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INTRODUCTION

Amid the turmoil and complexities of late twentieth century life with its emphasis on pace, sophistication, wealth, technology, expertise and change; with its pressures and stresses on human relationships, on the individual in marriage, family and community; with its energy, food and overpopulation crises; with constant threats to international peace; amid all these the ongoing and universal cry has been for an improvement in world education standards as a panacea to counteract all ills and every threat of disaster.

Education itself, indeed, has not escaped the arrows of fortune, for there are many differing opinions about the type of education that should be universally applied to serve the needs of the day. The once time-honoured classical all-round education appears to have fallen from grace on the grounds that it does not satisfy the social, economic, scientific and technological demands of the present age. Even grand designs which have attempted to relate curriculum to manpower requirements or syllabus to science and the computer are judged to fall short of the ideal.

In South Africa, meanwhile, educational shortcomings have been of a slightly different timbre, for while there have been distinct moves to update curriculum, methods and syllabus, the main note sounded has concerned the provision of education in the country. The main chords struck have been the inequalities, deficiencies and backlogs which prevail in the education of the Non-White sector of South Africa's multinational population, the unfranchised who, for historical and political reasons, have not enjoyed the same educational opportunities as their White counterparts.

In recent years the major scientific study of the state of education countrywide has been the government-appointed Investigation into Education conducted by the Human Sciences Research Council. It is with certain of this commission's findings, published in 1981, that this study concerns itself in an attempt to suggest a formula to redress some of the deficiencies recorded.

The recommendations contained in this study, while lacking intense detail and begging further research, are nevertheless based partly on the actual experience of other countries in Africa and overseas and partly on the ideas of samples of educators whose opinions were canvassed.

In an attempt to suggest directions that may be of value to those who have the task of solving educational problems and to all who are interested in educational progress, the recommendations contained in this work are offered as starting points for consideration and further in-depth research.

CHAPTER 1

TOWARDS EQUAL OPPORTUNITIES

A summary of the main findings of the HSRC Investigation into Education with special reference to the inequalities in educational provision and recommendations about more economical use of existing facilities.

It was a talking point in homes, schools and universities; it excited the imagination of educationalists, black, white and brown; it was a subject of conversation in common rooms, offices and parliamentary corridors; it was referred to with interest and speculation by those who had studied its contents and contemplated its probable implications as well as by others who had only vague notions of what it contained, notions nevertheless which gave rise to dreams of hope and change; it prompted immediate study by politicians, academics, professional associations and all other interested parties; it went even further and invited response and constructive reaction; it was the subject of two national conferences and it elicited provisional comment from the government; indeed, it immediately became a household word across the nation, and there cannot be many individuals involved or interested in education who are unaware of its significance to South Africa, including many far beyond the boundaries of this country.

To put it in a nutshell, the Human Sciences Research Council's Investigation into Education under the Chairmanship of Professor J.P. de Lange which published its findings in 1981 in a report entitled "Provision of Education in the RSA" (hereinafter referred to as the de Lange Report), is a milestone in the history, particularly the educational and political history, of South Africa. One is inclined to believe that, whether or not its recommendations are put into effect by the government, present and future educational thinking and planning will be heavily influenced by the original, bold and unprejudiced analysis given by the report and by its compelling arguments for a new dispensation.

One of the most telling reasons for a belief in the future impact of the report is the fact that the government itself requested the Human Sciences Research Council (HSRC) to conduct an investigation into all facets of education in South Africa, and the man chosen to head the investigation, Professor Jan Pieter de Lange, was head of the Rand Afrikaans University and an Afrikaner in upbringing and outlook. Another reason is the enthusiastic welcome the report received from enlightened educational practitioners. Any thought of euphoria, however, is ruled out by one's awareness of the fright the report has caused among the politically conservative elements of the South African White community, the reservations expressed by the Bloemfontein Conference in 1982 and the government's own very cautious approach to the recommendations.

The government itself, however, did go as far as to express its appreciation of the extensive inquiry and accepted the Principles for the provision of education "subject to the points of departure already decided on by the government." (Interim Memorandum: Provisional Comments by the Government on the Report, October, 1981). The eleven "Principles for the Provision of Education in the RSA" (de Lange, 1981, pp. 14-16) are set out as follows:

Principle 1

Equal opportunities for education, including equal standards in education, for every inhabitant, irrespective of race, colour, creed or sex, shall be the purposeful endeavour of the State.

Principle 2

Education shall afford positive recognition of what is common as well as what is diverse in the religious and cultural way of life and the languages of the inhabitants.

Principle 3

Education shall give positive recognition to the freedom of choice of the individual, parents and organisations in society.

Principle 4

The provision of education shall be directed in an educationally responsible manner to meet the needs of the individual as well as those of society and economic development, and shall, inter alia, take into consideration the manpower needs of the country.

Principle 5

Education shall endeavour to achieve a positive relationship between the formal, non-formal and informal aspects of education in the school, society and family.

Principle 6

The provision of formal education shall be a responsibility of the State provided that the individual, parents and organized society shall have a shared responsibility, choice and voice in this matter.

Principle 7

The private sector and the State shall have a shared responsibility for the provision of non-formal education.

Principle 8

Provision shall be made for the establishment and state subsidisation of private education within the system of providing education.

Principle 9

In the provision of education the processes of centralization and decentralization shall be reconciled organizationally and functionally.

Principle 10

The professional status of the teacher and lecturer shall be recognized.

Principle 11

Effective provision of education shall be based on continuing research.

The government laid down certain guiding principles as points of departure, summarised as follows:

1. It stands by the principles of the Christian character and the broad national character of education as formulated in the National Education Policy Act.
2. It believes that the principle of mother tongue education is pedagogically valid.
3. Each population group should have its own schools and its own education authority/department.
4. The principle of freedom of choice for the individual and for parents is acceptable, but within the framework of each population group having its own schools.
5. All decisions in terms of the Report's recommendations must take due account of the constitutional framework within which they are to be implemented.

The government also committed itself to the further improvement of the quality of education and to achieving education of equal quality for all population groups. It stated that no further decisions would be taken until "all interested parties" had had the opportunity of commenting on the recommendations of the de Lange Report. In addition, it set up an "interim Education Working Party" for the "co-ordinated consideration and possible implementation of the recommendations in the Report by the government".

As mentioned above, interested parties were given the opportunity to comment and this they did with zest and alacrity. The Bloemfontein Conference was attended mainly by representatives of the White Afrikaans-speaking sector of the population who in general expressed opposition to recommendations which appeared to threaten the concept of Christian National education, especially the policy of separate schools for the different race groups in South Africa. The 1820 Foundation National Education Conference in Grahamstown, on the other hand, was attended by White and Non-White representatives and the proceedings were conducted in English. The speakers at this Conference welcomed the de Lange Report and addressed themselves mainly to the problems and details of implementing the recommendations.

Teacher Associations also responded, some in great detail. The South African Teachers' Association, for example, the oldest Teacher Association in the RSA, submitted a 20-page comment on the report. Its opening paragraph perhaps reflects the reaction of liberally-minded teachers in South Africa:

"The SATA regards the de Lange Report as an historic document. It is clearly the most comprehensive and scientific study of educational provision ever produced in the RSA. Its far-reaching proposals contain the promise of solutions to many of the urgent educational problems in the country, and provide the blueprint for a relevant, effective and advanced educational system to meet our educational and manpower needs."

The SATA stated that it subscribed without reservation to the eleven principles, and made particular comment on two of them:

"With regard to Principle One which relates to equal opportunities and Principle Three which relates to freedom of

choice, the SATA wishes to clarify that it unequivocally believes that these two principles can only be realised in South Africa if educational institutions are not ethnically separated, in other words, if ethnic division of our education system is not imposed from above." (Emphasis added)

Such is the dichotomy of opinion among White South Africans: The conservative elements are vociferous in their wish for the status quo, i.e. ethnically separate schools and education authorities, the more progressive elements viewing desegregation as the only viable alternative.

Against the background stated above it can now be understood why the de Lange Report, the result of an intensive investigation commissioned by the government, carried out by the HSRC, headed by the principal of an Afrikaans University, can be called bold and unprejudiced.

Carolyn Dempster, education correspondent for "The Star", wrote (Energos, 1983, p. 43):

"As Chairman of the HSRC main committee, Professor de Lange was suddenly asked to walk a tightrope of conflicting educational interests and prejudices, listen to the views of boycotting scholars whose voices had not been heard before, collate a mass of scientific data - and find the balance which truly represented the needs of all South Africans.

The result was a blueprint for change - and the tempering of some of the Professor's more strongly-held views."

Educational thinkers across a wide spectrum have commented favourably on the report, often dealing with those sections which refer to their particular fields of study. Dr Stuart Saunders, Vice-Chancellor of the University of Cape Town, states in "Energos" (Energos, 1983, p.18):

"ethnicity is irrelevant in the formulation of educational policy and practice, and this in one of the fundamental principles adopted in the HSRC Report."

Dr Robin Lee, director for planning and development of the Urban Foundation, states in the same periodical (p. 39):

"The de Lange Investigation ... reached the conclusion that non-formal education is fundamentally important, and stated this in two of the 11 principles for the provision of education. In addition among its top priorities it listed: 'The establishment as soon as possible of the necessary infrastructure for the provision of non-formal education.'"

Professor R. Tunmer, Professor of Education at Rhodes University, addressing the National Education conference, "opted for a core curriculum and a core syllabus for each subject" (Proceedings, 1982, p. 85) to meet principles 1,2,3 and 9 in the de Lange Report in terms of curriculum development.

D.N. Young, speaking at the same conference about compensatory education, makes the point: "As long as the White group retains its privileged position, it will serve as the education norm reference, thereby widening the gap of inequality between Black and White systems of education." (Proceedings, 1982, p. 24)

Professor Owen van den Berg, speaking on the meaning of equality in education, backs Young's statement by saying: "Equal education is a fiction in an unequal society", and "Education may and must differentiate: education may not discriminate". (Proceedings, 1982, pp. 20 & 18)

Members of the Main Committee of the HSRC Investigation have also spoken and written about aspects of the de Lange Report. Dr Ken Hartshorne, addressing an SATA Conference at Wilderness on School Governance, said (Hartshorne, 1982, pp. 4-5):

"What did the members of the Committee commit themselves to? The following are some of the essentials:
A belief in equality of opportunity ... the fullest involvement and participation of everyone concerned in the decisions that need to be taken ... the greatest possible degree of decentralisation ... the real devolution of authority ... a strong consistent plea for open-ness and flexibility in the education system."

Professor Napier Boyce writing on "The Schooling Backlog" states (Energos, 1983, p. 51): "The quality of education is dependent on the quality of teachers. This point is crucial to one of the fundamental principles of the de Lange Report, which says that in the provision of education there should be equality of opportunity and equal education for all the peoples of South Africa. For the implementation of a new dispensation in education will remain a pipe dream unless schools are staffed by well-trained and talented teachers."

And so one could go on, quoting from thinker, speaker, writer, academic, educationalist or politician, for so many have responded in some way to the de Lange Report. What is certain is the fact that the de Lange Report has set South Africa thinking by positing new slants, greater challenges and unthought-of possibilities. In some respects the Report has a disquieting, almost ominous, significance; in other respects it is a clarion call of a new awakening, a new dawn for education for all the people of this land. It is a report which, because of its origin, its methods, its freshness and the facts and circumstances which it brings to the fore, cannot in any way be ignored.

A Blueprint for Change

It must go without saying that, if the de Lange Report has caused such a stir in the educational thinking of our land, and been hailed as a blueprint for change from so many quarters, it must contain far-reaching and, in many cases, very appealing recommendations. The 11 principles already quoted on which consensus was reached by the Commission were accepted by the government subject to certain points of departure. It might be worth while to list some of the salient recommendations contained in the report.

In the first place, the HSRC was asked to "conduct a scientific and co-ordinated investigation" and make recommendations to the Cabinet on (p.1):

- "(a) Guiding principles for a feasible education policy in the R.S.A. in order to
- (i) allow for the realization of the inhabitants' potential
 - (ii) promote economic growth in the RSA, and
 - (iii) improve the quality of life of all the inhabitants of the country
- (b) the organizing and control structure and financing of education
- (c) machinery for consultation and decision making in education
- (d) an education infrastructure to provide for the manpower requirements of the RSA and the self-realization of its inhabitants, and
- (e) a programme for making available education of the same quality for all population groups."

Having drawn up the 11 Principles mentioned earlier to "serve as a basis of a future system of educational provision for the country", the Committee indicated briefly a few of their "most important implications". The State will have a "greater financial obligation" for education, the system will have to be flexible to accommodate both the "commonality and the diversity of the religious and cultural ways of life and the languages of the country's inhabitants", and a much closer "interlinking of formal, non-formal and informal education" is advocated. Private education should be State subsidised and "positive steps will have to be taken to establish the professional status of the teacher and lecturers".

Chapter 3 of the Report is essentially a critique of the existing situation - "the relation between the demand for the provision of education and the extent to which this demand is satisfied in the RSA". The validity of the demand for education is discussed in the light of recent experience in other countries, especially the danger that "unrealistic demands will be made on the system for the provision of education". The view that "education is the means and provides access to development, economic progress, improving the standard of living, establishing one's cultural identity, etc." or that "the provision of formal schooling as such will be one of the requirements for the advancement of developing countries" has been realised to be exaggerated optimism in recent times, and that "the provision of formal schooling in the traditional closed pattern" in actual fact leads to the "slowing down of economic emancipation and political development." The

Report correctly points out - and this has been the experience in other African and developing countries - that unless there is a harmonization between "education on the one hand and the social needs of a particular country on the other" and unless investment can "guarantee that the manpower potential of a country is applied productively in its development" then that investment in education "can stand in opposition to instead of in support of economic development".

Put more simply, it has been the experience of other developing countries that if there are not sufficient employment opportunities for those who are being certificated through their education systems, then upward mobility and economic progress are hindered rather than facilitated by the provision of those kinds of education. (see Thompson 1981, pp. 57, 91; also Simmons, 1980, pp. 57, 157)

In the light of this experience the Report then evaluates critically various demands. Firstly, from the demographic point of view, population growth, composition of population and population shifts heavily influence the demand for education. These in turn influence the "demand for high-level manpower" as pinpointed by the National Manpower Commission, and "since the contribution that Whites can make" has been utilised to a large extent, "that of the Non-White groups will necessarily have to increase rapidly". These facts also influence the number of teachers that will be required between now and 2020:

White	24 981
Coloured	22 708
Asian	6 964
Black	245 405

Addressing the problem of the "shortage of and an increase in the demand for trained technicians and technologists", the Report highlights the "special demand for the provision of non-formal education", and suggests the following possible programmes for non-formal education:

- "First level - literacy programmes
- (Primary school) - general primary education for adults
- (compensatory education)

- basic adult education (life and occupational skills, including community education and development)
- Second level - general secondary education for
(Secondary School) adults (compensatory education or junior secondary and senior secondary school level)
- occupational programmes at semi skilled and skilled levels
- Third level - advanced occupational programmes
(post secondary) - continuing professional training
- part-time courses at university degree level
- public non-formal cultural education programmes at advanced level."

