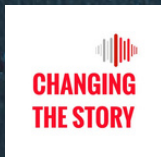
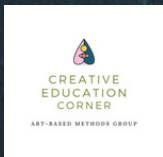


**Does the education system
equip us for our future?**



#Educationforall

**This booklet aims to look into how oppressive structures
continue to perpetuate inequalities in the current education
system.**



A booklet (interactive)

OUR CAMPAIGN

We believe that teaching critical thinking, and creativity will benefit young people if it is added to the curriculum and is taught effectively. However, we realise that in order for us to have education reform, we must first look at the factors that affect the education that we receive.

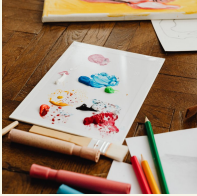
Thus, we have analyzed work from Pam Christie, Marxist: Bowles and Gintis, McKay, and Louis Althusser to help us understand education and in turn, we have produced working documents for education reform that promote, love, dignity, and respect, that are inclusive, and that don't just aim to create the next workforce (capitalist thinking).





1

Why do we work? Understanding



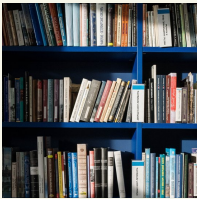
2

Capitalism and Education under Capitalism



3

Marxism and Education



4

The Hidden Curriculum



5

Conclusion

Booklet

CONTENTS



WHY DO WE WORK?

People work so that they can survive. We do things that change the world around us, so that we can meet the needs for survival. We produce food, clothes and shelter so that we can keep ourselves alive, but then we have to make sure that we can continue to do this in the future.

Farmers need to sow and harvest and sow again. Factories owners need to make sure that machines can be fixed if they break down; they need to make sure that goods can be made and sold tomorrow, as well as today.

So, we work for two main reasons:

- to meet the immediate needs for survival
- to meet our needs for renewal.

THE CHANGING NATURE OF WORK

At different times, different societies have survived and renewed themselves by doing different sorts of work. For example, South Africa was once a land economy. People lived off the land. They produced what they needed - food, clothes and shelter - from the land. People worked together, and children learned the ways of the society from their parents and the people around them. Today, South Africa is a capitalist country based on wealth from industries and mines. The society provides schools for children to learn. The work we do and our way of life has changed enormously.

In fact, the basic system of production has changed so much that we can call it a revolution - the Industrial Revolution

CHANGES DUE TO THE INDUSTRIAL REVOLUTION

With the growth of the industrial Revolution, the organisation of work changed. As we've said, capitalists looked for new ways of increasing the production of goods, and new large expensive machines were introduced into the production process. Small initiatives, like crafts, could not compete with the industries. Factories were set up, and they brought people together to work in groups to produce goods for the profit of capitalist elites. In return, they were paid a small wage. Industrial towns grew around the factories as people moved from the countryside to look for work. People's way of life changed dramatically as their work changed with the changing nature of production. People needed different skills. Instead of knowing how to produce things by hand, people had to learn how to operate the machines that produce these things. As time passed, many workers lost their own skills and became more reliant on the machines. Workers also could not decide what would be produced, or how it would be produced, or for how long. The owners and managers made these decisions. This is not to say that workers were passive in the processes of change. Workers joined together in trade unions, they resisted unpopular measures and they fought for better working conditions. Demanding political rights. The right to education also formed a part of their struggle. Schools for workers' children were gradually set up. On the one hand, the schools protected children by removing them from the pool of labour. On the other hand, they also taught children capitalist attitudes and values to prepare them for work.

A NEW INDUSTRIAL REVOLUTION?

Industrial Revolution continues with the development of new technologies like smarter computers and microchips, while bringing enormous change to the way work is done, the way the market operates, and what people end up buying. As a result, organisation of work is shifting in some places. As we will illustrate, some people say we are at the start of a new industrial revolution.



CAPITALISM

Countries like South Africa, America, and Britain are organised along with capitalist principles. basically, this means that individual people or groups of people own the mines, factories and farms. [we can call this the means of production]. In capitalist countries, the means of production are not owned by the state or by the people as a whole, but by individuals or private groups.

