls J. (1999), social justice relates to justice in a systemic form, applied to society as a whole rather than as individuals. It emphasises unequal distribution on the basis of an individual's needs or requirements with a particular focus on the needs of the disadvantaged, and equality of opportunity. His concept of social justice is probably the most influential and criticised utilitarianism as being able to be used to justify concentration of goods benefiting privileged classes of society on the basis that it was for the greater good. Rawls' conception of distributive justice provided that "all social values... are to be distributed equally unless an unequal distribution of any or all of these values is to everyone's advantage". As explained by Baldry, "Rawls asked what particular set of rules or laws would members of a society agree to obey if they made as their goal a fair social order – one in which no one is exploited or taken unfair advantage of". The two fundamental principles of Rawls' original theory of social justice are:

(1) Each person has equal right to the most extensive system of personal liberty compatible with a system of total liberty for all.

(2) Social and economic inequality is to be arranged so that they are both...

(a) The greatest benefit goes to the least advantaged in the society (which could mean giving an unequal or greater amount to the people least well off);

(b) Attached to positions open to all under conditions of fair equality of opportunity (so that everyone in society has a reasonable chance of obtaining the positions in society that make decisions about inequalities); Rawls paid particular attention to those who were disadvantaged at birth with undeserved inequalities. His 'principles of redress' provided that those with fewer native assets should be compensated.

2.2.4 Global justice

According to Pogge T. (2005), the concrete institutions, have in mind are: "[a] society's basic mode of economic organisation; [b] the procedures for making social choices through the conduct of, or interactions among, individuals and groups; and limitations of such choices; [c] the more important practices regulating civil (noneconomic and non-political) interactions, such as the family or the education system; [d] and the procedures for interpreting and enforcing the rules of the scheme" (Pogge, 1989, 22–23). Pogge T. (2005), challenges state-centric or "society-of-states" conception of the appropriate scope of justice (Rawls, 1971/1999a; Rawls, 1999b). Following Rawls (1999) conception, Pogge T. (2005) takes an institutional approach to justice, that is, he makes clear that principles of justice apply, and only apply, to the basic structure of society or to its ground rules which are as follows:

1. The latter should be assessed in terms of the patterns of inequality they generate. Generally, the basic structure consists of "the most important institutional features of any self-contained or all-inclusive social system.
2. " They include the institutions that: (i) have profound and pervasive effects on people's life-chances and, in the standard case, are beyond people's control; (ii) coercively shape a society; and (iii) regulate the assignment of benefits and burdens (Pogge, 1989, 22; Rawls, 1971/1999a, 7/6–7).

3. So, basically, by pointing out that a basic structure exists globally and is as such an appropriate locus for principles of distributive justice or a universal criterion of human rights. Breaking down the existing structure in the general elements of a basic structure emphasised above (especially, the aspects a, b, and d), it consists of: first, an economic order; second, procedures for making decisions; and, third, penal structures or structures of interpretation.

The same thing is true in the field of social morality. The human community, as such, shows forth the perfections of God in ways that are not open to individuals. This fact is very clearly stated in paragraph 30 of the Encyclical *Divine Redemptory* is an introduction to Social Justice. Moreover, as society that makes available to man the further perfection of his potentialities of mirroring the divine perfection, it also is a support for these perfections, and hence is an object of the virtue of justice. Society itself, therefore, is revealing the perfection of God in His creatures, is worthy of love: of a love directed not only towards the individuals who compose the society, but also towards their union with each other. This love is social charity.

This justice, Social Justice, which is directed towards the Common Good itself, requires that the society be so organised as to be in fact a vehicle for human perfection. Concluding's Pogge T. (2005) theory of global justice, and others motivated by these concerns and drawn to analysing global justice in terms of institutional structures imposed on others to the detriment of their secure access to basic goods. They should embrace instead of dismiss the "society- of-peoples" approach to global justice proposed by Rawls. Alternative existing practice, undoubtedly improvable in many ways (partly guided by philosophical examinations of its rationale and underlying principles), that, although as a by-product, addresses concerns similar to those driving human rights conceived as a standard assessing the distribution of benefits and burdens between individuals. We might do better by working to improve this practice. The question in our context is whether we can similarly be held responsible for the global distribution of benefits and burdens between individuals.

According to this view, injustices arise if, and only if, the procedure has not been designed correctly and/or its rules are not followed. Assuming, as Rawls does, that a just procedure is part of the feasible set (at least under favourable circumstances) (Daniels, 1996, 50–51; Rawls, 1971/1999a, 137/119; Rawls, 1999c, 294, 351–353) and that its rules are clear and possible to follow (Rawls, 1993, 182 n. 11). Shortfall in justice is one that people, individually or collectively, are responsible for. It follows straightforwardly from this view that Pogge articulated.

2.2.5 Utilitarianism reflection on social justice

In practice, this view reflects an unequal distribution on the basis of status as it was often the disadvantaged whose rights were sacrificed for the good of the privileged classes of society. Utilitarian's like John Stuart Mill argued that the distribution of societal goods should be for the 'greatest net balance of satisfaction' for society. Mill said that utilitarianism was actually a 'standard of morality' which used happiness of the greater number of people as its ultimate goal. In principle, although utilitarianism advocates for the greatest good for the greatest number of people in a society, Reamer F. G. (2005) explains that "processes and decision making grounded on the logic of utilitarianism may result in the unfair treatment of vulnerable populations". An example of the application of this view was the institutionalisation of mentally ill people for the greater good of society.

2.2.6 View to social justice

This idea of social justice emphasises developing individual capabilities. Sen A. (2009), acknowledges that social arrangements have to make it possible for individuals to build their capabilities. For example, a right to education concerns not simply an individual's access to appropriate educational material but the responsibility of government to provide stable presence of certain institutions and institutional frameworks. His approach is consistent with and resonates with the concept of social inclusion (see Section 6 on social inclusion). According to Sen A. (2009), the effectiveness of government action to improve social justice is judged according to an individual's capability to do things he or she values and the freedom of individuals to choose between different ways of leading their lives.

Sen's approach to social justice focuses on assuring individual capacities to gain optimal wellbeing in their circumstances. He defines poverty as the deprivation of these basic 'capabilities' (such as being literate, being active in the community). His comparative approach to social justice aims to make society less unjust, rather than aiming to make society perfectly just, which is how Sen views Rawls' theory. Sen's comparative approach explores social alternatives, ranking them based on the values and priorities of the community.

The focus is on 'what actually happens in the world', instead of on the justness of underlying institutions. He assesses the effectiveness of actions and institutions according to which are more effective at reducing injustice. It is sometimes argued that poor countries cannot afford to be too concerned with political rights until the economic needs of their citizens are met. This is often stated with rhetoric that, political rights mean nothing to someone who is starving. In a number of books and articles, most notably *Poverty and Famines: An Essay in Entitlements and Deprivation* and *Development as Freedom*, Sen A. (2009) argues persuasively that this argument is based on a false opposition. Deprivation largely takes the form of the absence of an entitlement to some good, rather than the absence of the good itself; thus, in most, if not all, famine is not an absolute absence of food, but the fact that some people, as a result of poverty, or even perhaps as a result of government policy, do not possess an entitlement to the food that is available.

In 2009 Sen published a major book, *The Idea of Justice*, which summarizes and extends many of the most important themes he has developed over the last quarter century. But before giving an account of this work and its importance, it may be helpful to consider briefly a few of the topics he has addressed throughout his career that are of direct relevance to the kind of issues with which readers of *Ethics & International Affairs* are concerned. Consider first the issue of economic versus political rights. One final example of the relevance of his work for international ethicists concerns the wider issue of cultural relativism and the alleged Western origin of scientific rationality and notions such as human rights.

In a string of engagements over the years with "relativists" in the Development Studies community, culminating in his book *The Argumentative Indian*, Sen has argued that, contrary to the stereotype of Indian culture as spiritually oriented and mystical (and therefore unconcerned with issues of social justice), there are strong Indian philosophical traditions that stress the importance of rational argument and the value of tolerance.

2.2.7 And in the social order

In a further sense it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect a Divine Perfection, which would not be true were man to live alone. The truth is that the obligations of Social Justice are just as rigid as and much weightier than the obligations of individual justice. It is true indeed that these obligations of Social Justice are harder to understand, harder to see; and that therefore the incidence of invincible ignorance, which excuses from action, may be expected to be greater. But whenever the obligations of Social Justice are understood and recognized, the duty of meeting those obligations is both rigid and very serious.

2.2.8 Social inclusion

In his early speeches (including his apology to the Stolen Generations), Kevin Rudd (2007) used the term social justice and committed himself and his government to a socially just society. Julia Gillard has made similar statements, but it is clear that the language of both federal and state government strategies to work towards greater fairness in Australian society has moved from the term 'social justice' to 'social inclusion'. Smyth observes that even prior to the election of the Rudd Labour Government, state governments had already begun to take policy action in response to voter anger about place-based disadvantage. One by one, state and territory governments have released social inclusion strategy documents. On 13 February 2009, the first anniversary of the Apology, the Australian Government announced its intention to establish a Healing Foundation to address trauma and aid healing in Indigenous communities, with a particular focus on the Stolen Generations. \$26.6 million over four years was allocated in the 2009-2010 Budget to establish the Healing

Foundation, which was incorporated in October 2009. Since this time, the Healing Foundation has provided funding and support to various community-driven Aboriginal and Torres Strait Islander healing initiatives, and has been working to promote public awareness of healing issues. The Foundation will also conduct education and training initiatives, and engage in research and evaluation to investigate best practice in healing initiatives. ” Premier of Tasmania, The Hon. Paul Lennon shares that reconciliation is about recognising the past. Acting in the present. And building a better future”.

2.2.9 Level of equality in Australia

It is widely accepted in Australia that an ethos of egalitarianism and the belief in ‘a fair go’ are part of Australia’s culture. However, there is evidence to suggest that Australia has been moving towards the high end of social inequality amongst comparable wealthy countries. According to research conducted by Wilkinson and Pickett J. (2009), measured the gap between the richest 20% and the poorest 20% in each country, Australia sits with the UK, Singapore, New Zealand and the USA at the most unequal end of the scale of affluent countries.

One of the significant developments in Australian social justice was ‘wage justice’ in late 1890’s and the early 1900’s. According to Smyth T. (2016), Australia’s reputation as a distinctive type of social democracy rested mainly on the way wage arbitration was used to modify market wage outcomes to ensure that workers and their families had sufficient resources to manage their own affairs. The redistributive function of taxation and the welfare state had a subordinate role. In the Harvester Case, Justice Higgins outlined what was a ‘fair and reasonable wage’: “... I cannot think of any other standard appropriate than the normal needs of the average employee, regarded as a human being living in a civilised community”. Pusey M. R. (2003), notes that this resulted in Australia having one of the most equal distributions of wages in the Western world for at least two decades after World War II. Baldry E. (2018), notes that a number of reforms implemented social justice during this period: “the entrenchment of free public education for all also in the early 20th century ensured a fairer distribution for this vital resource across Australia (except ... for Indigenous children and for children

with disabilities from poor families)”. Numerous reforms under the Whitlam government systematised things like universal basic health care, free tertiary education, more equitable distribution of resources to outer urban and regional areas, price regulation on goods and services, Aboriginal land fund, anti-discrimination in employment and provision of services, and legal aid to name but some”. In what Smyth T. (2016), calls ‘the neoliberal period’, in the context of the fiscal crisis of the 1980s, the idea of social justice became less visible in Australian public life and discourse, “with all sides of politics trying to distance themselves” from what many saw as “a period of public sector profligacy”. According to Smyth T. (2016), the principle of universal rights was lost in notions of ‘user pays’ and conditional welfare; the quality of public services lagged behind the private while income support became a site of stigmatisation especially for the unemployed and sole parents. Baldry E. (2018), also observes the changes that occurred during this period: “Tertiary education is no longer free, public school education in disadvantaged areas has not been well resourced compared with for example some wealthy private schools, wage equality for women has gone backwards... Aboriginal health and housing have barely progressed”.

2.2.10 In the individual order

For Pope Pius XI, the theory of justice based squarely upon the dignity of the human personality. His position is that charity regulates our actions towards the human personality itself. Thus the Image of God which is the object of love because it mirrors forth the Divine Perfections and in a supernatural order shares those perfections. The human personality, however, because it is a created personality, needs certain “props” for the realization of its dignity.

These “props” or supports of human dignity, which include such things as property, relatives and friends, freedom and responsibility, are all the object of justice. To attack a human person in his personality as demonstrated by hatred, is a failure against charity; but to attack him by undermining the supports of his human dignity, as demonstrated by robbery, is a failure against justice.

2.3 The school as an institution for teaching and for the transmission of values

Children go to school primarily to gain and expand their knowledge and to be equipped with skills. Teaching is, according to Le Roux (2004:25) aimed at the disclosure of knowledge and the development of skills, which means that teaching makes an appeal on the logic, knowledge, comprehension and intellect of the learner. Rambiyana N.G. & Kok J. (2002:11) claim that people are born with cognitive potentialities that have to be developed through environmental stimulation, which can either be planned or incidental. Prinsloo P. & Du Plessis A.M.H. (2006:39) profess that the school is an institution of the community that provides the bridge between the parental home and the larger society.

Pretorius (1998:75) states that the school is a societal institution which was established by the society, with the task of methodically providing the maturing child with the skills, knowledge, values and insight that he/she needs to function effectively in society. It is a teaching-learning organisation which is primarily conceived as an institution to provide instruction and formal learning Mariaye H. (2006:111). They also state that schools are commonly held responsible for teaching learners to think appropriately. The school is an environment where children develop their cognitive abilities in a planned manner. Schools need to create and provide an environment and opportunities which are conducive to effective teaching and learning. According to Babarinde O.A. (1994:229) teaching is a sub-set of the concept of education. He concurs that to teach “is to bring someone to learn something by indicating in some way what has to be learnt in a manner that is adapted to his level of understanding.

As has been stated, the school exists alongside societal institutions such as the state, church, business and family which all have a role to play in the education of children (Schoeman K. 1980:141). According to Louw D.A. (1997:22-23) the mutual relationships of these institutions with the school implies that the school plays a particular role in a particular community that holds a particular life- and worldview. Children spend between five to eight hours a day at school.

Due to the amount of time they spend with learners, teachers are agents of change and can have a great influence on the learners, the school and the society. Next to the child's parents, teachers have the greatest influence for good behaviour and conduct upon children. During their school-going years (especially when they enter high school) children are at the age when they develop a questioning and curious attitude towards issues such as authority, established values, attitudes, religion, government, the meaning and purpose of life and their final destination. As a result of this, it is vital for teachers to take their calling seriously in helping and guiding learners in their quest for answers. According to Wolhuter C.C. & Steyn S.C (2003:535) parents and teachers should educate and encourage learners to operate in a society that adheres to Christian values (if the society is a Christian society). Children should be taught the values that pertain to their particular community or society; if it is a Christian society the children should be taught Christian values.

They should, however, also be made aware of and respect other cultures and religions. Mariaye H. (2006:112-127) describes the following three roles of the school:

- i. The socialization role of the school: socialization is defined as the comprehensive and consistent induction of the individual into the objective world of society or a sector of it. Sears et al. (1991:207) claim that human beings are social animals who spend most of their time, about 75% of their waking time, in the presence of other people. The process of socialization enables the child to make meaning of the world around him/her.
- ii. The school is a socialization agent where the child interacts and socializes with others, mainly other learners and teachers. Socialization is thus participatory in nature; children learn by participating in various activities that are organized by the school, in and outside the classroom.
- iii. The transmission role of the school: the transmission (of values) role of the school is more overt. Rules and patterns that underlie the practice of morality are often intentionally taught by the teacher and are integrated in the formal curriculum. The transmission of values aims at enhancing the child's moral behaviour.

