

The Conceptual Difficulties in Implementing e-Learning in Post-Apartheid South Africa

S. R. Rahimi, C. D. Beer, and K. Sewchurran

Abstract—Many individuals argue that traditional learning environments, such as the teacher classroom structure, are very militaristic in nature and can be enhanced by the use of technology. Many papers have, in the past, conducted extensive research in this area from a physical or infrastructural perspective. This paper is focused on conceptual difficulties and uses theoretical concepts from Kierkegaard to assess e-learning and ICT enabled education in post-apartheid South Africa. The Khanya project, in the Western Cape, is highlighted and used as a case study. A thematic analysis revealed key issues such as lack of depth, initiative, cultural, political and social resistance.

Index Terms—E-Learning, kierkegaard, khanya, post-apartheid education in South Africa.

I. INTRODUCTION

Today and for the last three decades computers, the internet and e-learning have been the technology that people believe will revolutionize education. Lewis Perelman [10] stated that in today's society knowledge is expanding at an exponential rate and that skills have a very short life expectancy. He describes the internet as a "globe-grinding network that links all minds and all knowledge." He also says the internet allows today's people to be in a state of "hyper learning"; a state in which everyone is both an educator and a learner. This "hyper learning" Perelman speaks about does not only describe the "speed and scope of new information" but also "to the degree of connectedness of knowledge, experience, media and brains" [15]. Perelman made these statements in 1993 and despite all this hype traditional classroom and university structure still forms the core of education in today's society. Dreyfus [5] refers to Reed Hundt who provides a good explanation, "I went back to my old school, Yale, and the dean of one of the professional schools told me: 'Number one, the historic, primary purpose of the university was to have a library so that scholars could gather around it. And second, scholars could meet other scholars and work and talk to them. And third, there would be a validation system so that smart people would be stamped: grade A, Yale; grade A, University of Wisconsin at Madison—whatever.

And fourth, it's a place of quiet contemplation. All four of these purposes of a university are not just jeopardized but are probably invalid in the information age." He goes on to argue that there would be "no particular reason to go anywhere to have a library when the libraries of the world are available at your fingertips. No particular reason for scholars to actually physically meet with scholars. When you look at the reality in higher education today, the communities of scholars that interact with each other are on the Net; they're not in person any more. And last, in terms of quiet contemplation, it doesn't get any quieter than if you live exactly where you want to live." Despite the hype and excitement, adoption and embracing of e-learning has not met expectations. Many studies have identified and analyzed the physical barriers, such as lack of infrastructure, lack of computer literacy training and crime that prevent e-learning implementation. This study discusses the difficulty in implementing e-learning in South Africa from a conceptual perspective by looking at the Khanya Project as a case study.

II. BACKGROUND TO KHANYA CASE STUDY

A. The Apartheid Effect

Apartheid meant that South African cities were divided along racial lines. The population was divided into four racial groups: 'White', 'African', 'Indian' and 'Other' where only white people were allowed to live in areas close to the center of the cities and infrastructure points. The diagram below shows how most South African cities were structured during apartheid:

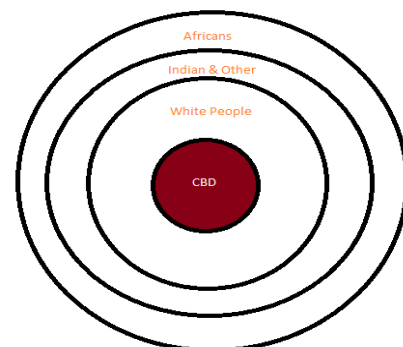


Fig. 1. South African city structure during apartheid

People were placed at increasing distances from the Central Business District (CBD) according to race. Today the South African government classifies these non-white people as "previously disadvantaged," "geographically isolated" and "socially excluded." The government is now pushing for all

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people from those communities to have access to education. The previously disadvantaged areas are an inconvenient distance from all the established academic institutions. Regardless of bursary schemes or scholarships, the financial cost as well as the opportunity cost of transport will always create a barrier to enrolment and effective participation at a university or school. In theory an e-learning roll out would be ideal in the South African context. The distance and logistical barriers would collapse. An e-learning roll out would mean learners would have better access to instructors, unlimited use of learning materials and self-paced learning. However investigation shows many factors at conceptual barriers at play.

