

Rural Education in South Africa: Concepts and Practices

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Abstract

This paper presents a critique of rural education in South Africa. It starts by introducing the reader to the understanding of rurality. It then gives an exposè of rural education in relation to sustainability, social justice, development and the need for creation of sustainable rural learning ecologies. It concedes that difference is an inherent, inevitable and indispensable feature of social existence and education, arguing that rural education needs to embrace difference, shape demands and model social benefits in accordance with the realities of a particular rural setting. Therefore, the application of sustainability, social justice and development should be done in a differentiated manner with strong emphasis on the peculiarities of each rural community.

Keywords: Rural education, Sustainability, Development, Learning ecology

1. Introduction

The purpose of this paper is to challenge the concept 'rurality' in so far as it impacts the provision and perceptions around rural education in South Africa. In the course of history, seldom has the greatness of a nation long survived the disintegration of its rural life. For untold ages man by nature has been a villager and has not long survived in other environments. Many studies of the subject which has been made in Europe and America have revealed that as rule city families survive for only a few generations. Cities continue to grow and thrive only as they are constantly replenished from the rural population. So long as a nation's rural life is vigorous it possesses reserves of life and power, which nourish, nurture, promote and sustain humanity. When for a long time cities draw the cream of life and culture from the villages (rural brain drain), returning almost nothing, as has been the case in some parts of South Africa and the world, the current rural resources of culture and energy become depleted, and the strength of the nation is most likely to be shaken and stirred. In this paper, the concept of rurality and rural education in South Africa, which is discussed next, is traversed in conjunction with sustainability, social justice and development practices.

2. Rurality

The government of South Africa view "rurality" to mean "a way of life, a state of mind and a culture which revolves around land, livestock cropping and community". Rural areas include all traditional communal areas, farmland, peri-urban areas, informal settlements and small rural towns where people have a number of possibilities to live from the land. Rural development is about enabling rural people to take control of their destiny, thereby dealing effectively with rural poverty through the optimal use and management of natural resources. It is a participatory process through which rural people learn over time, through their own experiences and initiatives, how to adapt their indigenous knowledge to their changing world (Department of Rural Development & Land Reform 2010). It should be pointed out that the new South Africa inherited skewed agrarian structure. South Africa's 'dualistic' agrarian structure comprises around 35,000 large-scale, mostly white-owned commercial farms, occupying the majority of the country's agricultural land and producing almost all marketed output, and a much larger number of small-scale, black farmers, livelihoods after Land Reform in South Africa 141 largely confined to the ex-Bantustans (approximately 4 million, located in around 2 million households (Aliber et al. 2009, 4). This latter group is quite diverse, both in scale and orientation; most produce mainly for subsistence purposes and as a supplementary source of food, and a smaller number (around 200,000) mainly in order to generate monetary income (Aliber & Cousins 2013). The South African 'rural' conversation obviously also includes deficiency scripts (Bundy 1988; Moore 1984, cited in Ebersöhn & Ferreira 2012), especially of poverty as a legacy of apartheid (Ebersöhn & Ferreira 2012). Generally, rurality is conceptualised on the basis of what rural areas 'do not possess' and in many cases 'will never possess'. This paper challenges this conceptualization against the backdrop of sustainability, social justice and

development towards the creation of sustainable rural learning ecologies.

One inescapable point of reference is recognition of the extreme differentiation within rural South Africa. (Hlalele 2012) states that concedes that difference is an inherent, inevitable and indispensable feature of social existence and education, arguing that rural education needs to embrace difference, shape demands and model social benefits in accordance with the realities of a particular rural setting. This implies that social justice should be perceived as a humanising process – a response to human diversity in terms of ability, socio-economic circumstances, choice and rights. According to the *National Development Plan* (Republic of South Africa 2012) typologies have been developed that differentiate, for example, between the small market towns, agri villages, informal settlements, farm villages and scattered homesteads in commercial farming areas, and the peri-urban informal settlements, villages, and scattered homesteads in former homelands. This is a useful approach that points to the need for differentiated planning responses in relation to varying settlement types. However, there are other dimensions of differentiation. For example, some rural areas have declining or stagnant economies, while others have local economies that are growing even faster than those of large urban centres. Some areas are receiving migrants and densifying, while others are sources of out-migration and have declining or static populations. Some rural areas are well positioned in relation to nodes and corridors of development across southern Africa while others are extremely marginal. There are also huge differences in terms of the types of economic activity and the levels of poverty across areas.