The South African Constitution of 1996 recognizes ten fundamental values, namely democracy, social justice and equity, equality, non-racism and non-sexism, ubuntu, an open society, accountability, the rule of law, respect and reconciliation. The school has the responsibility to incorporate these values in the education process. In a speech made by Nelson Mandela during the Saamtrek Conference in February 2001, he had the following to say about these ten values: “We cannot assume that because we conducted our struggle on the foundations of those values, continued adherence to them is automatic in the changed circumstances. Adults have to be reminded of their importance and children must acquire them in their homes, schools and churches.

iv. Simply, it is about our younger generation making values part of their lives, in their innermost being. It seems as if South Africans have lost touch with values – we need to make them part of our lives again” (Manifesto on Values, Education and Democracy 2001:38).

v. The developmental task of the school: the school must provide opportunities for learners to develop intellectually through formal instruction of various subjects or learning areas. Mariaye H. (2006:126) claims that the role of the school according to Piaget is to provide the appropriate opportunities for cognitive development at school.

2.3.1 Public Schooling

Public schooling has been an acceptable institutional practice among Black South Africans and other aborigines of the countries in the continent of Africa since the time of colonialism. As pointed out by Molteno D.F. (1983), the first school in South Africa, for example, was opened in 1658. It should therefore be an affront to the South African public generally, in the 21 century, to find a community, irrespective of its size, that rejects and violates the Bill of Rights, in whichever manner regarding public education. In as much as female initiation practices in countries like Sudan and around the Great Lakes region are condemned by many countries in Africa and in particular by the United Nations, so should we investigate the denial of children the right of access to public schooling whatever any one person or group of persons may perceive our public schools in this country to be.

The Marimba Church of God in Mafikeng either rejects the attendance of public schools or it attaches little or no importance or value to our public education system. This study finds it appropriate to engage with this attitude, especially considering the relevant legislation that enforces schooling to children between the ages of 7 (seven) and 15 (fifteen) years. The results will show that those who most regularly engage in collective religious rituals are the most cooperative resulting in higher productivity. The study also suggests that religion plays a significant role in dealing with day-to-day economic problems; particularly for communes whose survival depends on solving collective- Secular Kibbutz members are antagonistic toward religion, while religious rituals play a central and defining role in the lives of religious Kibbutz members. Global Working Paper Series, (2009), point out problems with the same set of people daily and for individuals in developing countries who lack the economic and legal institutions.

Grier (1997) used data of 63 British, French and Spanish ex-colonies for the period 1961-90 to test whether Protestantism is positively related to economic growth and development and whether religion can help explain why Spanish ex-colonies perform markedly worse than their British counterparts. The study also suggests that religion plays a significant role in dealing with day-to-day economic problems; particularly for communes whose survival depends on solving collective.

2.3.2 Parental responsibility

Children benefit from parental involvement as the parents' knowledge and interest may be reflected in the increased interest of the child (Welsh, 1987:235). Any support given to parents should bear in mind the positive impact of their involvement with their child. Parents who are involved in their children's lives can be a positive influence on their school motivation, as well as on other non-academic outcomes (Martinez, 2006:207). Parents need to know how valuable and necessary their input is in the lives of their children. In one study of perceptions of support from parents, teachers, and peers, learning children identified parental support as the most important factor in terms of creating a positive orientation towards learning and pursuing academic goals (Murray & Greenberg, 2006:221).

Furthermore, if parents are involved in learning programme and school activities, it will foster as positive relationships between them and their child and this will, in turn, improve motivation for school education and in other non-academic areas (Martinez, 2006:207). The study found overwhelmingly that Protestantism is correlated with growth and development. It was also reported that controlling for Protestantism does not significantly lessen the gap between British, French and Spanish colonial development. The apparent linkage between religion and development attracts criticism too. According to Cohen (2002), there is either no logical reason to link religion to economic development or insufficient empirical evidence of any actual linkage. As mentioned previously, the social development of the child is directly influenced by the interactions that the child has in his or her environment. According to Louw, et al, (1998:224), the initial contact with the parents forms the basis for further development. Confidence and self -acceptance begin directly with the way the parents interact with the child.

Day-care centres, pre-schools and schools are all involved in the social development of the child as they assist in the realisation of the child's physical, cognitive, emotional, moral and social aspects (Pretorius, 1994:20). The interactions that take place in these environments influence the social development of the child. Louw, Van Ede and Louw D.A. (1998:360) state that the types of interaction at school are different from those that take place at home because they confront the child with new demands.

The child who is encouraged and supported will develop a more positive feeling of self-worth and will find the school setting and the peer group less daunting. Bukatko D. and Daehler M.(1992) (in: Louw, Van Ede and Louw, 1998:225) state that parents influence their children by means of direct teaching, the role models they present and their control of the children's social interactions with friends (Louw, Van Ede & Louw, 1998:225). Oden (1987:2) emphasises that it is important to bear in mind that the child is also influenced socially by the other adults with whom there is contact, as these are all role models for the child.

According to the researcher the socialisation of the child should provide the child with the skills to interact with other children. Unfortunately many children are exposed to role models or influences that have a negative effect on their social development thus preventing them from reacting acceptably according to society. These young people often do not realise the impact that their actions may have on the children around them. Aggression is one of those actions which may have severe negative repercussions if not attended to in time. In one study of perceptions of support from parents, teachers, and peers, learning children identified parental support as the most important factor in terms of creating a positive orientation towards learning and pursuing academic goals (Murray & Greenberg, 2006:221).

2.4 South African school context for parents

Parents or guardians have the primary responsibility for the education of their children, the parents' rights to choose includes choice of language, cultural or religious basis of the child's education (Education White Paper 1:21). The SASSA Act no. 84, 1996 indicates that 'parent' means the parent or guardian of a learner, the person legally entitled to custody of a learner or the person who undertakes to fulfil the obligations of a child. The Constitution of the Republic of South Africa introduced the democratisation of the education system and the concept of partnership among stakeholders in education through co-operative governance. The SASSA Act no. 84 of 1996 (RSA 1996) went further by defining the concept of parent, describing basic parental duties and providing for parent and community representation in mandatory school governing bodies (SGB's). The Act also sets out the rights of learners and teachers and includes the prohibition of corporal punishment in all schools. Subject to this act, parents must ensure the school attendance of every child for whom he/she is responsible, from age seven to fifteen or the ninth grade. It is thus not only a question of whose values should be taught, but also who should teach children these values. Enriching children with a sense of values, whether these values are taught by parents, teachers, religious institutions or the community, means enriching the society as well, because children are part of a particular community, which in turn, is part of the larger society.

According to the Revised National Curriculum Statement (RNCS) (2002:8) and the Manifesto on Values, Education and Democracy (2001:iv), the promotion of values, or values education, is crucial not only for the sake of personal and moral development, but also to ensure that a national South African identity is built on values that are applicable to all cultural groups. Also, it is questionable whether values education at school and in the home takes place adequately. There is no doubt that children need to be taught values, because a value system provides the framework by which morally correct and acceptable can be measured.

It is only after the six to seven years that children come into contact with teachers at school as their secondary educators. Schalekamp T. (2001:2) and Olivier & Bloem (2004:177) are of the opinion that teachers, as secondary educators, should not only be subject specialists, but that they should be equipped with the skills to act as role models and transmitters of values, in and outside the school. This implies that teachers have a dual task, namely that of transferring subject knowledge, and of being the transmitters of norms and values.

Families are, however, increasingly failing to realize their educational responsibility and duty. This places a huge burden on teachers, to the extent that some teachers even neglect their teaching task (Prinsloo M.H. & Du Plessis A. 2006:52). Not only is the school and parental home responsible for educating the child about upholding moral values, but legislation, in the form of the South African Schools Act (SASA) of 1996, stipulates that there has to be a partnership between all the stakeholders who have an interest in education, including parents and teachers. This can ensure that learners become well-balanced citizens and that schools function properly and effectively. Mutual involvement between these two, and also other stakeholders, is therefore associated with greater educational efficiency (Education Labour Relations Council (ELRC) 2003, Education and Democracy 2001:3-4). Every public school has a governing body whose functions include the compilation of an admission policy which is consistent with an applicable provincial law, the SASA, and the Constitution.

A schools admission policy, may not discriminate on the grounds mentioned under section 9(3) of the Constitution. Section 5(1) of the SASA indicates that:- a public school must admit learners and serve their educational needs without unfairly discriminating in any way. The above section is consistent with the Constitution section 9 (Equality). No school, therefore, can discriminate against a learner on the grounds of, for example, race, gender, sex, pregnancy, religion, belief, culture, language, birth or any other grounds as indicated under section 9 of the Constitution. However, public schools may establish gender specific schools. Such a provision is contained under section 12(6) of the SASA and reads: Nothing in this Act prohibits the provision of gender specific schools. Discrimination based on, for example, race is strictly prohibited in public

2.4.1 Schooling and religion

Since societies consist of individuals, an individual can simultaneously have both a personal value system and a communal value system. Whenever this happens the two value systems are externally consistent, provided they bear no contradictions or situational exceptions between them (http://en.wikipedia.org/wiki/Value_system, 2007:1-2). Values can be classified or divided into many categories, and they all play an important role in the lives of individuals and in societies. Every society has a long history of values, customs and beliefs that influence their present-day lives. Values unite societies because conflicts can be settled according to accepted value systems. As societies develop, some of these values and principles become embedded in Constitutions, which are codes of law that are legally binding on every citizen (SACE 2002:31). External factors may, for example cause people to act in a selfish manner, or do wrong (anti-social) things, even though they know what they are doing is wrong and often try to justify their behaviour. A value system can also be internally consistent or internally inconsistent. An internally consistent value system denotes that personal and communal value systems 27, 2007:2). A person may, for example have a certain set of individual values, but if such values harm others in society, they would be inconsistent with communal values.

The opposite is also true, as is indicated by Goode (1997:44) when he states that social values may also at times negatively influence personal ethics. According to Stevenson (2002:113) and Giddens (1993:487) the Middle East gave rise to three of the world's greatest and most influential monotheistic religions namely Christianity, Judaism and Islam. Giddens (1993:455, 456) states that religion, whether monotheistic (the belief that there is only one God) or polytheistic (the belief in several gods) is found in all known human societies and it has had an influence on the lives of human beings for thousands of years. Le Roux (1994:138) states that religion is an extremely important component of man's make-up, and all the nations in the world participate in some form of worship. The origin (etymology) of the term religion seems to be obscure. Some claim the term originates from the Latin word religious which means to bind or to reconnect man to the divinity (<http://en.wikipedia.org/wiki/Religion/Etymology>, 2009:1).

Religion binds or reconnects a person with his or her true origin. Dooyeweerd H. (in Schoeman K.1975:10) defines religion as "the innate impulse of human selfhood to direct itself towards the true or toward a pretended absolute origin of all temporary diversity of meaning, which it finds focused concentrically in itself." It is according to Schoeman K. (1975:10) integral, universal and radical (deeply rooted) and pertains to the selfhood (heart) of man. According to Fowler (1991:5), the term heart is by far the most common anthropological term in the Bible, and it appears more than a thousand times. It is the religious core in which all human life is integrated. It also provides a way to understand diversity in a human being's experiences about life as part of his/her quest for meaning. No culture can exist and develop without a religious (or spiritual) driving force. For the well-known sociologist Durkheim E. (1956), the reason for religion was that of raising human beings above themselves, of giving them a sense of higher consciousness to try and live their fullest lives morally, and making them lead lives that are superior to those they would lead if they followed their own whims (Aiken 2004:10). Durkheim E. (1956), maintains that religion and morality are closely related, and that religion not only prompts morality, but that morality is the essential nature of religion: religion is equated with the existence of a moral community.

Most religions embody values of justice and mercy, love and care, commitment, respect, compassion and co-operation. They chart profound ways of being human towards other humans (Manifesto on Values, Education and Democracy 2001:44). In Scripture it is often stated that it is with the heart that God is served. Religion is all-encompassing and influences a person's actions, life, aspirations, feelings and thoughts. Many human actions, thoughts and behaviours are thus religiously motivated, whether one is aware of it or not. Religion, as noted by Roux & Du Preez M. (2005:273) is not only a means whereby different cultures and people categorize and define human values. As has been stated previously, a life- and worldview is born out of our religious convictions. However, according to Van der Walt (1994:43) our life- and worldview is not grounded in religion only, but may also be the result of factors like our education, the influence of family and friends, and the socio-economic conditions of our environments. The Essential English Dictionary (2003:65) defines religion as "a belief or worship of a supernatural power or powers considered to be divine or to have control over human destiny." It is the inborn driving force that directs all functions of humanity.

For the Christian this supernatural power is God Almighty. Schoeman K. (1988:113) states that God is the only and ultimate Creator of all things, without whom there would be no reality, instead there would be total chaos. A Christian would thus be someone who sees the world as Christ sees it and who tries to live according to His gospel. One of the 31 Biblical principles states, for instance, that people should always tell the truth. The Christian will make an effort to lead a truthful life and tell the truth at all times. This Christian principle, and others mentioned in the Holy Bible, will therefore shape the way Christian people live. Due to the fact that there is more than one religion, it is to be expected that different people will have different life- and world views. People have different interpretations of reality. Even atheists and agnostics have morals and ethical values, which are not derived from any religion. This is possible because the formation of a life- and worldview can happen through factors other than religion, as mentioned above.

These factors can, for example, be a person's personality, intellectual development, the prevailing socio-political and socio-cultural conditions in one's community, education by parents, the influence of friends and peers or a person's life experiences and his/her emotional life. One should therefore take into account that a multi-dimensional network of influences are at work in the formation of a life- and worldview (Van der Walt 1994:43-44).

2.4.2 Societal religious values and their roles

Since societies consist of individuals, an individual can simultaneously have both a personal value system and a communal value system. Whenever this happens the two value systems are externally consistent, provided they bear no contradictions or situational exceptions between them (http://en.wikipedia.org/wiki/Value_system, 2007:1-2). Values can be classified or divided into many categories, and they all play an important role in the lives of individuals and in societies. Every society has a long history of values, customs and beliefs that influence their present-day lives. Values unite societies because conflicts can be settled according to accepted value systems. As societies develop, some of these values and principles become embedded in Constitutions, which are codes of law that are legally binding on every citizen (SACE 2002:31). External factors may, for example cause people to act in a selfish manner, or do wrong (anti-social) things, even though they know what they are doing is wrong and often try to justify their behaviour. A value system can also be internally consistent or internally inconsistent. An internally consistent value system denotes that personal and communal value systems 27, 2007:2). A person may, for example have a certain set of individual values, but if these values harm others in society, they would be inconsistent with communal values. The opposite is also true, as is indicated by Goode (1997:44) when he states that social values may also at times negatively influence personal ethics.

2.4.3 Amish and Mennonite schools

School for Old Order Amish and Mennonites is said to be the only part of the learning necessary for preparation for the adult world. Mennonites, on the other hand, have dozens of parochial elementary schools, more than 20 high schools, eleven colleges, and three seminaries sponsored by Mennonite groups in North America. Mennonite families choose whether to send their children to public or church-sponsored schools. Higher education became a vocational necessity as Mennonites left the farm. Missions and service opportunities also gave rise to the need for higher education. Accordingly, United States Supreme Court decision of 1972 gave exemption for Amish and related groups from state compulsory attendance laws beyond the eighth grade, Chief Justice Burger once wrote: "it is neither fair nor correct to suggest that the Amish are opposed to education beyond the eighth grade level.