Later in the chapter the Report, under the heading "The Demand for Sites, Buildings and Transport", indicates the current shortage of pupil places as 1,867,599, and comments on the existence of different standards of plant and the complexities of providing new plant. It suggests a sharing of facilities between schools as follows (p. 85):

"Owing to financial considerations on the one hand and a shortage of qualified teaching staff on the other, an urgent need for neighbouring schools to share facilities has arisen. The question is, for example, whether it is financially justifiable for every school to have one or more equipped laboratories especially if there is a shortage of qualified teachers to run them." (Emphasis added)

The sharing of school facilities in a wider sense and the use of such facilities for many of the programmes listed above will be a major consideration of this study and will be the subject under the spotlight in later chapters.

The chapter now under discussion also advocates an effective support structure for education e.g. services such as guidance, remedial education, medical care for the learners, as well as support services to assist the teacher such as curriculum development, educational technology and research services.

In dealing with the astronomical financial implications of reform in removing backlogs and disparities, the Report calls for a sound financing structure, pointing out that the State's responsibility is constrained by the overall capacity of the economy and by other community needs. The suggestion is also made "not to accept present norms in respect of White education as the objective", but to adjust those norms according to sound educational principles.

The Report sets preconditions for effective educational management among which the following statements have special interest and significance:

"A management system has to ... make possible real participation, sharing of ideas, negotiation and decision-making by representatives of all interest groups."

"Provision should be made at the central level of educational management for what is common in the education of all the inhabitants of the country. At decentralized levels opportunities should be given ... for the expression of diversity on the basis of free choice and association."

The Report then argues that a system of education management should ensure that there should be:

- "(i) Centralized forms of participation ... that involve joint decisions on matters relating to national policy, the allocation of resources, ... the broad curriculum, standards and certification.
- (ii) Decentralized forms of management that can accommodate diversity of culture, religion and language, permit the right of 'free association' and offer the greatest possibility of freedom of choice to parents and children. Such decentralization must result in equal educational opportunities and the establishment of facilities of equal quality.
- (iii) Satisfaction of the demand for ... effective and ... efficient educational management, as well as its fairness, justness and accountability."

These are strong, almost revolutionary statements in a country where there have not been joint decisions, free association or facilities of equal quality, and it is principles such as these, stated in the Report

of a government-appointed commission, that have captured the imagination of educationalists across the country, especially when one is aware of the shortcomings which the Report also pinpoints: the complex bureaucratic structure with inadequate consultative mechanisms, lack of co-ordination and ongoing planning, centralized decision-making "outside of the education system itself", the lack of autonomy with regard to admission of students in tertiary education and the problem of "the acceptability of educational practice in the RSA." The Report cites the two problem areas of acceptability: "the acceptance by the 'users' of the authority responsible ... and the involvement of the 'users' in decision-making processes."

Highlighted therefore in this chapter have been the need for the democratisation of educational processes, the equalisation of opportunities and standards and the need to attend to both the educational backlog and the future manpower requirements of the RSA.

The main section of the de Lange Report is contained in the fourth chapter which is entitled "Recommendations for the Future." At the outset it offers a definition and a description of informal, formal and non-formal education which the introduction maintains are "three interdependent but clearly distinguishable fields". The brief definitions are as follows:

"Informal education is education that is given in situations in life that come about spontaneously, for example, within the family circle, the neighbourhood and so on.

Formal education is education that takes place in a planned way at recognized institutions such as schools, colleges, technikons, universities, etc.

Non-formal education is education that proceeds in a planned but highly adaptable way in institutions, organizations and situations outside the spheres of formal and informal education, for example in-service training in the work situation."

As this study embraces mainly the last field, it might be valuable to look at the description of non-formal education. De Lange (1981, p. 93) states that "the adequacy of the planned provision of education in a modern society ... should also be evaluated on the basis of both formal

and non-formal provision." He goes on to list examples of what is meant by non-formal provision:

- literacy, induction, in-service training,
- retraining, support programmes (for parents, for example),
- ad hoc needs,
- a second chance for those who either never entered the formal system or left it early,
- upgrading of individuals with inadequate educational levels so that they can re-enter the formal system,
- satisfying the demand for leisure time activities that can be carried out with a minimum of preparatory instruction (woodwork, for example), etc.

The planning of non-formal education, furthermore, should satisfy two objectives:

- (i) it should interact directly with and supplement the provision of formal education,
- (ii) it should serve both the career and leisure time needs of the individual.

Thompson (1981, pp. 215-216) states that non-formal education has been defined as: "any organised, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children". As opposed to formal education, he says that non-formal education is "concerned with identifying different groups of people, diagnosing the specific learning needs of each group, and then of seeking the most appropriate means whereby these needs may be catered for". He sums the matter up by saying that "non-formal approaches ... begin with people and their needs and with the assumption that no single tool or technique will serve all purposes".

A closer look at non-formal education as it appears in de Lange has been taken deliberately because of its potential for solving some of the problems in the South African milieu. "Diagnosing the specific learning needs" is a subject which will be dealt with in a later chapter when discussion centres on catering for backlogs and manpower needs.

The de Lange Report then proposes a new educational structure to alleviate shortcomings in the present structure such as inflexibility, limited horizontal flow, lack of assistance for school beginners, an excessive gap between school and tertiary education, limited 'outlet' points into the differentiated vocational world and excessive canalisation of pupils to preparatory academic education. The Report recommends a structure of three phases, namely pre-basic, basic and post-basic. Pre-basic is a bridging period of one to two years "aimed at achieving school readiness", and it is followed by a six-year period of basic education which aims at ensuring "basic literacy and some understanding of life, so that should the learner leave formal education at this stage he will be capable of benefitting from training in his occupation or from career-orientated non-formal education". Two interesting characteristics of this phase are the modular structure which ensures maximum flow, differentiation and rounding off through grades of difficulty, and "outlets from the formal educational structure", preferably following a rounding off module. "Outlets" allow the learner to enter the non-formal sphere, and the structure also envisages an "entrance module" which would allow a non-formal learner to re-enter the formal structure.

The term 'post-basic education' embraces three phases: junior intermediate (3 years), senior intermediate (3 years) and higher education where the duration is variable according to "the level and grade of competence that must be reached". The principle of modules and outlet points is continued through the junior and senior intermediate phases.

The Report recommends that "together with basic education (six years) ... education should be compulsory for a period of nine years, six years of which will consist of compulsory school attendance". This means that those who leave school after their basic education will have to do at least three years within non-formal education. The Report also recommends that education should be "free" until the end of basic education and thereafter partially free or subsidized.

An immediate result of the implementation of the proposed structure would be the enhanced status and importance of non-formal education and the need for it to be much more highly co-ordinated and widely available.

The chapter then deals with special problems, starting with the "critical position of the natural sciences and mathematics" in formal education and advancing suggestions for increasing scientific literacy and the popularity of these subjects in the light of economic growth. In considering "technical and vocational" education the chapter contains a plea for a better balance between academic and career education, especially in view of the manpower needs of the RSA.

The next topic is "medium of instruction and the teaching of languages" which stresses the importance of language in a multi-lingual society. The Report favours mother-tongue learning and comes to the conclusion that "The compulsory language load for all pupils up to Std 10 would ... be two languages only, of which at least one would have to be an official language of the RSA." It also favours decisions concerning medium of instruction of a particular area or community being delegated to the "meso- or even micro-level of operation".

A section on literacy (p. 152) advocates: "Continuing attention to literacy is recommended as one of the functions of the South African Council for Education" which should "plan for and co-ordinate all programmes aimed at the development of basic literacy for adults in the RSA and the dependent National States". It calls upon universities to research and experiment with literacy programmes, the media to promote and ensure the successful launching of programmes and employers to make allowances for those employees who need to attend such programmes. (Literacy will also be discussed later under community education programmes).

The Report considers the lot of children with "special educational needs", and then focuses on four services under the heading "supportive educational structures". They are

- (i) curriculum services,
- (ii) guidance services,
- (iii) educational technology services and
- (iv) school health services,

and articulates the needs, the co-ordination and the guidelines necessary for improvements in these services. Of particular interest to this study is the call for community involvement in health services.

Significant under the heading "the training of teachers" are the statements: "No other single factor determines to such an extent the quality of education in a country as the quality of the corps of teachers, lecturers and instructors", and "Recruitment and selection will succeed only if education as a profession in competition with other professions has enough drawing power ... and only if every community accepts the responsibility of providing enough teachers by stressing the importance of a teacher's worth". The need for well-situated training institutions, the elimination of backlogs, in-service training and attractive conditions of service is also stressed.

Under "Financing of Education" the Report highlights the inequalities which exist among the four population groups, pointing out that the biggest backlogs exist in the population group which is by far the largest numerically. An attempt must be made "to achieve equality in the financial provision per comparable education unit, irrespective of race, colour, creed or sex" and to provide "financially realistic norms for providing a functionally adequate quality of education". These norms must be the "basis for the central government financing of education for the whole population".

Among the recommendations for the provision of grounds, buildings and transportation, the following points, which relate directly to the subject of this study, are made (pp. 189-191):

"3a) That as part of the minimum basic requirements and standards for the provision of school facilities by the State, schools be designed to function as limited community centres in the context of local needs and interests.

b) That the problems of community use of school facilities be identified and an adequate organizational framework be formulated for schools to function on this basis.

c) That where community facilities are available, ways and means be found for schools to use these facilities.

6b) That school sports facilities be available for community use in the context of local needs.

c) That where community sports facilities are available, and accessible to schools, these be used in preference to providing new facilities." (Emphasis added)

Under "Management of Education", the Report proposes "centralised

(national) decision-making structures and processes" which are representative of all the inhabitants and interests of the various communities of the RSA; "decentralised (e.g. regional, local) decision-making ... structures and processes which ensure representation of all the interests in the region or locality" as well as 'free association', parental choice and the widest range of options for individuals; and, thirdly, "'reconciling' management structures and processes that will provide balances between centralized and decentralized control", as well as checks and generalised monitoring of centralized and decentralized activities.

Listed among the aims of management structures is the ensuring of "an integrated, flexible relationship between formal and non-formal education, between school and the world of work, in the context of lifelong continuing education". Lifelong education is a central theme in this study.

A three-level system of education management is then proposed:

- 1) First (central) level: a single ministry of education to "meet the need for a national education policy aimed at equal opportunity and 'equal quality and standards'". The ministry will work in consultation with a "South African Council for Education (SACE)", which will be representative of both the providers and the users of education and work mainly through specialist advisory committees. At this level mechanisms will also be created for (a) the organized teaching profession to make representations on professional matters and (b) a Co-operative Educational Service Centre as a supportive research service on educational matters across a fairly wide spectrum.
- 2) Second level: "education authorities should be responsible for all education in a defined area." These would consist of a Second Level Council representative of all the inhabitants concerned at this level and a Second Level Department of Education somewhat similar to present Education Departments.

- 3) Third (local) level: here the Report recommends the most innovative departure - "the greatest possible degree of autonomy" should be given to the institution that is 'closest' to both parents and teachers" - which includes parent and teacher participating in decision-making, freedom of parental choice, groupings of schools into local districts or sub-regions to share common interests, and key roles being played by principals, "circuit education officers" and school governing bodies.

The final section of the Report (Chapter 5) is headed "A programme to attain education of equal quality for all inhabitants". The chapter takes pains to explain what a "fair share" should be, using such terms as "equality-in-the-light-of-justice", "relevant differences" and "distributive differentiation". It brands present differentiation which "rests purely on the basis of race or colour" as "contrary to the social and ethical demands for justice". Equal quality does not mean that everyone attains the same level, but that everyone, "regardless of race, colour, language, socioeconomic status, faith or sex, is given the same opportunities to obtain a fair share in the benefits that education offers". It furthermore recommends "the reduction and elimination of demonstrable inequality" for which there are several "specific indicators": accessibility, curriculum contents and standards, compulsory education periods, quality of teachers, facilities and financial resources.

As one policy guideline the Report urges that "no person will on educationally irrelevant grounds be debarred from available educational opportunities from which he might benefit". The implications of this and other guidelines are:

- (i) "a new educational dispensation" to pursue the objective of "equal quality education" through "definite aims" and "clear priorities".
- (ii) general compulsory free education.
- (iii) clarity on "methods and pace" to be adopted.

- (iv) clarity "concerning the model that will be used for the determination of the quality of the benefits to be provided".
- (v) the elimination of identifiable "educationally irrelevant inequalities".

Under "Recommendations on Priorities" the Report urges the appointment of an "Interim Council for Education ... within the next few months" through an Act of Parliament, that such things relating to educational structure as nine years compulsory education, the pre-basic bridging period, the expansion of preparatory vocational education, the infrastructure necessary for non-formal education, the granting of the right to decide who should be admitted to autonomous educational institutions be introduced as soon as possible. Priority should also be given to the establishment of the support services listed in Chapter 4 as well as diagnostic services for handicapped learners and a co-operative educational service.

The Report also makes recommendations about the registration, recruitment and training of teachers as well as improved conditions of service and statutory machinery for negotiation. Physical facilities should be updated according to "national space and cost norms", a national budget programme be drawn up and underutilized facilities used where possible to solve problems created by shortages.

The last recommendation in the Report concerns the priority of education financing. After drawing up financially realistic norms, parity should be aimed at and backlogs eliminated through budgeting, statistics, better use of existing resources, the "growth-dependent" financing of universities should be reconsidered so that learners may be canalised more rationally "towards preparatory career education instead of the present one-sided and excessive movement towards academic preparatory education".

This then is the burden of the de Lange Report, the fulfilment of the task assigned to the HSRC by the government, the new look at the total picture of education in the RSA. De Lange himself acknowledges its importance to the population when he declares in the preface: "It

CHAPTER 2

WHY UNEQUAL?

A historical perspective on Non-White education in South Africa leading to an appreciation and understanding of the present inequalities and backlogs referred to in the previous chapter.

The main themes of the de Lange Report, equal provision of education and equal opportunity as demonstrated in the previous chapter, immediately beg the question of why education should be so unequal. Why, after all, in a country as highly developed and civilized as South Africa which in so many respects ranks as equal or similar to the leading countries of the West, should there be anything unequal about its provision of education? Why should a country, which was colonised mainly by the Dutch and the British, and which for well over three hundred years has been under European influence, inheriting so much that was good and enlightened from European tradition, contain anything remotely suspect in so central and important a matter as education?

For answers to such pertinent probings education will have to be seen in its historical setting and considered in the light of its main developments and progress over the past three hundred years or more.