B. Khanya Project

The Khanya Project was an initiative launched by the Western Cape Education Department (WCED) in May 2001 with a completion date of March 2012 [5]. The main purpose of the Khanya project is to assist schools in the Western Cape in acquiring ICT for the purpose of curriculum delivery by paying special attention to poorer schools [9]. Khanya which means “to enlighten” basically involves a program of smaller projects, with each school being viewed as a unique project. The original business case [11] stated that the primary goal of the Khanya project was “to promote learning and maximize educator capacity by integrating the use of appropriate, available and affordable technology with the curriculum delivery process.” It also went on to ambitiously declare that “by the start of 2012 academic year, every educator in every school of the Western Cape will be empowered to use appropriate and available technology to deliver curriculum to each and every learner in the Province.” This is not the case.

III. RESEARCH METHODOLOGY

The main objective of the research is to gain an understanding and create awareness of the major conceptual e-learning implementation difficulties currently being experienced in South Africa. All research was conducted using a qualitative method of investigation. In this case a meta-analysis of literature was conducted on a case study and then concepts derived by Kierkegaard were used as a theoretical lens; a deductive thematic analysis approach was taken after data had been collected. The case study attached a context to the difficulties expressed by Kierkegaard's concepts and showed the boundaries and limits of e-learning in a South African context. Eight literature papers which have been selected from various sources will be used for data collection. Details of each paper are included in the appendix. The papers have been sequentially numbered from one to eight and then combined with a letter in order to indicate the type of paper being used. The following naming convention was used to describe each paper: M – Masters Paper, RP – Research Paper, ID – Independent Documentation, PM – Promotional Material.

IV. CONCEPTUAL DISADVANTAGES IDENTIFIED

A. Cultural and Political Resistance

Conceptual Overview

In most cities, even twenty years after apartheid, the

previously disadvantaged communities have stayed in their rural, previously allocated regions which are away from the city's main infrastructure points. This has resulted in many racial groups still being socially excluded. The masses are suffering from social, economic and political inequalities that are vast and extreme. This social exclusion results in two cultural barriers to e-learning, “the development of inequalities arising from ‘dominant’ cultural values embodied in teaching materials and methods and the potential for miscommunication amongst participants in online discussions, arising from cultural differences” [8]. Apartheid enabled the culture of the white population to become dominant. Now that the government is democratic and diverse, conflict, debate and miscommunication exists amongst the population over the content of education curriculum. In and amongst the debate it is clear that initiatives tend to prioritize the education of people from the previously disadvantaged areas and communities. Essentially there is a clear separation of resource providers and resource receivers. The cost of transport is a barrier to attendance of established academic institutions. In theory, developing learning centers in those areas and having e-learning content distributed by academic institutions would be an ideal solution to South Africa's education woes. There is however a strong challenge to this. This challenge is a culture of resistance to change and fear of technological development. Research conducted in New Zealand reported that of the 35% of households that did not have internet access in 2006. These households were in rural areas and “56% say it is because they were not interested in having access” [1]. This means 19.6% of New Zealand was not interested in embracing the technologies of the internet at that stage. Examining the Khanya project shows a similar sentiment in South Africa.

Relevance to Case Study

Khanya's goal was “by the start of the 2012 academic year, every educator in every school of the Western Cape will be empowered to use appropriate and available technology to deliver curriculum to each and every learner in the province” [9]. It seems the focus is more on quantity rather than quality as the thematic analysis revealed evidence of the persistent separation between resource providers and receivers. Educators remarked that: “They [Khanya] prescribe who can use it and who cannot use it and when it can be used and when it cannot be used and all these things. ... the rules attached to Khanya are too strict, there is no freedom whatsoever, if they say the Maths people can use it then only the Maths people can use it.” Another educator stated that: “the red tape around the use of the laboratories prevents the educators from having the opportunities to get into the laboratories the hours that they need to actually get familiar to the system” (2RP). From the statements above it is clear that Khanya has a great deal of control and micromanagement over operations and the direction and focus of the projects. It appears to be an attachment to schools rather than a part of the schools it attempts to empower. In addition to the separation there is evidence of resistance to use of technology. Educators remarked “We have a staff component which is made up of an elderly group, on one hand and a younger group on the other hand. The

