

THE LEGITIMATION OF RECOGNITION OF PRIOR LEARNING (RPL) AS REDRESS MECHANISM FOR WORK SPACES IN POST-APARTHEID SOUTH AFRICA: NARRATIVE OF A BLACK MASTER BUILDER

Ivan November¹, Gregory Alexander², Michael M van Wyk³ and T Bereng⁴

¹Cape Peninsula University of Technology, South Africa (novemberi@cput.ac.za)

^{2,3,4}University of the Free State, South Africa

(²alexanderg.hum@ufs.ac.za; ³Vanwykmm.hum@ufs.ac.za; ⁴berengt.hum@ufs.ac.za)

ABSTRACT

Prior to the first democratic elections in 1994, historically disadvantaged populations (blacks) in South Africa were subjected to Eurocentric learning content that discriminated against any validation of examples relevant to their lives. Invariably the site and practitioners in prior learning processes are located in work spaces, which are often outside formal institutions. RPL as endorsed by post-Apartheid legislation and structures, like the South African Qualifications Authority (SAQA) and the National Qualifications Framework (NRF) recognise knowledge and skills learnt from experiences through informal settings. In this paper, the narrative of a black master builder is presented as a case for RPL. Our contention is that learning experiences acquired from work spaces such as the building industry, are equally legitimate, so too their knowers. Transformative redress mechanisms must recognize diverse ways of knowing and assessment of quality and enskillment. Our case, reflected in narrative form, will indicate the quality and social benefit of workspaces, historically undervalued and unaccredited due to what SAQA (1995) terms lack of certification rather than merit.

INTRODUCTION

In South Africa's apartheid education period, similarities existed to other colonial contexts where social constructs such as race, culture, expression form (text or oralate information), gender, origin, or language were used to disadvantage skilled people or knowledges gained from institutions outside those recognized by the dominant colonial group. This led to inequitable valuing and validation of differently generated knowledges and 'knowers' (Mphahlele, 1981 & 1992). The historicity of the South African education system centered thus on the devaluation of knowledge or skills produced outside Eurocentric prescriptives which excluded curriculum content, referentials and realities of African learners (Kgaphola & Mthembu in Seepe, 1998), forcing them to rely on memorization of alienating and alienated content (Henry, 1993; Mathonsi, 1988; Molteno in Kallaway, 1990; Sobukwe, 1960). Their cognitive faculties were thus not engaged resulting in what was termed 'rote drilling, memorization or cramming' (Ntantala, 1960; Tiro, 1972; Mahlomaholo & Bereng, 2005), whereas South Africa's constitution-based mandate in education is captured under Outcomes-Based Education (OBE), subsequently revised as the New Curriculum Statement (Department of Education, 2007). The *critical* outcomes expected from the OBE approach are engagement of learners' cognitive abilities, stimulation of inquiry or 'natural curiosity' (Mphahlele, 1992), critical thinking, practice, application of what has been learnt, and working with other learners or participants. Post-colonially, the education system critically

requires recognition of difference from the diverse backgrounds, learning styles and knowledge production of learners.

Furthermore, the first democratic elections in 1994 ushered in an enabling legal framework for a paradigm shift towards equitable legitimization of African representative content, sites of learning, skills gained and knowledges transmitted, all achieved through the de-racialisation of access. Part of that enabling legal framework refers to the establishment of the South African Qualifications Authority (SAQA) in 1998 whose central mandate was recognition of learning acquired prior to, or outside of, institutions regarded as 'formal'. Subsequently to this development, the newly instituted National Qualifications framework (NQF), further endorsed the legitimization of historically non-privileged knowledges, spaces and canons. This portion of the mandate is termed Recognition of Prior Learning (RPL).