Professor Es'kia Mphahlele, head of African Literature at the University of the Witwatersrand, warns that "in an overview of education in South Africa, one cannot afford to ignore the historical context of the situation". In an article entitled "The Residue of History" (Energos, 1983, p. 73) he maintains that "the biggest problem facing Black education ... is the burden of its past ... the Blacks have always had an educational environment which was attuned not to their needs but to those of the Whites".

A study of the evolution of black education in this country will prove that the professor's statement is not far from the truth. But before going back in time, it might be useful to look at the "problem" in present day terms and specify one or two examples. In terms of unequal

emerged clearly from the Investigation that education was regarded by many people and organizations as of such vital importance that they were prepared to devote time and effort unstintingly to the Investigation". He also realises that a just dispensation is a longed-for dream: "I am very aware of the hope entertained in many hearts that the Investigation will contribute to a dispensation that will provide the rightful educational opportunities for every learner in the RSA".

Speaking about the report later, de Lange summarises the main elements as follows (Energos, 1983, p. 43):

"The main thrust of the report contains two essential elements.

The first is a move towards parity of education - not only in terms of what is provided, but also in terms of decision-making powers.

The second element, and in the long-term the most important, is the restructuring of the provision of education so that it is relevant to the learning needs of our society and the manpower needs of our society."

In an address to the South African Teachers' Association (de Lange, 1982, p. 41) Professor de Lange stated: "we are going to have to define the school as a community learning centre, and not only as a place where children learn ... it is to be hoped that in the future all school buildings will be built as community learning centres, sharing facilities such as halls with the community or with other schools, and sharing sports fields with other schools".

This is the main theme of this study.

provision which can be inferred fairly generally from the de Lange Report, there are nevertheless direct statements about inequalities, for example (p. 209):

"However, differentiation also rests purely on the basis of race or colour, which cannot be regarded as relevant for inequality of treatment. Examples of this are the treatment of different racial groups in a way which is strikingly unequal, for example in the distribution of education in terms of per capita expenditure, proportion of qualified teachers, quality and quantity of facilities such as buildings, equipment and sports facilities. A further example is where admission to educational institutions is regulated mainly on a racial basis. The result is that an individual, owing to his being a member of a particular racial group, does not or cannot receive his rightful share in the provision of education."

Examples of the above are legion, but a few will suffice. The Port Elizabeth "Evening Post" of 23 May 1983 quotes "some shocking statistics" produced by the Minister of Education and Training in the following comment:

"Only one of the 53 black primary schools in the city has electricity, 11 of the schools have no taps and there are a total of 3 500 broken window panes. We wonder for how long parents of white children would put up with such a situation."

The "Eastern Province Herald" of 21 May 1983 carried a report on proceedings in the Provincial Council where it was stated that in Port Elizabeth there were "only seven rugby fields, one cricket field and no hockey fields or tennis courts" for 49 000 black pupils, while their white counterparts, 26 078 in number, enjoyed the use of 84 rugby fields, 35 hockey fields and 176 tennis courts.

In terms of teacher provision it is interesting to look at a comparison of teacher-pupil ratios in Natal as reported by the Buthelezi Commission (Energos, 1983, p. 31):

	<u>Primary</u>	<u>Secondary</u>
KwaZulu	1 : 56	1 : 40
Department of Education and Training - Natal	1 : 47	1 : 30
Indian Education	1 : 28	1 : 22
Natal Education Department	1 : 19	1 : 13

It is easy to see how much better off white education is than Indian or black education in Natal, and these figures would be similar in other provinces.

Considering educational backlog the figures given by the Buthelezi Commission for Natal show that in 1980 in KwaZulu 76% of teachers had an initial qualification lower than Senior Certificate, and this figure for black teachers in "white areas" of Natal was as high as 83%. By comparison there were no white or Indian teachers who did not have a Senior Certificate. Small wonder, therefore, that the Senior Certificate pass rates in 1982 quoted by Dr Oscar Dhlomo in "View from the Homelands" (Energos, 1983, p. 26) are as follows:

Natal Education Department	:	95,6%
Indian Education Department	:	84,0%
Coloured (country-wide)	:	67,3%
Blacks (country-wide including homelands)	:	50,2%

Professor Napier Boyce quotes the following comparative table (Energos, 1983, p. 55) taken from "Focus on Key Economic Issues: Employment through Education" (Mercabank, 1980):

Comparison of Black and White teachers' qualifications

	<u>Blacks</u>	<u>Whites</u>
Graduated	2,4%	28,4%
Matriculated Senior Certificate plus teacher's diploma	15,0%	68,3%
Matriculation or Senior Certificate	3,0%	3,3%
Junior Certificate with teacher's certificate	65,9%	-
Junior Certificate without teacher's certificate	13,9%	-

These figures say something about quality as well as equality and point to ongoing backlogs when it is realised that only half of the largest population group's candidates are passing the Senior Certificate examination.

HSRC Newsletter on "Literacy" (No. 140, 1983) states that, compared with the Third World in 1980, South Africa's rate of literacy is relatively high, but nevertheless low for an industrialized country. It claimed that there are "roughly six million adults in South Africa who have not received sufficient education to be called literate". In 1980 "300 000 Blacks dropped out of the formal school system without attaining a level of functional literacy". The newsletter further pointed out that illiteracy was not confined to rural backwaters and estimated that about 50% of economically active Black adults in White areas are functionally illiterate. Edward French (1982, p. 24) quotes a figure of only 42 619 illiterate adults being involved in identified literacy schemes in the RSA and the independent states, and adds that these figures are probably optimistic. Dr Robin Lee, quoting an Urban Foundation study (Energos, 1983, p. 40) discussing the literacy profile in 1980, states that 7 - 8 million adults had "less than full literacy", a figure which represents 30% of the total population and 58% of those over the age of 19. "South Africa has thus a major backlog of need for non-formal education at a basic compensatory level, in the adult equivalent of early schooling, and in elementary proficiency training."

The above has not attempted to be an exhaustive study of inequalities and backlogs, but rather a few examples to support the de Lange Report's contention that inequality does exist and on irrelevant grounds. Before dealing with additional suggestions to help towards the elimination of backlogs, attention must be given to the evolution of education in South Africa in order to understand why these inequalities and backlogs still exist in the 1980s.

In the earliest days of the occupation of the Cape, education of any kind at all was hardly a matter of policy but was left mainly in the hands of individual families and churchmen. Although there are records indicating that from 1702 the Administration at the Cape found that it had

to cater, among other things, for the education of former Xhosa warriors and was faced with the familiar problem of whether it should be a liberal or vocational one. "African education until far into the twentieth century remained a matter for private initiative to which the State lent its aid financially". (Rose and Tunmer, 1975, p. 202) The Boers, hostile towards government regulations, taxation and other limitations on their natural liberties, had trekked farther east and encountered Bantu-speaking African tribes at the Great Fish River. Much violence and hostility ensued and it was only after the Napoleonic Wars when the British had formally re-occupied the Cape that "the British government encouraged the emigration of English to their new colony ... to provide a bulwark against the Bantu on the colony's eastern frontier. Thus, 168 years after the Dutch arrived, the first significant appearance of British settlers occurred with the arrival of 5,000 of them at the eastern part of the Cape". (Robert C. Jones in Rose, 1970, p. 41)

The significance historically of these early encounters of the Boers and the British with the Xhosas and other tribes was that there was much strife and bloodshed, thieving and pillaging and, apart from skirmishes, during the second half of the nineteenth century there were in all nine Kaffir Wars. These events create attitudes, and attitudes die hard. In discussing the Boer's "religious interpretation of racial worth" Jones quotes from A. Victor Murray's "The School in the Bush: A critical Study of Native Education in Africa" (Rose, 1970, pp. 27-28):

"To the Dutch Calvinist the coloured races were of the 'perishing progeny of Ham,' and the Old Testament religion of those days sanctioned a complete denial of the human rights of any races outside the pale of divine election."

He quotes Murray again on the British Settlers' philosophy concerning racial equality (p. 41):

"The British had a different tradition ... on the one hand a romantic humanitarianism which blended well with the doctrine of 'free grace' of the Evangelical Revival, and on the other hand, by reaction, a suspicion of the popular movements."

The earliest efforts at Bantu education were under the missionaries whose

main aim was to Christianise. There were thus few attempts to systematise curricula and teacher training although certain institutions like Lovedale had high ideals. In 1855 Governor Grey explained to the Colonial Parliament "the advantages that education, especially 'industrialised training' would bring to the tribes", and in 1868 Sir Langham Dale, the Superintendent-General of Education noted a number of problems which would often recur: "denominational rivalries; lack of employment opportunities after training; irregular support for education from tribal society; the disintegrative effects that education can have on tribal mores". (Rose and Tunmer, 1975, p. 207) As noted often in Africa, Dale saw the problem of educating the natives and then having no jobs for them. In 1892, however, the historian, G.M. Theal, and a Mr Levey stated in a commission report that natives should be educated for industrial manual work, and the commission recommended that natives should pay school tax for the support of the schools established among them.

An interesting comment on native education is made by Randall in describing white children being admitted to mission schools. Lovedale had apparently accepted white boys since about 1870, and the poet, F.C. Slater, is the source of the description below (Randall, 1982, p. 60):

"Although Lovedale was primarily an institution for blacks, the 30 or 40 white boarders received preferential treatment. They filled the front benches in class, ate at the High Table, were not expected to do menial work ... and on Sundays went to the Presbyterian Church in Alice, while the 'Natives' worshipped in the school hall. The cricket teams were divided into 'Natives' and 'Europeans', although the two literary societies were 'integrated'."

Randal ends with a comment on attitudes:

"All this seems to be an accurate reflection of the racial attitudes of even sympathetic English-speaking whites. The 'Natives' were indeed a breed apart, and the white man's right to a superior position was simply taken for granted. It was not until the second half of the 20th century that the admission of black pupils became a burning issue for South African private schools." (Emphasis added)

It has already been stated that attitudes die hard, and it is probably

true to assert that the white man's attitude towards the black man as an inherently inferior human being has been the most significant stumbling block in the way of the proper evolution of black education. This attitude, furthermore, persisted well into the second half of the present century among both English and Afrikaans speaking South Africans, and it is, even today, a firmly-held view among conservative right-wing elements of the population.

In 1903 the Transvaal Education Department, wishing to "co-ordinate, improve and expand missionary educational activity", set out its scheme for native schools. The Rev. W.E.C. Clarke, first Inspector of Native Education in the Transvaal, described the scheme as providing for a "combination of manual training with elementary instruction so as to equip the native for a more intelligent comprehension of any industrial work that is set before him". (Rose and Tunmer, 1975, p. 220) This was totally in keeping with the general view of the time that the native should be taught to work.

Under the Transvaal Education Act of 1907, a Council of Education was established which re-evaluated the work done under the 1903 scheme. It decided that black education should be expanded a little further to include the following four types of education:

- (i) religious and moral
- (ii) physical and hygiene
- (iii) social and civic
- (iv) industrial

and decided that a Bantu language was to be "the original vehicle of instruction" (Rose and Tunmer, p. 225) as opposed to English in the 1903 scheme.

The Act of Union of 1910 had the effect of making the provinces responsible for the control and financing of education, excluding higher education, and the political history since that date has been a struggle between conservative nationalistic and the more moderate elements of South African society with special emphasis on the "preservation of (the)

'ruling class' domination in the face of a rapidly growing non-White, particularly Bantu, population group". (Rose, 1970, p. 43)

Two important Acts of Parliament were passed in 1922 and 1925 which had two important results. The first was that Bantu taxation became a government responsibility rather than a provincial one and the government had to provide the funds for Bantu education. The second was "the acceptance by implication of the principle that any development or extension of Bantu education beyond the standard reached in 1921-22 should be financed out of direct taxation paid by the Bantu". (Rose, p, 50) This had unfortunate results in that the growth in population and rate of urbanization of the Bantu resulted in educational needs far in excess of the funds available under the 1925 Act. Jones points out that between 1925 and 1935 the number of Bantu schoolchildren increased by nearly 75 per cent as opposed to an increase of educational expenditure of only 50 per cent. If we add to these facts a comparison of the annual per pupil expenditure according to racial classification for the years 1930 and 1935, which Jones quotes from the "Bulletin of Educational Statistics for the Union of South Africa, 1947," we see vast differences in educational provision, for the amounts allocated to white pupils are four to five times greater than those allocated to Coloureds and Asians, and more than ten times greater than those allocated to Blacks:

Annual Per Pupil Expenditure on Education

	<u>Whites</u>	<u>Coloureds and Asians</u>	<u>Bantu</u>
1930	£22.12.0	£4.12.3	£2. 2.8
1935	£23.17.2	£5. 4.1	£1.18.6

(Rose, 1970, p. 51)

Rose and Tunmer, however, maintain that two important events improved the position of black education somewhat in the 1930s. One was the 1932 Native Economic Commission which was important because it established the extent of the poverty and the problems of the Africans; the other was the 1936 Interdepartmental Committee on Native Education, chaired by W.T. Welsh, which recommended that the Union Government should take over both

the administration and the financing of African education. (Rose and Tunmer, 1975, p. 228) In addition it recommended that "the Union government finance Bantu education on the same basis as white education; that is, on the basis of 110 per cent of the children in attendance the previous year. A per capita annual grant of 3.12s 9d was recommended - a 41,3 per cent immediate increase in expenditure". (Rose, 1970, p. 51)

It was only in 1945, however, that "action was finally taken on the Committee's recommendation". (Rose, p. 51) Act No. 29 was passed which declared that the increased financing of Bantu education would not derive only from Native taxation, but each year Parliament would determine the amount required, and this would be taken from the Consolidated Revenue Fund. Rose tells us that "under the new system, 4,747,657 was voted for Bantu education in 1949 - under the old system the amount would have been only 1,540,000". Bantu education was therefore three times better off than it would have been under the previous dispensation.

When the Nationalist government came to power in 1948, there were three events which Jones alleges were to have an effect on Bantu education development (Rose, 1970, p. 52):

- " (i) the formal development of the 'Christian - National Education' concepts of the leadership of the Afrikaner community,
- (ii) the report on Bantu education prepared by the Eiselen Commission at the request of the government, and
- (iii) the stated Bantu education policy of the Nationalist government."

The Christian-National concept maintained that these two concepts must be "characteristics of the whole school as regards its spirit, aim, curriculum, method, discipline, staff, organization and all its activities". (Rose, 1970, p. 54) Succinctly put, 'Christian' means "based on Holy Scripture and formulated in the Articles of Faith of our three Afrikaans churches", while 'National' means "a love for everything that is our own, with special reference to our country, our language, our history and our culture".