younger group accepted computers readily while the elderly groups were resistant and had to be convinced that using computers was the way to go. Management had to prove to the elderly that computers can improve curriculum delivery” (6RP). Another educator went on to remark that “when you think of using the computer for teaching you got to think twice because the kids these days tend to know more about computers than we adults do” (6RP). “Many times it boils down to ‘I’ve been teaching for 28-30 years, I’ve got two years to go, I’m not going to learn now” (8RP). The elderly teachers were resistant, not ready to embrace technology and were fearful of the result it would have on their jobs. It is clear that the political environment of schools seems to have become unstable. In most schools, where certain Khanya dictated subjects are prioritized, the teachers of that subject not prioritized may have felt as if their development was being disregarded. Our thematic analysis revealed that: “the relationships amongst educators in the school did not support the empowerment of educators in their use of the computer lab. The support was informal and educators would ask one another for assistance in the corridors or when they saw one another. There was no clear mention in the interviews of a support committee at the school... Sharing knowledge amongst educators who were using the computer lab had its own challenges and an educator stated that “there’s a lot of selfishness” amongst the educators. For instance, there were educators that were experts in Excel but they did not share their knowledge with the other educators, this meant that there was no real empowerment of educators.”(1M).

In addition to all the educator criticism and comments the thematic analysis revealed this list of ten challenges effecting technology in education. This was written by a member of the Khanya project:

- lack of departmental support
- lack of support and guidance from the principal
- lack of training opportunities
- no time given to learn the skills
- overloaded with too many administrative burdens
- having to attend too many training sessions on curriculum matters
- unreliable technology
- too little (or no) technical support
- no time slots available to get into the computer room
- flocci non facio attitude(7PM)

It is important to note that of the ten greatest challenges related to Khanya, only one is technology or infrastructure centered. This could serve as evidence that such initiatives should be guided by clear policies and conditions must be drawn up that not only cater for the effective use of the e-learning equipment but also allow for social factors so as to enable easy implementation and roll out without causing imposition of a dominant culture or causing tensions within schools. In addition to providing ICT centered training the initiatives should allow the schools to be more involved and consulted in the process and have more decision making power. This in theory should instill a sense of existentialism within the schools.

B. Kierkegaard’s Concept of Existentialism

Conceptual Introduction

Kierkegaard is regarded by many as the father of

existentialism. It involves people making a recognition, that taking their own initiative and taking responsibility for advancing themselves according to their own standards, is an essential part of their development. As Kierkegaard states “A man who as a physical being is always turned toward the outside, thinking that his happiness lies outside him finally turns inward and discovers that the source lies within him” [7]. Someone with existentialism always has his attention “directed towards his own nature, his substantial reality as a human being with such and such talents, inclinations, and passions, this being something which it constantly lies within his power to order, control, and cultivate. There is thus a sense in which he can be said, consciously and deliberately, to take responsibility for himself; he does not, treat his personal traits and dispositions as an unalterable fact of nature to which he must tamely submit, but regards them rather as a challenge- his self-knowledge is not ‘a mere contemplation’ but a ‘reflection upon himself which itself is an action’” [7]. Essentially a person with an existential mindset looks within his/herself to advance. They advance themselves through reflection and action based on their own standards and wills. In a South African context this is a very relevant issue and a very difficult concept or attitude to encourage because of the culturally diverse environment and the political history of the country. The result of Apartheid was the development of a dominant culture being present in an eclectic collective of vastly differing cultural and validation standards. The result, in many cases, is individuals feeling a sense of insecurity in an area which is not their own.

Relevance to Case Study

Essentially, initiatives such as Khanya, involve organizations (based in urban areas) going out to disadvantaged areas, and are being run by external people who may not be fully aware of the needs and cultural standards of the area they are trying to develop. In theory it is difficult for the people in the disadvantaged areas to achieve a sense of Kierkegaard’s existentialism as their political and cultural standards are likely to be in contrast with one another and the attempted development is pioneered from an external source. As the Khanya project is an external resource to the schools, and has been shown to be an attachment to schools, there is evidence of little consideration for the feelings or perspectives of the schools. An educator remarked “rarely do they [Khanya] really consult teachers on these labs and I think we can make a contribution because we use it in the end” (1M). This is in clear violation of Kierkegaard’s concept of existentialism and more clear evidence of the detachment between resource providers and receivers alluded to earlier. While the Khanya team has the final say how effectively and to what end their resource is used it appears the schools have not been consulted enough. To achieve progress through existentialism the schools must look within themselves to advance themselves through reflection and action based on their own standards and wills. Essentially the process should not be focused on gaining from resource providers but rather moving to a point of becoming one. Where an external source is in control of priority it is very possible that the cultural priorities of the school may be compromised. It seems that Khanya is pushing priorities and