3. Rural Education in South Africa

South Africa, like many developing and some developed countries' rural communities, remains disadvantaged compared to their counterparts in urban areas. Evidently, underlying the gains of our young democracy are the challenges that are experienced by rural communities. The Ministry of Education (2005) notes that the problems experienced in rural areas of South Africa, though to some extent unique to rural education, are in fact widespread to varying degrees in the previously disadvantaged communities. In order to enhance impact, the programmes and policies geared towards redress, access, equity and equality clearly need further intervention in the rural areas. The Ministerial Committee on Rural Education (MCRE) (2005) suggests that in addressing the complexities of rural development and education in particular, the intervention strategies should aim at ensuring consistency in government's rural development strategy, wherein access to economic activities is expanded in order to reduce poverty, invest in human rights and social justice and improve living conditions. The observation by the Ministry indicates a tacit acknowledgement of the lack, as well as the inevitable obligation to address rural education as a social justice issue.

According to Spreen and Vally (2006) the quality of education, particularly in rural and historically disadvantaged communities should be regarded as a human rights issue. Many schools in South Africa are situated in rural areas which put learners at a disadvantage. The rural environment is notably less rich not only in terms of human resources, but also in learning as well as livelihood resources (Lindeque and Vandeyar, 2004). Peter Kallaway laments: *"the tendency to dismiss educational initiatives that seek to make direct interventions into issues of development as attempts to control and subordinate rural people to the colonial order or dismiss them as an aspect of failed socialist experiments, or even see in them only the machinations of apartheid social engineering, as throwing out the baby with bathwater"* (2001:16).

Rural occupation in South Africa (SA) is directly linked to apartheid and the colonial policies of dispossession, resettlement and a systematic exclusion from opportunities and SA is characterised by diverse rural areas. Key features of a rural profile in South Africa include: long distances to towns; the poor conditions of roads and bridges to schools; a lack of or limited access to Information Communications Technologies (ICTs); a lack of services such as running water, electricity, sanitation, health and educational facilities; low economic status and little access to lifelong learning opportunities. One of the most pervasive features of rural communities is poverty (Department of Education, 2005). Food security and the cost of education are also major problems. Furthermore, rural communities are characterised by high illiteracy levels. The problems of rurality are further compounded by continued under-resourcing of schools relative to need. The government's commitment to equal and fair treatment unfortunately, has yielded meagre change for rural schools. In relation to education, lack of basic services (water, sanitation, etc.) affects access to and the quality of education, such as inadequate infrastructure in schools (buildings, ICTs, etc.) and the long distances learners must travel to schools. The attributes of rurality that adversely affect the quality of education include: a lack of qualified teachers, multigrade teaching, unreasonable teacher-learner ratios, irrelevant curricula, and competing priorities between accessing education and domestic chores, while the teaching staff seem to be imbued with poor morale and motivation. Teachers may be unwilling to move to rural areas where social and cultural opportunities are limited and salaries may not contain an enticement peg. Even when teachers are willing to work in rural areas, working conditions are likely to make

them reluctant to stay for the long term (Mollenkopf, 2009). The discussion above sharply verifies the deficiency approach with which the rural areas have come to be almost synonymous. Hlalele (2012) challenges the deficiency approach by providing an asset-based picture of what may have sustained education in rural contexts over time. According to Malhoit (2005), the school is the most important public institution in a rural community and also represents the economic lifeblood of the economy. A few other attributes (DoE 2005; Ludlow & Brannan, 2010; Malhoit, 2005) are discussed below:

Community capital in rural areas: Rural people tend to live in their communities by choice; and their decision to live in a rural place should not affect the quality of their children's education. While rural places frequently face substantial economic and social challenges, they also possess a number of assets that are often ignored or overlooked. The community capital present in many rural communities makes them attractive places in which to live and raise a family. There is a strong bond that exists among rural community members which fosters a firm commitment to protect and support children. With their sparse populations, lower crime rates, beautiful open spaces and sense of community, many rural places offer a welcome break from the problems of urban and suburban living.

Rural people are strong supporters of public education and community-based schools: Rural people are strong supporters of local schools and public education. They view a quality education as essential to an effective rural economic development strategy, because good schools produce a quality local workforce that, in turn, builds upon already present community capital. The school is the most the most important public institution in a rural community, a rallying point for services to poor families and children, a polling place, a library, and a community centre.