What this study shows is that they are opposed to conventional formal education of the type provided by a certified high school because it comes at the child's crucial adolescent period of religious development just like the Shona communities in Mafikeng within North West Province- Republic of South Africa. Amish children attend one-room schools through the eighth grade and are usually taught by a young, unmarried woman. As a result of the county's growing Old Order population, enrolment in their one-room schools is surging. The teachers are Amish and they have no more than an eighth grade education themselves. "In their homes and in conversations with each other, the Old Order Amish speak Pennsylvania Dutch, which is a dialect of German. We understand that it is similar to "Platt" that is spoken in parts of northern Germany. When children go to school they learn English. In their worship services the sermons are given in German. The German language, "Deutsch", is also taught in Amish schools. There are so many varieties of Mennonites and Amish around the world that we cannot cover the many shades of belief and practice among them. It is true that most Mennonite and Amish groups have common historical roots. Both were part of the early Anabaptist movement in Europe, which took place at the time of the Reformation. A group led by Jacob Amman broke from the Mennonites in 1693 and became known as Amish."

Amish and Mennonites are Christian fellowships; they stress that belief must result in practice. The differences among the various Amish and Mennonite groups through the years have almost always been ones of practice rather than basic Christian doctrine.

2.5 International protocol and compulsory schooling

2.5.1 Convention on the right of the child

The Convention on the Rights of the Child does not define the capacities of children. With the emerging findings of neuroscience and the debate about children and the existence of spiritual, emotional and other intelligences, the interpretation of such capacities of a child may evolve over many years to come. At present, however, it seems that, in most legal rights and social contexts, the capacities are regarded as those that comprise a child's rationality. Consequently, at the point at which the child becomes a rational being, that is to say, when a child can make an autonomous choice about religion, the parents' right to direct him or her comes to an end.

As parents are obliged to respect the right of children to freedom of religion, considering a child's evolving capacities, it seems obvious not only that parents are no longer permitted to make decisions solely on the grounds of their own religious or philosophical convictions, but also that parental influence on children should be decreased in proportion to the increasing capacities of children. Unfortunately, the Convention on the Right of the Child does not define the limits of this parental right in terms of the child's age. According to the first Article of the Convention, the child as a right holder is defined as "every human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier." The limit of the aforementioned parents' right is in this way defined as a limit between minority and majority. Similarly, the limit between religious maturity and immaturity which is at the same time the limit between the parent's and children's right to choose the attendance of denominational religious instruction in schools in several European countries, has been established already before acceptance of this Convention. Like the Catholic Church, the European Parliament in its Resolution on Freedom of Education in the European Community (1984) also called for recognition of the parents' right to choose private schools as a positive right.

In accordance with the right to freedom of education and teaching, parents have, as the European Parliament states, the right “to choose a school for their children until the latter can do so for themselves” (I, 7.4), and the State has the duty “to provide the necessary facilities for State or private schools” (ibid., I, 7.4). Member States shall be also “required to provide the financial means whereby this right can be exercised in practice, and to make the necessary public grants to enable schools to carry out their tasks and fulfil their duties under the same conditions as in corresponding State establishments, without discrimination as regards administration, parents, pupils or staff”(ibid., I,. 9.1.).

The European Commission and the European Court of Human Rights, however, hold diametrically opposing points of view. In the few cases in which the parental choice of school has been the object of their judgment, the Court has clearly stated that the First Protocol to the European Convention on Human Rights, which states that no person shall be denied the right to education in conformity with their own religious and philosophical convictions. This “imposes no obligation upon the State to establish at its own expense or to subsidize education of any particular type or at any particular level. No parent or group of parents could insist on the establishment of a new school of a particular type, or a State subsidy for an existing school, providing an education consonant with a particular cultural or religious or denominational tradition, or with any particular academic specialisation” (Meredith, 1992, p. 26; Digest of Strasbourg Case 1985, pp. 827-828). The interpretation of the parents’ right of school choice as a positive right has been strongly advocated by the Catholic Church. In the Declaration on Christian Education, called *Gravissimum* education, which was in 1965 proclaimed by Pope Paul VI, it is stated that parents who have the primary and inalienable right and duty to educate their children must enjoy true liberty in their choice of schools. Consequently, the public power, which has the obligation to protect and defend the rights of citizens, must see to it, in its concern for distributive justice, that public subsidies are paid out in such a way that parents are truly free to choose according to their conscience the schools they want for their children” (6. 1).

2.5.2 The Millennium development goals and quality of education

The problem encountered in using education to seek development in South Africa as developing regions elsewhere became the alarming factor in the year 2000. The United Nations aspirations of development plans for the new millennium committed two goals to education. These include first, achieving universal primary education; targeting children everywhere (boys and girls) to complete a full course of primary education by 2015; and second, promoting gender equality and empowering women, which targets the elimination of gender disparity in primary and secondary education, preferably by 2015 and to all levels of education no later than 2015 (United Nation, 2008). In general, it must be noted that, for the African people, the traditional forms of education are motivated by what the people themselves believe in.

Thus, African scholars agree that the process of education is a universal activity. If a society neglects to impart education on its people, it becomes self-destruction for that society. For this reason, it was Julius Nyerere J. (1971), the founding president of modern Tanzania, who asserted that every culture is a window to address the world around in its existential totality. Thus, put simple, culture is education and education is culture in any given community.

2.6 Education access in South Africa

Post-apartheid education policy in South Africa guarantees the fundamental right of all citizens to education, equity, redress, and the improvement of quality. New policies since 1994 have been designed to create a more inclusive and efficient system. Special attention has been given to ensuring access of marginalised learners, children infected with HIV and AIDS, and learners with special educational needs. Policy has aimed to create a more efficient system by regulating repetition and applying age-grade norms in order to minimize under-age and over-age learners. Much as the researcher in this study is aware that learning is much more than gathering information in a well-designed teacher-centred environment.

Children should be exposed to a wide variety of products and systems. Learning is promoted when students pursue individual interests, when they build on prior knowledge and when they engage in hands-on and authentic activities. The researcher of this study, in his masters' study (2005), cited that for both the learner and the teacher, learning is an active rather than a passive process because learning occurs when pupils through their own activity become changed in behaviour. Pupils should process what is to be learned in such a way that it is meaningful and understandable, so that it can be learned and retained. Accordingly, the more active the pupils are as learners, the higher their motivation and performance levels. The enthusiasm of the teacher is an attribute that is considered to be a major factor contributing to the motivation of pupils. In South Africa, education is compulsory from grades 1 to 9 (ages 6 to 12). This period of basic education covers seven years of primary school and two years in lower secondary school. The final three years of secondary school are not compulsory, but government is obliged to make this progressively available. The reception year, Grade R (for children aged 4 turning 5) is being implemented and the target was to reach full coverage of Grade R by 2010. Although seemingly similar to continuing education, lifelong education is a more comprehensive and visionary concept which includes formal, non-formal and informal learning extended throughout the lifespan of an individual to attain the fullest possible development in personal, social and professional spaces.

Education, in response to the constantly changing conditions of modern life, must lead to the systematic acquisition, renewal, upgrading and completion of knowledge, skills and attitudes, as are required by these changes. In contexts where large numbers of adults are illiterate or lacking a basic education, the focus of education activities may well be largely upon lifelong learning in South Africa. A key purpose of learning is democratic citizenship, connecting individuals and groups to the structures of social, political and economic activity in both local and global contexts. Education builds on and affects all existing educational providers, and extends beyond the formal educational providers to encompass all bodies and individuals involved in learning activities. Education means enabling people to learn at different times, in different ways, for different purposes at various stages of their lives and careers.

Education is concerned with providing learning opportunities throughout life (and hence pays special attention to all forms of adult and continuing education), while developing lifelong learners (and hence must address the foundations young people receive in formal education for engaging in lifelong learning). Parents have the right to select, from among comparable schools, a school in which their children will receive the instruction desired and this cannot be the duty of the government of the day to recommend or give preferential treatment either to denominational school in general or to school of a particular denomination, nor can the government give such recommendations or preferential treatment to nondenominational education. But accordingly, every child must be offered the possibility of attending a school which gives no precedence to specific religious or philosophical beliefs in its education and teaching.

It can also be expressed that parents of children attending Marimba Church of God, responsible for the education of their children. Parents have the right to choose a school for them which corresponds to their own convictions. This right is fundamental. As far as possible, parents have the duty of choosing schools that will best help them in their task as Christian educators. Public authorities have the duty of guaranteeing this parental right and of ensuring the concrete conditions for its exercise. Parents must have a real freedom in their choice of schools. For this reason, Christ's faithful must be watchful that the civil society acknowledges this freedom and, in accordance with the requirements of distributive justice, provides them with assistance. This would not deny that certain sort of religious schools would not seek to entrap their pupils in a particular vision of the good, but to provide a distinctive starting point from which their search for autonomous agency can proceed. Responsibility for schooling is shared between national and provincial government. The national Department of Education develops national norms and standards and creates the main policy and legislative frameworks. The nine provincial departments of education are responsible for enacting policy at school level and making funding decisions. Provision of schooling is mainly public, with independent schools accommodating less than 4% of learners in Grades 1 to 9 in 2004.

2.7 Culture as Genesis

Schools in South Africa need clear instruction on how to respect and honour the constitutionally entrenched right to all (Educators need to be Educated, 1998: 6). Multicultural public schools must balance constitutionally protected rights, e.g. the right to equality, 13 human dignity, 14 freedom of religion, belief and opinion, 15 freedom of expression, 16 and freedom of association. South Africa, as a member of the UN, has a Muslim population of nearly half a million. Educators are faced with an enormous task of incorporating learners into multicultural classrooms under the guidelines of the Constitution. South Africa, like other African countries that were colonized at some stage, has educational system modelled after that of the colonial power, Britain. This system of education produces learners with requisite skills for formal sector jobs. Nyerere J. (1968) argued that the system of education inherited from the colonial administration has resulted in turning out learners who are unable to contribute to national development because they are trained to work in formal sector of the economy which is woefully inadequate in developing regions such as Africa. Besides, such educational system promotes brain drain.

The researcher, being a product of Education of South Africa, is backed by philosophical principles in the education system and who believes that much needs to be done to adhere to children aged between 7 and 15 and not attending public schools within North West Province. This study will take the following posture, that there have not been specific studies around the areas identified by this study; and that the rejection of elementary formal schooling by children between the ages of 7 and 15 in the Marimba Church of God communities can be linked to the socio-educational factors that might be barriers to non-attendance of public schools. Against this backdrop, this study will investigate the extent to which formal education is rejected by the members of Marimba Church of God communities and further to examine the inter-play between the casual factors of rejection.

With regard to languages barriers, the development of former, marginalised languages, for example the indigenous languages like the members of Marimba Church of God should be given priority. The use of English as a national official language and as language of learning and teaching in schools might diminish considerably in contrast to former marginalized African languages as cited by Mothata M.S. and Lemmer E.M. (2002). The development of Afrikaans gave Afrikaners self-confidence and esteem. In the same way the development of former marginalised African languages is essential to give such communities a sense of pride and self-esteem. The establishment of own schools is sufficiently. The importance of culture in education is both a way of life for the people and a framework within which they make meaning, confront differences and initiate change.

The education of children was something that was done at communal level, the lessons delivered by the Sarungano were consolidated at home by parents and elder siblings and re-enacted in the playing fields through mimicry, miming and role play, reward and punishment. The whole society was the classroom, life was the curriculum, spiritualism was the syllabus and everything were the teaching aids. Religion, life and education were like two sides of a “paper” you cannot cut one side and leave the other”. Missionary education, however, fragmented this continuum by establishing missionary schools in inaccessible areas- just think of how difficult is it to get to most of these schools. This was for a reason, to uproot children from their society and indoctrinate them away from their people only to release them as poisoned vessels that would pollute the whole community.

Education was thus at two levels – deculturalisation or cultural deconstruction then acculturation or cultural reconstruction on an English/Christianity paradigm. School children were emptied of their Afrocentric knowledge and refilled with a Eurocentric knowledge kit . As Hodza observed “being a form of verbal art Ngano did not occur in a social vacuum” and this is exactly what the missionaries did by teaching Ngano outside it’s social context. They debased it and presented formal education and Christianity as superior to Ngano and Traditional Shona Religion. Ironically in the

Manifesto on Values, Education and Democracy (2001:45), it is stated that research conducted on values and education shows that the two values people feel are most lacking in schools are respect and dialogue. Schools cannot function effectively if there is no mutual respect among learners and among educators and learners. According to Mariaye H. (2006:66) Kantian Ethics present duty as another fundamental moral motivation. A moral action is 'good' to the extent that it involves a person's doing, or trying to do his or her duty.

2.8 The family and schools

As mentioned previously, the social development of the child is directly influenced by the environment that the child is exposed. According to Louw, Van Ede and Louw J. (1998:224) the initial contact with the parents forms the basis for further development. Confidence and self-acceptance begin directly with the way the parents interact with the child. Day-care centres, pre-schools and schools are all involved in the social development of the child as they assist in the realisation of the child's physical, cognitive, emotional, moral and social aspects (Pretorius, 1994:20). The interactions that take place in these environments influence the social development of the child. Louw, Van Ede and Louw J. (1998:360) state that the types of interaction at school are different from those that take place at home because they confront the child with new demands.

The child who is encouraged and supported will develop a more positive feeling of self-worth and will find the school setting and the peer group less daunting. Bukatko D. and Daehler M.W. (1992) (in: Louw, Van Ede and Louw, 1998:225) state that parents influence their children by means of direct teaching, the role models they present and their control of the children's social interactions with friends (Louw, Van Eede & Louw, 1998:225). Oden (1987:2) emphasises that it is important to bear in mind that the child is also influenced socially by the other adults with whom there is contact. All the other adults come in as role models for the child.

According to the researcher, the socialisation of the child should provide the child with the skills to interact with other children. Unfortunately, many children are exposed to role models or influences that have a negative effect on their social development, thereby preventing them from reacting acceptably according to society's expectations. These young people often do not realise the impact that their actions may have on the children around them. Aggression is one of those actions which may have severe negative repercussions if not attended to in time.

2.9 The Millennium Development Goals and Quality of Education

United Nations aspirations of development plans for the new millennium committed two goals to education. These include first, achieving universal primary education; targeting children (boys and girls) to complete a full course of primary education by 2015; and second, promoting gender equality and empowering women, which targets the elimination of gender disparity in primary and secondary education. These targets were expected to be achieved by, by 2015 and to all levels of education no later than 2015 (United Nation, 2008).

2.10 Normative Standards of Behaviour

Many traditional African groups have in addition, motivational features and incentives through which compliance to the norms of approved behaviour and social ideals are encouraged. There are equally rituals of purification, as well as punitive measures that try to deter and curb the tendency for deviations. As a result every social group evolves its distinct ethical code its norms of acceptable behaviour, taboos and prohibitions. Hence, the area of morality is yet another relevant avenue through which traditional Africans try to reinforce the important idea and value of harmonious community-living. This is also expected among the Shona communities.

African traditional religion clearly plays a distinctive role as the ultimate source of supernatural power and authority that sanction and reinforce public morality. Whereas, religion may be distinct and separate from morality, as many scholars have rightly argued, it is used to maintain social order, peace and harmony. Africans believe that success in life; including the gift of off-spring, wealth and prosperity, are all blessings from the gods and ancestors.

They accrue to people who work hard, and who strictly adhere to the customs, and traditional norms of morality of the community. People who strictly uphold the community ideal of harmonious living can entertain a real hope of achieving the highly esteemed status of ancestor-hood. For traditional Africans, however, the line dividing the two is very thin indeed. African traditional religion plays a crucial role in the ethical dynamics of the different groups. In the traditional African background, 'gods serve as police men'. African traditional world-views invariably outline a vision of reality that is, at once ethical in content and orientation. Human beings and their world are the focal centre of a highly integrated universe. Hence, traditional African world-views have been described by some people, as heavily anthropocentric. Human conduct is seen as key in upholding the delicate balance believed to exist between the visible world and the invisible one.