UNPACKING OF RPL AND THE DISCRIMINATORY POLITICAL BASIS FOR ITS FORMER DE-LEGITIMIZATION IN SOUTH AFRICA

RPL recognises learners' knowledge and skills learnt from experiences through social settings as the foundation on which other knowledges can be constructed. By legitimating and acknowledging the validity of such knowledges, it creates space for legitimization of those sites and the practice-based knowledge gained from either society-based training or occupation-based practice. It debunks the notion that there is 'only one way of knowing' (Mosala, 1988) which, in colonial situations of hegemonic hierarchisation, involves the privileging of euro-centric schema of referentials. Understanding the system means unpacking the not-so-subtle machinations which subordinated even the names of countries under those of the colonizing country's or nation's identity, such as *Portuguese* East Africa for post-colonial Mozambique, *Spanish* Sahara, the *Belgian* Congo, *French* Equatorial Africa and so on. The socio-political and economic relations in colonized countries flowed from the superstructural relations, discourse and practice which ramified into all aspects of life, including education. The referentials used in the education system thus reflected dominance and subjugation of the identity of the colonized group/s and thus any referentials which accorded them equal status or recognition as human beings with intellect (Sobukwe, 1960).

In South Africa this phenomenon was accompanied by denotation terms such as 'non-white, non-European, native' where 'white' and 'European' were accorded the *standard* referential position whilst subordinating the rest outside that nationality, citizenry or 'race' (Sobukwe, 1960). Curriculum content and skills gained from the dominated populations were thus invalidated and excluded from credit, value and certification. The banal rationale often used was that where knowledge or skills are not textualised, documented or otherwise recorded, their value was unverifiable and therefore ambiguously subjective in spite of proof such as the Mathematics and Architectural expertise demonstrated by the Zimbabwe Stone Complex or the Geology, Physics and Chemistry expertise used in extracting gold from gold ore and constructing the Mapungubwe golden rhinoceros by the people of the Mapungubwe kingdom in South Africa's Limpopo province (Molefe, 2004; Mntuyedwa, 2003).

These are just two examples of the urgent need for application of the SAQA edict on RPL and the NQF as legal qualifications' body facilitating the certification of historically non-privileged knowledges. SAQA's concise definition of its mandate of equity in legitimization of diversity specifically applicable to indigenous African contexts is "a process whereby,

through assessment, credit is given to learning which has already been acquired in different ways” (1998). Given the importance of assessment for certification and legitimation, RPL allows candidates an opportunity to demonstrate their knowledge and skills through a series of assessments specifically designed to assist them in displaying their competence. At the end of the assessment process each candidate is issued with credits for the learning that they have been able to display. These credits are linked to SAQA-registered qualifications of skills acquired from *formal training, workplace experience, or general life experience* (1998).

In the absence of certificated skills’ certificated qualifications, RPL serves as a measure of an individual’s readiness for further or alternative formal training that would support his or her career progress and personal development. It is therefore a tool of redress, introduced to demarginalise the skills of those who were disadvantaged by lack of access to institutions of learning, whilst possessing demonstrable skills within respective work spaces.

RECOGNITION OF RPL AS A REDRESS MECHANISM FOR LEGITIMATING WORK SPACES HISTORICALLY DE-LEGITIMIZED BY APARTHEID’S RACIALIZED HIERARCHY

The South African Qualifications Authority (SAQA, Act 58 of 1995) Act was promulgated for the recognition of skills and knowledge acquired from “non-formal and informal learning” as well as “promotion of lifelong learning” (SAQA, 2001).

A framework for evaluating such skills and knowledge was structured for pegging value to various levels of knowledge or skills, leading to the certification of knowledge attained. SAQA’s tool for that recognition and accreditation is called the National Qualifications Framework (National Education Policy Act, 1996). It is a formalized set of principles and guidelines by which records of learner achievements are determined and duly certified and registered to enable national recognition of acquired skills and knowledge acquired from social settings or *communities of practice*. The SAQA edict therefore affirms Recognition of Prior Learning (RPL) with a clear crediting process applied by the NQF for such knowledges.