As a result, a relatively small number of people own the wealth of the country. These people are the capitalist class. Most people earn their living by working for a wage. They work in the production process they sell their labour power [the ability to work] to capitalists for money. These people are the working class.

The capitalist system is also called the free enterprise system or the market system. Supporters of capitalism argue that individuals should be free to set up businesses ['or enterprises']. They should then compete with each other on the 'open market'. Competition among capitalists will ensure that they provide quality goods and services at reasonable prices [so the argument goes]. The laws of supply and demand will regulate production. Workers, then, will compete for jobs on the job market. According to capitalism, workers are free to sell their labour power on the open market and to look for jobs with better wages and conditions.

Opponents of capitalism disagree with this 'free enterprise' view. They argue that the system is basically unequal. They say that a few people get very rich by exploiting the labour of other people. Most people don't share the wealth of the country. They remain relatively poor. Opponents of capitalism argue that the 'free market' isn't as free and open and equal as capitalists say it is. In South Africa there is no such thing as a free job market and whites and blacks don't compete equally for the same jobs. Nor, do men and women.

EDUCATION UNDER CAPITALISM

Along with the growth of capitalism, there has been a growth in schooling. Before industrialisation, not many people went to school. It is only since industrialisation that mass schooling has developed. There is a link between schooling and social class. Children of richer parents had better schooling opportunities than children of poor parents. eg. in south africa the apartheid education system prepared many African children for lower-class positions.

Education is influenced by people's social class position, and it also helps people to shape social classes. Obviously, school doesn't create the social classes of capitalism. Social classes are basically groups of people who own or do not own the means of production. Classes exist in relation to each other and in relation to the means of production.

Whether you belong to one class or another, it is not basically decided by education. It is decided by whether or not you own the means of production and the kind of work that you do. However, there is no doubt that education does have a role in class formation. It is not a coincidental that working class people usually have less education and have often received poorer quality education. In many ways, education prepares people for the jobs they will do. They learn skills, attitudes and values, which are relevant to their work situations. They learn their place in the general social arrangement and all of this is part of social class. Education has changed as capitalism has developed. Work has changed as developments in market and work processes change the nature of organisation of work, and this is likely to result in changes in education as well.



MARXISM AND EDUCATION

There are multiple Marxist arguments but we will be focusing on one:
- the economic-reproductive model;

THE ECONOMIC-REPRODUCTIVE MODEL OF EDUCATION: THE WORK OF BOWLES AND GINTIS

One of the best known Marxist models of education - the economic -reproductive model or the theory of direct reproductive - was proposed by Bowles Gintis (1976). They see a close link between schooling and the economy. They believe that it is the specific requirements of industrial capitalism, which shape the nature of the educational system. Bowles and Gintis start their book 'Schooling in Capitalist America' with a very important assumption; education cannot be understood as a phenomenon isolated from the rest of society. Education, they argue, needs to be examined in light of its relationship to the economic base and all the other social institutions of society. Bowles and Gintis (1976;125) thus focus on the way in which the educational system is an 'integral element in the reproduction of the prevailing class structure of society. They argue that the class and power relations of economic life are perpetuated or reproduced in capitalist societies.

THEORY OF REPRODUCTION

In explaining their theory of education, Bowles and Gintis ask, and answer, the following questions:

- Firstly, what does education do? It contributes to the reproduction of capitalism.
- Secondly, how does it reproduce capitalism? By virtue of the correspondence principle.
- Thirdly, how does this occur? Because it is to the benefit of the ruling class that the capitalist system is maintained. If the capitalist system is maintained, the capitalists can stay in power and they maintain control of the means of production. This enables them to control the working class and exact surplus value from their labour.

EDUCATION AND METHODS OF SOCIAL REPRODUCTION

Bowles and Gintis (1976) identify several ways in which education performs the function of reproduction and helps the capitalist class to maintain its position of dominance. These methods are correspondence, legitimation and socialization.