In Shona and Ndebele religions, God (Mwari in Shona or uMlimue in Ndebele), is seen as the creator and sustainer of the universe in much the same manner as within Christianity and is believed to be active in the everyday lives of people, and even in politics. Although God and spirits are important in African religions, religious belief and practice are central to all aspects of life in Africa; and has an impacting on the way people live. Religious belief and practices are not restricted to one day each week, but are present in the most common daily activities as well as in special ceremonies, providing people with a system of values, attitudes, and beliefs. This value system provides (worldview) mechanisms to understand the world in which they live together with everyday events and occurrences. The worldviews provide a system of morality that establishes right from wrong, good and appropriate from bad and inappropriate behaviour. Children and adults learn right from wrong and what is appropriate or inappropriate in every situation that they face.

2.11 A philosophical analysis of Tsika

The Shona term tsika refers to knowing or possessing and being able to use the rules, customs and traditions of society. Tsika is what a child is expected to learn both at home and school: a good child is a child who possesses tsika. The term covers more than what contemporary Westerners would call 'good manners' and less than what the

Kantian would call strictly moral behaviour. It seems closer to the concept of decorum, defined as 'that which is proper, suitable or seemly; fitness, propriety, congruity' Shorter Oxford English Dictionary (3rd ed., 1975), I, 502). Naturally, that which is considered seemly is considered so in relation to some set of established rules. The better the behaviour approximates to the rules, the more seemly it is considered. Samkange S.T.J (1980, 74) say that behavioural signs of tsika or good breeding are 'politeness, civility and circumlocution. Tsika includes modesty, self-respect and the ability to reject the amorous advances of young men, together with the strength of will to resist one's own physical and emotional impulses. The possession of tsika fosters self-control and embraces what we would call simple etiquette (how to address elders, for example, and table manners), virtues such as obedience and paying attention to what others say including prudential behaviour. But human behaviour can easily deviate, so the rules and regulations help to control it.

In Shona society, the moral rule is usually thought to be synonymous with social rules. Although there is a God (Mwari), he is neither the source of morality nor the evaluator of moral behaviour, to reward and punish, as Christians believe. The source of morality, therefore, is society itself and moral goodness resides in the concrete way in which our actions create well-being. As tsika is the sum of social rules, the society as a whole is responsible for its enforcement. A Shona proverb says, 'you do not educate your child for yourself alone'. Samkange S.T.J. argue that, 'education is for society by society'. Traditionally, any elder can, therefore, chastise a child who is behaving contrary to the rules (ibid.). Children, unlike fully adult persons, may be physically punished. This notion is reinforced in the complicated rules of address and deportment, whereby a child must address a whole range of persons as baba (father) and sekuru (uncle) or amai (mother) and ambuya (grandmother) and behave with appropriate respect towards these people (ibid., 72).

If we trace the traditional ideal (and it is more correct to see it as an ideal than an ideological position) concerning adult-child relationships in contemporary educational practice, we arrive at an enhanced understanding of such remarks as 'the headmaster is the eye of the parents' and 'the teacher stands in place of the parents'. Professional teachers, who may or may not be part of the particular community of the school, are expected to take up and extend the role of adult or elder in the community by teaching, among other things and in the traditional way, tsika.

2.12 The teleology of African (Shona/Ndebele) cosmology

According to Museka G. and Madondo M.M. (2021), cosmology is understood as a conception of the nature of the universe and its operations, and of the place of human beings and other creatures. These cosmologies have a special function of orientating human beings to the universe. Thus, Mathews, cited in Bowie (2006:108), says: [A] Cosmology serves to orient a community to its world, in the sense that it defines, for the community in question, the place of humankind in the cosmic scheme of things. Such cosmic orientation tells members of the community, in the broadest possible terms, who they are and where they stand in relation to the rest of creation. . To this end, we argue that the modern scientific cosmology fails to offer an integrated model of the universe that incorporates and values both human beings and the ecosystem. In contrast, the traditional cosmology affirms the sacredness of the universe in which human beings are decentred from the destructive role of masters and manipulators of the non-human creation.

The Shona/Ndebele cosmology has two broad tiers: the supernatural (spiritual) and natural (physical). The former is constituted by the Supreme Being, ancestors, and other spiritual forces and the latter comprises human beings, non-human species, plants and other inanimate objects. It is important to note that this dichotomy is more apparent than real as the two worlds are intimately interrelated, interconnected and interdependent. Occupants of these worlds are thought to have a divine origin, hence their sacredness.

The principle of the sanctity of life is clearly ingrained in this cosmology. The sacredness of this creation implies that no damage may be inflicted on other species without adequate justification. Human and non-human species are of equal value and all have the same right to existence. Human beings have no special privilege or authority over other creatures, rather they have greater responsibility. The unhu/ubuntu philosophy embedded in this cosmology provides a complete and unique system of thought that explains people's relationship with non-human forms of life. African cosmology is therefore an oasis of eco-wisdom. On that note, world communities have cosmologies, that is, stories, myths, or theories that explain the origin and nature of the universe, as well as, ways in which different peoples in different cultures understand the world of their experience. Bowie (2006: 110) urges that nature is seen by humans through a screen of beliefs, knowledge, and purposes, and it is in terms of their images of nature, rather than of the actual structure of nature, that they act. Through beliefs, myths, taboos, omens and the sacred, the voice of nature to humanity is well represented and through these religious cultural practices, Africans celebrate and consecrate their ties to the non-human species.

2.13 Education access in South Africa and Pedagogic Science

Post-apartheid education policy in South Africa guarantees the fundamental right of all citizens to education, equity, redress, and the improvement of quality. New policies post 1994 have been designed to create a more inclusive and efficient system. Special attention has been given to ensuring access of marginalised learners, children infected with HIV and AIDS, and learners with special educational needs. Policy has aimed to create a more efficient system by regulating repetition and applying age-grade norms in order to minimize under-age and over-age learners. Much as the researcher in this study is aware that learning is much more than gathering information in a well-designed teacher-centred environment. Children should be exposed to a wide variety of products and systems. Learning is promoted when students pursue individual interests, when they build on prior knowledge and when they engage in hands-on and authentic activities.

A key purpose of learning is democratic citizenship, connecting individuals and groups to the structures of social, political and economic activity in both local and global contexts. Education builds on and affects all existing educational providers, and extends beyond the formal educational providers to encompass all bodies and individuals involved in learning activities. Education means enabling people to learn at different times, in different ways, for different purposes at various stages of their lives and careers.

Education is concerned with providing learning opportunities throughout life (and hence pays special attention to all forms of adult and continuing education), while developing lifelong learners (and hence must address the foundations young people receive in formal education for engaging in lifelong learning). Parents have the right to select, from among comparable schools, a school in which their children will receive the instruction desired and it cannot be the duty of the government of the day to recommend or give preferential treatment either to denominational school in general or to school of a particular denomination, nor can the government give such recommendations or preferential treatment to nondenominational education, but accordingly every child must be offered the possibility of attending a school which gives no precedence to specific religious or philosophical beliefs in its education and teaching.

Similarly, parents who attend Marimba Church of God, have the right to choose a school for their children which corresponds to their own convictions. This right is fundamental. As far as possible, parents have the duty of choosing schools that will best help them in their task as Christian educators. Public authorities have the duty of guaranteeing this parental right and of ensuring the concrete conditions for its exercise. Parents must have a real freedom in their choice of schools.

For this reason, Christ's faithful must be watchful that the civil society acknowledges this freedom and in accordance with the requirements of distributive justice, they are provided with assistance. This ensured that certain religious schools will not seek to entrap their pupils in a particular vision of the good, but to provide a distinctive starting point from which their search for autonomous agency can proceed. Responsibility for schooling is shared between national and provincial government. The national Department of Education develops national norms and standards and creates the main policy and legislative frameworks. The nine provincial departments of education are responsible for enacting policy at school level and making funding decisions. Provision of schooling is mainly public, with independent schools accommodating less than 4% of learners in Grades 1 to 9 in 2004.

2.14 Amish and Mennonite Schools

In context of this research, it becomes a common consequence to recall that Gamalenkosi, the founder of this Marimba church of God, encourages his followers not to partake in public education as offered by the Rhodesian government then and to concentrate on industrial arts. This demonstrated by zinc products that male members of this community make, shoe repairing and their carpentry. One other significant factor in this research by that Munganzi give highlight on this. Around 1950's, the Rhodesian government had a policy that barred pupils over the age of fourteen from entering classes below standard 3. For a number of reasons, these pupils had been unable to secure an opportunity for education earlier in their lives. As a result of this policy, some 60 000 pupils were denied entrance into mission schools.

My real interest, therefore, in this study of non-attendance of public schools by the children of the Shona community is how basic commitments to a way a life inform religion and education. There is then a question about how to deal with education when larger community does not share a single commitment. Language reflects the nature and values of society. There may be many sub-cultural languages like dialects which may have to be accounted for. Some countries have two or three languages.

In Zimbabwe there are three dominant languages which includes English, Shona and Ndebele with numerous dialects. Whereas, in Nigeria, some linguistic groups have engaged in hostile activities. Language can cause communication problems especially in the use of media or written material. It is best to learn the language or engage someone who understands it well. Along the same path, it is the researcher's convictional believe that religious belief influence and are influenced by social, economic, demographic and political patterns in many different ways. Religion prohibits certain activities, restricts others, and encourages other. While religion shape people's philosophy of life, it also exerts powerful influence on their behaviour and patterns of activity. It is the interest of this study to find out the power influence of religion on the members of the Marimba Church of God. This further motivated by the fact that even in the 21st century the Marimba Church of God still discourages and even prevents their youth from attending school and participating in sporting activities.

Muganzi E.R. (2021), work, clarifies that there are unpalatable signs that the "Shona" have towards public education in Mafikeng area and the rest of South Africa. Muganzi E.R. (2021) reported that in the then government of Rhodesia appointed a committee in 1910, under the chairmanship of Sir James Graham to investigate the character of African education and make appropriate recommendations. The Graham report was submitted in 1911 and stated that African education should follow three main lines: religious, literacy and training. Industrial training would enable the Africans to improve rural life, which would be major feature of African life for many years. Literacy education was important because it was essential to the understanding of industrial and religious education. However, as Muganzi E.R. (2021), relates, the Rhodesian government's recommended vocational training rather than viable academic education. Religious education was also desired because it could be used to instil a new sense of respect for the established order and authority.

The problem was that the mission schools could not easily find the required trained teachers to teach the industrial course, although, however, many missionary teachers could teach religious courses effectively. The African education, unable to develop academically, and temporarily stalled in industrial development, became more of a religious training than anything else. The government seemed to be pleased with this, because religious training was not considered to be an area of controversy. (p. 30.) For the most part, when education is mentioned, reference is made to schools which certainly play a very important role in education. It is of significance to recognize that education still take place where there are no schools, and that even today more important education takes place outside of schools.

2.15 Socio-Economic and Demographic Characteristics of Respondents Community Members

If a child is able to demonstrate success ahead of others, by the Shona definition he or she is gifted, but what may differ is the attributions for their talents which affect motivation to achieve. The study is interested in describing Marimba Church of God members found residing in some of the rural areas in the North West Province in South Africa. In this community, the sub-culture is influenced by their religious sect or the way of life they adopted as their own. This sect has rejected public schooling for their children. It is easy to argue that when children are allowed to attend school, they will earn educational qualifications that will render certain employment posts available and useful to them. Related to this argument, Tsang A. (2002) maintains that school quality is, for the most part, is measured either in terms of educational inputs or educational outputs. Educational inputs notably are human and other material resources that are factored into the production function of schools while outputs are the performance of students on achievement tests or the number and type of graduates coming out of the educational system.

One implication of this explains Tsang A. (2002), is that no interpretation (in religion or in any other field) can be regarded as final, noting that meaning is never neutral. Tsang A. (2002), further argues that there is no pure meaning that stands outside culture and that religious behaviour must be understood not in terms of rational functionalism, but

as a reflection of human creativity filtered through language and culture. This is always contingent on social and cultural circumstances. The relationship between families' schooling choices and school effectiveness is that some of the factors affecting families' schooling choices also influence the effectiveness of school programs. Control over admission and dismissal policies may not only help a school to attract talented students but also improve a schools' program by making it easier to attract high quality teachers. Many of these teachers do not want to work with disruptive students. The question at this point becomes whether "received wisdom" in religion is likely to pose profound challenges from religious orthodox. This is common, according to the study, particularly in areas where there is excess demand for secondary education, or where minorities exert a strong pressure for various religious, cultural, or political reasons. How, in the face of this dialectic, the Marimba Church of God community in Majemantsho, Lotlhakane and Signal Hill villages in Mafikeng continues to refuse their children the opportunity to attend our public schools.

2.16 Previous Studies on South African Shona Communities and Education

No studies were found in the literature to illuminate Shona or indigenous African cultural views of rejection of public schooling in South Africa. However, several studies (e.g., Mpofu 2002, Vygotsky, L.S. 2004, and Sternberg, R.J 2004), are significantly important in understanding the progress and effort directed towards finding eco-cultural relevant theories of intelligence for the sub-region. Given this rationale, Mpofu E. (2002) analysis of Shona proverbs indicated that Shona intellect was characterized by dispositional intelligence (ungwaru), instrumental knowledge, social intelligence (uchenjiri) and higher-order trait dispositions.

Current eco-pedagogical practices in formal, informal and non-formal education ought to be understood from a specific religious-cultural and historical perspective, that "what people do to their environment depends upon how they see themselves in relation to nature." Similarly, Bowie, (2006: 107) says, "Our actions are determined by what we think, by our values and belief systems." In the rationality based paradigm, according to Goduka I. (2000), any aspect of indigenous knowledge entrenched in the community's religious-cultural traditions and does not conform to the Eurocentric

Cartesian forms of rationality, is considered irrational, primitive, abhorrent and immoral. No individual abilities can exist outside collective consciousness. Social abilities first exist in the collective environment before they can transform and internalized into an individual's psyche. Therefore religious-culture traditions could also encompasses a totality of a people's way of life, their unique practices, beliefs, attitudes, communication styles, customs, rituals and values representing their worldview.

The Policy Brief in South Africa describes and explains patterns of access to schools in South Africa. It outlines policy and legislation on access to education and provides a statistical analysis of access, vulnerability and exclusion. It is based on findings from the Country Analytic Review on Educational Access in South Africa (Motala et al, 2007). In South Africa, education is compulsory from grades 1 to 9 (ages 6 to 15). This period of basic education covers seven years of primary school and two years in lower secondary school. The final three years of secondary school are not compulsory, but government is obliged to make this progressively available. The reception year, Grade R (for children aged 4 turning 5) is being implemented and the target is to reach full coverage of Grade R by 2010. Chapter 2 of this Act which deals with learners and compulsory attendance of school, its section 3, sub-section (1) state:

Subject to this Act and any applicable provincial law, every parent must ensure that every child for whom he/she is responsible for has to attend a school at the age of seven years until the age of fifteen years or ninth grade, whichever occurs first.

2.17 Concluding remarks on literature review

3 Public schooling has been an accepted institutional practice among the Black South Africans and other aborigines of the countries in the African continent since the times of colonialism. As pointed out in chapter one of this thesis, the first school in South Africa, for example, was opened in 1658. There is no community in South Africa other than Marimba church of God that does not allow their children to attend formal schools.. In as much as female initiation practices in countries like Sudan and around the Great Lakes regions are condemned by many countries in Africa and United Nations the same should be done to anyone in South Africa who deny the right to education for children.

The Marimba Church of God in Mafikeng attaches little or no importance or value to public schooling. This research study finds it appropriate to engage with this attitude, especially considering the relevant legislation that enforces children between the ages of 7 (seven) and 15 (fifteen) years to attend school.