For various political, social and economic reasons, for the majority of Africans, formal schooling was not accessible such that knowledge acquired and used for self-sustenance was gained outside those formal sites. Given the work spaces referred to earlier, those skills were as applicable as they were beneficial in the lives of those artisans who had no record of formal certification.

Our narrative of a qualifiable master builder in the construction sector will demonstrate, that the skills that Mr. Klaas Van Wyk acquired were both *quantifiable* and *certifiable* in terms of the *quality of the knowledge* they encompass and its social benefit (Nyerere, 1968). We seek to demonstrate how work spaces as enskillment sites, converge with South Africa’s redress mandate which requires legitimation of RPL, and its accompanying tool of the NQF. Both the RPL and the NQF were developed for the following redress outcomes:

- to structure and redress historically disadvantaged groups from exclusion,
- to develop individuals’ capacity through skills,
- to facilitate access to jobs and progression in career paths, and
- to promote employment equity (SAQA, 2002).

Redress is therefore central to our subscribing to deconstructing the apartheid legacy of differential access to ‘formal’ institutional learning, and the sole validation pertinent to such sites.

UNCERTIFIED SKILLS OF THOSE MARGINALIZED BY RACIALISED PARADIGMS- NARRATIVE OF A MASTER BUILDER (KLAAS VAN WYK)

Our respondent’s name is Mr. Klaas Van Wyk. His narrative runs thus:

‘I am Klaas van Wyk, 72 years old, a master builder in the building construction sector for 58 years in my “trade”. Even now in my 58 years of work, I am still involved in mentoring young upcoming building contractors.

I did not have any formal qualification because of circumstances beyond my family’s control. I was forced by the previous South African apartheid education system to work under the supervision of my father and learned the “trade” of master builder as my father did. I learned my “trade” from a very young age through a process called *handlanger*.

The term *handlanger* denotes a building-site labourer or assistant who functions literally as the ‘hands’ of the ‘white’ supervisor in getting the manual work done.

Before you qualified for the master builder title, you learned the trade through quality craftsmanship through the years. Let’s give an example of this; you first learned how to mix the concrete properly. Then you learned all the bricklaying styles. I gained my experiences through these processes.

He emphasized that the ‘hands-on’ learning process was very stringent but quite effectively enskilling because of its prolonged and thorough approach:

If you are not a graduate with official qualifications you go through a tough process for more than *six to eight years* under the guidance and mentorship of a master builder to pass your “trade”, firstly, as a bricklayer. I learned my craftsmanship the hard way. My father, who also worked all his life for more than sixty years, without any formal qualifications in the building construction sector, was my mentor. My father delivered quality craftsmanship in the building construction. He was very strict and did quality checks on all workmanship that was done. He had vast knowledge of quality workmanship in the building construction. He passed his skills and experiences of more than sixty years in the construction sector to me. I called this the “*craftsmanship practice*” in the building sector (italics for emphasis).

As Mr. Van Wyk outlined the mentorship-apprentice interaction, it became clear that his father ‘professionally’ quality-assured his work in accordance with familiar criteria of quality craftsmanship. Mr. Van Wyk junior’s competencies are demonstrable by the diverse buildings he has worked on:

I constructed many houses, schools, hotels and office blocks that were approved and quality assured by building inspectors of municipalities, mortgage banks quality-assured officials and civil construction contractors with their tertiary qualifications.

Having been trained according to professional standards through practice, he also became an effective teacher, even to those accorded *certificated* ‘formal’ institutional training:

The interesting thing here is that most qualified graduates from universities or technical colleges did not have our experiences to back their official qualifications.