Poverty: In many countries the term 'rural' is synonymous with 'poor'. On average, the rate of child poverty in rural communities is higher than in urban areas. Poor children lack adequate housing, access to quality health care, proper nutrition, and adequate child care. There is a general agreement that these factors contribute to limited access to quality education for rural children.

Ageing population: With the loss of younger people to urban areas, rural places tend to have an ageing population. While there are advantages to an ageing population, especially where seniors have a substantial retirement income, in low-income rural places this trend can reduce purchasing power and increase the cost of social services that compete with education for funding.

Smaller schools: Rural schools are frequently smaller than other schools, either because of a community's sparse population or by choice. Rural people tend to choose smaller schools because their common sense confirms what research shows, that they are better places to educate children. Overwhelmingly, education research has found many advantages of smaller schools over larger schools including better achievement, higher graduation rates, fewer discipline problems, and higher rates of participation in extracurricular activities.

The attributes discussed above indicate at least two issues. Firstly, rural ecologies possess assets/attributes/benefits other communities may not have. Secondly, rural ecologies need special attention, assistance and support and rural communities are more likely to be a ubiquitous phenomenon as people exercise their right to choose. Malhoit (2005) posits that rural areas need the provision of high quality education which will not only correct the policies that may have unjustly denied learners by providing them with 'just funding,' but also offer learners opportunities to obtain a meaningful education that prepares them for jobs that pay a living wage, participation in higher education, as well as being actively responsible citizens.

4. Rural Education and Sustainability

Chilisa, Mafela and Preece (2003) posit that sustainable development is commonly associated with environmental sustainability and the sciences. Yet education is the means by which we learn about our cultural heritage and our values. It is the means by which we transform all forms of knowledge through generations. The authors (Chilisa et al.) conclude that it is time therefore, to raise the profile of education to sustainable development. According to Hansom (2003) attention needs to be paid to different discourses about sustainability: the distinction between the discourses associated with a weak and strong conceptualization of sustainability. The two were once referred to as 'technological' versus 'ecological' respectively (Orr 1992, cited in Hansom 2003). Drawing from the strong conceptualization, development is said to be sustainable as long as the 'natural capital', i.e., the biophysical basis for the production of goods and services, is not declining. On the contrary, the weak conceptualization implies that 'human capital' (scientific knowhow, industrial infrastructure and human prowess) may substitute the loss of natural capital. However, eclectic philosophies would propose the harmonious co-existence, complementarity as well as recognition of the added value of each of the role players. Within this harmonious co-existence, I would like to illuminate the process of acquisition of the scientific

knowhow-which has, as its indispensable and rudimentary antecedent, the process of sustainable learning. Arguments for the creation of sustainable rural learning ecologies are advanced later in this paper.

According to Halsey (2009) there is diversity of thinking about the concept of sustainability. John Halsey sees exploring new relationships between rural education and sustainability as having the potential to arrest, or at least influence, the continuing marginalisation of rural education in relation to contributing to the future of a country. Rural education, in his (John Halsey), view working with other essential human services like health and local government and the private sector to address the challenges of sustainability and, through this, reinvigorate rural education. Following her analysis of the possibility of "'ordinary' landscapes or communities within which we live, work and educate" to reinvigorate ways of shaping the future, Allison (n.d., cited in Halsey 2009) concludes that "sustainability immediately shifts the perception of 'ordinariness' of these ... landscapes" and opens the way to new possibilities.

It has been noted that many rural areas are struggling to remain viable in relation to essential human services like education and health, in the face of rising costs per unit of services required (as defined by certain views of economic costings and benefits), and the pervasive impacts of globalisation on rural economies, amongst the most visible of which is a steep decline in the demand for traditional labour (McSwan 2003, in Halsey 2009). "Globalisation and the power differentials it creates have had a significant social and economic impact on rural areas, while major cities have benefited from the focus on the knowledge-based production that global capitalism demands, drawing in capital, people and resources" (Alston & Kent 2003: 5, cited in Halsey 2009).