CHAPTER 3:

Design and Methodology

3.1 Introduction

This chapter presents appropriate design and methodology that was used to collect and analyze the data in order to answer the main research questions of the study. The aspects that are discussed in the chapter include the design for the study, the target population, sample and sampling procedures used. Furthermore, the chapter describes the instruments and data collection procedures, issues of validity and reliability while throwing light on some of the difficulties that were encountered during the collection of data and the ways by which these challenges were addressed.

In this research the design of research will be the case study research design. This method of the research is in which involves up-close, in-depth, and detailed examination of a subject of study thus, this research will be as well as is selected since the nature of the problem needs spacious description and exploration about the cause and effect of the school feeding for the dropout and enrollment rates. The research is case study of a small community of Marimba Church of God located in various villages (Majemantsho village, Signal Hill village, Setlopo village, Dithakong village, Seweding village, Lotlakane village and Magogoe) in Mafikeng which schooling is rejected because, as alleged by the elders of this church, the rules and regulations of this church rule against the children of members-parents including adults [who may wish to attend public schools in the country]. The research focused on understanding the religious practices of Marimba church of God such as their rules, regulations and their rejection of formal schooling and their way of living. The subsections that follow cover the relevant design and methodology for the study.

The research being based on some underlying philosophical assumptions about what constitutes 'valid' research and which research method(s) is/are appropriate for the development of knowledge in a given study. In order to conduct and evaluate any research, it is therefore important to know what these assumptions are. This chapter discusses the philosophical assumptions and also the design strategies underpinning this research study. Common philosophical assumptions were reviewed and presented; the interpretive paradigm was identified for the framework of the study. In addition, the chapter discusses the research methodologies, and design used in the study including strategies, instruments, and data collection and analysis methods, while explaining the stages and processes involved in the study.

The research design for this study is a descriptive and interpretive case study that is analysed through qualitative methods. Questionnaires were used to evaluate participants' WebCT skills (before the course starts) and to determine their levels of satisfaction in the course (at the end of the case study). A descriptive statistical method was used to analyze the participants satisfaction survey. Participant observation, face-to-face interviews, focus-group interviews, questionnaires, and member checking were used as data collection methods. Furthermore, the justification for each of the data collection methods used in the study was discussed. Finally, in order to ensure trustworthiness of the research, appropriate criteria for qualitative research were discussed, and several methods that include member checks, peer reviews, crystallisation and triangulation were suggested and later employed. The chapter closed with a diagrammatic representation of the major facets of the envisaged framework for the research design and development of the study, and a discussion on the project management approach envisaged for this study.

Terre Blanche *et al.* (2002:45) assert that data is the basic material with which a researcher works. In qualitative research, the researcher is the instrument of data collection. Data collection procedures are discussed in detail in this section. Pilot interviews were first done with five participants to test the applicability of the key question. All data was collected by individual interviews and focus groups. All

interviews were audio-recorded and thereafter, verbatim transcriptions were made. Notes were simultaneously taken during interviews and this was useful in indicating non-verbal communication gestures like facial expressions and body language, such as nodding heads, frowns, gestures, smiles and so on.

3.2 Sources of data

3.2.1 Interviews

3.2.2 Structured interviews

3.2.3 Surveys

Note: Interviews and structured interviews were taped-recorded and transcribed into appropriate appendices. Jupp (2006:157) states that an individual interview (recorded on audio) is a method of data collection, information or opinion gathering.

3.2.4 Interview were conducted with elders and leaders of this church. The input of the leaders is intended to provide (oral) historical background to the present state of affairs in this church community [as already indicated in the introduction section of this research report]. This input is also hoped to provide the rationale to this community's regulations and rules as well as consequences for violations of these same rules and regulations.

The input of the church leaders is intended to provide religious interpretation of the rules and the expected behaviour of all its members. The input of the elders and leaders of this church is expected to overlap.

3.2.5 Interviews were also conducted with the Gaborone congregation leaders and priests of this church in Botswana since these respondents were not unduly influenced by South African legislative considerations and the South African public [In Mafikeng] in general.

3.2.6 In general, the format of the interview in this study could be regarded as a free attitude interview. Meulenber-Buskens (1997:1-5) defines a free attitude interview as a non-directive controlled in-depth interview used in qualitative research. When the participant is given the freedom to speak, the information obtained becomes more relevant and it allows the researcher to get more in-depth information from the

participants. The interviewer summarises, reflects, stimulates and asks for clarification. As a researcher, I listened carefully to the participant's responses.

3.3 Data collection

Qualitative data of the study was gathered using interviews, whereby elders and leaders of the Marimba church of God in Mafikeng in North West Province, South Africa were participants. The inputs of the elders was intended to provide an understanding on the religious practices of Marimba church of God, their way of living and reasons why their children are not allowed to attend formal public schools. Furthermore, inputs of church elders also covered the communities' rules and regulations as well as consequences for violation of these rules. Interviews were also conducted with the Gaborone congregation leaders and priests of this church in Botswana.

The researcher also interviewed women who are members of Marimba church to assess their position with regards to the church practices and their rules and regulations. Children under the age of 19 were also interviewed to understand their perspectives on issues affecting them. Neighbours to this communities who are not members of this church were also requested to complete a questionnaire to measure their perspectives on the religious practices of Marimba church of God. An average of five subjects from each category of the population of this study were served with questionnaires.

3.4 Ethical Measures

In any kind of research there are ethical guidelines which have to be adhered to. According to McMillan and Schumacher (1993:397), these guidelines include informed consent, avoiding deception, ensuring confidentiality and anonymity, avoiding harm to subjects, and respecting privacy. In compliance with the said guidelines, the researcher requested permission to conduct her research from the Marimba Church of God community elders and church leaders and after this was granted the same was done with the neighbours (Appendices A and B).

Prior to conducting interviews with the target audience, the purpose of the study, its benefits were clearly explained. Each participant was provided with a consent form (Appendix C) to sign if they had no issues with participating in this exercise. The researcher assured of the participants of safeguarding their confidentiality and anonymity. The researcher made it clear that the study and the data gathered was for academic purpose only. The researcher gave participants the guarantee that all recorded data would be permanently destroyed after at least three years after the investigation. They were also assured that after the data analysis, they will be provided with a summary report of the study.

Chapter 4

Contents and Results

4.1 Data analysis and interpretation

4.1.1 Introduction

This chapter presents data analysis based on the data gathered from Marimba Church of God elders, leaders, individual community members residing near the above mentioned church. The interviews only focused on Marimba church of God in Mafikeng, Republic of South Africa and across the border in Botswana. The data analysis and results are presented and discussed according to the research objectives.

The main research aim is to investigate non-attendance of public school by the children of Marimba church of God community in Mafikeng. The research stimulated participants to discuss strategic educational approach which is essential for the survival and growth of children. This chapter presents demographic information of participants, a brief on the thematic process followed and in-depth thematic analysis of data gathered. The analysis is presented based on the themes that were identified from the literature (deductive approach) as well as from the data gathered from interviews (inductive approach). The findings and discussions of results follow in the subsequent subsections.

4.1.2 Demographic information of participants

The Marimba Church of God in Mafikeng either rejects the attendance of public schools or it attaches little or no importance or value to our public education system. There are number of them in Mafikeng for example the Majemantsh group of village inhabited by the congregation of the Marimba Church of God. In the Majemantsho group of villages where the Marimba church of God has a significant following, members-parents who defy the regulation of non-attendance of public schools by children, have their membership to this church terminated.

The Lonely Park one does not only rejects the Majemantsho congregations, it is also hostile to it because members of the congregation used to worship together until they differed on church policy and regulations when they were staying together at Letlamoreng Dam area [Magogoe village]. Since they have been granted either permanent residency or full citizenship here in South Africa and Botswana, they are very loyal to the chiefs and other structures of government. Some of them are successful, judging by the houses they have especially in all the sampled village across Mafikeng/ Setlopo and Dithakong village which form part of the Majemantsho group of village within Mafikeng.

This research is a case study of a small community of Marimba Church of God [sometimes known as Apostles of God Church] located within Mafikeng different villages [Majemantsho village, Signal Hill village, Setlopo village, Dithakong village, Seweding village, Lotlakane village and Magogoe village in which schooling is rejected because, as alleged by the elders of this church, the rules and regulations of this church rule against the children of members-parents, including adults [who may wish to attend public schools in the South Africa] attending schools with “persons who do not pray”. In case where this rule of non-attendance of public schools is relaxed (like in Signal Hill village, Dithakong village and Majemantsho village, Seweding village] children are allowed to attend school only to acquire foundation phase level of schooling and only because the chiefs under whose jurisdiction all the mentioned village above falls, has instructed this church communities to take children to schools.

4.1.3 Qualitative results

The members of this church have no factual evidence of where the founder came from. According to the congregation groupings at Majemantsho his name was ‘Gamalinkosi’. This is a SINdebele word meaning “Name of the Lord”. The Lonely Park/Signal Hill congregations know the same founder as ‘Johane’ and sometimes plainly as John the Baptist. The Gaborone group call him the same. The Gaborone congregation and the Majemantsho ones worship in the same manner and follow the same church rules and regulations.

However, the Lonely Park one does not only reject the Majemantsho congregation, it is also hostile to it because members of the congregation used to worship together until they differed on church doctrines, policy and regulations. These people used to worship together in Letlamoreng Dam area [Magogoe village], it should be noted that Gamalenkosi or Johane or Father John the Baptist, is the same person who is, according to the membership of this Marimba Church of God, its founder. Gamalenkosi managed to teach the membership of his church the skills of making zinc items (bath tubs, watering cans, water-beakers, food-bins, candle-stickers stands and dust-pans), basketry, carpentry and shoe-repairing.

The combination of industrial skills and religious leadership is in keeping with the educational history of Zimbabwe (Southern Rhodesia then) for black. The country used to have mission schools and industrial schools which stressed on practical work as part of their curriculum. The participants in this study gave a detailed account on how they were taught making baskets and zinc items in black industrial schools back in the day. The present church leaders reported that the founder had priests and deacons who by virtue of their leadership positions in the church can continue to carry on the operations of this church. The expectations are that they worship and also continue with training of the practical skills that the founder introduced to his congregations. Parents are also expected to teach their children the church doctrines and the skills that they can use to earn a living. The major reason why children in this church communities are not attending public schools is that they should not mix with children whose parents are not members of this church. Non- members to this church are regarded as 'incapable' of praying and following the strict doctrines of the church.

The Marimba church does not accept members of other churches as 'praying' people, including such personalities as the Pope, bishops and reverends of other churches, [the participants were asked about Pope John Paul II and former Bishop of the Anglican Church, late Bishop Tutu and their response was, as their church is concerned, these individuals are not 'praying people' people {see Appendix 1 pp27 & 28}.

This disenchantment with the beliefs practiced in other churches established in Southern Rhodesia by British and other European missionaries may be attributed to the attitude of the British settlers in the country at the time. Members of the Rhodesian legislature in the late twenties pronounced on the prevention of general education for the native people in Zimbabwe back then (Mungazi, 1982:17; 18). Historical evidence testifies to the collaboration between the missionaries and the government of the time. Bainbridge and Stark (1980) studied sects like the Nazarenes, the Assemblies of God and the Seventh Day Adventis and found some common characteristics suggesting that they emerge and function as sub-cultures.

As previously stated in this study, these sects share common properties/features such as different standards of behavior expected of believers, antagonism between the sect and society. This manifests itself in mutual rejection, and the formation of separate social networks, which can lead to sects becoming introverted. From the participants in this study, we learn that Gamalenkosi maintained that he had been sent by God to 'liberate' all black people and that they should join him in his Marimba Church of God. The socio- historical environment in which Gamalenkosi grew up (He is said to have been born on the 1st of October 1914) can legitimately be said to have had an impact on his religious, educational and political outlook.

Mungazi (1982) tells of the then government of Rhodesia having appointed a committee in 1910, under the chairmanship of Sir James Graham to investigate the character of the African education and make appropriate recommendations. The Graham Report was submitted in 1911 and stated that African education should follow three main lines: religious, literacy and industrial training. However, due to adverse circumstances vis-a-vis African education as envisioned by Sir James Graham Commission, academic and industrial training was not considered to be an area of controversy. Gamalenkosi, having assimilated these societal forces during his formative years should have rejected the fact that Black Rhodesians worshipped in accordance to white missionaries and accepted the socio- economic system determined by Rhodesian White government. Black Rhodesians were, during this time employed mostly by White Rhodesias-farmers, traders and government offices.

Participants (see Appendix 1 pp27-28) reported that those Black Rhodesians who were employed should have resigned their jobs. All members of Marimba Church of God do not work for the salary or wages. They work for themselves and therefore career-oriented education aimed at professional employment of any kind has no place in the congregation of this church including their children. The rejection of employment by White Rhodesians and their blend of public education is also linked with African Christian movements which were characterised not only by rapid social transformation but also by rising nationalist's sentiment (Bond et al., 1979).

The Black Rhodesians political and social degradation of being colonised constituted the context in which an expression of African self-esteem was meaningful. This orientation also links up with indigenisation of Christianity. In the Marimba Church of God community, polygamy is practised and girls are groomed to get married early in their lives. In order to protect them from the influences of the other cultural practices, the Marimba Church of God men and women marry within the membership of the church. Members of this congregation are not allowed to marry non-members of this church. However, it has been noted in this study that members of this church do not take the use of medicine seriously, even the ones prescribed by medical doctors, maintaining that prayer is more effective for any cure than medicine.[see Appendix 1 pp. 27-28).

In the Majemantsho group of villages where the Marimba church of God has a significant following, often terminate membership of those who defy church rules such as enrolling their children to a formal school (see Appendix 1 (p.27) and 2(p.39). Marimba church of God believes that besides the lack of emphasis on praying in formal schools, their children may learn bad habits from the children who do not belong to this church. Common habits that are disliked by Marimba church of God believers in attending formal schools include loose morals and bad behaviour. Boys in this church community do not play soccer or participate in boxing as a sport.

The church has its own 'school' for its children. The congregation appoints adults who have some basic literacy and general knowledge (elementary Geography and History) to 'teach' the children. The language of instruction is determined by the majority of learners' mother to tongue. For instance in Majemantsho the language of instruction is Setswana. Shona is also used since most of these adults 'tutors' are originally from Zimbabwe. Children are taught to read, write and count (elementary level). As the participants maintain, children growing up in the communities of this church 'are special skilled in handwork. The teaching of writing means writing one's name and short correspondence letters. Attendance of the school is voluntary and parents do not encourage or coerce their children to attend this church school. Parents teach their children the skills that they have acquired and this teaching is done at home.

The participants in this study claim that children also learn by observation. Those adults who volunteer to teach children at the church's school are paid what the congregation can afford. There is no fixed and formal mode of payment for volunteer teachers. The Marimba church of God church stresses on abiding by church rules and regulation and prayer. Although Marimba church of God church followers who include children and parents benefit from lessons delivered, environmental education still lags behind though a few can deliver it to some extent. Marimba church of God church followers only visit doctors and hospital for ailments that are not known to them. They also visit hospitals for snake bites, broken bones or burns. Otherwise, the church does not allow the use of conventional medicine. When their member or member's child is admitted in hospital and is getting attended by a doctor, both do not attend church during this period as per regulation of this church. The rationale is that, while medical treatment may be essential for such a member or child, medicine and its use is not permitted in this church. The ban of the use of medicine, medical doctors and hospital was instituted by the founder of the church Gamalenkosi. The Majemantsho village were one of Marimba Church of God is based has relatively good soil for agriculture purposes. For people who depend on selling zinc items and reed-baskets for a living, using agricultural soil as additional means of living would not interfere with church rules and regulations.

Furthermore, partaking in agricultural activities will not interfere with church activities and this could also support the community around Majemantsho village. However, the participants in this study reported that they practice agriculture on a small scale and that it is not the focus area of this church community. Reasons given were that people of Marimba Church of God do not have specialised knowledge on any aspect of agricultural science and that agriculture has not been way of their life.