[A] THE CORRESPONDENCE PRINCIPLE

Bowles and Gintis describe this idea by stating that capitalist norms are conveyed to students through a link between the school and the capitalist workplace: They (1976:131) point out that the correspondence principle applies:

"Through a structural correlation between its social ties and those of production, the educational system aids in the integration of youth into the economic system. The structure of social relations in education not only inoculates [accustoms] the student to workplace discipline but also develops the types of personal demeanour... and social class identifications that are critical components of job adequacy, specifically, the social relationships of education... replicate the hierarchical division of labour."

As a result, they suggest that the social ties in the classroom and at school are similar to those in a job. In this regard, Giroux [1983:56] states, "...the eventual effect [of this correspondence] being the reproduction of the social and class structures."

Some of the ways in which the norms of the school correspond with the social relations of the capitalist workplace are shown in table 2,2.

In the school	In the workplace
School rules, detention, rewards, prizes, suspensions are used in schools as rewards and punishment.	In the workplace hard work is rewarded and slack work is penalized.
Pupils lack a say on issues relating to the curriculum.	Workers have minimal control over the content of their jobs.
Respect for authority and teachers is expected.	Personality traits such as docility, submissiveness and unquestioning regard for managers are reinforced.
Pupils must be punctual for school.	Workers must be punctual on the job.
Concentrating on school work is demanded – whether it is boring or not.	This prepares workers for boring menial, alienating labour at work.
Grading by ability is used. Pupils are being judged by their success or failure in exams	The meritocratic perspective is justified and workers are fragmented into groups.
The hierarchy of school authority is as follows: inspectors, heads, deputies, senior and junior teachers and prefects.	The hierarchy in the workplace is as follows: managers, supervisors and so on.



[B] LEGITIMATION

This is how education justified or legitimized capitalist countries' class systems and disparities. It accomplishes this by spreading the meritocratic or equal-opportunity worldview. This ideology promotes the idea that academic success is determined by one's aptitude and abilities. Bowles and Gintis, on the other hand, contend that it is aspects like class, sex, and race that do so. They point out that...

"Different schools do different things with different kids. Boys and girls, blacks and whites, the wealthy and the impoverished are all treated differently. A common pattern can be found in affluent suburban schools, working-class schools, and ghetto schools" (1976:42).

They say that educational institutions that cater to working-class youngsters empathize docility, obedience, and other virtues that will best prepare them for future factory and shop jobs. Institutions that cater to children from affluent families, on the other hand, place a premium on leadership skills.

[C] SOCIALISATION

According to Bowles and Gintis, education supplies capitalists with the type of labour that is most beneficial to them in the second approach. They claim (in sekgobela 1991:36) that socialisation is essential to the reproductive process.

Individuals' self-concepts, goals, and social class identity are tailored to the social division of labour's requirements.

They argue that the personality traits valued by schools in capitalist cultures (submission to authority, apathy, conformity, perseverance, and so on) are comparable to those viewed as indicators of excellent job performance. The social interactions that take place in schools create patterns of human development that are compatible with economic connections of dominance and subordination.

To conclude, Bowles and Gintis say that it is no coincidence that the personality traits rewarded by schools in capitalist societies [submission to authority, passivity, conformity, perseverance, etc] are similar to those which are regarded as reflecting good job performance. The social interactions operating in schools, foster types of personal development compatible with the relationships of dominance and subordination in the economic sphere.

If capitalism is to succeed, it requires a hard-working, docile, obedient and highly motivated workforce. schooling in capitalist societies takes place in a climate that rewards those with these characteristics. Bowles and Gintis argue that behaviours that are incompatible with conformity to the hierarchical division of labour are penalised by the schools. This is because capitalism demands workers who will obey and submit to control from above and take orders rather than question them [1976:42]. Bowles and Gintis thus show that schooling produces students with the attitudes and dispositions that make them docile and receptive to the social and economic demands of a capitalist economy.

Blackledge and Hunt (1985:161) refer to the view that education maintains the capitalist system. The process of a class of maintenance is concealed from public view by the universally reigning ideology of the school'. They express this concisely. First, it teaches the skills and techniques appropriate for a child's future job. Second, it imparts the rules of good behaviour' or the attitudes suitable for the child's later economic role. It fosters 'modesty, resignation and submissiveness' and for future capitalists and managers, it instils 'cynicism, contempt, arrogance, self-importance, even smooth-talk and cunning. Third, it teaches children the ruling ideology in its pure state (ethics, civic instruction, philosophy).