This refers to a Bachelor of Science in Construction Management. His statement endorses Merriam and Brockett (1997) assertion that “learning is a process that is not confined to formal schooling or instruction but includes incidental and other forms of learning that are part of everyday life ” as facilitated by observation and practice. Illich (1970: 131) strongly believes that “...the freedom of a universal skill must be guaranteed by laws which permit discrimination only on the basis of tested skills and not on the basis of educational pedigree”(p. 130). Mr. Van Wyk’s case substantiates this view as he identified the qualitative difference and limitations between what formal institutions regard as “accredited qualification book knowledge” and his experience-based applied knowledge in the building industry. He regards theory-minus-practice graduands as “inexperienced boy” (sic) who nevertheless “wants (sic) to make quick money using your experience to help them with huge projects”.

With more amusement than rancour, he continued:

For example, I have told some novices that in building a double storey building against the slope of the mountain-side you cannot use a ‘*dumpy level*’ or “*water level*” (builders used it as their levelling instrument in construction). I used a “*water pipe level*” which has a similar function as the “*dumping level*” to measure the profile between the vertical and horizontal angle (90°) of a building. I love to share such information with these young builders with certificates.

He mentored technical college/university graduates as well as his own son, a third generation Van Wyk, who gained from the combination of ‘formal’ instruction and his father’s knowledge:

I used my experience and passed my vast knowledge, skills and experiences to my oldest son, Ashley who in 2000 read for a Bachelor of Technology degree in Construction Building, at the Peninsula University of Technology, in the Western Cape Province. My oldest son, the third Van Wyk generation in building, was very fortunate to have obtained his official qualifications and even applied my experiences through a mentoring process to further his knowledge and skills in the trade.

With the advent of transformative approaches to recognition of skills by South Africa’s new government, Mr. Van Wyk has accessed certification opportunities, which utilize both RPL (1998) for giving credit where it is due, *albeit* belatedly for many such Black craftsmen.

Officially my profession lasted for 45 years - all my life I have been doing my ‘trade’ as a master builder as a profession for the last forty five years. [Officially retired, but still carrying on with his work, he has spent 58 years in the trade as indicated in the opening statement]. Now I am currently registered as a member of the South African Council for Project and Construction Management Professions (SACPCMP). The SACPCMP acts as regulatory body that governs the registration of professional and candidate construction mentors.

In this period of South Africa’s transformative period, Mr. Van Wyk’s managerial and mentoring skills have finally been sufficiently recognized for him to belong to the SACPCMP. The responsibility of the SACPCMP is to ensure that professional construction mentors are evaluated in an equitable non-prejudicial manner and that they act and operate in accordance with the standards that are set by the Council of construction professions. The SACPCMP has the responsibility of promoting the professional image of construction mentors, and ensuring equal professional recognition amongst building/construction workers. SACPCMP members review the mentors’ competencies, skills, experience and expertise in providing the best possible advice and support to emerging building contractors. They also act in the best interests of the supported contractor and the client by assessing the quality of the product delivered.

TOWARDS A THEORETICAL FRAMEWORK FOR RPL

The undisputable enskillment of Mr. Klaas Van Wyk exemplifies the discriminatory subjectivity of the Eurocentric devaluing of processes from alternative sites. Mr. Van Wyk's competencies withstand the assessment scrutiny applied in the construction or building industry in South Africa. We contend that the socially situated learning of seventy-two-year-old Mr. Van Wyk amply articulates the value unfairly denied such sites. By contrast, the social constructivism school acknowledges the step-by-step or level-by-level progression of knowledge acquisition as an apprentice or learner's cognition tackles the increasing complexity of phenomena or principles (Vygotsky, 1998 & Lave and Wenger, 1991). Vygotsky (1998) states that "...because cognition is socially organized... the structures of higher mental functions represent a cast of collective social relations between people"(p. 291).