But contained in the policy statement of the Institute of Christian-National Education (I.C.N.E.) are specific references to Bantu education, and Jones quotes Article 15 of Part II, some extracts of which are the

following (p. 54):

"We believe that the calling and task of White South Africa with respect to the native is to christianise (sic) him, and that this calling and task has already found its clear expression in the [three] principles of [:] guardianship, no levelling, and segregation ...

the education of the native should be based on the life and world view of the European, more particularly that of the Boer nation as the senior European guardian of the native ...

the mother-tongue is the basis of native education, but that the two official languages ... should be learned as subjects because they are ... the key to that 'culture-adoption' which is necessary for his own cultural advancement ...

the education of the native and the training of native teachers should be undertaken by the natives themselves ...

the financing of native education [should] be placed on such a basis that it does not take place at the cost of European education."

Commenting on the policy statement Jones asserts (p. 55):

"Afrikaner Calvinism, in turn teaching god-ordained racial inequality along with the concept of Afrikaner guardianship, logically led to the formulation of some type of separate educational programme for the Bantu." (Emphasis added)

The report of the Eiselen Commission on Native Education (1949-51) is important in this study because "in large part, the recommendations ... have become subsequently the blueprint for the government's system of Bantu education". (Rose, 1970, p. 56) Rose and Tunmer (1975, p. 244) maintain that "the Commission began with the premise that there should be distinctions between white and black education", and that "the Commission saw education as a primary source for the rebuilding and extension of that (Bantu) culture". (p. 248)

The Commission recognised that Bantu education was inadequate, lacked unity and was unco-ordinated. Criticising Bantu schools run by Churches as transmitting values and skills not in harmony with Bantu society or institutions, the Commission set out 11 principles for the government to follow. Among these are the tenets that schools should have "a definite

Christian character", an emphasis on economic development, be linked with "existing Bantu social institutions", Bantu teachers should be used, and parents should share in the control and life of the schools". (Rose, pp. 57-58) One of the aims of Bantu education was "the equipping of the child for his future work and surroundings" (Rose and Tunmer, 1975, p. 249), and part of the curriculum recommended for the more advanced stages of education was knowledge of technical skills of agriculture and other trades, following on, presumably, the 'gardening and agriculture' recommended for the higher primary school.

The Commission "favoured a system in which part of the moneys for African education came directly from African taxation". (p. 256) Rose and Tunmer assert, furthermore, that there was considerable objection to the Eiselen report, especially to its emphasis on Bantu culture and the financial implications. Much of it, however, fitted neatly into the government's concept of separate development.

The Nationalist government's Bantu education policy, however, came into sharpest focus with the passing of the Bantu Education Act (Act No. 47 of 1953) and the clarification speech given by the Minister of Native Affairs, Dr H.F. Verwoerd. The State was to take over all schools, including church mission schools, and all teacher training, and education would "have its roots entirely in the Native areas and in the Native environment and in the Native community". He went on to say:

"The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour ... Up till now he has been subjected to a school system which... practically misled him by showing him the green pastures of the European but still did not allow him to graze there." (Rose, 1970, p. 66)

The Bantu child was to be prepared for life in a totally separate community - in the social as well as the geographic sense - and he was "to be taught that he is a foreigner when he is in white South Africa". (p. 67)

Rose and Tunmer (p. 265) state that Dr Verwoerd was strongly against parity of salaries and said that more female teachers would be used in

the lower primary schools to save money for other Bantu education purposes. Institutions for advanced education would be established in the reserves where the Bantu must be guided to serve his community. He also mentioned that teacher associations were opposed to the Act. The writers point out that all this, of course, ran somewhat counter to earlier reports which had held that education must be directed towards the pupils' future occupations: 1868 Dale; 1903-5 Commission; 1936 Welsh; 1937 Broome; 1949 Eiselen. (p. 266) Following the Bantu Education Act the control of Bantu education became the responsibility of the newly-formed Division of Bantu Education within the Department of Native Affairs.

What a giant leap backward for black education in terms of the present discussion of equality of provision and opportunity! Linked with the policy of apartheid, education for blacks was to be entirely separate, of inferior quality aimed at preparing blacks for working in reserves, and with no thought whatever of parity of salaries. Put plainly and simply, unequal provision was made statutory by an Act of Parliament only thirty years ago.

Up to the present time the Nationalist government has retained political power, and only economic and political realities as well as a vociferous clamour from the outside world have forced it to review its stance on separate development and appoint a Commission to review the whole question of education provision in the RSA. There have been, however, fairly significant developments during the intervening years, some of which are mentioned below.

Rose and Tunmer refer to the Industrial Conciliation Act (Act No. 28 of 1956) which entrenched what is commonly called "job reservation". Constant references by economists to South Africa's chronic shortage of skilled manpower gave rise to many arguments during the sixties and seventies which cited the limitations on African labour and the defects of Bantu education as major causes for South Africa's not living up to its economic potential. (p. 268) In 1961 the Report of the 1961 Education Panel pointed out that the country could not rely heavily on white skills and that non-white education had to be expanded to meet economic and industrial needs. (p. 269) The Second Report of the 1961

Education Panel in 1966 stated that the RSA would have difficulty finding sufficient people who could be trained to meet the country's needs by 1980. Foreshadowing the de Lange Report, it recommended, among other things, that: (1961 Education Panel Second Report, 1966)

- There should be universal compulsory education up to Standard 6 for children of all races by 1975. (p. 35)
- The rate of expansion of Non-White secondary education should be increased. (p. 46)
- Education for children of all races should be completely free. (p. 48)
- A programme of phased expansion of training facilities ... should be set up ... to reduce the gross pupil-teacher ratio to 30 by 1980. (p. 71)
- At least for the time being ... Non-Bantu teachers should be employed in Bantu schools. (p. 75)
- All Non-White training institutions should be of the highest quality. (p. 78)
- The tremendous discrepancy between unit costs in Bantu and Non-Bantu education should not be permanently accepted. (p. 124) The difference between the unit cost of Bantu and Non-Bantu education should be halved by 1980. (p. 126)
- Immediate steps should be taken to create a 'first class' section for Bantu education, in which the quality of education is fully equal to the best in South Africa. (p. 125)
- The percentage of the Gross National Product expended on education should be increased progressively to about 6 per cent by 1980. (p. 128)
- The policy of limiting the subsidy to Bantu education from Consolidated Revenue should be abandoned. (p. 133)

Particularly noticeable are the recommendations aimed at reducing the inequality in educational provision and those aimed at improved educational opportunities.

In 1968 the S.A. Council of Churches claimed that apartheid was not reconcilable with Christianity, and set up SPROCAS (A Study Project On Christianity in an Apartheid Society) which in 1971 produced a report "Education beyond Apartheid". Also a forerunner of de Lange, SPROCAS stated that "criteria like colour, race or creed should be irrelevant in the public educational system" and that "there should be equality of educational opportunity". It also stated that "all finance for education should come from General Revenue", and included the following among its recommendations:

- six years of universal compulsory education
- a higher priority for spending on education
- the reduction of pupil-staff ratios in African schools
- fewer language demands on African pupils
- the same conditions of service for all teachers
- steps should be taken towards parity

By this time the principle of using contributions from African taxation to extend school provision had in any case already collapsed. (Rose and Tunmer, 1975, pp. 276-279)

Significantly perhaps, in the light of some of the foregoing, 1972 saw Act No. 20 of 1972 passed whereby African taxation, although it would still contribute, would no longer provide for African education. It returned in concept to the 1945 Act, and Rose and Tunmer conclude (p. 280): "By drawing again from Consolidated Revenue, it might be possible to begin a new era of development in the education of Africans."

Perhaps the final reference in this glance at significant historical events which have influenced or had some bearing on the inequalities in the provision of education in the RSA - and this has not pretended to be an exhaustive study - must be what we now call the school boycotts of 1976 and to a lesser degree 1980. Particularly in Soweto, but also in several other centres around the country, pupil unrest manifested itself in boycotts, riots, confrontations with police and army units, the burning and stoning of schools and other government buildings and vehicles in the face of guns, batons and teargas. There were, of course, political agitators at work, but deep down the root causes were dissatisfaction with and mistrust of the whole black education system.

If we look at the contributors to "Energos 1983 Eight" we find the basic causes clearly listed. Dr. Ken Hartshorne (p. 4) says:

"The threatened collapse of the Black education systems in the years 16 June, 1976 in Soweto to 1980 in the Cape (was) because of the rejection of 'the system', which was perceived as being based on ideological separatism and therefore entrenching isolation and discriminatory practices, and failing to measure up to the needs and aspirations of the people it was supposed to serve."

Dr Absalom Vilakazi (p. 13) maintains that the challenge to African educationists is to reject prescription:

"The line which Black Pedagogics pursues is one of cultural determinism; and the concept of teaching the child to respect and appreciate his culture and the cultures of others conjures up in one's mind 'cultural kraals'. The African child soon discovers that these cultural kraals promise a false paradise; and the disillusionment leads to the many school revolts in Black education all over the country. Yet we are still educating for a separate existence!"

Writing from KwaZulu, Dr Oscar Dhlomo states that among the causes of discontent is "a perception ... that the fact of educational segregation implies very significant differences in education content, quality and syllabuses, leading to an undermining of confidence in the system and of morale". (p. 25)

Let Prof. Es'kia Mphahlele have the last word (p. 73):

"If there is any lesson to be learned ... it is that Bantu Education had sought to peg the limits of human intelligence and set up structures to contain those limits. The human intelligence had, after 20 years in a straightjacket, busted the barriers and hollered to be free.

It had been deprived of a language in which to articulate itself, literally because English had been suppressed for so long as a medium of instruction, figuratively because of these intellectual constraints.

Consequently that intelligence ... finally took out its fury on the physical symbols of authority like buildings and, alas, on its own self."

In the boycotts the cries for equal education and a completely open education system, for equal opportunities and an end to polarisation between Black and White, for equitable financing and free choice of language medium, found their expression in violence and disobedience. The boycotts were indeed significant, although those in authority might be hesitant to admit it, because the language issue was settled fairly quickly and the shackles removed, and much has been done since by the Department of Education and Training to improve the quality of Black education. Although money will not be sufficient to restore confidence and trust completely, it will symbolise a willingness on the part of the authorities to start doing something positive to improve the situation.

At a deeper level, however, the discontent lay, as already quoted, in the dissatisfaction with racial discrimination in the provision of education, and the boycotts must have had their share in persuading the government to appoint a Commission to investigate the provision of education in the RSA, no doubt to avoid social discord and political instability in the future.

To return to the original question - why unequal? - and the statement by Es'kia Mphahlele that black education's biggest problem is the burden of its past. We have had some glimpses of its cinderella history and cannot but agree that it has been the poor relation at all times, fobbed off with the crumbs that have fallen from the rich man's table for over two centuries. And just when that orphan was about to emerge from its dark and sooty back corners, the ugly sisters of apartheid and discrimination forced it back into obscurity through official policies and acts of parliament.

But now the Verwoerdian philosophy is cracking and crumbling under the pressure of economic reality. Professor de Lange admits: "politicians in the long run, and unfortunately it is usually in the long run, are realists, and they accommodate these (the Blacks') expectations. We have seen this happening in the National Party. Verwoerd tried to bend reality to fit his ideology, and now Botha is moving away from ideology and trying to accommodate reality. He has accepted that the manpower needs of this country are far beyond the capabilities of the Whites, so at all levels we will have to bring in the other population groups." (Energos, 1983, p. 46)

Equal opportunities and equality of provision? These are the challenges before the government ...

Cinderella may still arrive at the Ball ... and before midnight!

CHAPTER 3

OVERSEAS AND AFRICAN EXPERIENCE

A brief survey of the development and application of the concept of community use of school facilities in England, Canada, the USA and some African Countries.

The problem of inadequate or the absence of education which has been the lot of vast numbers of South Africa's inhabitants has been highlighted by the de Lange Report. The Report has also shown the pressing need for a system of non-formal education to combat the backlogs existing among the adult population. It might be profitable to look at the evidence of the differing approaches to adult education adopted by other countries. One of these approaches is community education and in this chapter selective evidence is gathered from other parts. Firstly, some key examples are taken from practices in three developed countries and then by way of comparison some of the approaches in certain African countries are described. Their relevance to the South African situation will ultimately become apparent.

At the outset it is important that an attempt be made to establish what is meant by a community school. Roe and Drake (1980, p. 48) maintain that

"A community school is a school with a much broader vision than most schools in that it attempts to involve itself fully with the entire community as well as with children of school age."

The authors declare that the community school accepts two major functions. The first is "the formal education of children", a process in which it recognizes the contribution that "other community agencies, institutions, and organizations" can make to "the development of its educational program"; it should make an effort "to develop and use the resources of the community as a part of the educational facilities of the school"; and it encourages parents and citizens "to be partners in the education of children and establishes organized ways to involve them".

Its second function, according to Roe and Drake (p. 49), is the responsibility for "serving as a catalytic agent to provide the structure for the continuing education of adults and to rally the resources (people and institutions) of the community in an organized attempt to improve the welfare of people in the community". The authors argue that the educational process can be used "to solve problems related to the needs and interest of the community", that schools belong to all the people and can serve as impartial "meeting places for the resolution of problems"; that schools are the logical agencies to satisfy "the growing need for lifelong education" in society; and they foster an approach which develops "empathy and understanding for community participation" when they attempt to work with adults as well as children. The community school, usually centrally situated and often the largest tax-supported institution in a community area, can serve as a focal point through which a community may assess its own needs and meet as many of its needs as possible by sharing resources in the most effective manner possible.

Cyril Poster (1982, p.2) concurs with Roe and Drake by explaining that community education "is concerned with education for communities, that is with the meeting of what communities themselves determine to be their needs". He claims - a thought expressed in spirit by de Lange as well - that schools today "either as they stand or with little adaptation, are natural bases for community education", adding that the purpose is not to dispense education to the community, but to involve "the community in the content and style of its own education". (p. 10) Unstructured groups can decide what it is that they need, and then set about getting it. Community education, furthermore, does not confine itself to any particular age span, but is a process "from the cradle to the grave". Poster adds that it goes even further than that, in fact "from prenatal care to ... the effects of bereavement".

A fairly comprehensive definition of community education is contained in a report of the Scottish Working Party on Professional Training for Community Education (HMSO, 1977) which states that community education seeks

"(a) to involve people, as private individuals and as members of groups and communities, irrespective of age and circum-

stances, in the ascertainment and assessment of their needs for opportunities to

- (i) discover and pursue interests;
 - (ii) acquire and improve knowledge and skills;
 - (iii) recognize their professional identities and aspirations;
 - (iv) develop satisfactory interpersonal relationships;
 - (v) achieve competence in their roles within the family, the community and society as a whole; and
 - (vi) participate in the shaping of their physical and social environment and in the conduct of local and national affairs;
- (b) to seek to meet these ascertained needs in the most appropriate settings with the co-operation of individuals and groups and by identifying and deploying educational resources, wherever they may reside."