THE HIDDEN CURRICULUM

What do we learn at schools?

If we asked this question, we would probably think of the subjects that schools teach. We would probably think of English, and History and so on. We might also think of sport and singing. All of these subjects are part of what is called the formal curriculum of schools. But if we think more about it, there are many other things that we also learn at school.

1. We learn about authority figures like headmasters and prefects and we learn how these people expect to be treated.
2. We learn about rules, and what happens if we break them.
3. We learn about work discipline too. We learn that we have to sit down and work when we would far rather be doing other things!
4. We learn that people aren't equal in society. Those who do better at school are usually able to get better jobs.
5. In most schools, we learn that we should work by ourselves, for our own rewards. In fact, sharing work is often called cheating!
6. We also learn a lot from our friends.

So, at the same time that we learn English and Geography, we also learn all sorts of other things. These other things, which aren't written down in any syllabus documents, are called the hidden curriculum. They are the less obvious aspects of what we learn at schools. and some people would argue that the hidden curriculum is actually more important than the formal curriculum.



CONCLUSION

In this booklet, we have looked at why we work, capitalism, education under capitalism, Marxist views on education and the hidden curriculum. These topics aim to shed light on what we are taught in school and how economic systems affect what we are taught and how we get taught. We have also shown how unequal the economic system is. Capitalism needs a hard-working, docile, obedient and highly motivated workforce. Schooling in a capitalist society takes place in a climate that rewards those with these characteristics. Thus, the current education system does not teach us anything other than to prepare us to be the next workforce.

In this booklet, we explore these topics:

Why do we work, the changing nature of work, the Industrial Revolution and how the changes due to the industrial Revolution still affects the education that we receive today. We looked at why we receive the kind of education that we do under capitalist societies and what is capitalism. Then, following all that research, we look at whether the current education system equips us (or doesn't) for our future

We also look at the reproductive model of education where Bowels and Gintis argue that education performs the function of reproduction and helps the capitalist class to maintain its position of dominance through methods of correspondence, legitimation and socialization.

Lastly, we looked at the hidden curriculum, which talks about how we not only learn through the formal curriculum, but also an informal curriculum. This basically shows how we are conditioned to work in a capitalist society.

In closing we look at neo Marxist Louis Althusser, who argues that the education system is part of the ideological state apparatus (social institutions that affect ideas). So that includes your family, religion, work, media, friends and schooling. He argues that all of these effectively transmit a set of beliefs and values that support capitalism by preparing workers for capitalism and as a result, we end up with the 'ruling class ideology'. All of this feeds into us believing that this is all fair and that we want this system, but this leads to 'false class consciousness', the idea that we are not aware of our exploitation.

So, how do you think each of these agents of socialisation brainwash you into the 'ruling class ideology'

1. Family
2. Religion
3. Friends
4. Media
5. Work
6. Education



Fill in here!





SAMJHANA BALAMI

Samjhana Balami is from Kathmandu, Nepal. She is pursuing her bachelor's degree in Business Administration (BBA). Samjhana hopes that the campaign at least educates the youth from her country. She hopes that they become aware of the systems and how they actually work.



ARLINDA SHATRI

Arlinda is currently living in Kosovo and she is currently studying cultural anthropology. She enjoys drawing and painting, as well as hiking and long walks. Arlinda says that she is also very grateful for the campaign that was developed by the three of us and says that she hopes it helps young people develop interests in art-based methods.



TAAHIRAH HOOSAIN

Taahirah is from Cape Town, South Africa. She is currently interning at a local NPO called Bottomup. Taahirah enjoys listening to music with powerful, and eternal messages. She is also interested in photography and reading\ watching critical pedagogy. Taahirah was in charge of the compilation of the pocketbook. She hopes that the pocketbook will serve as a way to not only educate young people but also their parents\ guardians on the systems that perpetuate inequalities which in turn, affect them [young people] and their [parents\ guardians] children.

THE YOUTH RESEARCHERS



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