standards as well as a 'dominant culture.' Educators felt that: "the school management was not actively playing a role in championing the use of ICT resources in education" (1M). This results in issues around truth and subjectivity which will be discussed now.

C. Kierkegaard's Concept of Truth and Subjectivity

Conceptual Introduction



Fig. 2. Contrasts in Perceptions of Colour

Kierkegaard argued that 'the truth' is essentially a matter of perception, a version of reality and essentially an opinion. He believed a person would have to be subjective and choose a set of standards in order to achieve development. Essentially truth becomes a point of view at a certain point in time. In a globalized world as culturally diverse as it is with an eclectic collective of conflicting ideas, cultures and ideologies a purely objective and unguided individual would become overwhelmed. Kierkegaard's 1850 criticism of the press demonstrates this concept. It was centered on the mass distribution of information without any real control. Kierkegaard stated that: "It is frightful that someone, who is no one... can set any error into circulation with no thought of responsibility and with the aid of this dreadful disappointed means of communication"[7]. Were he alive today all these criticism would be placed on the free and unregulated nature of the internet. This analogy is relevant to e-learning and the South African context as an unguided, social excluded learner is essentially in a vulnerable position, sitting at a computer surfing the internet attempting to learn and being bombarded with conflicting social, moral and ethical ideologies. The perplexities created by truth, perception and subjectivity can be described using an analogy of color. In their book 'The Embodied Mind,' Varela, Thompson and Rosch demonstrate that color in essence is the reflection of light of a surface. Color is a physical property of an object with set parameters. The color property "corresponds to the percentage of incident light at each wavelength that an object reflects. This percentage or ratio describes the way in which an object, by virtue of its physical constitution, alters the ambient light; it is therefore a stable property, one that remains constant through changes in illumination" [12]. In the physical world color has definition and set properties. However in the social world (which is based on perceptions and ideas) there are different perceptions of colors. "In the English there are various names for colors: red, yellow, orange, green, blue, purple, violet, indigo, pink, turquoise, aquamarine etc" [7]. However, there are many languages and in those languages there are different terms used to describe the same physical property of an object that is color. "For example, the language of Dani tribe of New Guinea has only two basic color terms. In studies of the Dani, Rosch (then Heider) showed that these two terms, which had previously

been translated as "white" and "black," were actually better translated as "white-warm" and "dark-cool," for the former term covered white plus all the warm colors (red, yellow, orange, reddish purple, pink), whereas the latter converted black plus all the cool colors (blue, green)" [12]. Where English describes many colors the Dani tribe essentially has two. With all the perceptions, definitions and deeper interpretations of color a purely objective individual would struggle to find a standard to follow with all the options available. Something as trivial as color could cause such perplexities for a learner. Such a person would be aware of the different standards but would not be able to choose one. Kierkegaard's encouragement of subjectivity is based around the idea that an apprentice or learner will need to be guided to a certain subjective standard, which may or may not be true. This standard will provide an interpretive tool for choosing an approach, choosing a direction and taking responsibility for making judgments and decisions and through the disappointment of failure and joy of success, progress and develop competency. *Transforming Higher Education* [4] describes the need of subjective interpretation in the following way: "Until recently, educators found it sufficient to distinguish between 'data' and 'information - interpreted data that has a directed use. Today, a further value must be stipulated - knowledge, which is the perspective and insights that derive from the synthesis of information. Learners need to develop the capacity to search, select, and synthesize vast amounts of information to create knowledge." Educational initiatives that are run by external parties could, in theory, take for granted that cultural standards are shared and thereby not provide guidance or perspective on how to synthesize the vast amounts of information being communicated.