(Poster, 1982, p. 2)

Further working definitions may be found in chapters 4 and 6, but a summary of characteristics mentioned so far indicates that community education

- (i) uses schools for the education not only of children but also of adults in a lifelong education process;
- (ii) makes use of the special resources of the community - both physical and human - for the benefit of all;
- (iii) involves total community welfare, generating its own awareness of needs and problems.

In the light of these definitions a brief survey is made of the approach taken by three highly developed countries to community education with special reference to facets such as origin, purpose, finance, staffing and control, decision-making and policy priorities. While it is acknowledged that, on account of the diversity of needs which community schools attempt to serve, there is no set pattern in structure, management and the programmes offered, it will be valuable to discover in what respects there is a broad similarity of provision in the United Kingdom, the United States and Canada. Because of the multinational and multilingual character of the Canadian population, that country has been specially selected for the possible bearing its application of community education may have on the South African situation. McCuaig (1975, p.9) for example describes the difficulties of involving four firmly entrenched and to a certain extent mutually exclusive cultural

groups (Polish, Italian, Ukrainian and Slovak) in one community school. In this survey, indeed, little case studies may be encountered which will provide practical guidelines for the RSA.

In considering the origins of the community school concept in the three countries it must be acknowledged that in the history of the school as an institution there were probably many isolated instances of the facilities being used in a 'community' sense for ad hoc objectives of short duration. But these isolated projects have by no means been drawn together to make a collected history. References would have to be found in hundreds of books and journal articles, and certain instances would have to be extracted from archival material. In England, however, the spillover of nineteenth century philanthropy had the effect of awakening an awareness that there were needs in certain areas created by social conditions. Watson (1980, p. 278) and Poster (1982, p. 20) record that Henry Morris, the Secretary for Education in Cambridgeshire, published a document in 1924 entitled: "The Village College: Being a Memorandum on the Provision of Educational and Social Facilities for the Countryside with Special Reference to Cambridgeshire". He put the case for the village college, the prototype of the community school, persuaded the landed gentry to accept his proposal and opened the first college, Sawton, in 1930.

It was only in 1944, however, with the Education Act of that year, that it became mandatory for the local education authority "to secure the provision for their area of adequate facilities for further education". It was not until 1949, however, after the Second World War, that Leicestershire, under its Director of Education, Stewart Mason, followed suit with the added refinements of consultation in planning, participation by the community and devolution of responsibility. Poster (1982, pp. 28-29) divides the development of the first forty years into three phases, admitting that it is impossible to make clear demarcations in time to separate them. His phases are:

- First phase : school with added community college facilities;
- Second phase: school and community college;
- Third phase : wholly integrated school and community college.

In the United States the beginnings of the community education concept sprang from the belief of a wealthy industrialist in the 1930s in Flint, Michigan, that schools should be in use all the time (Sharpe, 1982, p. 2). In pursuance of this ideal, Charles Mott, together with Frank Manley, a young physical education instructor and educational innovator, launched a programme to effect the maximum community use of schools. His argument was based on two main premises: economic, in the sense that public facilities should be used by the public since they had paid for them, and humane, in the sense that academic and recreational programmes are good for people.

In Ontario, Canada, the Ministry of Education played a major role in the origin and development of community schools influenced no doubt by what was seen to be occurring in the USA. The Minister of Education (Wells, 1977, p. 3) described the community school more "as an attitude than a definable entity", but viewed it as a place where men, women and children can get together for all kinds of educational, social, cultural and recreational activities. Schools are ideal for this purpose as there is a school building in virtually every community, and the Ministry has translated its outlook into action by allocating money to the establishment and development of community schools and making community education an important part of its policy. This approach is a useful precedent for the South African situation as well.

The purpose of community education and the reasons for its development may vary in specific detail among the three countries under discussion, but several areas of broad agreement will be observed. In England according to Poster (1982, pp. 103-106) there are at least seven common reasons for the existence of community schools.

- (i) There is a decline in the influence of the family and its ability to prepare its members to cope with the pressures of modern living.
- (ii) Because life is more complex and subject to rapid change, there is more to be done and fewer trained people available to assist the individual facing new roles, an agency is necessary to aid community members.
- (iii) Social problems should be prevented rather than cured, and increasing numbers of unemployed, redundant and retired people need challenging activities.

- (iv) Co-operative effort should lead to increased self-help and satisfying of needs.
- (v) There is a dichotomy between what schools teach and the society where that learning will be used and individuals need further training to prepare them for this transition.
- (vi) There is a waste of resources in the fragmented, isolated traditional school approach.
- (vii) Individuals and communities need to enjoy a better quality of existence.

Poster (p. 33) also quotes a 1977 Devon County Council Education Department booklet which states: "Education is too precious to be confined to children and adolescents". In England the institution is regarded as a servicing agency with an innovative as well as a facilitative role; it should "respond rapidly to community input", develop initiatives and stimulate communication; it should have an open-ended programme which "generates its own momentum and creates its own style"; it should profit from and enhance community involvement", and it needs to be the "focus of a wide range of recreational, cultural and social functions".

Looking at population forecasts, the effects of technological change on the lives of ordinary people, the rapid obsolescence of skills and consequent unemployment, the increasing pressure on social services, vandalism, the disorientation and loneliness of the elderly and, above all, man's reckless wastefulness and destruction of his own environment, Poster (pp. 174-177) posits the need for survival as the most important and persuasive reason for a commitment to community education. Because social problems are as much "for society as of society", he urges the acceptance by communities of "a concerned responsibility for its less fortunate members"; he maintains that supportive and educative communities must be created with the aim at all times "to improve the quality of life for all members".

In the USA, according to Weaver (Schmitt and Weaver, 1979, pp. 117-133), the main purpose of community education is to develop "a sense of community". To achieve this, structures have to be highly organized and there must be a commitment to lifelong learning and a two-way school-community responsibility for education. Especially appropriate for South Africa is Weaver's view that "sense of community" will not be achieved without "detente among communities of interest" which means

that there has to be "accommodation and mediation within and across diverse and often conflicting social systems". Every opportunity must be made to diminish selfish interests and to mediate across social boundaries to ensure a "future for all mankind", words which echo the "education for survival" view in England. Weaver's standpoint is reinforced by Donna Schmitt (Schmitt and Weaver, 1979, p. 140) who sees in community education a systematic method for bridging the gaps between social systems by "reaching back and forth across boundaries and institutional barriers". Steve Parson (Schmitt and Weaver, 1979, p. 156) falls into line with this approach in his claim that participation "without the redistribution of power is a frustrating process for the powerless".

In Ontario, Canada, Wells (1977, p. 5) outlines the purposes behind the Ministry of Education's community education outreach as being:

- (i) the increase in the involvement of parents and others in the daily life of the school;
- (ii) The provision of activities that extend the school as a neighbourhood cultural, recreational, social and learning centre for people of all ages;
- (iii) the reaching out to other people-orientated agencies in the community to co-ordinate efforts and activities and to exchange information;
- (iv) the improvement of communications with parents and others which will lead to a better understanding of the school's programme;
- (v) the devising of programmes through which schools will use community resources, both people and places, as part of the educational process;
- (vi) regular reviews and evaluation of policies to give staff appropriate support in developing any aspects of the community school idea.

Purposes which are common to three countries and therefore of value for a community education model can now be established. The first is a wish to improve communities and the quality of life of all members through the agency of the community school; the second is a desire for lifelong learning with the needs of people of all ages being served; and the third is an improvement in school-community communication and involvement to find solutions for needs and problems. The third purpose is expressed very strongly in the UK as the "need for survival" and in the USA "to ensure a future for all mankind"; inherent in all

three countries is the belief that the purpose is for all members of the community, but it is expressed most strongly in the USA where there is a need to "mediate across social boundaries" and "to diminish selfish interests".

The financing of community education differs from country to country and even from area to area, but there seems to be a fairly common practice of the state accepting partial responsibility and the balance accruing from grants and donations and the course fees of the participants. Not surprisingly, the USA has the best financial resources, and Thomas Fish (Schmitt and Weaver, 1979, pp. 218-225) refers to the four levels of government funding which obtain there, namely local, county, state and federal. His advice to community educators is to make contact with key individuals at each level of government especially because each level has a different organization. He lists Foundations as the second source of finance in the USA, and names five types - National, Special Interest, Family, Corporate and Community Foundations. He urges community directors to visit foundation staffs to arouse their interest and then to adapt their applications for grants to coincide with the particular objectives of each foundation. As 90% of requests are rejected, he recommends a very carefully prepared proposal for each application.

Gloria Gregg (Schmitt and Weaver, pp. 239-247) describes how the Mott Foundation established a "National Center for Community Education" and fostered a project with appropriate financial support for a national network of regional co-operating centres for community education development. These regional centres have three primary functions: (i) the dissemination of information; (ii) the implementation of community education; and (iii) the training of educators, especially in leadership. The centres receive "seed money" from the Mott Foundation initially, but there has to be a commitment by a Board of Control that they will continue to operate after the terminal date of sponsorship money, and become an integral part of the college, university or state department of education in which they are located. The national goal of the Mott Foundation is to afford every school in the USA the opportunity to become a community school.

In Ontario Gayfer (1976, p. 3) reports that the Ministry of Education has "officially and strongly supported the idea of full community use of school facilities after school hours", and has made special grants to school boards to finance "special projects designed to investigate or expand community school programs". The balance of the funds required accrue from course fees and hire and rental charges. The various countries have schedules of hire charges for facilities and equipment which include extra caretaking rates. Deposits usually have to be made and short-term insurance cover taken out; users also have to abide by set rules and regulations.

Sullivan (1978, p. 20) makes a pertinent observation about the financial implications of community education, which may have a significant bearing on South Africa's situation. Although the development of community schools will introduce additional costs to the education budget initially, these expenses should be more than counter-balanced by general savings resulting from the co-ordination of community services and from the rentals paid by community agencies using parts of school buildings. Expensive resources such as libraries and swimming pools, furthermore, could be built as community and school facilities, thus sharing costs and avoiding duplication.

In England the central government is also responsible financially for the initial provision of schools and facilities, but has no direct say in determining educational policy at community level except through control of funds, acts of parliament and through guidelines suggested in White Papers, 'reports, memoranda, H.M. Inspectorate and the Schools Council. Poster (1982, pp. 174-175) maintains that a commitment by the state of financial resources to the concept of "lifelong, recurrent education" is highly desirable, but Alice Yardley (Yardley and Swain, 1980, p. 18) pleads for the retention of "supervised responsibility on the part of the Centre for its own financial affairs" as she believes that this results in better value for money. As is the case in other countries, participants pay a course fee on registration, and there is a "pay at the door fee", deliberately made proportionally higher than the course fee, for those interested only in particular sessions of courses.

Thus, for inclusion in a model, the customary practice appears to be the

initial funding of community education by the state, course fees and hire charges paid by the course participants and monies solicited from other sources such as foundations. In South Africa commerce and industry would no doubt be the "other sources" for additional, possibly substantial, sponsored funds. At the same time the popular belief appears to be that the community centre must control its own financial affairs.

Staffing and the supervision of community education is naturally of crucial importance in the successful operation of community schools, and this matter receives close attention in the countries under review. In the English integrated school and community college, Poster (pp. 28-29) maintains, there is no "duality of function", for "all staff, ancillary as well as teaching, are engaged in a continuous educational process which can be neither compartmentalized into boxes labelled 'academic', 'recreational', 'social', nor identified as specific to an age-group headed 'pupil', 'youth' or 'adult'". The College Principal and Staff are responsible for the twofold nature of the activities within the college, namely school-and-community educational activities as well as school-and-community social and leisure activities.

The key position in the whole structure, however, is held by the teacher responsible for the community education programme in the college; he holds the position of vice-principal with a status equal to that of other college vice-principals, and he is part of the senior management structure of the college. In some colleges this person may be a head of department or an assistant principal, but it is generally the policy of education committees to upgrade his status wherever circumstances permit such a move.

In the Ontario programme this key person is known as the community-school co-ordinator. Hiemstra (Sullivan, 1978, pp. 18-21) contends that schools cannot develop community components without this additional administrator who would devote at least one half of his time to bringing school and community closer together. Sullivan assigns to this official the task of identifying needs, finding leaders for programmes and co-ordinating community and school programmes. The position is often filled by a regular teacher released from half his teaching

duties. Among his qualities should be a positive job attitude as well as both leadership and management skills. The Ministry has empowered school boards to appoint such officials to act in a supportive role to the school, the committee and citizens in general. Baird (1979, p. 11) states that principals expect the co-ordinator to assist the school staff in planning programmes using community resources as well as assisting the community to make good use of school resources. He adds that there is a need for both principals and co-ordinators to attend in-service training courses in the development of school-community programmes.

Over and above this school co-ordinator, the Ontario Ministry of Education has designated specific officials in each of the nine regional offices throughout the Province to act as community school resource people and catalysts. (Wells, 1977, p. 14) These officials are referred to as regional Community Schools Officers (Gayfer, 1976, p. 3) and one region has given its official the title: Co-ordinator of Community School Programs for the Leeds and Grenville Board of Education. In his co-ordinating role he has to attend "community meetings throughout the counties" and his job is "to perform a liaison function between the board and almost everything that affects community-school relations". (Gayfer, 1976, p. 34-35) He is thus the Canadian equivalent of the American superintendent of a district.

An additional staffing feature in Ontario is the widespread use of volunteers to perform special tasks in schools. Baird (pp. 8-9) reports that 99% of elementary and 89% of secondary school principals were in favour of using volunteers. Their most frequently-performed tasks are special activities (normally speakers or demonstrators), classroom programme assistance, library assistance, remedial assistance and the contribution of special talents. Through volunteers, scholars derive benefit from the expertise in the community.

In the American approach to community education staffing supervision, Lawrence Wilder (Schmitt and Weaver, 1979, pp. 99-102) singles out three key positions. The first is the superintendent of a district who is the innovator whose role is to convince the school board of the value of community education. As the chief school official in a region he has

to be thoroughly conversant with the concept of community education and sell it to others; he should possess ability in planning, decision-making, innovating, organizing and co-ordinating in order to "orchestrate" the process and support others involved in its implementation.

Secondly, the principal is seen as the initiator who uses his skills to win over the goodwill of his staff and foster the movement among community groups. His is a task of constant communications in order "to 'jell' the staff, the school, the community and the program". He has to continue the day-to-day functions of his school, work in close liaison with those involved in programme organization and nurture the growth of community education in both a philosophical and a practical way.

The third key role is played by the community school director who is the implementor of the programme. He tries to match the needs of the community with its resources, and, with the assistance of the community council, he sometimes has to find or develop resources. John Jeffrey (Schmitt and Weaver, 1979, pp. 181-187) maintains that he has to get to know the community, knock on doors, introduce himself and listen to people. His immediate aim must be "to get school lights on, bring people into the buildings", and let them see "highly visible programs activities". He organizes the meetings, classes, events within the school or wherever it is most convenient for citizens to participate. He must possess considerable organizing and co-ordinating skill, relate well to people and be a quiet leader. In a final word about the director Jeffrey quotes the ancient wisdom of Lao Tse (525 B.C.):

"But of a good leader who talks little,
When his work is done, his aim fulfilled,
They will say, 'We did this ourselves.'"