Participants thought it made sense Marimba Church of God people to partake in rearing of live-stock. However, participants expressed that a decision has to be agreed first in the church conference before members can start acquiring cattle ranching skills. This training entails teaching church members how to rear cattle and all the associated activities on this business. However, some participants suggested that the conference has already rejected cattle ranching business as they are specialised in a range of skills which they teach to their children. The range of skills that are taught by Marimba Church of God to their children include reed-basket making and welding of zinc items. Participants reported that their conference further confirmed that 'this has been the way of life in their church for such a long time, and changing now will present problems. The truth of the matter is that these people regard themselves as urbanites although they find themselves situated on the outskirts of towns and cities.

There are a considerable number of Marimba church of God members who sell agricultural products in and around towns and cities in South Africa. They often sell in farm stalls and in towns and cities they operate as street hawkers and they sell a variety of agricultural products. Secondly, since the core of the church community originally comes from Zimbabwe, they have not considered it possible that they can be granted land that they can use for agricultural purpose in "foreign countries'.

Since most of the Marimba church of God members have been granted either permanent residency or full citizenship here in South Africa and Botswana, there are very loyal to the chiefs and other structures of government. It therefore remains to be seen whether given sufficient time, they will take on agriculture as a way of earning a living. This church community is open to adding more skills to their original skills list.

Motor mechanics is being considered as an additional skill for the Marimba church of God members' children. One of its leaders here in Majemantsho village runs a mechanic workshop with almost no tools to repair motor car engines. He teaches young boys all he knows about engines and their parts. He does repair work on car engines at his home.. However, it was reported that the leader has never gone to any formal technical colleague to learn motor mechanics.

One of the leaders of the church claimed that the late President Mangope of the former Bophuthatswana (Bantustan) administration once summoned him to be tested on his ability to fix a motor vehicle engine so that he could demonstrate that he had the knowhow and experience on this business. It was reported that he did a good job that impressed Mangope. He claimed that he told Mangope that he learned how to repair a motor car engine at home and that he was taught by his uncle and brother.

He further claimed that when he was called to take the test under the late President Mangope's administration, he passed the practical portion but was unable to complete the theory section because he had not learned how to write. [see Appendix 2 p. 36]. He stressed that if someone has the urge of learning nothing can stop him/her. The leader confirmed that most of the boys in Marimba church of God learn a lot of things by observation while cars get repaired. The other elders interviewed testified that their members' children grasp skills of repairing car parts very fast. In addition to these rudimentary motor car mechanical skills, these Marimba Church 'artisans' have also mastered the fundamental of manufacturing zinc items using welding. One of the participants in this study contextualised this particular skill as follows;

' We have welders in this church who are very skilled and yet cannot write. The skills that we have are endowed on us by God. The input of women of this church community in this study is minimal".

According to culture and church policy, women are not in a position to participate in this study. However, during the interview, they responded to a few questions and always referred the researcher to men who are the heads of their homes. When queried about children's non-attendance at public schools, they simply stated that they do not understand it, save that it is a church regulation. According to a student (girl) whose parents have broken away from this church, girls are groomed to get married earlier in their lives. She reported that even in the church's communities where the requirement of non-attendance at public schools is not strictly enforced, girls who stay in school for an extended period of time risk missing out on early marriage. (see Appendix 4 p. 45).

The main role of women is to help maintaining the home and assisting their husband providing basic necessities in their homes. These girls report that since one man gets married to more than one wife, the wives do not get on well. Hence during the short interviews the researcher they were reluctant to say much in case they get reported negatively to the husbands. What the men say in this community becomes the rule of the home against which wives are in no position to say anything.

It is also the parents of the girls who have to give consent for their daughters to get married to the man who propose marriage to them. The girls have very little to say in this matter-whether she loves the man who proposes marriage or not. One other significant factor observed in this study is that the immigrant Shona males are still marrying more women who are either Batswana of the North West Province or other parts of South Africa where they have established Marimba Church. These women have limited knowledge given that they have not attended formal schools as well, hence accept easily to the patronising and patriarchal position of their husbands.

The South African neighbours to the Marimba church communities are still finding it hard to understand them and integrate them to their communities. It should be noted that have more South Africans who have joined up. They carry South African identity documents and some of them have even participated in both Provincial and National voting.

Due to their unique religious and cultural practices, South Africa still refer to the as 'Shona' or 'Mazanzura'. Women and grown-up girls always wear white dresses during church service and at home generally. The local South Africans in the locality of Marimba church although not quite understand their way of life, have resigned to allowing them to continue with their way of life and their religious practices. Local South Africans buy their merchandise and the 'Mazazura' in turn buy from local shops in their neighbourhood [see Appendix 1 p.27]. Some of them are successful, judging by the houses they own especially in all the sampled village across Mafikeng/ Setlopo and Dithakong village which form part of the Majemantsho group of villages. Not only do boys aged 20 to 35 years own vehicles, such vehicles are used to transport goods and people in the local area and neighbouring towns.

4.2 Conclusion

In conclusion, this chapter discussed the findings of the research as guided by the research questions in chapter 4. The findings in chapter 4 are presented in the same order that the questions were posed to the participants during the in-depth interviews. Chapter 4 is comprised of in-depth interviews with prominent participants from the Marimba Church of God North West Province. The procedure followed during the data analysis allowed for the results to be collated and ordered according to themes.

Chapter 5

Discussions of the case study

5.1 Introduction

This chapter discusses the results or findings of the study on a number of concerns observed from the Marimba Church of God's religious practices which includes the non-attendance of their children to formal public in schools. Some of the concerns included refusal to associate with people who do not pray, Marimba Church of God's home-schooling (church schooling), working for no pay poor academic skills performance, teenage pregnancy and early parenthood, and lack of support from unemployed parents.

The results confirmed that their religious beliefs are unwavering in the face of life-threatening situations, poverty, and poor academic performance. It is also clear that the Marimba Church of God villages pose a challenge to South Africa's education legislation. Teachers of the Marimba Church of God have no qualifications or specialisation in any subject/curriculum pattern specified by South African legislation, and parents of Marimba Church of God children frequently request that these be removed from church regulations.

Getting people of this church to send their children to formal public schools is an achievable task challenging our social responsibility as a 'civil society'. This study sees the achievability of this task encapsulated in the following:

1. These people are loyal to the State and Government of South Africa. The Chief, under whose jurisdiction the Majemantshi group of villages fall, can call an 'imbizo' whose main agenda is the rejection of public schools by children of this church community. In such public meetings, the chief can make a proclamation that by the beginning of the years 2026, all children especially those who fall in the age group of 5 years and 18 years must be in schools, failing which their parents will have to answer to the Chief's Council.
2. Alternative, the local Department of Education of the North West Province, together with that of Social Welfare can organise some members of the Community-based Organisations that "" are in place and some workers in both

Departments to distribute pamphlets containing Chapter 2 and Chapter 3 of the South African Schools Act, 19996 translated in Setswana and Shona. Chapter 2 deals with compulsory attendance of public schools and section 6(c) states: 'any parent who, without just cause and after written notice from Head of Department, fails to comply with subsection (1), is guilty of an offence and liable on conviction to a fine or to imprisonment for a period not exceeding six months; or (b) any other person who, without just cause, prevents a learner who is subject to compulsory attendance from attending a school, is guilty of an offence and liable on conviction to a fine or imprisonment for a period not exceeding six months.

Note; Sub-section (1) referred to in Section 6(a) reads: 'Subject to this Act and any applicable Provincial law, it is the responsibility of every parent to ensure children between ages 5 and 18 years should attend school up to Grade 9. The questions of a 'just cause' referred to in sub-section 6(a) and (b) can be addressed by referring these people to provisions in Chapter 3 of this Act wherein in sub-section 12(6) it is stated: 'Nothing in this Act prohibits of gender-specific public schools', and sub-section 14 (1) which says 'Subject to the Constitution and this Act, a public school may be provided on private property only in terms of agreement between the Members of the Executive Council and the owner of the private property.

3. The elders and leaders of this church in this group of villages do want to learn how to write for particular functional purposes like filling in the withdrawal and deposit slips at the bank; the forms that are they often complete are at boarder gates between countries (since for example they travel frequently between South Africa, Botswana and Zimbabwe). They also want to learn how to read the Bible and compose their own hymns.
4. Since this community earns its living by buying and selling goods, lessons in the basic book keeping (Accounting), Business Economics and Human and Material Resources Management are obvious required in their business to ensure success?

5. The elders, leaders and the people of this church also do confess their ignorance about how to treat burns, snake-bites, bone-fractures. It is ideal that these people need to do basic First-Aid. Although the elders and the leaders of this church maintain that their children are not sexually active, children who are not members of this church reported that boys from Marimba God church often propose to girls outside of the church. When the question of HIV-AIDS education was raised (see Appendix 2 p. 37) the participants in this study took a position that their community does not have to learn anything about this epidemic because their children are taught to abstain from sex until they are married. Random testing of blood of their teenagers and young adults, in particular, would convince these people about the importance of HIV-AIDS education. As indicated in this study (see Appendix 2 p. 360, one strong leader in the Majemantsho group of villages runs a motor-car repair 'workshop' at his house and teaches boys the basics of how to repair a car engine. He also made an indirect plea to the researcher that he needs tools and equipment in his workshop to push his business forward and be in a better position to teach boys of the church the mechanical skills he possesses. He can be more successful in his business if he gets basic literacy education offered by ABET.

Persuaded by his business interests and if convinced that the Centre would not interfere with his church's fundamental rules, his candidacy would provide access to literacy classes for all of the elders and children in this church.

6. The church leadership will address the issue of protecting children from moral defilement by establishing public schools (as defined by the Act) in their community. The Code of Conduct will be aligned with the moral values of the church's membership.
7. As a result, technical courses will be essential in directing the people of this church into our public schools. Aside from motor mechanics, welding of zinc products, a common output of these workers, would give impetus to technical disciplines taught in public technical institutions.
8. The Youth Commission in Province (North West Province) that deals with gender matters will have to step up and help girl child to attend formal schools. The Youth Commission can also deal with the issue of polygamy with underage girls practiced within Marimba church of God.

9. Family planning is another issue that has to be taken seriously to reduce the number of children born in a single family.
10. Participants showed that they were restricted by the church rules and regulations to share other things that are perceived sensitive. However, some individuals are not convinced that the collective approach as informed by church regulation and general practice is the right way. The Lonely Park/Signal Hill break-away group from Majemantsho came to be as a result of quarrel over the interpretation and implementation of these church rules [see Appendix 5 and 6 pp. 46-50].
11. If the Chief of the area, together with the officials of the Ministry of Education can address them during their church conference or address them as a congregation on issues of attendance of public schools especially by children, they would succeed. In addition, the attention of the parent-membership of this church must be drawn to sub-section 16 of Chapter 3 of the South African Schools Act wherein it is stated that: Subject to this Act, the governance of every public school is vested in its governing body. Sub-section 16(2) further says: A governing body is in a position of trust with the school. In the same vein, these people must become acquainted with the functions of the school's governing body and strive to ensure its development through the provision of quality education for all learners at the school. The adoption of a code of conduct for learners at the school, and the encouragement of parents, learners, educators, and other school personnel to provide volunteer services to the school are required. Having been informed that they (as parents of this church community) can become members of school governing body/bodies where their children attend school, can influence the code of conduct in the school as long as this code of conduct is positive and is democratically agreed upon.

Chapter 6

Findings and recommendations

6.1 Introduction

In the North West Province local villages within Mafikeng where the community of the Marimba Church of God had settled there are approximately + 1500 children between the ages 5 (five) and 18 (eighteen) years of age. Whether the members of this church are aware of this law is not an issue here because ignorance of the law is no excuse for violating it. The other side of the coin would be whether our government in South Africa [Bophuthatswana, Republic of South Africa after 1994] would have pursued the case of children of settlers who have a culture that rejects schooling, given that the chronic budgetary constraints experienced by both our nation and provincial Ministries of Education. It is apparent that the Marimba Church of God members who came from the Shona tribe in Zimbabwe were not popular among the Barolong residing around Mafikeng. To expect a social concern with regard to these settlers not taking their children to school would be unrealistic. As Mahmmod Mamdani (1998) explains 'the indigenous demand for a differentiated citizenship, one that makes a clear distinction between native and settler, the indigenous and non-indigenous, is usually constituted as a demand. It does not have to be promulgated of an unrepresentative, undemocratic government (p.6).

Although in a different context, Mamdani maintains that while both settler and native are citizens in a post-apartheid order (in South Africa), this does not mean that this citizenship is common or equal. For a variety of reasons which are peripheral to the issue in this study, black South African citizens, especially in and around towns and cities, tends to be xenophobic. To the general public around Mafikeng, the fact that the 'Shonas' who are members of this Marimba Church do not allow their children to go our public schools, is non-issue; and to expect this Mafikeng public to press for the Ministry of Education to attend to the non-attendance of school by these children is regarded in this study as wishful thinking.

In Chapter 2, under Section 5 of the South African Schools Act, it is thus stated: If a learner who is subject to compulsory attendance in terms of Sub-Section (1) is not enrolled at or fails to attend a school, the Head of the Department may-

- a. Investigate the circumstances of the learners 'absence from school
- b. Take appropriate measures to remedy the situation; and
- c. Failing such a remedy, issue a written notice to the parent of the learner requiring compliance with subsection (1)

Note: Subsection (1) is appearing in this Act under Section 3 of Chapter 2 referred to above. The directive in this Section 5 of this Act is not married to active agency. When and how the Head of the Department begin to investigate the circumstances of the learners' absence from school? What appropriate measure would these be that would remedy the learners 'absence from school. Although some of the members of this sect [e.g. the Signal Hill/ Lonely Park community] have defied the regulation that children should not be sent to school, others still practice this religious belief.

The question then remains as to who and how (to) activate this part of the law to deal with the children between the ages 7 and 15 in the community of this church in Mafikeng villages. The taboos of the Shona would help keep people away from further depleting the environment. The Shona people have a rich indigenous knowledge system which if used wisely may help in environmental conservation. However, it must be noted that this Afrocentric perspective has its own weaknesses just like any other school of thought. It was also seen that there are environmental taboos that are intended for the ethical use of the environment. The social dilemma posed by this church community is isolating its people from neighbours who are not members of its church without the means to maintain and sustain that isolation. Prohibiting young boys to play soccer and aspiring to be boxers goes against the nature of being a young boy in this country and perhaps other countries as well.

Expecting youngsters not to mix with others because of religious differences continues to defy social relations that are supposed to be spontaneous and natural. The children of the 'Mazanzura' do relate with other children who have nothing to do with this church. It further challenges the seemingly perpetual state of this church community 'being in transit' in the midst of a South African community and aligns itself with Grioux Henry A. and Shannon P. (1992) concept of 'performative practice' which they explain as follows:

A performative practice in its more orthodox register focuses largely on events as cultural texts that link the politics of meaning to deconstructive strategies of engagement. (p.3). While the this study explored the indigenous Marimba Church of God community (Shona) rejection or non-attendance of public schools in South Africa in particular Mafikeng within the Ngaka Modiri Molema District located in the North West Province, their religious cultural views of not wanting to mingle with non-praying communities, it was also constrained by communication methods in dealing with participants. Thus far, the foregoing also has explored literature on education policies and procedures in South Africa in particular and other countries in general. The review has unravelled the fact that education and attendance of elementary schooling as human capital development, leads to the acquisition of skills necessary for individual change that eventually culminates into nation or societal change. The discussion has also explored key approaches/procedures used in South Africa's education system to equip learners with self-employable skills. One aspect that is obvious from this review is that the benefits expected form formal education and reviews plus an ongoing pattern of millennium development goals (MDG) principles and quality of education in South Africa are yet to be felt.