Antherton concurs by emphasizing that social constructivism emphasizes how meanings and understandings grow out of social encounters (Antherton, 2005a), related to social interaction in the learning process whereby community members participate in activities. Other scholars align themselves with the cooperative learning characteristics of RPL work spaces. They view the approach as reflecting important elements in South Africa's Outcomes based curriculum, such as participatory learning and cognitive engagement. Jacobs, Vakalisa and Gawe (2004, p209) point out that "...the social nature of the work will produce a classroom in which cooperative learning strategies are used differently...". "Different" therefore speaks to diversity modalities rather than the inherently superior or inferior value of any modality. Mphahlele (2002) admonishes us that if South Africa and the developing world seek to competently address human capital development as 'managers, entrepreneurs and technocrats... needed to run the huge and ever-expanding industrial machine... [thereby mediating] ... the human condition" there has to be a recognition of multiple sites of learning. He explains that "...we shall forever need institutions of non-formal learning designed for young and older adults... two major interest groups that a community-based education is intended to mobilize." (p.45- p.51) rather than be 'trapped by the walls of ... the hidden curriculum' (p.51). Earlier, we stated, in our analysis of the devaluing of human capital from RPL sites, that this devaluation does not so much result from a lack of merit, as from what Mphahlele terms 'the hidden curriculum' of racialising access to certificated or legitimated recognition of value for skills or knowledges gained from such sites.

In a constructivist manner, the apprentice as a learner in the building industry, acquires skills through practice and observational learning, where s/he observes what the master builder does, and imitates the model or master even when the model is no longer present. Even where the observer does not exhibit immediately visible change in behavior, the benefit of observation cannot be discounted, given the impact of learning from observing other people in social settings (Merriam and Caffarella, 1991; Ormond, 1999). Other scholars endorse the effectiveness of outcomes from such social interaction, such as Vygotsky's (1978) theory of social cognitive development, complemented by the social-learning theory views of Bandura (1977) and Patsula (1999) regarding the fundamental role played by *social interaction* in the engagement and development of cognition.

TRANSFORMATION NEEDS FOR THE EFFECTIVE MAINSTREAMING OF RPL

RPL is thus a redress mechanism which de-hegemonises sites and skills gained outside the institution through training developed in various sectors or workplaces of learning and training. In extending the validation of RPL specifically in the building or construction industry, the South African government established the *Construction Education and Training Authority* (CETA) in April 2000 under the Skills Development Act (Act 31 of 2003). This was a continuation of the mandate to acknowledge people with skills but no certification, and/or generate qualifications in the construction sector to be recognized under the National Qualifications Framework (NQF). Special agencies were established for this skills development mandate, one of which is the CETA. CETA is accredited by SAQA for Education and Training Quality Assurance (ETQA), and is authorized to transmit or teach skills, whilst further monitoring and accrediting training through the agency of accredited training providers. Given the experience- or practice-based approach to their training programs, the training providers evidently follow the Recognition of Prior Learning (RPL) legitimation view.

Much as the ambit of this paper excludes the interrogation of South Africa's overall education system's curriculum and pedagogics, it is necessary to highlight the learner-centeredness of effective teaching (Dewey, 1966) whereby the complexity levels of teaching are geared to reality, the level of the learner and application of the knowledge gained. We also assert that holistic transformation of enskillment of the workforce towards developing human capital requires that the paradigm which characterizes effective learning as confined to 'formal' institutions be debunked. For the South African situation, debunking the exclusive results of the conservative paradigm necessitates embracing RPL and other forms of context-relevant-, learner-centered-, outcomes-related approaches. To deconstruct the 'race'-class twin-index exclusion we need to recognize that in colonial situations and in South Africa, racial positionality and access to validation opportunities or lack thereof are intertwined, because the asymmetry or inequality is "...substructured by relations of race, ethnicity, class and gender. This introduces, finally, the notion of racism" (Essed 1991, p.49). Institutions considered credible are those constructed by or legitimated by the colonizer, those outside these eurocentrically privileged sites are 'otherised' (Cummins, 1996) or invalidated because the colonizer has the power to ascribe, canonize or withhold recognition. McLaren's (1989) questions underscore the subjectivity rather than the merit-base of such categorizations: "Certain types of knowledge legitimate certain... class and racial interests. Whose interests does this knowledge serve? Who gets excluded as a result? Who is marginalized?" (p.169). Inequitable legitimation would obviously serve the 'race'-class of those whose socio-political positionality disallows access to being managers or mentors but confines them to the menial status of "*handlangers*" as Mr. Van Wyk senior said.