It is fairly obvious from the staffing practices in use in the three countries that the official in charge of the community education programme has to have status and be released from a large portion of his normal teaching duties or be completely free of them. Any model therefore should include a director or co-ordinator who is additional to the staffing quota and possesses leadership, organizational and co-

ordinating skills. If a district superintendent can be included as well, as in the USA and Canada, so much the better for community education.

All three countries have seen the wisdom of advisory committees for community education. In England these may vary from county to county and even from school to school. In a Leicestershire example quoted by Poster (1982, pp. 30-33) the Council of an integrated school and community college consisted of the following representatives: L.E.A., 40%; Teaching Staff (Principal ex officio), Parents, Community Council, Tertiary representatives, co-opted members, Principal's nominees - 10% each. A recent survey showed further that in 90% of councils the L.E.A. had reserved places for parent representatives. From the Council a Committee of Management is formed which consists of 4 officers (Chairman, Secretary, Treasurer and the Community Vice-Principal) and 10 other members representing the categories which make up the Council. This Committee of Management has administrative power over the College Principal and Staff, but the policy-making power derives from the Board of Governors which contains representatives of the County Council. The County Council also holds policy-making power over the Education Service of the county which in turn has administrative power over the College Principal and Staff.

In Ontario the function of advisory committees is, as the name suggests, advisory, and they in no way infringe on the authority of the principal or the school board. Their responsibility is two-way communication - to let the community know what the school is doing and to inform the school of community views. New courses of study are discussed and the committee undertakes to determine local priorities, interests, needs and resources. Wells (1977, p. 3) maintains that a successful community school begins with a "secure, confident, people-oriented outward-looking principal", who must be able to work with a school advisory committee made up of parents, students and teachers. The school board must be supportive and the educational administration must give moral support.

The catalytic role of the community advisory council in the USA is emphasised by Jeffrey (Schmitt and Weaver, 1979, pp. 181-187). In some cases it serves one particular school and in others a whole district.

Factors crucial to its success are that it must be broadly reflective of the make-up of the community as a whole, it must provide for effective two-way communication with the community, it must be able to identify problems and needs and find resources for them, and, finally, because success breeds success, it should experience some successes in the early months of its existence. There is no substitute for a good advisory council, and the director should make full use of its potential.

The advisory council, which all three countries regard as essential, would have to be a component in any model for community education. It should be representative of the community's make-up, act as a two-way link between school and community, assist the head of the community school but in no way infringe on his authority. Linked to the question of staffing supervision and advisory committees is the matter of autonomy in decision-making and the negative effects of bureaucratic interference. It is interesting to note how closely the writers are in agreement when emphasising this factor in the three countries. Although there is a network of community schools in the UK, power to make decisions "in the light of local circumstances" is usually vested in the local authority or council and as much community involvement in decision-making as possible is always encouraged. Stuart McLure (1975, p. 128) states that more decentralization of power would open the way for more flexible responses to community demands; Alice Yardley, as already quoted, calls for more responsibility on the part of the community centre for its own financial affairs; Poster (1982, p. 26) makes it clear that the community education committee's policy has been "to encourage true democracy ... by leaving the daily management to the people themselves, and by throttling down officialdom to a minimum". American writers hold the same view: Richard Saxe (1975, p.1) states that school-community relations "are adversely affected by an organizational phenomenon - bureaucracy..."; Weaver (Schmitt and Weaver, 1979, p. 11) in a summary of statements appearing in 150 theoretical models of community education concludes that the success of efforts in this field can be measured in terms of "the extent of community involvement in participative decision-making", for he believes that when community members realise that problems belong to them, "they will be committed to program planning, problem solving and accountability". The Minister of Education of Ontario says (Gayfer, 1976, p.2): "Participants make a program; a governmental wave of the

hand, or an administrative structure, does not" and Margaret Gayfer herself (p. 5) sums the question up in one sentence: "The agenda for the community school is YOU (the community)".

In the light of these claims the model for community education must allow for as much local participation in decision-making as possible with a concomitant reduction in bureaucratic strictures.

A look at the policy and some of the priorities for the future reveals that in the Old World community education is already well established along the lines originally set out by Morris and refined by others. New schools are designed as community colleges and redundant schools, because of declining population figures, are sometimes converted into community centres without the school function. Stantonbury Campus at Milton Keynes (Poster, 1982, p. 45) offers the residents whatever they require on a "shared partnership" basis: individual and family use of the leisure centre; learning opportunities ranging from individual use of facilities to "developing mature student involvement in sixth-form classes; facilities for use by self-programming affiliated groups and clubs; and individual membership of the Campus Association, the 'political' arm of user groups". In these ways community colleges will continue to serve their communities. But the author believes (p. 173) that in the years ahead community education in England will be more concerned with "insights and the development of human relationships than with the acquisition of academic skills".

In the New World, Ontario is experiencing the continued growth of community education with the impetus coming from the communities themselves. Wells (1977, pp. 14-15) lists the four steps taken by Ontario to promote the concept of community schools:

- (i) the establishment of a Ministers' Advisory Committee on Community Schools;
- (ii) the designation of specific officials in all regional offices to act as resource people and catalysts;
- (iii) the creation of a co-ordinating Community Schools Unit at the Ministry's head office;
- (iv) the massive distribution of factsheet pamphlets to parents throughout the province.

Further evidence of its commitment to the concept of community education was the formation in 1979 of the Ontario Community Education Association which is open to all persons "interested in, engaged in, or supportive of" community education. Among its aims is the decision to provide consultative services, training and development for all involved in community education.

Walter Worth (Sullivan, 1978, p. 9) sets out the order of priorities for community schools in Ontario arguing that prime consideration should be given to the basic education function, secondary consideration to early and further education programmes, and only after all education needs have been met should community activities and social services be considered. This is a particularly appropriate order of priorities for South Africa or for any country experiencing education backlogs.

In the USA the Federal Community Education Program became law in 1974, and this gave considerable impetus to many state departments to develop the policy. A count in 1982 revealed that there were 7000 community schools in the USA. Eric Smith (Schmitt and Weaver, 1979, pp. 252-256) notes that from 1977 individual states adopted plans and procedures, sometimes through special state legislation, for the fostering and developing of community education. The Federal Government, on the other hand, continues to serve three chief functions: to stimulate interest and commitment, to support the development of the programme and to legitimize the concept of community education within the American philosophy of education.

Lastly, Richard Saxe (1975, pp. 113-114) quotes the nine "imperatives in education" which a commission appointed by the American Association of School Administrators published in its report as priorities for community education development:

- " (i) To make urban life rewarding and satisfying.
- (ii) To prepare people for the world of work.
- (iii) To discover and nurture creative talent.
- (iv) To strengthen the moral fabric of society.
- (v) To deal constructively with psychological tensions.
- (vi) To keep democracy working.
- (vii) To make intelligent use of natural resources.
- (viii) To make the best use of leisure time.

- (ix) To work with other peoples of the world for human betterment."

It should be noted how closely these priorities agree with points (ii) and (iii) of the summary of community education characteristics early in this chapter with the emphasis on betterment of communities through the constructive use of resources.

A valuable point of view drawn from the three countries for a model on policy is that there is a commitment to community education among education authorities and that the importance of this facet of education is appreciated at the highest levels. Two of the countries have set out priorities, the Ontario one being particularly relevant to the South African situation.

A Model Derived from the Developed Countries.

It is now appropriate to summarise the main approaches to community education of these three highly developed countries in order to formulate a model which could have significance for South Africa.

Although the origins may not be of special interest for the RSA, the purposes are certainly relevant; those common to all three are

- (i) improving communities and the quality of life of individuals;
- (ii) lifelong learning, i.e. education for people of all ages;
- (iii) improved school-community involvement to solve problems.

The finance model looks to the state for initial funding, but depends also on substantial grants from other sources such as foundations and industry; revenue is also generated through course fees and hire charges. In terms of staff supervision, the community school must have a director, an educator with status but greatly diminished school duties, to assume responsibility for the community programmes; much benefit and impetus is gained if there are co-ordinators or superintendents for regions or districts as in the USA and Ontario. The advisory committee is an essential component which assumes responsibility for certain local decision-making, advice, communication

between school and community, needs and priorities assessments; the committee must be representative of the make-up of the community, but must not infringe on the principal's authority. Linked closely with the committee idea is the abhorrence in all three countries of too much bureaucracy and the importance of local responsibility, planning and decision-making. Finally, all three countries exhibit a policy of commitment to furthering the concept and two to setting priorities, those especially appropriate for South Africa being:

- (i) firstly, basic education programmes,
- (ii) then early and further education courses, and
- (iii) last of all, community activities and social services.

Community Education in Africa.

It is not really surprising that the approaches to community education in African countries should be somewhat different from those in highly developed regions such as those studied above. What might be surprising, however, is the number of ways in which the approaches are similar. Because the RSA is a part of Africa, it is probable for reasons that will eventually become clear that certain African practices will prove useful for a South African model.

The origins of community education for a number of emergent nations are closely bound up with the standard of adult literacy, health and social welfare. Education is very closely linked with economic survival in Africa and according to Poster (1982, p. 71) with the need to adapt "to the effects of rapid industrialization ... and the often disruptive effects of rapid social change". Governments have taken great pains to discover formulae which are successful in their own particular countries as opposed to simply adopting patterns favoured in the West and often foisted upon them during colonial rule.

The need for literacy and basic education has been uppermost in the minds of several African leaders for many years. Bacchus (1981, p. 216) points out poignantly that while the percentage of illiterates in the world was falling between 1960 and 1975, the actual number of illiterates rose during the same period by 70 millions to an estimated

800 millions owing mainly to population increase. Part of the answer to this type of problem lies in providing basic education for all; although the young might be catered for through universal primary education, developmental strategy "must also provide basic education facilities for the adult population". (p. 221) A supporting adult non-formal education programme has to be mounted therefore, to afford adults the opportunity of acquiring and practising literacy skills.

Thompson (1981, p. 203) records that in the 1960s there was an effort to provide basic education for all in African countries as an initial phase "in the perspective of lifelong education". Rural Education Centres were introduced in the Ivory Coast, for example, so that the majority of the population might receive three years of basic education in literacy, numeracy and agriculture.

Efforts to reduce the rates of adult illiteracy, which run at between 80 and 90% in Africa, have been substantial. In the 1950s and 1960s mass literacy campaigns took place to provide rudimentary general literacy to the whole adult population of certain areas. The results, alas, were often disappointing, owing to high drop-out rates, poor teaching, excessive demands, methods designed originally for young children and rates of relapse through a dearth of follow-up literature. As a result in 1965 UNESCO decided to abandon its mass literacy campaign in favour of a new selective and intensive strategy with proper evaluation of each programme. Algeria, Guinea, Malagasy, Ethiopia, Mali, Sudan and Tanzania participated. Although results have been somewhat inconclusive, Thompson (p. 229) states that UNESCO studies in 1970 revealed that increased literacy had made a significant contribution to increasing production and reducing family size. One of the suggestions about which there seems to be general agreement today is that adult literacy courses should be coherently linked with other forms of adult education.

African countries in actual fact came to a comparatively early realisation of the important concept of "the simultaneous education of the adult community" to ensure that the older generation would not be left behind. As far back as 1935 an H.M.S.O. memorandum on African education policy states (Thompson, 1981, p. 37):

"the progress of a backward community will be greater and more rapid if the education of the adults is taken in hand simultaneously with that of the young ..."

The Sierra Leone Education Review of 1976 states that basic education will be provided by both formal primary schools and Community Education Centres. There will be common goals embracing literacy, numeracy, rational understanding of the environment, occupational skills, positive attitudes and character traits. There will be a sharing of facilities, and the Community Education Centres will concentrate on serving adolescents and adults who have never been to school. Eventually they will merge with primary schools into unified community schools, distinct only in the fact that each will deal with a different age range of clientele, the older learners receiving instruction in the more flexible non-formal tradition.

Important approaches which should be included in a model for South Africa are:

- (i) the need to provide basic education for illiterates;
- (ii) the establishment of special Community Education Centres for adults and the need to share facilities;
- (iii) the advantage of flexibility in non-formal education; and words of caution arising from actual experience:

- (i) that the older generation should not be left behind;
- (ii) that literacy courses should be linked with other forms of adult education; including environment education and character training;
- (iii) that there is a dearth of suitable follow-up literature for literacy courses; and
- (iv) that methods originally designed for young children are not always suitable for adults.

In parts of Africa, Thompson (pp. 284-285) reports, the School (often the most significant building in the community) has had its facilities made available to the adult community for instructional, recreational and other purposes. In some countries schools have been designed for community use, while in others such as Liberia and Tanzania the policy

is to provide schools with additional facilities designed for shared use. He also argues (p. 212) that, generally speaking, non-formal education developed around university extra-mural studies and mass education. There was an emphasis on community development, leadership training and agricultural extension. More importantly, institutes of adult education have been providing second chance substitutes for formal education.

Kenya set up a Board of Adult Education in 1965 to survey and co-ordinate adult education activities at central and local level. Over 170 village polytechnics have been established (Thompson, 1981, p. 243), small non-residential centres providing mainly non-generalisable skills associated with the farming activities of the neighbourhood, but swinging more recently to an emphasis on building, carpentry and tailoring. Kenya also has perhaps the best examples of multi-purpose District Development Centres similar to the Community Learning Centres planned for the RSA. Each ministry sets up a training wing - agriculture, community development, health, skill training and co-operatives - allowing for a multi-faceted diversity according to needs and all co-ordinated by the centre.

Developing countries in Africa have had to face the question posed by President Kaunda of Zambia: "How do we preserve what is good in our traditions and at the same time allow ourselves to benefit from the science and technology of our friends?" Tanzania has attempted a strategy based on independence, self-reliance and socialism. Maliyamkono (1980, p. 337) quotes the objectives of Education for Self-Reliance set out by President Nyerere in 1967: "the need for relevance of education to rural life, the need to correct the elitist bias of education, and the need to change the negative attitudes among students toward agriculture and rural life". Nyerere also pointed out that adult education had two main tasks:

- (i) to inspire a desire for change - a dissatisfaction with what is, combined with a conviction that it can be changed;
- (ii) to help people to work out what change they want and how to create it.

In keeping with Education for Self-Reliance, Tanzania is committed to a

nationwide learning system rooted in a network of adult education classes built up by the Ministry of Education since 1970. In each case different groups of adults have to be identified, their individual and group needs diagnosed and prioritized, and the methods for satisfying their needs established.