Relevance to Case Study

It is clear that in this universe of conflicting ideologies and standards available a person could be held back if he/she remained objective. Promotional material on the Khanya project stated that: "the internet suddenly opens the whole world to learners who, in some instances, have never travelled outside the confines of their villages" (7PM). At first glance this statement appears to be the solution to the social exclusion South Africa suffered because of apartheid. Educators at Khanya schools have a sense of excitement about this as well: "...it opens a whole new world for me. One is not governed by a particular textbook. One has access to the latest debates in the world, you can go onto blogs where you discuss a particular poem and you can actually enrich your students even more, because the more you are enlightened the more they will be enlightened..." (1M). When looking deeper into these statements and applying Kierkegaard's concept of truth and subjectivity and his concerns about the press, it reveals a deeper problem. "The rapid growth of the internet, combined with the casual approach to the law taken by many of its most intensive users, have led some to argue that the internet is more akin to the Wild West than to a properly regulated environment. It is sometime claimed that anything goes on the internet, including, copyright infringement, piracy, pornography, slander, distribution of race hate materials, etc" [8]. The internet opens up a world of new ideas and cultural and social ideologies to these teachers. Khanya's training has given the

educators at the schools the knowledge to use the internet. This is an aesthetic skill which involves typing into the URL box in the browser, searching Google and clicking on link to navigate to pages etc. However, Khanya has not given educators or schools enough depth of training or encouraged subjectivity in order to allow them to differentiate the quality or relevance of information on the internet. It is a skill that requires subjectivity. This point can be demonstrated by considering a history teacher wishing to use the internet to collect information to teach his/her class about World War II. Imagine the unfortunate situation where an innocent, socially excluded ignorant educator collects pro-Nazi material and teaches it to the class. Essentially in addition to e-learning initiatives attempting to address the digital divide they must also address the issues of social exclusion. A social standard course could be generated for people who are beginning to use the internet for the first time. This will provide a basis for teaching educators about how to differentiate between valuable and useless information on the internet. If a spirit of existentialism is encouraged, initiatives will have a greater consciousness and understanding of the social standards of the schools they are running implementations at.

D. Quantifying Limitations and a lack of Depth Conceptual Introduction

It has been shown that the Khanya project appears to be an attachment rather than a part of the schools it attempts to develop. Issues around a lack of existentialism and lack of inspiration for schools to take charge in championing developmental initiatives have also been raised. The dangers of a 'dominant' culture as well as lack of guidance or subjectivity have also been emphasized. It is also important to create an awareness of the different types and depths of training. In doing this it will allow us to quantify the effect of the identified limitations. Studies have, in the past been conducted into the lack of depth restraining e-learning. Hubert Dreyfus [3], in his paper 'Education on the Internet: Anonymity vs. Commitment' criticizes what he calls "a lack of substance and depth in e-learning." In his paper he used Kierkegaard's three spheres of existence to define and describe the process and stages of learning. This process consisted of three spheres of existence which could be described as stages of competency. These spheres will be used as a theoretical lens to describe the different depths or types of training and learning.

Stage 1: The Aesthetic Sphere

Kierkegaard describes this sphere as one where a person is not enlightened. The person is in a sea of information and has no means to process or channel it. He/she gathers information but can only make a distinction about which information he/she enjoys gathering. There is no ability to distinguish the important from the trivial without guidance. Kierkegaard describes such a person as a spectator with no involvement. Patrick Gardiner describes Kierkegaard's aesthetic individual: "it is the mark of the aesthetic individual that he does not seek to impose a coherent pattern on his life, having its source in some unitary notion of himself and of what he should be, but rather allows 'what happens' to act upon him and to govern his behavior." [7] There are people who can recognize their incompetence and as Kierkegaard's says:

"every aesthetic view of life is in despair, and everyone who lives aesthetically is in despair whether he knows it or not. But when one knows it... a higher form of existence is an imperative requirement" [7] That higher form of existence is the Ethical and Religious stages.