METHODS FOR THE IMPLEMENTATION OF RPL BY THE CONSTRUCTION EDUCATION AND TRAINING AUTHORITY (CETA) FOR THE PURPOSE OF LEGITIMATING SKILLS ACQUISITION IN EXTRA-FORMAL' INSTITUTIONS, SUCH AS THE BUILDING INDUSTRY

As indicated above CETA is accredited by SAQA as an Education and Training Quality Assurance (ETQA) body authorized to accredit skilled people whose expertise is not certified because it was acquired in alternative sites.

In South Africa the challenge facing Recognition of Prior Learning for the African population is of a different magnitude from that faced by other population groups. Historically, Blacks faced economic and political obstacles from accessing quality or any kind of education, which excluded them from formal institutions of learning. Invariably they were uprooted by the economic 'push and pull' factors to work on mines and farms, and subjected to the powerlessness of the disenfranchised in being denied recognition for skills acquired from those sites. Their location in the labor market was racially regulated for exclusion from certificated skilled levels through Acts such as the Job Reservation Act of 1922. This Act decreed that certain occupational levels be the sole monopoly of the 'white' population. Where Blacks had certain skills, the racialised job assignment index devalued their skills in terms of both authority and remuneration. Job Reservation invariably meant the 'white induna (boss)' occupied the supervisory position from 'the shade' whilst Blacks bore the brunt of physical labour. They performed the tasks and demonstrated competency in those tasks but racially did not qualify for acknowledgement thereof in terms of remuneration, position recorded or authority. Given the hands-on nature of both practice and delegation, this ironically meant that black workers often acquired greater skills than those reflected in certificates as qualification indicators. These skills also exceed those acquired from institutions considered significant. The assessment of these skills is based on reality itself, in terms of the final product or outcome being publicly tested by the inspectors and importantly, the client whose project they were engaged in.

As they gained skills, the apartheid government pre-empted claims of expertise qualification for apprentices by formally denying them accredited apprentice status under the 1944 Apprenticeship Act. In 1951, three years after the Nationalist Party came to power in the apartheid government, the Black Building Workers Act was passed. The Act "granted to Blacks the opportunity of qualifying as skilled building workers with a view to rendering service *to their own communities*, but which, inter alia, also prohibited Blacks from undertaking skilled building work in White urban areas" (italics for emphasis). From this point onwards they could only be part of a building program for housing construction reserved for Black 'townships'. The unintended outcome of their enskillment, was short-circuited by those sectors being categorized as 'un-papered' or 'un-certificated trades' as applicable to Black builders and painters.

For South Africa's new democratic and transformative period, with its orientation towards equity in access and enskillment, these historical, race-based obstacles created the need for operational programs for the application of RPL as a legitimating policy, hence the establishment of the Construction Education Authority (CETA) mentioned earlier. Our respondent in the case study below illustrates the role of agencies such as the CETA.

CONCLUSION

Mr. Klaas Van Wyk's experience and situation applies to countless artisans or craftsmen in the South African situation's various sectors such as building construction itself. Their skills base is demonstrable proof that *master builders* do not necessarily lack the professional standards of assessment that are commonly regarded as enshrined only in 'formal' institutions. RPL exhibits the same elements of competent mentor, purpose of the training, systematic organization of levels of transmitting skills, and outcomes assessment, as do sites of 'formal learning'.

The socially constructed de-legitimization or devaluing of master builders can only be redressed through recognition of the multifocalism of sites of learning, agency and diverse types of teaching and learning. Equitable access to certification would contribute to addressing the skills shortage and underemployment problems faced by South Africa. It is imperative that progressive scholars further interrogate the practices of invalidation of 'different ways of knowing' (Mosala, 1988) which still persist.