One, probably the most pressing issue, is food security. The choices we make about food affect both us, intrinsically, and nature, extrinsically. In effect, we eat the view and consume the landscape. Ensuring that a country attains and remains food secure is something which cannot be ignored. Changes over time and the impacts of climate change may lead to the emergence of new problems. These changes, and others that food production and distribution are reliant on require the re-alignment of program offerings for rural education, rural educators and rural communities. For continued existence (sustainability), rural ecologies need to 'mutate'. Depletion of fossil-based energy sources, for example, provides a relevant example of diversification for the sake of sustainability. Some rural (and other) schools/colleges/institutions are already embracing solar technology, and the scope for a greater role nationally in terms of direct contributions to the nation's energy requirements. This includes rural schools taking a leading role in developing curriculum and certification to ensure there is expertise available where and when it is needed to help grow and drive the green revolution.

Assuring fresh water supplies which have their headwaters in rural locations and traverse substantial rural landscapes entails ongoing investment, human intervention and management. Drought experienced in many parts of the world, coupled with existing arid areas, pose a threat to continued existence of rural ecologies. It would therefore not be unwise to link education and water sustainability. Improving the viability (sustainability) of rural education by increasing enrolments from sources outside of usual catchment areas and increasing the pool of youth positively disposed to a career/ employment in rural areas through first-hand experience of them. To sum up, education in rural areas needs to ground itself on the notions of 'national food security, sustainability and economic efficiency' (Du Toit 2013). Next, rural education is interrogated from a social justice perspective.

5. Rural Education and Social Justice

Kose (2009) opines that some scholars argue against a definitive and universal conceptualisation of social justice, whilst many argue that social justice has to do with "recultivating individual and institutionalised practices rooted in low expectations, deficit thinking, marginalisation and cultural imperialism" (p.630). It can therefore be accepted that a general definition of social justice is hard to arrive at and even harder to implement. In essence, social justice is concerned with equal justice, not just in the courts, but in all aspects of society. This concept demands that people have equal rights and opportunities; everyone, from the poorest person on the margins of society to the wealthiest, deserves an even playing field. According to Gerwitz, Ball and Bowe (1995), theories of social justice advocate adequate mechanisms used to regulate social arrangements in the fairest way for the benefit of all. For the purpose of this paper, conceptualisation of social justice hinges on Nancy Fraser's definition. She defines justice as "parity of participation" (Tikly, 2010:6). Fraser (2008:16) elucidates that "overcoming injustice means dismantling institutionalised obstacles that prevent some people from participating on a par with others as full partners in social interaction". Gerwitz (1998) maintains that social justice is premised on the discourse of disrupting and subverting arrangements that promote marginalisation and exclusionary processes. Social justice supports a process built on respect, care, recognition and empathy. The presence of words, such as 'demands, mechanisms, disrupting, subverting' in the definitions above,

suggest concerted action and seem to elicit revolutionary overtones.

Similarly, Calderwood (2003) also adopts a revolutionary approach to social justice. She posits that it works to undo socially created and maintained differences in material conditions of living, so as to reduce and eventually eliminate the perpetuation of the privileging of some at the expense of others. Frey, Pearce, Pollock, Artz and Murphy (1996) raise concern about sensibility toward social justice. The authors (Frey et al.) claim that sensibility should forego ethical concerns, commit to structural analyses of ethical concerns, adopt an activist orientation and seek identification with others. Regarding the promotion of social justice, Calderwood (2003) is of the view that people need to act to reduce and eradicate oppression, however distant we may feel from the personal culpability of its enactment. The view is further emphasised by former British Prime Minister, Gordon Brown, who, quoting an unknown Greek philosopher, said: "*When will there be justice in Athens? It will be when those that do not suffer are as angry as those that do*". Undoubtedly, there seems to be an agreement that injustice is not only an issue that concerns those at its receiving end, but also those members of society that do not seem to be affected. The situation seems to further call for alertness or what we may call thinking beyond the visible and the ordinary. Calderwood (2003) cites an unfortunate reality about social justice. She states that the mechanisms of injustice are largely invisible, even to those who strive to live their lives and carry out their work ethically. The question that may arise from the ensuing debates above is whether or not and to what extent providers (policy makers and administrators) are aware of the practices, processes, rules and regulations that perpetrate and perpetuate acts of social injustice and thus consider themselves as culpable. Summarily, social justice can be construed as "the exercise of altering institutional and organisational arrangements by actively engaging in reclaiming, appropriating, sustaining, and advancing inherent human rights of equity, and fairness in social, economic, educational, and personal dimensions" (Goldfarb and Grinberg, 2002:162).