The chapter presented the analysis and interpretation of biographical and interview data. The data interpretation focused on the effects of non-attendance of public school by children of the Marimba Church of God, and categorised these as socio-economic and psychological effects. The Marimba Church of God measures to deal with education challenges were then discussed in detail.

From the church leaders and elders of the church (parents) of the children of the Marimba Church of God perspective, the chapter discussed the negative impact that church regulation that prevent children to attend school in the rural areas of Mafikeng villages. The chapter concluded with the expert opinion of whether values are universal or not, the literature illustrated the important role they play in education and in society, and in the moral development of children on their path to responsible adulthood. Values and education are inseparable, and morality has always been and will always be part of education (De Klerk & Rens 2003:353). Chapter six concludes the research study with an overview of this investigation, synthesis of significant findings and recommendations for further research. The findings of the study revealed that the integrative nature of the intervention leads to the observation of evidence, suggesting that the participants were able to assimilate and progressively coalesce cognitive, language, auditory, motor, social and emotional skills, which with the explicit, literacy-focused direction of the presenter led to the progressive development and acquisition of foundational literacy competencies over the duration of the program. The implications of the findings are that the incorporation of a skills through-literacy intervention into early years pedagogy and early years practitioner training, would support the promotion of foundational literacy competencies prior to school entry and could also offer a panoptic view to identify children at risk of reading failure and indicate areas for additional support.

6.2 Recommendations

Based on the conclusions of the study, the following recommendations are made on the non-attendance of public school by children of the Marimba Church of God residing in Mafikeng village in South Africa.

6.2.1 Recommendation 1

The National Department of Basic Education should acknowledge different religious practices as long as these are lawful as guided by the constitution. It has been observed that Marimba Church of God rules and regulation of the church violate legislation on children right to education.

6.2.2 Recommendation 2

The Provincial Departments of Education should facilitate processes that will make it possible for the in-service training of the members of the Marimba Church of God.

During such training, the individual members of the church must be encouraged to obtain qualification in trade skills that would help them make their living.

6.2.3 Recommendation 3

The Provincial Departments of Education, especially in the North West, should strengthen the social support services through the initiated Care and Support of Teaching and Learning programme (CSTL). The programme should be implemented in all schools especially in the public schools in rural areas and informal settlements. This programme aims at enabling and protecting access to education for children in greatest need (DoE North West, 2010).

6.2.4 Recommendation 4

District officials (CMs) should organise induction workshops for the newly appointed principals. During the induction sessions, the district officials should

- emphasise the development of trust through the practice of shared responsibility and collegiality (working in collaboration with the LO teacher).
- assist Marimba Church of God elders and leader in transforming existing authoritative management and leadership styles.
- encourage Marimba Church of God communities strive to become inspirational leaders who are strict in fostering a culture of excellence among teachers and learners.

6.2.5 Recommendation 5

Marimba Church of God leaders should encourage their community involvement in the school activities and further strive to understand the communities they are serving. They should attend community activities such as cultural events, funerals and commemorations. They should mobilise resources through collaboration with various stakeholders including; business people, NGOs and special individuals within the school community. In addition, the involvement of and working closely with other relevant Government sister Departments such as the Department of Social Development, Department of Health, Department of Home Affairs, SAPS and SASSA is imperative. All these aforementioned departments can play significant roles in the community where poverty is rife.

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Appendix 1

Interviews with the shopkeeper whose shop mostly serves the people of the community of Marimba Church of God the Dithakong/Lotlhakane/Magogoe/Majemantsho/Signal Hill group/ Seweding of villages.[all in church conference]

Introduction: As I have said, I am a local resident of Lomanyaneng village and conducting a research on the majority of your customers here in this shop who happen to be members of Marimba Church of God. How much of these customers do you know- their way of life their rejection of public schooling for their children.

Answer:

- I have known them for a long time and they have been here in Mafikeng for some time now.
- I know that they have been staying in the Letlamoreng Dam area before they came to settle where they are settled now.
- I know some of them on first name basis and some of them are my friends.
- They are good people and I have learnt some things about life from them.
- I am also aware that their children do not attend public schools- that is, our government schools. They have their own church school.

Question: What are they taught in this 'church school'?

Answer:

- How to read and write.
- How to fill in the bank deposit and withdrawal slips and also the forms that are filled at the border post (between South Africa- Ramatlabama Border Post)

Question: How are the teachers in this church school?

Answer:

- The church leaders.

Question: What language does these teachers use?

Answer:

- I have no idea, what I know is that some of the children from this church community but they are a small exception.

Question: Do they have their own language?

Answer:

- Yes, it is Shona

Question: Do you know anything about those children from this church community who have enrolled with our public schools?

Answer:

- What I know is that those who are attending public schools from this community, their parents broke away from this church.

Question: Is there anything else you can tell me about these people?

Answer:

- They do not touch money on Saturday and they do not work for a salary.

Question: If a young boy or girl from this community would ask you for a 'piece of job', would their parents refuse?

Answer:

- Yes, they would refuse.
- If their parents want to be employed so that they can earn a wage, then their parents would have break away from the church.

Question: How is the behaviour of those children whose parents have broken away from this church- their social adaptation?

Answer:

- Boys tend to smoke and consume alcoholic drinks-beer and liquor.

Question: Besides making zinc items and shoes repairing, what other skills do these people have to earn a living with?

Answer:

- They own taxis and have their own shops.

Question: Since some of them have very nice homes, do they build these themselves or do they employ building contractors?

Answer:

- I think they employ people who know how to build since I have never seen them building for themselves.

Appendix 2

Interview with the leaders of the Marimba Church of God at Majemantsho/Lotlhakane/Dithakong community

Question: How have the people who are members of this church acquired skills of using sheets of zinc to make bath-tubs, water beakers, bins of different sizes, watering cans, dustpans and candle sticks stands and the skills required in motor-car mechanics, carpentry and shoe-repairing and how do you pass these skills to your children?

- **Answer:** We have learnt from our fathers that a long time ago a man calling himself 'Gamalenkosi' [sometimes called Johana] came around and said that he has been sent by God to liberate all black people and that they all had to follow him and this is what our fathers did.
- He gave them the church and the year in which this happened was 1932.
- Gamalenkosi instructed that those who were working as employed workers should resign there from jobs.
- Our fathers asked Gamalenkosi how they were going to earn a living if they were to stop working as for a salary/wage.
- He referred them to the birds, which feed on what nature provides and said that God will teach them how to work for themselves and earn the means to survive by.
- It was not easy for them to accept this new way of living but because they believed in Gamalenkosi (the Messenger of God), they followed his instructions.
- Gamalenkosi asked them to find places where reeds grow wild, cut them and he taught them how to make reed-baskets.
- Later on he taught them how to mend zinc utensils and containers.
- He then suggested that instead of mending these zinc utensils they should learn how to make (for an example a water beaker).

- As it would come to be, they learnt how to make a water beaker.
- Gamalenkosi, being a Messenger of God, had skills in him to teach them how use sheet of zinc to make water containers.
- He just drew a pattern of water container on the ground and taught them how to make it from a piece of zinc following the pattern had drawn.
- As th time went on, he taught them to make other utensils following the pattern that he would provide.
- God made our fathers to learn fast as though they already knew how to make things.
- They would make these items and sell them, and by so doing earn some money.
- The children also learnt to do these things from their fathers.
- Hence children learnt and are taught by their parents.
- For example, here (referring to his colleague who is a motor mechanic besides being a church leader/priest/preacher) in this home, children learnt and are taught how to remove and repair a motorcar starter and radiator.
- These children therefore learn motorcar mechanics from this man- they learn what he teaches them and also by observation.

Question: Where is Gamalenkosi right now?

Answer:

- He died, but in the church there are always priests and deacons who carry on the policy of the church.

Question: Do children learn from their parents?

Answer:

- Yes, they learn from their parents and these children are blessed because they are of the Church.

Question: Did Gamalenkosi add that children should stop going to school, as he had instructed that adults should stop working as employees?

Answer:

- Gamalenkosi instructed that parents should not take their children to schools of people who do not pray.

- Children of this church could only attend school that is provided by this church- a school that follows the regulations of this church.
- I am one of those who had to stop attending school when the rule of the church became firmin 1951.
- During this time, children (including myself) were taken out of public schools, the rule of the church was that those parents membership to the church would be terminated.
- These were Gamalenkosi's instructions.

Question: Is it the case that the reason why the children of this church community do not attend schools and that parents and children who use public school do not pray?

Answer:

- Yes

Question: Did Gamalenkosi acknowledge the presence and existence of other churches?

Answer:

- Gamalenkosi did not recognise these other churches and people who were members of these churches were, according to him, people who do not pray.
- These people should come to our church so that they can be prayed for.
- In churches as people who have not prayed in their live and if such a priest joins our church, we pray for him.

Question: In the Marimba Church of God people like the Late Pope II, the Late Bishop Tutu and Reverend Lekganyane are all regarded as people who do not understand the essence of prayer- as non-praying people.

Answer:

- According to our church policy, we regard all those as people who do not pray. [Another response: We do not know how Gamalenkosi would have regarded the church leaders you have mentioned]

Question: How do you handle cases where your children show interest in attending school as the children of your neighbour who are not members of your church, to go to school every day? If your children show interest in wanting to join these other

children so that they can attend school together and play together, how do you treat situations of that nature?

Answer:

- We tell our children that attending these public schools with these other children is not allowed by the regulation of our church.
- We further point out to our children that if they attend these public schools they will learn a number of things which are not acceptable in our church-like girls who wear short gym-dresses.
- Our church regulation forbid boxing and playing soccer.
- Getting education is the right thing to do but the church regulations forbid our children to get corrupted by the negative behaviour prevalent in the public schools.
- Hence in each congregation have our own schools.

Question: In your church schools do you have teacher?

Answer:

- Yes

Question: What is the language of instruction?

Answer:

- If the greater number of learners are Xhosa-speaking, they will then be taught in Xhosa- same applies if the greater number is Setswana or Shona.

Question: What are the learners taught?

Answer:

- How to read, write and count,
- Our children are especially skilled in hand-work-they do not need to be taught that at school.

Question: Beside reading, writing and counting, what else are they taught at this schools?

Answer:

- They are taught how to pray and regulations of the church.

Question: What about lessons in Biology and Agriculture?

Answer:

- The church allows those kinds of lessons.
- However, some children may take 5 years or 7 years and stop attending schools accordance to their wish and drive to learn,
- Our policy in the community, as far as the learning of children is concerned, is that of emphasis on handwork.
- The fact of the matter is that we do not have teachers who can teach details of the subjects you have mentioned.
- As of now, the people in the church who help in teaching teach only to such an extent that the children's mind get opened to basic education-like reading, writing and counting.
- Those who teach the children will teach those subjects that they know best-like Geography or History.
- To teach children to the level of High School can and will be difficult because we do not have, among the church membership, people who can teach to such a level.

Question: How many children between the age of 5 and 15 do you have in this community?

Answer:

- About 2000 in all congregations around all village you find our church within Mafikeng.

Question: Would your church allow qualified teachers to teach in your church schools using the official syllabus?

Answer:

- Who would pay those teachers?
- The teachers we have in the church now are paid according to what the church can afford.

- If the teachers you are asking about, would offer their services free, then we would have to consult other members of the church to put that proposition to them during conference that would include our members from Botswana.

Question: But if those teachers are not members or part of the church would the church allow them to teach children because they are been labelled as not prying people?

Answer:

- If allowed, they will be supervised all the time and cannot be left alone with the children/ learners.

Question: If your child is sick or injured, what do you do?

Answer: We take such a person (child/adult) to the doctor.

Question: Why don't you then allow one or even more of your children to go to school and continue to attend a medical school so that when they have completed their studies they come back to your church community as medical doctors to take care of your sick and injured people?

Answer:

- The regulations of the church do not allow its members to use medicine.
- When a person is injured, we ask one of us to take the injured person to the doctor and while they are handling and using such medicine, they do come to the church.
- Hence, if one of our children could follow the profession of being a medical doctor, that child would not be allowed to be a member of the church.

Question: Since doctors and nurses are not members of this church; how then does it come about that you allow your sick and injured members of this church to be attended to by such doctors and nurses?

Answer:

- According to the directives which this church got from its founder, Gamalenkosi, sick or injured members of this church are not allowed to go to hospital except those who are burnt or have broken bones.
- This was a directive from Gamalenkosi.

Question: If a parent who is the member of this church has children but has no special skills of doing these things that you make and sell, who will teach such children of such parents?

Answer:

- One of the regulations of this church is that everybody must be doing something.
- No member of this church grows up to be an adult without learning the skills by which this church community survives.
- We have a new member, Mr Radebe, who is over 60 years of age whom we have taught the basic skills that we all have in this community.
- Children of such parents are a responsibility of those adults among us to teach them our skills, will be taught and they only go home in the evening.

Question: How big is the membership of this church and do you always have your members having their homes next to one another in the same locality

Answer:

- When children are still young, they do play together but once they are old enough to note the difference life-style between us, as the members of this church and the neighbours who are not, they stop playing with those other children.
- This is because they are taught the rules of the church and what life-style to follow.

Question: Don't the people of this church community plough the land for foodstuff and rear live stock?

Answer:

- We do practise agriculture on a small scale.
- However, it is not the focus of this community.

Question: What about acquiring agricultural knowledge with regard to plant diseases, especially vegetables and fruits?

Answer:

- We do not have specialised knowledge on any aspect of agriculture science except that we just note what may kill our plants and just go and buy that particular insecticide.

Question: Since such knowledge of plant diseases and how to stop them would result in better crop-harvest, why don't you and your children acquire this knowledge since you depend on what you make and produce to earn a living?

Answer:

- We have not thought about that as members of this church.
- Those ideas are attractive to us.
- We ourselves, would use such knowledge in our own gardens wherein there are also grape trees. s

Question: Don't the people of this church community plough the land for foodstuff and rear live stock?

Answer:

- Yes, we agree.
- Such agricultural knowledge would be beneficial to our community.
- We have one of us here who is a motor mechanic and we have sent him for lessons on how to repair engines and to get a document that confirms him to be a mechanic

Question: Then why doesn't the church allow children to attend those technical schools where they will acquire finer skills to do all these things that they do?

Answer:

- The regulation of this church, which has been there form the beginning, is that children of this church must not go to school.
- For example. I and my peers were taken out of school in 1951.
- This was the time when this regulation began to be strict.
- Those who were still employed to work for a salary finally stopped in 1954- i.e. those of us who were working for white people.

Question: How did this regulation come to be?

Answer:

- Gamalenkosi made this rule.
- Those that the church allows to get certificate or document of competence is not interpreted as attending school as such.

Question: Why can't this man who is a mechanic and has a certificate thereof take his son/s to a technical school to get mechanic certificate/s?

Answer:

- (From the mechanic himself) the fact is that I did not actually go to mechanic school.
- During the Late President Lucas Manyane Mangope's time, I was called to be tested whether I know how to repair a motor car engine so that I can demonstrate that I am not just fiddling with people's cars that are brought to me for repairs.
- Learning about how to repair a car engine, I did that here at home.

Question: Who taught you how to repair a car engine?

Answer:

- My uncle taught me together with my brother.
- During Bophuthatswana regime, I was called for testing.
- I passed the practical part well but the theory part I could not do because I have not learnt to write.

Question: Why can't the church allow you to go and learn how to write because you know yourself that this practical skill alone is not enough without the ability to write?

Answer:

- I did mention that to the congregation of our church but then it is the rule of the church that members of this church must not go to school to learn.
- That was then the problem.

Question: Why can't the rule of this church which were made by the founder of the church be revised at the conference of the church? Don't you envisage such revision of the rules would bring about re-interpretation of these rules especially the one about attending schools?