Relevance to Case Study

Kierkegaard's statements echoes the concerns expressed around a lack of guidance. The internet and e-learning initiatives can distribute information but it does not provide a mechanism for control. Indications are that the training for Khanya does not appear to be adequate. An educator remarked: "...there was a gentleman here one day and he showed us some program... that we could use but that was once off and I felt that that wasn't good enough. To do that once, there is going to be no real solid foundation where teachers going to feel I'm going to use this. So in terms of their continuation there was no follow-ups, it was a once off thing." Another educator remarked "Khanya did a good job with the basic training but it stopped there" (1M). There is evidence that computer literacy training was taught however it appears there is a detachment between the providers of resources and the receivers. A lack of existentialism is present and the emphasis appears to be on the aesthetic skills around computer literacy not around application of those skills for subjective pedagogical purposes. An educator remarked: "I know I can use the computers to teach some topics in Geography but I don't know how exactly to do that" (2RP).

Stage 2: The Ethical Sphere

Patrick Gardiner contrasts an aesthetic individual to an ethical one: "Unlike the aestheticist, who is continually preoccupied with externals, his attention is directed towards his own nature, his substantial reality as a human being with such and such talents, inclinations, and passions, this being something which it constantly lies within his power to order, control, and cultivate. There is thus a sense in which he can be said, consciously and deliberately, to take responsibility for himself; he does not, as the aestheticist is prone to do, treat his personal traits and dispositions as an unalterable fact of nature to which he must tamely submit, but regards them rather as a challenge- his self-knowledge is not 'a mere contemplation' but a 'reflection upon himself which itself is an action.'" [9]

Patrick Gardiner is describing an ethical individual as one who is conscious of his/her incompetence and that he/she then recognizes a need for identity and purpose. The learner is no longer satisfied with a sea of information but rather seeks to break that information down for serious purposes. He/she takes responsibility for learning and no longer relies on context and risk free scenarios. In this process of creating knowledge the learner picks an area, field or approach to focus on and develops in that area. Developing this body of knowledge and forming this identity requires "serious, long lasting commitment" [3].

Relevance to Case Study

As was shown earlier, the Khanya project is characterized by a clear separation of resource providers and receivers. Essentially the schools and educators have not turned toward their own nature and have not "consciously and deliberately"

chosen to take ownership of initiatives. Essentially this is crucial because “the educators own pedagogical beliefs and values play an important part in shaping technology-mediated learning opportunities. However they may need extensive knowledge of ICT to be able to select the most appropriate resources; and to understand how to effectively integrate the technology into their pedagogies” [2]. An educator remarked: “I still don’t know much about computers. I need more training so I can use the computers in my class” (2RP). This statement suggests that the educators in the Khanya project do not have the extensive knowledge necessary to integrate ICT into their subjects. It is clear that the sense of existentialism needed to “break that information down for serious purposes” is not present. Another educator remarked: “When sometime I plan to take my class to the computer laboratory for a lesson, it is so frustrating because I spend most of my time showing the learners how to use the computer instead of concentrating on the [teaching] subject content” (3RP). It appears from the comments that the Khanya project did teach the aesthetic skill of being able to use computers did not inspire any existential initiative or provide any skills on how to apply that knowledge to an appropriate pedagogical situation. There is no indication of educators wanting or having the intent to explore themselves and take responsibility. It appears the educators are spectators witnessing a project run from an external source.

Stage 3: The Religions Sphere

It is important to note that Kierkegaard’s religious sphere is not one describes Christianity or any other religion. Kierkegaard’s religious sphere is one in which an individual devotes himself to a cause. This cause could be a craft, a career, a love relationship or even a sport. In the ethical sphere commitments can be made in several areas. However, the religions sphere is the stage of ownership. A religious commitment is “not one that I choose nor the ones that I am obliged to keep because of my social role. Rather, these special commitments are experienced as grabbing my whole being. This commitment determines who I am and what will be significant issue for me for the rest of my life. But, of course, such a commitment is risky. One’s cause may fail. One’s lover may leave” [3]. Kierkegaard stresses the need for the learner to take risks, feel elation of success but also the disappointment of failure. The learner becomes emotionally involved with the material. Having external parties provide resources, without schools owning and championing their own development allows for e-learning and simulated learning to become “a risk free game.” Essentially “only teachers with strong identities ready to take on risks to preserve their unconditional commitments can pass on their passion to their students so the students can turn information into knowledge and move from rule-following to practical wisdom” [3].