Mr. Van Wyk's knowledge-acquiring process as he moved from peripheral participation to being a master builder exemplifies Simon's (1992) theory on education for 'possibilities' for those excluded by essentialist and eurocentric paradigms. Through a graded process the apprentice in the building industry participates in the actual social practice that is guided by the master builder. This process has the inadequately tapped possibility of contributing towards sustainability of skills development whilst addressing South Africa's high rate of unemployment, especially amongst those Blacks blanketed under the aggregated term of 'unskilled' where this erroneously includes 'skilled but uncertified' people.

REFERENCES

- Apprentice Act of 1944, Retrieved November 15, 2008, from <http://books.google.co.za/>
- Antherton, J.S. (2005a). Retrieved May 7, 2008, from Learning and Teaching: Piaget's development theory. <http://www.learning and teaching.info/learning/piaget/constructivism.htm>
- Bandura, A. (1977) *Social Learning Theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Bereng, T. (1989) Rereading Things Fall Apart. In W.S. Chilungu & S. Niang (Eds.). *African Continuities: L'Heritage Africain*. (pp 322 - 328). Toronto: Terebi Publications.
- Black Building Workers Act (Act No 27 of 1951) (1982) Amended by Government Notice R 1743 of 1979.
- Construction Education and Training Authority (2003) Facilitating Training, Education and Skills Development in the Construction. Retrieved November 15, 2008, from [https://www.up.ac.za/dspace/bitstream/2263/7058/1/Smith Facilitating \(2003\).pdf](https://www.up.ac.za/dspace/bitstream/2263/7058/1/Smith%20Facilitating%20(2003).pdf)

Construction Education and Training Authority (2003) RPL In South Africa. The Construction Sector Leads the way in Africa. Retrieved November 115, 2008, from [https://www.up.ac.za/dspace/bitstream/2263/7058/1/Smith_Facilitating\(2003\).pdf](https://www.up.ac.za/dspace/bitstream/2263/7058/1/Smith_Facilitating(2003).pdf)

Cummins, J. (1996). *Negotiating Identities: Education for Empowerment in a diverse society*. Ontario, CA: CABE (California Association for Bilingual Education).

Department of Education (2007) *The Higher Education Qualifications Framework. Higher Education Act, of 1997 (Act. No 101/1997)*. Pretoria: South Africa.

Department of Education (2007) *National Education Policy Act (Act 27/1996). The National Policy framework for Teacher Education and Development in South Africa*. Pretoria: South Africa.

Dewey, J. (1966) *Democracy and Education*. London: The Free Press Diverse Society.

Essed, P. (1991) *Understanding Everyday Racism – An interdisciplinary Theory*. London: SAGE Publications.

Henry, A. (1993) Missing: Black Self-Representations. *Canadian Journal of Education* 18(3).

Illich, I. (1971) *Deschooling Society*. New York, Evanston, San Francisco, London: Harrow Books.

Jacobs, M., Vakalisa, N. and Gawe, N. (2004) *Teaching-Learning Dynamics – A participatory approach for OBE*. Sandton: Heinemann Publishers.

Job Reservation Act of 1922. Retrieved November 15, 2008, from <http://www.anc.org.za/ancdocs/discussion/natquest.html>

Lave, J and Wenger, E. (1991) *Situated Learning: Legitimate Peripheral Participation*. Cambridge, UK. Cambridge University Press.

Mahlomaholo, S. and Bereng, T. (2005) *The Empire Talks Back: Interrogating Indigenous Knowledge Systems in Postgraduate Curriculum*. Retrieved November 2, 2008, from http://www.interaction.nu.ac.za/SAARDHE2005/full_papers.htm

Mathonsi, NE. (1988) *Black Matriculation Results: A Mechanism of Social Control*. 23, graphs.