Of value for the South African model from this section on adult education are the following:

- (i) schools are generally used for the purpose, and are either designed for dual use or have extra facilities provided;
- (ii) the programmes are real second chance opportunities to acquire formal qualifications;
- (iii) general skill training is also offered;
- (iv) extra-mural studies sections of universities have much to contribute in this field of education;
- (v) courses should be selective, i.e. retain what is good and appropriate in existing methods and traditions and introduce what is suitable and good from new technologies.

African countries by and large are attempting to cover the four main learning needs identified by Coombs (Thompson, 1981, p. 210): general or basic education, family improvement education, community improvement education and occupational education. Staff supervision is a key component in the system, and in several countries the teacher finds himself in an unenviable position; Thompson (pp. 286-289) states that he is usually expected to assume responsibility for the education of the community and also be a leader in the community. A Conference of Ministers in Lagos saw the teacher's role as a community leader who would establish links with the community, provide guidance and information and promote a scientific approach to life and to the environment. In Upper Volta, according to S. Grabe (Thompson, 1981, p. 286), he is expected to be a "superman" who has to supervise instruction, manage a school farm, act as a local 'animateur' and liaise with village leaders. In Cameroon, Ivory Coast, Ethiopia, Sierra Leone, Liberia, Niger and Togo, indeed, he is being trained for this type of role.

In Kenya each Community Education Centre has its own Director and staff who have to determine local priorities, co-ordinate the services that are to be provided and share facilities and staff as much as possible.

Tanzania has appointed division co-ordinators for adult education, and Thompson (p. 249) reports that villagers elect participants to attend leadership courses at rural training centres; the trained leaders then return to their villages to apply their new knowledge, communicate new skills and concepts to the populace in an effort to uplift living standards.

In Sierra Leone an interesting development is the transformation of a teachers' college into a community teachers' college which trains teachers for community work and assists nearby schools in their transformation to community centres. The teacher so produced becomes part of a team of adult educators who offer a variety of learning opportunities to the community. A countrywide network of such centres is envisaged, and, as a further development, the University of Sierra Leone has proposed the establishment of Community Education Centres to be run independently of the community schools.

For use in the model, African practices confirm the need for co-ordinators and a director of each centre, and underscore the crucial importance of the teacher's role. With all the duties expected of him, it is not surprising that Sierra Leone is training community teachers and has converted a teachers' college for this purpose. Co-ordinators, directors and staff still have the responsibility of determining needs and priorities and co-ordinating services and facilities.

Autonomy and the responsibility of local committees are also highly valued in African countries. Tanzanian adult education classes, as Thompson (p. 248) points out, are autonomous and include special leadership training, new craft and farming techniques, home improvement, health, literacy, general education and political affairs. The classes take place in village schools or halls and the members themselves decide what they want to learn. The divisional co-ordinators, furthermore, work in close liaison with adult education committees. Maliyamkono (1980, p. 337) asserts that decentralization in Tanzania has been a reform with some of the most far-reaching consequences, for it has involved community people in decision-making. In fact all decision-making and planning procedures start at the village or ward level in a Development Committee which contains head teachers and parents'

association delegates. Recommendations are then considered by District and Regional Development Committees before implementation. School Committees elected by parents integrate school and community, take responsibility for many school matters and even demonstrate such things as better farming methods to the community. Bacchus (1981, p. 223) indeed reports that in most African countries there has occurred a call for "greater decentralization so that local background factors can be more effectively taken into consideration". In Kenya decision-making by the local people has become an important principle, thereby avoiding the heavy hand of bureaucracy.

Adult education committees, local decision-making, decentralization and avoiding the adverse effects of bureaucracy must all be borne in mind for the final model for the RSA.

Finally, a problem experienced by several developing African countries, but not shared by the RSA, is that of the educated unemployed. According to Bacchus (1981, p. 217) by the 1970s "the combined unemployment and underemployment rates were estimated at ... 38 per cent for the developing countries in Africa alone". Educated manpower was being produced at a faster rate than countries such as Sierra Leone, Malawi, Kenya and Tanzania could absorb it in jobs with suitable rates of pay. According to B.F. Hozelitz (Thompson, 1981, p. 94) only countries which have high returns to investment in human resources and highly developed economies and occupational structures can absorb highly educated manpower.

Thompson (pp. 252-259) comes to the following conclusions about non-formal community education in Africa:

- (i) non-formal adult education is no novelty in Africa, but we are largely ignorant about the scale of its provision;
- (ii) centralised control tends to rob it of its flexibility and removes the valuable contribution that local decision-making makes;
- (iii) most programmes are small in scale;
- (iv) it can be cheaper than formal education but is not always so; more planning and co-ordination are still required;
- (v) the financial basis is often shaky as the clientele cannot afford expensive contributions;
- (vi) techniques, especially planning, differ from those of formal education;

- (vii) there needs to be closer interdependence and complementarity between formal and non-formal education;
- (viii) skill training should also contain an element of management training;
- (ix) the technologies of non-formal education need to be improved;
- (x) face-to-face education must always back up the 'distance' teaching that exists;
- (xi) able, dedicated, enthusiastic leadership is essential;
- (xii) employment opportunities must exist or be created.

In this chapter, which has attempted to give a broad conspectus of community education practices, the common approaches of three highly developed countries have been noted for inclusion in a model for the South African situation. In a survey of the way African countries tackle the problem, appropriate examples have been gleaned for the same model in the hope that the needs of all the population groups in the RSA can be served. Although the emphases have differed in the two sets of countries it has been interesting to discover themes common to all. The model is in fact remarkably similar for both advanced and developing countries despite the differing background emphases. Only in content is there really a significant difference, African countries placing the main emphasis on basic literacy and low to middle level technical skill training, while developed countries offer more advanced programmes as their major outreach. The common and useful approaches will be highlighted again in chapter 6.

The Republic of South Africa rocks, delicately poised, between two worlds. On the one hand she has made sufficient industrial, economic and educational progress to be classified as a developed western country; on the other, the majority of her population consists of emergent, ethnically distinguishable tribes whose origins are in Africa and who lag behind their western counterparts somewhat in degree of civilization, cultural development, occupational expertise and education. The RSA bears the responsibility of providing equal educational opportunities for her whole population in order to compensate for the backlogs of history. In so doing she has invaluable lessons to learn from both the developed and the undeveloped world.

CHAPTER 4

A COMPELLING NECESSITY

A survey of the demand for and present provision of non-formal education in the RSA with a recommendation about the extended use of existing facilities suggested in chapter 1.

The relevance of community education to the problems raised by the de Lange Report is seen in this chapter in a more particular view of the non-formal situation in South Africa. As the country's educational backlog problems cannot be solved by multiplying schools indefinitely, this section looks at some alternative approaches to education organization, structure and purpose.

Two of the eleven "Principles for the Provision of Education in the RSA" as set out in the de Lange Report (pp. 14-16) aver that non-formal education is fundamentally important. Principle 5 refers to the "positive relationship between the formal, non-formal and informal aspects of education" that should be aimed at in a new educational structure, and Principle 7 maintains that the state and the private sector "shall have a shared responsibility for the provision of non-formal education". It is not surprising therefore that Lee (Energos, 1983, p. 39) refers to non-formal education as a 'compelling necessity' and that much will be expected of the private sector in providing for needs in the non-formal area. The introduction to the 1983 No. Eight edition of Energos, which is devoted wholly to the "role private enterprise could play in Black education", states that the publication's purpose is "to help in pointing the way for private sector involvement", and some attention is given to "informal (on-the-job) education and training".

The most comprehensive, though on its own admission not exhaustive, study on the situation is the "Design Study for the Provision of Non-Formal Education in South Africa" undertaken by the Urban Foundation. Its draft report was published in October 1982, and it is a most valuable source of information. Noting that no formal research was to be carried out in this area by the HSRC in terms of an "empirical

and conceptual study" (p. 2) the Urban Foundation decided to "study the field of non-formal education from the standpoint of a concerned private organization". (p. 2) A consultant group of "practitioners and experts", as well as four interest groups of local practitioners in Cape Town, Durban, Port Elizabeth and Johannesburg, was formed and field work of a regional "survey" nature was undertaken.

One of the early conclusions formed by the compilers of the Draft Report was that non-formal education was an area in which immediate practical steps could be taken for the following reasons: (p. 7)

- " (i) non-formal education primarily involves adults and thus affects that segment of the population in whose hands immediate decision-making rests ... Accordingly, an educational initiative in this field can have almost immediate consequences on the patterns of life of large numbers of people;
- (ii) the field of non-formal education is characterised by a combination of a high degree of consensus regarding need, and a low degree of co-ordinated activity to meet this need. Accordingly, co-operative initiatives are possible and likely, and will be seen to serve the interests of different agencies and groups;
- (iii) above all, the field is at present characterised by a high degree of private and private sector initiative and not subject to extensive control. Thus private interest can and should exert a dominant interest in the form of any future provision."

This last reason corresponds neatly with the statement in the de Lange Report that the State cannot accept financial responsibility for all education and that "some level of financial commitment is required on the part of the individual and of the community to supplement the State's contribution". (p. 72) It also corresponds with what the introduction to 'Energos' says about equality of educational provision:

"The burden of previous neglect is so heavy, however, that it cannot be borne by government alone. As presently constituted, the State has neither the funds, manpower, nor facilities needed to expand and revise every level of education... If the national effort is to succeed, it will require substantial efforts from the private sector."

As a background context in which its comments should be interpreted, the

Urban Foundation gives its view that educational and social development must take place side-by-side and that the "freedom of the individual should be paramount, especially as regards job mobility, freedom of association and ownership of property". The public and private sectors should share the responsibility for educational financing and there should be a national development plan so that the educational system can support the changes that are envisaged. The draft report expresses the opinion that "non-formal education has a relevant and often decisive role" in national development and change.

Quoting the de Lange Report's recommendation for "the establishment as soon as possible of the necessary infrastructure for the provision of non-formal education", the Draft Report states that the central issue is to reconcile national needs with the need to encourage "individual responsiveness and skills". (p. 12)

Among the more interesting epithets applied to non-formal education - and quoted mainly from Simkins (1976) - are the following: user-orientated, flexible, recurrent, part-time, practical, community-related, learner-centred, resource-saving, self-governing and democratic.

The Urban Foundation faced the problem of having "no firm statistical base ... for estimating the demand for non-formal education", and had to assemble such relevant statistics as could be obtained; such statistics enabled the researchers to determine "the maximum potential target group", not the true demand, but interesting pointers were uncovered. For instance, increasing population figures and the increasing percentage of Blacks in that population indicated an increasing demand for all forms of education, including basic and compensatory education. With increasing urbanization - a drift to the towns of approximately 9 million each decade - non-formal education has a critical role to play. Statistics revealed in 1980 that 40% of the population had no formal education at all, indicating a "major demand for basic non-formal education". There were 7 million adults in 1980 with less than full literacy, some 58% of adults over the age of 19, a group which is likely to increase in number.

Evaluating manpower needs and the nature of the South African economy,

the Draft Report cites two different aspects of the manpower problem (p. 23):

- " (i) there is concern as to whether there will be adequate numbers of educated and qualified persons to fill positions anticipated to be created by a growing economy;
- (ii) there is also concern as to how uneducated and unqualified persons will find employment opportunities in an economy that is becoming increasingly sophisticated and is unlikely to become more labour-intensive;"

In these circumstances, non-formal education, and education in general, are seen as a "bridge" between the "prospects of employment or unemployment".

In considering international trends in educational development, the Draft Report (pp. 36-47) states that the formal system of education appears to be the dominant one, and that non-formal exists according to the needs of each society. In most countries it is a necessity, essential for economic progress and survival; in several Third World and Eastern Socialist countries mass educational campaigns take place where school buildings, materials and personnel are made use of; the teacher in most countries tends to be a facilitator and the learning process is learner-centred; "unpaid volunteer teacher programmes have generally failed"; and individualised learning patterns are emerging.

The new emphasis in Western Europe and North America is that education, through non-formal education in its widest sense, is a life-long process, but the suggestion that non-formal education should be linked with the needs of society is viewed with some suspicion. Proficiency education takes place on a large scale, some of it linked to the formal system and leading to certification; on the purely non-formal side, however, a danger has been observed in the tendency to bureaucratize non-formal education and thus rob it of much of its spontaneity and initiative.

In developing countries, moreover, the emphasis in non-formal education has been on basic education, literacy and functional agriculture. Thompson (1981) emphasises this with references mainly to Nigeria and Tanzania where small farmers must "develop themselves" to contribute to the national wealth (p. 113), show the way to improved agriculture to their neighbours and through further education become "extension

workers, community development officers, medical workers and teachers". (p. 115) He quotes the large scale literacy campaigns in Africa (p. 124 ff.), agricultural extension services (p. 229 ff.), vocational training programmes in homes or schools (p. 248) and multi-purpose centres (p. 250) in which "rural development is ... conceived of as ... a multi-faceted process to which a wide range of activities may make their contribution" (p. 251). In another comment on the effects of the agricultural emphasis, Thompson (p. 39 ff.) reported that the Africans rejected the rural development approach because

- (i) they realised that in the 'new' society they needed qualifications;
- (ii) they wanted the learning of the 'new' society, not the old traditional type;
- (iii) they were aware of the opportunities offered in modern sector employment;
- (iv) they wished to learn English, not the vernacular, and
- (v) they wished to learn what they did not know, not what they already knew (e.g. farming).

The Draft Report correctly points out that from the late 70s to the present there has been a tension in non-formal education, caused by attempts "to reconcile two major themes: one, the need for greater awareness of the environment and of national life among the masses; the second has been the theme of the need for greater economic productivity as a contribution to national life". (Emphasis added).

The Draft Report comes to the conclusion that non-formal education is a necessity, and that three issues are dominant in South Africa (p. 46):

- (i) the relationship between formal and non-formal education;
- (ii) the balance between meeting individual development needs and meeting societal needs;
- (iii) the balance between autonomy and control.

It is suggested that these issues can best be resolved by selecting the best approach, "an eclectic choice of elements of the three broad approaches to non-formal education ... as indicated by the realities of the South African situation"; by making a variety of programmes available and offering the learner freedom of choice; and by accepting the fact the "certain areas of non-formal education" are amenable to control while for others autonomy of action is more appropriate.