Questions relating to the proper distribution of benefits and burdens among sites have always posed a challenge for education institutions. Fraser's perspectival dualist framework troubles the disparate distribution of goods and services and/or social structures that enable material inequality (North, 2006). Fraser (1997) asserts that the increasing stress on sectoral politics undermines redistributive efforts that seek to improve the well-being of marginalised citizens. Her perspectival dualist framework views recognition and redistribution as the co-fundamental and mutually irreducible dimensions of justice. Social justice works to undo socially created and maintained differences in material conditions of living, so as to reduce and eventually eliminate the perpetuation of the privileging of some at the expense of others (Calderwood 2003) In order to promote social justice, we must act to reduce and eradicate oppression, however distant we may feel from personal culpability for its enactment. Unfortunately, the mechanisms of oppression are largely invisible, even to those of us who strive to live our lives and carry out our work ethically (Solomon and Murphy, 2000).

Sabbagh (2003) indicates that distributive justice includes at least three major components: the normative patterns that regulate resource distribution (i.e., justice principles and their derivative rules); the classes of social resources that are being allocated; and the valence-positive or negative- of the expected distribution outcomes. Arguments in this paper adopt a moral community perspective, viewing responsibility and care among members as central to social justice. Social activists advocate the need for social change in rural areas which is linked to social justice, using a process that is consultative, collective, participative and empowering. Connectedness and responsibility enrich the notions of fairness, and equality, thus extending the baseline of ethical practice (Lloyd, 2000).

According to Frattura and Tropinka (2006) critical theory integrates the value of social justice into the practice of research for reform. How injustice and subjugation shape people's experiences and understanding of the world constitutes the focus of critical theory. A critical theory perspective concerns itself with issues of power and justice and the ways that the economy, matters of race, class and gender, ideologies, discourse, education, religion, and other social institutions interact to construct a social system. Inquiry that is critical should be connected to an attempt to confront the injustices of society. Kellner (cited in Frattura and Tropinka, 2006) comments that what makes critical theory critical is not just the study and understanding of society, but also critiquing and changing it. No social arrangements are viewed as neutral, but rather as artificial constructs structured to benefit one segment of society over another. It is within this discourse that the article interrogates social justice and rural education.

Conventions, constitutional obligations, and requisite rights around education rights often permit individuals and groups to hold governments accountable for the progressive realisation of rights (Spreen and Vally, 2006). Keet (cited in Spreen and Vally, 2006) examines the contradictions in the human rights discourse of education rights as a public good in 'an age of markets'. Focusing on South Africa, he shows (1) how 'education-as-a-human-right' remains elusive and (2) why it has failed to prevent the increasing commodification of education and the attainment of social, economic and environmental justice. The failure of education policies and laws to ensure the attainment of education rights for the majority of South Africans, including the rural inhabitants is an immediate challenge. Bryant (2010) asserts that one of the

primary obstacles of rural education is willful ignorance, particularly on the part of governments, of the conditions in rural areas and schools. Wide disparities in access to quality education continue to plague rural areas (McQuaide, 2009). Malhoit (2005) posits that society's obligation to educate learners should not depend on a child's demographic good or bad fortune; nor should geography dictate a child's educational destiny.

Despite all the efforts deployed by countries of the world and the vigorous mobilisation of international communities, rural people lag far behind in education and are particularly hard hit by poverty and hunger. In developing countries, the slow progress towards universal education is largely due to sluggish school enrolment and attendance among rural people, and the persistence of very low enrolment rates in rural areas. Poverty, hunger and underdevelopment are holding back educational development (Sauvageot and da Graça, 2007). From an ecological perspective, I would argue that unsustainable educational endeavours in rural areas lead to poverty, hunger and underdevelopment.

6. Rural Education and Development

The advent of democracy in South Africa created new thinking around issues of rural development and the provision of education in rural areas. A new political regime with its new policies clearly requires some new strategies to begin to solve the immense rural development challenges and also to understand better the dynamics and needs of rural communities. Such an approach is clearly informed by the experience of other African countries and the failure of many rural development strategies within them. There is great urgency in South Africa to implement policies leading to empowerment of the people, whilst promoting rural development and establishing a basis for the sustainable use of available human and natural resources. This would represent a major departure from earlier approaches and would hopefully strengthen the ideals of democracy and transparency which are gradually developing in the 'new' South Africa. Marianne Solberg (2012) states that educational provision needs to embrace flexibility and focus on serving the rural areas. Such education programmes are likely to contribute by supplying a skilled workforce ready to contribute to the development of rural areas, slowing down emigration, increasing innovation, circumventing social and geographic inequality, supporting democratic participation, as well as spurring personal development. Solberg' (2012) contention on the provision of education geared at rural development may be seen as a lifeline for both sustainability and development in rural ecologies.