Answer:

- We understand what you are telling us but we need to take this issue to the broader congregation.

Question: The name of this church is Marimba Church of God- is that correct?

Answer:

- Yes, Marimba Church of God.

Question: Who or what is Marimba?

Answer:

- Marimba is the name of a mountain.

Question: Where is this mountain?

Answer:

- In Zimbabwe, it was at this mountain that this church started.

Question: Is the Marimba Mountain the place where Gamalenkosi came to start this church?

Answer:

- Yes

Question: Doesn't Marimba Church of God have enough money to build its own schools?

Answer:

- No

Question: Do you teach children about sex- especially about sexually transmitted diseases; HIV and the use of condoms?

Answer:

- No, we do not teach our children about those things.
- We teach our boys and girls to abstain from sex until or unless they are married.

Question: What about the possibility of a 16 year old girl who will not tell her parent that she has a boy-friend and that she is sexually active until she may be pregnant and mat abort the pregnancy?

Answer:

- We do not know about that because we have not had a child-like that since the laws of the church are very strict in that regard.

Question: Can you confirm the fact that both old and your young men only marry girls who are members of the church?

Answer:

- Yes, men are not allowed to marry girls who are not members of this church.
- The same applies to girls who are members of this church,
- If a young man has just joined this church he is not allowed to get married after only two weeks having joined the church.
- That applies to the girls as well.
- They must remain members of the church for some time, praying and being familiarised with the rules of the church.

Question: Is it correct to say that Marimba Church of God is not against children learning, but it is against the children of this church mixing with children whose parents belong to other churches?

Answer:

- Yes, that is the case.

Question: If Government (Development of Education together with your community) can build you a school of your own with a syllabus that mostly contains the things that you want to teach your children (like your hand-work), would you accept that proposition?

Answer:

- Yes, that would be accepted but that proposition has to be tabled before the broader congregation or the conference of the church.

Question: Since you agree that the church is not against the acquisition of knowledge by your children, then you would agree that knowledge about live stock is also essential both for you and your children, especially in consideration of beef, mutton, chicken, eggs and milk. Would your church conference consider seriously agriculture syllabus.

Answer:

- We will take this particular discussion to conference and negotiate about it.

Question: Is it correct to conclude that this church is not against children going to school to learn but the problem is that it does not want its children to mix with children who do not belong to this church at public school around?

Answer:

- Yes, that is correct.

Question: The zinc containers that you make e.g. the watering cans and bath tubs, need welding. How do you teach yourselves to weld?

Answer:

- We teach ourselves.
- We have welders in this church who are very skilled and yet they cannot write.
- The skills that we have are endowed on us by God.

Question: Is it the teaching of the church that the skills parents have must be passed on to the children?

Answer:

- Yes, that is so.

Appendix 3 [A follow-up on the first interview]

Question: Is there anything that you can report back as a response to the proposition that you were going to make to your congregation about the establishment of a school for the exclusive use by your children-attendance of technical schools to obtain certificates of recognition of your various skills and starting an agricultural school and an agricultural project?

Answer:

- The last time you engaged with us at the conference, the men in the congregation met to discuss all propositions, and they responded and said that the range of skills that we teach our children (from making reed basket to welding of the zinc items) are enough of education that they need so far.
- They say that this has been the way of life in our church from the beginning and to change now is going to be problematic for the church membership because the suggestions and recommendations you (researcher) made last time we talked at conference gathering, the church membership is not familiar with; there have not been things that this church is given over.
- Maybe some time in future, the church conference may give those suggestions and recommendations more time for closer analysis and consideration.
- That is how the men in the congregation responded.

Question: Since this is the response of the congregation of this church here in Dithakong, Letlhakane, Magogoe, Majemantsho, Setlopo, Signal Hill and Seweding group of villages, can I (as researcher) find out what the response would be from other congregation of this same church in place like Port Elizabeth, East London and Rustenburg?

Answer:

- Well, it may happen that the response from other congregations of our church may be different from the response that the congregations here has given

because the number of people considering this issue (which is new to us as members of church) will not be the same.

- Maybe when you are in Rustenburg, there may be more people applying their mind on this and the response therefore may not be the same as ours here in Mafikeng.

Question: In your present church school, how do you handle a case of a child who wants to remain in school and learn more about other areas of knowledge and there is no teacher within your church membership to continue to teach such a child?

Answer:

- Right now, we have not yet come across a case such children.
- The present teachers that we have can carry on trying to help such children.
- In actual fact, the children who attend our church school learn only the basic things like writing and reading- they do not attend this church school to get education that will provide them with employed.

Question: If boys, for example, want to know more about how to repair a motor-car engine and the one who is teaching them has limited knowledge about motor-car mechanics, how can they be afforded further knowledge they need?

Answer:

- As far as motor-car mechanics is concerned, I (the mechanic) can teacher the boys almost everything except those skills and knowledge that would be taught at an engineering school like cutting a crankshaft or boring the engine block?

Question: If children who do not belong to this church want to learn the hand-work skills that your children have, would you teach them?

Answer:

- No, that is not allowed; the regulation of the church does not allow that these other children may learn some of the things we make and sell in case they use the money for immoral thins like buying liquor and prostitution.

Question: If there can be a person/s who would offer to teach those who are teaching these skills you already have, offering them further skills in their trade, would you allow that or would.

Answer:

- That can only be done on a private basis.
- Some of the things we would like to know is how to fill in deposit and withdrawal slip at the bank; how to fill in the forms at the border post between countries (like Botswana and South Africa; Botswana and Zimbabwe); how to read the Bible and also learn about the procedure of making loans at the bank.

Appendix 4

Interview with a Grade 12 pupil whose parents used to be members of Marimba Church of God but have broken away from this church. This pupil used to stay in this community and attended this church for a while but later ran away to stay with relatives since her parents are now working in Johannesburg. This pupil attending at Leteane High School, a few kilometres outside Mafikeng

Question: Can you tell me about children in the community of Marimba Church of God at Majemantsho village and their attitude towards schooling and education in general.

Answer:

- Children in those villages live by selling.
- Boys make zinc utensils while girls make reed baskets.
- They are also taught to write their names and short letters.

Question: Why are they not allowed to attend public school so that they can go on with their education?

Answer:

- It is the church that does not allow children to go to public schools.

Question: How did it happen that you attend school up to the class you are now in?

Answer:

- My parents do not attend the church anymore.
- They stopped being members before I was born in 1981.
- My mother works in Johannesburg and my father also stays there.
- In 1996 I was injured in a car accident and I stopped attending school up to 1998.
- During this time I joined this church but I also stopped because the regulations of the church were strict for me.
- My cousin stopped attending school in 1977 because of the 'spirit'; (Moya) which told her to pray.

Question: Where were you staying at the time when you were attending this church?

Answer:

- I was staying at the village where there is this community of 'Shonas' (Members of the Marimba Church of God) at Lonely Park).
- In that village, even if the church does not allow children to go to school, some parents insist on their children going to school.
- It is the other congregation across Mafikeng that totally refuses children the opportunity to attend school.

Question: Here in Signal Hill/Lonely Park villages, do the church members allow children to attend school?

Answer:

- No, they don't allow them.
- It is some of the parents who just defy this church regulation and take their children to school.

Question: Have you ever been to the school that is run by this church?

Answer:

- At that school, they only teach Shona language and how to write your name.

Question: Is it the regulation of the church that prohibits children to attend school?

Answer:

- Yes, it is this rule of the church that does not allow children to go to school.
- However, there are children who are allowed by their parents to attend school but on their own stop attending school and choose to and make reed baskets for sale.
- Other children are stopped by their parents to go to school because of the law of this church.

Question: Is it true that in the school run by this church children are taught not to mix with the children who attend public school because from these public school children they (i.e. children of the church) will learn bad habits?

Answer:

- Yes, that is true.
- Yes, that is true.

Question: When you talk to girls of your age who do not attend school about the good things that are happening at school and that if you get a scholarship or student loan, you may even get to university, don't they show interest?

Answer:

- No, they are just not impressed.

Question: Is this the case with the boys?

Answer:

- Boys are allowed (at Lonely Park/Signal Hill communities of this church) to attend school if they so wish but girls are not given the same opportunity because they must get ready for marriage.
- According to the Shona custom and in keeping with the rules of this church, girls should get married while they are still young so that they can assist their husbands in getting goods for sale over and above those that they make themselves.

Question: Is it correct to say that the only way people, who are members of this church to earn a living i.e. make money, is to make or obtain goods that they sell?

Answer:

- Yes, that is so.

Question: What extra things do the women do to earn a living?

Answer:

- They go to Johannesburg to buy tea-sets and pots to sell these here in their communities and the neighbouring communities.

Question: Do you and your parents have South African Identity documents?

Answer:

- Yes

Question: What else can you tell me about the members of this church?

Answer:

- Men marry many wives and these wives do not get on very well.
- The other thing is that only men who are members of this church can get married to the girls who also must be members of this church.
- Girls are groomed to focus on being married while they are still young.

Appendix 5

Interview with the leaders of the Signal Hill/ Lonely Park Community separately at conference

Question: What is the different between this Shona community and the one at Dithakong/Letlhakane/Majemantsho/ in the way you worship?

Answer:

- The members of the above named congregations/ communities are a breakaway group from us.
- They are our children.
- We parted ways when we differed while we were still staying at Lotlamoreng Dam located in Magogoe village.
- Chief Molema (the Chief of the area within which Lonely Park community falls) gave us sites here and instructed us to take our children to school.
- The directive from the founder of the church (John, the Baptist) or Gamalenkosi was that we should obey the laws of the chiefs where we get settled.
- So when Chief Molema instructed us to take children to school, that is exactly what we did.

Question: Are you now South African citizens- do you hold South African identity document?

Answer:

- Yes, we are now all Tswanas; we are Mandela's subjects.

Question: Do you sometimes meet with the members of the breakaway group at other villages and discuss the issue of taking or not taking children to schools?

Answer:

- Here we have a chief; Chief Molema, whom we follow and it has been his instruction that all children must attend school.
- We do not disobey the instruction of the chief.

Question: Do you take your children to school because it is the instruction of the Chief or you are also committed that your children should get sufficient education that you can afford?

Answer:

- Yes, it is important to get to school so that one can know how to write.
- If you don't know how to write you have some problems when you are at the boarder gates (referring to boarder gates between countries e.g. South Africa and Botswana and Zimbabwe).

Question: When your child has finished school and is qualified as a teacher or a Doctor would you allow him/her to use his/her profession/qualification to earn a living given that this community of this church also does not allow its members to participate in salaried employment?

Answer:

- That has not yet happened because our children only go to school to know how to write and then they learn the skills that we have here as a community.

Question: At school children are introduced to different careers like teaching, medicine, law and so forth. In your case how far do you want your children to attend school?

Answer:

- It depends on each individual parent whether they have the money to keep their children at school- sometime up to Standard 5 or 6.

Question: If the individual family in this community has managed to keep the child at school and is now qualified, why can't this community allow such a child to go and work and use his/her qualification.

Answer:

- We do not have such child because when we were still staying at Lotlamoreng Dam community, our children were not attending schools.
- When we came to build our home here and the chief of this place instructed that children must attend school, we obeyed his instruction.

Question: If a girl child in the community of this church attends school and qualifies or get a certificate that entitles her to work in the field of her certificate, would the church allow this to happen?

Answer:

- In the community of this church we do not allow a girl child to stay long at school because once a girl turns 20 turns of age, we arrange such that she gets married.

Question: If the girl-child does not want to get married but wants to remain in school, what does this community do with such a girl-child?

Answer:

- That has not yet happened because we have just started to bring our children to school.

Question: You arrived here in Mafikeng in 1976, is that true?

Answer:

- Yes

Question: A girl-child born in 1978 must be now (by 2024) be 46 years. From 1978 this community of this church was not taking children to schools, is it right?

Answer:

- No they were attending school. {This respondent has earlier said that when this community was still staying at Lotlamoreng Dam area, their children were not attending school}.

Question: Up to what level or standard were they attending school?

Answer:

Standard 5 or 6 after which girls get marries {this respondent has earlier said that the average age at which girls in this community get married is 20 years}

Question: If you allow your child to attend school up to Standard 10 (Grade 12) after which they would decide whether they want to go on with their education, can this community of this church here in Lonely Park adopt this position?

Answer:

- The question can be put to a broader congregation so that there can be a collective response.

Question: Is it correct to say that in this church, whether the child has attended school or not, he /she is not allowed. As per regulations of the church to work as a salaried/ paid employee given that everybody in this church earn money through the work of their hands?

Answer:

- Yes, that is correct, this is the regulation of the church.
- We have not had a case of a child who has attended school and qualified for any profession.

Question: How good is the business of selling things that you make?

Answer:

- The zinc items no longer sell well.
- Now we go to Johannesburg to buy such items as pots and tea-sets, blankets and toys to sell here.
- Also the business of shoe repairing is better than the one selling zinc.

Question: Has this community considered the fact that it cannot only survive by selling things; that it needs to be consider to other options which can be available by attending schools which offers various careers some of which would render also your members being self-employed e.g. owning a workshop or service station to repair cars, retail business, pharmacy, furniture repair stores etc.

Answer:

- The only business that we know is this one of selling.

Appendix 6

Interview with the leadership group in the community of Lonely Park

[This group had spokesperson who responded to almost all the questions put to the group during conference. He is strongly opposed to the other congregation communities at other villages although some of the people in those congregation communities are closely related to some people here in the Lonely Park community. This spokesperson is very loyal to the chief of the area because the said chief gave them land to build their homes on].

Question: What is your comment on the fact that members of this church do not take on salaried employment?

Answer:

- My explanation is that members of this church worship on Saturday and in some places of employment, Saturday is working day.
- Because our members have to go to church on Saturday, therefore we have chosen to work for themselves without being employed.
- When employment interferes with church we do away with it.

Question: Do you then mean that if you can get employment that would release you before 15h00 on Friday would you accept employment?

Answer:

- Definitely; all the members of this church would work in such places as long as we are given a chance to prepare for worship on Friday.

Question: Since right now none of you, including your children, is holding any salaried job, are the skills you have and teach to your children enough for them to earn a living for the rest of their lives?

Answer:

- Even if people have the same qualifications, they do not get jobs at the same time.
- So, while they are still jobless, they can learn these skills that we, as members of this church.

- These skills have rendered us, in this community to be self-sufficient to some extent.

Question: Have there been a time in the history of your church when there was a law/regulation that prohibits attendance of public school?

Answer:

From the Headman whom I had earlier interview]: The law/rule that prohibits attendance of school was there before.

- Later, John the Baptist, the founder of this church instructed that, as we go spreading the gospel of this church, we must obey the rule of the chief where we settled or have a congregation.

Question: If those at other congregations/villages are adhering to this rule as it was there before, wouldn't you expect them to do that?

Answer:

- That is alright for them but we here at Lonely Park, have done away with that regulation.

Question: Would it be correct to say that those congregations of this church at other village are not being rebellious to this section here at Lonely Park but are only adhering to the original regulation of the church?

Answer:

- No, we have not abandoned any church regulation.
- The correct explanation is that the church does not allow children to work on Saturday.
{Explanation is irrelevant and avoids the question}

Question: [To the Headman] When this law of this church that prohibits school attendance was still there, were the members of tis church here at Lonely Park?

Answer:

[A complete turn-around] When I said that (meaning that there was a rule that prohibited school attendance), I made a mistake, I missed the point.

[Response from the spokesperson]:

- We do not contravene that laws of the Government of this country.
- We want our children to attend school.
- For instance, when a chief says that on Saturday there is a meeting that requires our presence because it is going to deliberate on issue affecting us, we stop going to church on that Saturday and attend that meeting.
- We obey the government of this country because we are now settled here and we want to cooperate with the government.
- When government requires us to pay tax, we pay tax.