Relevance to Case Study

It appears the emotional involvement and practical wisdom is not being created by the Khanya project. As shown earlier “the school management was not actively playing a role in championing the use of ICT resources in education” (1M). More thematic analysis revealed that educators were not happy with the size of the labs. “On average our classes are 40+ learners... the Khanya lab has a capacity to support 25

learners only. There are only 25 computers in the lab.” Another educator went on to criticize technical supporting saying “the support isn’t great from their side.” At the same time most of the learners are from “low social economic backgrounds hence most of them do not have access to computers at home.” A Khanya employee was also consulted and agreed that: “if you got 2000 kids in a school and you have 25 to 30 computers, it is absolutely no good. You need far more or in fact you need technology in the classroom so that you can have an impact” (2RP). The consequence of this is that the shortage of infrastructure and depth of training means that learners and educators do not have the time to practice using the equipment and therefore cannot feel the sense of the ‘elation of success and disappointment of failure’ that Kierkegaard speaks of. The detachment between the providers of resources and the receivers is ever present. It appears there is little involvement from the schools, the schools are not pioneering activates and what little involvement there is, is not fueled by existentialism. It is clear that Khanya had a very ambitious goal. It has been shown that the enormity of the task laid before them has caused there to be a drop in quality of service delivery. A case can be made that future projects should focus on quality over quantity and strive for depth thereby inspiring schools to become resource providers themselves. Khanya should focus on consolidating the schools they have reached and then encouraging those schools to join them in expanding the project further. A committee of pioneers should take the lead from within each school in assisting Khanya in the project. It must essentially be a joint venture. The result of this is that the school will have more resources and will have the trained people with the knowledge to maintain the resources. They will be able to sustain the school in a more independent and existential way.

V. CONCLUSION

This paper has focused on the conceptual difficulties of e-learning implementation in South Africa. It was found that, successes were rare and inconsistent. Overall, it can be said that e-learning can be used to benefit a wide range of people, from the young to the very old; ultimately only whoever is willing and able to benefit from it. However, in order for e-learning and ICT integrated education initiatives to be successful and beneficial careful consideration must be given during implementation. E-learning and ICT integrated education are not simply a matter of plugging in infrastructure and transferring aesthetic skills by conducting basic computer literacy training. South Africa provides a fine example that demonstrates that the gap between resource providers and resource receivers are affected by conceptual factors such as social resistance, psychological factors and cultural and political factors. These factors influence adoption of initiatives and need to be taken into careful consideration. Training must be deep and inspire existential exploration and investigation. Schools must be encouraged to take ownership, control and participate in projects intended to improve their schools. Ultimately, the initiative has to come from within. Through careful consideration the attitude of educators can be changed and resistance can be converted

into an eagerness and urge to learn. It is the willing educators who must embrace ICT and e-learning in order to drive successful initiatives.

APPENDIX

Paper 1M: The educators' perspective of the factors that influence the success of ICT School Initiatives within the Western Cape by Zane Davids, August, 2009

Paper 2RP: Capability Approach on pedagogical use of ICT in schools Agnes Chigona, Wallace Chigona 2009 retrieved from <http://dspace.nwu.ac.za/handle/10394/3617> on 18/08/2010

Paper 3RP: A Phenomenological Study on Educators' Perceptions and Utilisation of ICT in Disadvantaged Schools by Agnes and Wallace Chigona, 2009

Paper 4ID: ICT Handbook: Monitoring and Evaluation of ICT in Education Projects

A Handbook for Developing Countries by Daniel Wagner, Robert Day, Tina James, Robert Kozma, Jonathan Miller, Tim Unwin

Paper 5RP: The effect of ICT curriculum support on the measured skills levels of learners of two sub projects of the Khanya project by Isabel du Toit

Paper 6RP: An empirical survey on domestication of ICT in schools in disadvantaged communities in South Africa by Agnes Chigona, Wallace Chigona, Patrick Kayongo, Moses Kausa University of Cape town, South Africa International Journal of Education and Development using Information and Communication Technology 2010, Vol 6 issue 2

Paper 7PM: Kobus van Wyk's blog viewable at www.e4africa.co.za

Paper 8RP: School level ICT Adoption Factors in the Western Cape schools by Jean-Paul Van Belle, Lorien Miller,

Mogen Naidoo and Wallace Chigona

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