To assist with this transformation process and to incorporate rural people fully, it is believed that participatory tendencies provide a vital approach in appreciating the views and skills of rural people and in formulating locally appropriate development strategies. Thus far, however, relatively little has been written about the current and potential application of rural participation in the context of rural development in South Africa. Rural development strategies therefore need to factor in issues of social mobilisation of rural communities to ensure that they take centre stage in the improvement of their own quality of life. In order to ensure that all social mobilisation initiatives consider the dynamics of particular communities, a detailed household profiling precedes any initiative. Profiling of households needs to be followed by the mapping of assets in an ecological setting.

7. The Need for the Creation of Sustainable Rural Learning Ecologies

There have been some disputes around the notion of confining the learning process to time and space. I subscribe to Barron's (2004, 2006) notion of learning as an activity that takes place within, between and across contexts (constituting a learning ecology). An ecology, therefore, may be construed as an environment that fosters and supports the creation of communities. It is further defined as an open system, dynamic and interdependent, diverse, partially self-organizing, adaptive, and fragile (Looi 2001: 14). There exists a learning ecology which is an environment that is consistent with how learners learn. Barron (2006: 195) defines a learning ecology as a set of contexts found in physical or virtual spaces that provide opportunities for learning. It encompasses different activities, material resources, relationships, and the interactions that emerge from them. The ecology is extended to include the following characteristics of a learning ecology: a collection of overlapping communities of interest; cross pollinating with each other; constantly evolving; and largely self-organizing. In more formal education environments, the concept of self-organizing gives way to a more structured process for knowledge transmission where the role of an educator is to facilitate (Siemens 2003). Visser (1999, cited in Siemens 2003) adds that the learning ecology involves a setting in which learning communities come into being, evolve, die, regenerate and transform. Using an ecological metaphor, the learning environment is likened to the biosphere, and the learning ecology is to learning what the biosphere is to life. Therefore, it should be comprehensible to

assume that learning generates and builds upon complex and diverse networks/webs of human existence. To sum up, Seepe (2004) reminds us of the African social philosophies such as Ubuntu. Ubuntu presupposes not only a conscious, deliberate, internalized, and pervasive focus on the self in the environment, and the self in the community from an African perspective, but to the extent to which these develop an ecological awareness, or self-as-part-of-environment.

8. Concluding Remarks

In this paper I suggest a realisation, understanding and commitment to the need for an integrated approach to rural education. Rural inhabitants face the challenge of being conscious of their uncritical acceptance of the status quo. Therefore, delivery of rural education should be shaped around and be responsive to rural social justice, sustainability and development issues pertinent to the unique and diverse rural context (Alston, 2007). Agarwal et al. (2010) suggest that when seeking to transform inequities inherent in society and expressed so sharply in schools, classroom teachers can be understood as the most essential element, as they have the ultimate responsibility of navigating the curriculum and instruction with their students. The suggestion of Agarwal et al. presupposes emancipatory pedagogical endeavours. According to Baldwin, Buchanan and Rudisill (2007) this adds a dimension of social justice that requires teachers to critically analyse the perceived realities of social and environmental injustices that affect teaching, learning, and the curriculum. Teachers need therefore, to understand their broader role as agents of change and development; as agents in addressing rural education as a human right and a social justice issue. There needs to be an understanding that rural contexts are diverse and context-specific solutions will be needed. In conclusion, the author concurs with Wallace (2007) who states that "what matters most for economic development is the capability of rural people to be efficient producers given their natural resource base. There is little doubt that economic and social development, and the benefits that accrue, such as improved nutrition and health, require an educated populace". Lastly, all endeavours with regard to rural education should be characterised by difference, attributable to diversity in rurality, realization of complementary, mutual and reciprocal co-existence. Failure to adhere to this suggestion renders rural education susceptible to the danger that intends to globalise may produce if applied uniformly across diverse political or administrative cultures in rural areas.

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