McLaren, P. (1989) *Life in Schools. An Introduction to Critical Pedagogy in the Foundations of Education*. Toronto, Canada: Irwin Publishing.

Merriam, B. and Brockett, RG. (1997) *The Profession and Practice of Adult Education*. San Francisco: Jossey-Bass Publishers.

Merriam, S. and Caffarella, R. (1991) *Learning in Adulthood. A Comprehensive Guide*. San Francisco: Jossey-Bass.

- Mntuyedwa, V. (2003) The Gold Rhino of Mapungubwe. Sunday World, 2003.
- Molefe, R. (2004) City Press, October 3, 2004, p.3.
- Molteno, F. (1990) The Origins of Black Education – The Historical Foundations of the Schooling of Black South Africans, In P. Kallaway (Ed.), *Apartheid and Education – The Education of Black South Africans* (pp 45-107). Johannesburg: Raven Press.
- Mosala, IJ. (1988) Socio-Economic Change and Political Development. In *Centre for Enrichment in African Political Affairs (CEAPA) Journal*, 2(2), 18-21.
- Mphahlele, E. (1981) The Council for Black Education and Research. In J. Marcum (Ed.), *Education, Race and Social Change in South Africa* (pp. 105-114). Los Angeles: University of California Press.
- Mphahlele, E. (2002) Education as Community Development – 1990. In P. Thuysna (Ed.), *ES’KIA - Education African Humanism & Culture, Social Consciousness, Literary Appreciation* (pp. 42-55). Rivonia. Johannesburg: Stainbank & Associates.
- Mphahlele, E. (1992) From the Dean’s Desk: Education in New South Africa. In M. Takalo (Ed.), *Education Journal of the Faculty of Education. University of the North*, (pp. 2-5), South Africa.
- Mzamane, M. (1993). Educators as Liberators: The African Experience. Unpublished paper presented March 25, 1993, University of Vermont. USA.
- National Education Policy Act of 1996. Retrieved November 11, 2008, from <http://www.google.co.za/search hl>
- Ntantala, P. (1960) The Abyss of Bantu Education. *Africa South*, 4 (2).
- Nyerere, J. (1968) The Intellectual Needs Society. In *Freedom and Development/Uhuru na Maendeleo* (pp. 23-30). Oxford: Oxford University Press.
- Ormond, J. (1995) *Educational Psychology: Principles and applications*. Englewood Cliffs, NJ: Prentice-Hall.
- Patsula, JP. (1999) *Applying Learning Theories to Online Instructional Design*. Seoul: Sookmyung Women’s University.
- SAQA (South African Qualifications Authority). Retrieved September 2, 2008, from <http://www.saqa.org.za/>
- Seepe, S. (1998) Towards an Afrocentric Understanding. In S. Seepe (Ed.), *Black Perspectives on Tertiary Institutional Transformation* (pp. 63-68). Florida Hills, South Africa: Vivlia Publishers.
- Simon, R. (1992) *Teaching against the Grain: A Pedagogy of Possibility*. New York: Bergin and Garvey.

Sobukwe, M. (1960) *The State of Our Education*. Unpublished presentation. Fort Hare.
Department of Education (1997) *Building a Brighter Future – Curriculum 2005*.

South African Qualifications Authority (SAQA) (2001) *Recognition of Prior Learning in the context of South Africa's national Qualifications Framework Policy document*. Pretoria: Government Printers.

South African Qualifications Authority (SAQA) (2002) *The development, implementation and quality assurance of RPL systems, programs and services by ETQA's, Assessors and Providers-A discussion document*. Pretoria: Government Printers.

Tiro, OR. (1972) Bantu Education. *South African Outlook*, 99-102.

Vygotsky, LF (1978) *Mind in Society: The Development of Higher Psychological Processes*. Cambridge, MA: Harvard University Press.

Vygotsky, LS. (1998) *Collected Works (Vol. 5)* New York: Plenum.