Chapter 6 of the Draft Report deals with the present situation in non-formal education in South Africa where an attempt was made by the researchers to "form an estimate of the nature, scale and scope of present activity" and to "focus on perceived needs and problems". Some of the broad findings drawn from statistical information, contact with agencies active in this field and trends observed in international development give a fairly accurate picture of the South African position:

- (i) In spite of the estimated 5 678 000 illiterates in South Africa and the fact that more Black children leave school illiterate than literate, there have been no large-scale literacy campaigns, and only some 2% of illiterates attended literacy classes in 1980.
- (ii) Although a very large section of the population lacks the functional knowledge and skills required for raising a family, earning a living and for civic participation in urban life, no mass educational campaigns have been launched, the mass media have been used only minimally and educated people have not been motivated to assist the less educated to learn.
- (iii) Literacy and preparatory classes are held for adults by the Department of Education and Training (DET). In 1981 some 17 306 people enrolled for these.
- (iv) Some private agencies also provide basic education but only a small minority learn in any but an informal way.
- (v) Some religious bodies teach moral codes, but little is done in any other way to promote moral attitudes.
- (vi) No provision is made for children who have never been to school or for those who left before obtaining basic education. Their ability to cope with later on-the-job training is severely limited.
- (vii) Except for literacy, there is little research or development of basic non-formal programmes, few jobs in this area and few opportunities to train for work in non-formal basic education.
- (viii) A standard 8 level of schooling is the minimum entry requirement for almost all skilled occupations, yet it is estimated that fewer than 10% of those eligible study for a standard 8 qualification through non-formal education. Most Black people, furthermore, cannot afford the cost of correspondence college courses.
- (ix) A similar pattern to that described in (viii) is found in non-formal standard 10 study.
- (x) It was established that in most of the big cities some

tuition is available on Saturdays and during school holidays for students preparing for standard 8 and 10 examinations.

A conclusion at the end of this part reads (p. 57):

"A major (perhaps the major) challenge for non-formal education exists in this field. The numbers involved are staggering and the consensus required for a national campaign is at present lacking. However, in world terms, South Africa's basic education needs and problems should not be insurmountable, and with ingenuity and appropriate finance progress could be made. It is a challenge worthy of the highest attention"

The chapter also evaluates community education in South Africa, confining its investigation to two types of programmes (p. 66):

- (i)" programmes aimed at the general development of the community ...;
- (ii) non formal education and training programmes of any kind that appeared to be spontaneously organized by the community itself."

It points out that community education, a field of non-formal education, has not previously been investigated in any depth, but from a survey of 220 agencies, sixteen points emerge:

- (i) A substantial amount of community education is taking place through a wide variety of institutions, and the educative process is closely linked with each organization's goals and activities.
- (ii) There is very little advice and assistance available to self-help programme organizers, and duplication tends to occur.
- (iii) Virtually all agencies referred to the need for training in all roles relating to self-help community agencies and their successful administration.
- (iv) There are no institutions where individuals can learn manual skills by working on projects of their own choice and at their convenience, especially under the guidance of qualified technicians.
- (v) Several universities contribute to the intellectual upliftment of society through courses organized by their departments of Continuing Education or Extra-Mural Studies. Several organizations, such as the Black

Housewives' League or Self-Help Associates for Development Economics (SHADE), offer courses and workshops and organize sales events for self-help produce, but no courses on marketing appear to exist.

- (vi) Some universities offer lectures and workshops on more effective parenting, and the Family Life Centre in Johannesburg holds discussions with small groups of parents from all race groups on personal relationships. In Soweto child-minders are shown how to stimulate small children's interest and intellectual development.
- (vii) People of different racial origin have many interests in common, but there are few opportunities to share these interests as equals.
- (viii) Many older people of all races wish only for life enrichment through the acquisition of literacy, communication skills and urban expertise without the need for certification. Technical colleges offer a variety of courses, but often Blacks are excluded. Black women, however, learn certain skills at Centres of Concern.
- (ix) There are few knowledgeable people or institutions offering help or guidance on financial matters in Black urban communities. Flourishing organizations, such as burial societies and investment clubs, seem to have no educational programmes, yet are fertile soil for non-formal educational activity.
- (x) Religious organizations provide non-formal education in the form of religious and cultural education, and some offer classes for the furthering of schooling. Usually the learners and the teachers are members of the congregation, but members of all race groups are normally welcome.
- (xi) Very few people, especially from poor and Black communities, have proper access to the information and facilities they need.
- (xii) On account of the lack of electricity and quiet places for study, many young people study in public libraries.
- (xiii) There is a great shortage of books suitable for newly- or semi-literate people.
- (xiv) Libraries are seldom available to learners in schools used by the DET for adult community education. A few Soweto high school libraries, on the other hand, have opened their reference sections to all members of the community after school hours.
- (xv) Public libraries should be resource centres for networks of small community study centres. These networks and resource centres do not exist.

- (xvi) Computer assisted teaching machines are very scarce, and there appear to be no laboratories where students can experiment under supervision.

The chapter ends with a cameo which illustrates the essence of community education, and it is quoted below (p. 74):

"In one suburb ... a local church leader and a member of his congregation who is a trained social worker, formed a welfare organization. They liaised with the 38 church organizations, 8 schools, 21 sport and service organizations and 5 outside bodies that render services in the area. A management committee was formed and areas of need in the community were explored. A creche was opened in 1979 and a second in 1981. They cater for 130 children and they both have long waiting lists. A service for the aged has been initiated. Thirteen working committees have been established. Each is to minister to the needs of the elderly in its ward. Home care, health care, accommodation and recreation are arranged. Various organizations to cater for children and young people have been started, e.g. girl guide and boy scout troupes. There is a health project for whom the South African National Tuberculosis Association (SANTA) provides a health educator. The welfare association employs a full-time social worker who, among other duties, undertakes case work with families experiencing problems."

Closer to the Community Education Centre proposals of this study (which are outlined in detail in the next two chapters) are the references to "night schools" in the Eastern Cape Region Interim Report submitted to the Urban Foundation as part of their survey. After referring to the DET 'night schools' in the Eastern Cape region, which catered for some 1300 students at all levels ranging from basic education to matriculation level, the Interim Report states that (p. 4):

"at the private night school approximately 200 students wrote examinations for J.C., Std 9 and Matric (JMB) at the end of 1981. The recorded drop-out rate during the year was 34% ... Although no race restriction exists, the private night school is used by Blacks only ... There are approximately 25 to 30 teachers ... and they experience no shortage of voluntary teachers, some of which (sic) are qualified and/or retired teachers, while others are final year White trainee teachers. The teacher-to-student ratio is about 1 : 10. The private school has been in operation since 1976 and the demand now exceeds their facilities. This despite the fact that they operate in a White area, although close to the CBD and transport facilities."

These two quotations, the church leader's welfare organization and the private night school, contain much that is relevant to the concept of the Community Education Centre and leads to the proposal that the establishment of Community Education Centres throughout the RSA could do much to provide a considerable portion of the non-formal education which is so much in demand.

The essential features of the two quotations are:

- (i) An enterprising person established the needs in a suburb, welded together the organizations which could supply those needs and established a management committee to ensure the survival of the project.
- (ii) The facilities which a school intrinsically has have been made available to those in need of education in the area, teachers have been inspanned and compensatory education takes place so that citizens may upgrade their secondary educational qualifications.

These features lead to the argument for Community Education Centres as an essential component in the provision of non-formal education in South Africa.

The Community Education Centre (CEC)

The following working definition is suggested:

The CEC is a school or similar educational institution which makes its facilities available to provide educational opportunities relevant to its capabilities for the perceived needs of a community.

As an explanation of terms, the CEC would normally be accommodated in a school building, but a teachers' college or teachers' centre could, as a 'similar educational institution', be used for the same purpose. The "facilities" referred to would be the physical facilities in the first place, but more conceptually would include teachers, educational expertise and everything connected with curriculum, evaluation and certification. The limiting phrase, "relevant to its capabilities", precludes excessive expectations of the CEC, and "perceived needs" indicates that needs in the community have to be identified and prioritized. In this context the word "educational" is used in its

widest possible sense and includes anything that could add to a person's mental, physical, cultural and spiritual development. Also implicit in the definition is the possibility that learners patronising the CEC could be persons of all ages, although most of them would be adult.

There are at least eight arguments in support of the CEC providing a large share of non-formal education:

- (i) the need for non-formal education is considerable and widespread, as has been established by both the de Lange and the Urban Foundation reports.
- (ii) South Africa lacks the financial resources, the facilities and the manpower to provide non-formal education as an extra over and above the structures and provision that already exist.
- (iii) Schools and school facilities are available in almost all communities throughout the country.
- (iv) The manpower for basic, primary and secondary programmes already exists in the form of trained and qualified teaching personnel whose services could be used in CECs on a part-time or ad hoc basis.
- (v) If CEC programmes are organized on a part-time basis, experts in almost any field can be secured on the same basis, which is far more economical than employing them full-time.
- (vi) Members of communities making use of CECs would be able to do so at reasonable cost and without the additional burden of travelling expenses.
- (vii) Most individuals attended school in their youth and should not find the return to school for further education a daunting experience.

- (viii) Because facilities exist and qualified teachers are available, the organization of CEC programmes could take place with relatively little fuss or delay.

There is a wide variety of programmes which CECs could offer their communities:

(i) Compensatory education:

basic literacy and numeracy; qualifications at primary standard levels; qualifications at secondary standard levels, particularly standards 8 and 10; preparation for certificates normally linked to school ages, e.g. music grades, dance and speech certificates, language proficiency.

(ii) Community education:

any needs outside the traditional school subject framework; cultural education; skills for industry such as management training; vocational skills not requiring plant and equipment; leadership; hobbies; home crafts; social organizations; physical education and sport; new courses; health and hygiene; first aid, civil defence, fire drill and home nursing; parent and family skills; religious and moral education; general guidance services, e.g. financial planning, careers; reading circles; societies, e.g. philatelic, photographic, dramatic; leisure education.

(iii) Professional education:

although these programmes are mostly connected with tertiary education, where school facilities are adequate, continuing education of professional people can take place, e.g. assistance with degrees/qualifications obtained through correspondence courses.

(iv) Proficiency education:

while this normally refers to skills in the work situation

and is undertaken at industrial firms or through technikons, limited opportunities may exist for programmes at CECs, e.g. theory, how to run a small business, updating courses on new models or concepts.

Position Summary

It is clear from both the de Lange Report and the Urban Foundation's Draft Report that there is a very acute need for the provision of non-formal education in the RSA. On account of the educational backlog, the continuing population increase among Black people and the country's manpower problem, non-formal education has become a "compelling necessity" and far too great a burden for the state to shoulder alone.

To ease the situation in an economical and fairly speedy manner, advantage should be taken of the available educational plant and manpower in the country by setting up Community Education Centres which would function in schools after normal school hours, manned mainly by specially-appointed and specially-paid members of the current teaching force. In this way the educational plant, which represents a national investment of countless millions of rand, would no longer, in economic terms, be described as underutilized; and the teaching force, which through a heavily subsidised education and training system also represents a huge national investment, could be used to good effect to try to solve a national problem.

It is clear from the draft report that a wide range of non-formal education already does take place throughout the country, although there is evidence of an unstructured approach and a lack of effective inter-group and inter-agency cooperation and co-ordination. It is apparent also that some very fine work is being done by institutions, organizations, private groups and individuals; a great deal more has to be achieved, however, if the nation is to move towards the ideal of being a modern, civilized, highly developed, industrialised western country. There is an urgent need for the national educational authorities together with the manpower commission to formulate an appropriate set of guidelines so that co-ordination can be effected

along thoroughly-researched educational lines and according to the best educational principles.

It must be borne in mind at all times, moreover, that non-formal education will always be a widely diversified activity, and that much autonomy and authority will have to be delegated to regional liaison bodies. In accordance with Principle 8 of the de Lange Report which deals with the organizational and functional reconciliation of the processes of centralization and decentralization (de Lange, 1981, p. 15) and pleads for the greatest possible degree of autonomy at school level so that parents and teachers might have "a major share in decision-making" (p. 201), CECs should be accorded the right to make their own decisions. It is fairly evident that CECs will have to enjoy considerable flexibility because of the distinct differences in the needs of people from region to region and from different socio-economic backgrounds.

The problems, difficulties and differences notwithstanding, it is clear that "non-formal education has a relevant and often decisive role" in national development and change, and that, within the non-formal framework, the CEC should be a vital component. If the country has "to earn its living" - a phrase favoured by Professor de Lange - then the population has to be given the tools for that important task. If the children of the future are to respond to the demands made by an economy ever more dependent on high technology, then the parents of the present have to be better equipped educationally to give their children that informal education that has been found to be such a vital factor, in fact the single most important factor, in their success at school and thus also in their future lives. (de Lange, 1982, pp. 37-38)

Finally, education is not a phenomenon which is co-terminous with an individual's schooldays, but one which is being regarded more and more in developed countries as a lifelong process. This ideal can be realised only if the opportunities are provided for the whole population to have access to continuing education.

The Urban Foundation's Draft Report states that South Africa's needs, as previously quoted, "should not be insurmountable, and, with ingenuity

and appropriate finance, progress could be made. It is a challenge worthy of the highest attention" The CEC concept, as chapter 3 revealed, has a vital part to play in non-formal education, a role which will be closely scrutinised in chapters 5 and 6 which follow. It surely is part of the answer to the challenge so well defined in the de Lange Report. May South Africa not be found wanting as responsible men and women reach out to achieve so worthy an ambition.

CHAPTER 5

INFORMED OPINION

An analysis of the opinions of educators who by virtue of their position in education and their interest and participation in professional educational activities are believed to hold sound, meaningful and worthwhile views.

In this chapter a more detailed study is made of the suggestions made in the de Lange Report about the community use of schools, with special reference to different aspects of community education contained in the models of chapter 3 which were drawn from common approaches in developed western countries on the one hand and from practices in developing African countries on the other. A further source of reference is the recommendation in chapter 4 that Community Education Centres should be established throughout South Africa to play a decisive role in non-formal education by reducing backlogs and ushering in the concept of lifelong education.

To test the concept of community education and its practicability in the South African context, an effort was made to discover what certain educators who have a fairly deep appreciation and knowledge of education in this country, but who have not thought particularly about community education, think about the possibilities of Community Education Centres.

To obtain informed opinion from such persons, two small-scale surveys were undertaken. In the first the problem was presented to a cross section of White educators from the Cape Province in the form of a mini questionnaire; in the second survey informal interviews were conducted with educational leaders who represented all the race groups of the Port Elizabeth area. Analyses of the results form the basis of this chapter.

Survey No. 1 involved White teachers from different parts of the Cape Province who were attending the annual conference of their teachers' organization, the South African Teachers' Association, in Kimberley from 24-28 June, 1983. SATA members who give up holiday time and go to the expense of attending the annual conference are, generally speaking, committed teachers genuinely interested in the broader view of

education. They become involved in professional matters, debate matters of importance to teaching and are enthusiastic in promoting those ideals and innovations which will improve the teaching profession and be of benefit to all schoolchildren. Many of these teachers, perhaps predictably, already hold positions of responsibility in the education structure and are able to give their reactions to educational questions from a fairly knowledgeable and informed perspective.

These teachers were considered to be a good sample - certainly a captive one - for a test of opinion. A mini questionnaire containing only three questions (see appendix) was drawn up in order to obtain a quick response. As the SATA Executive had ruled, in granting permission for the questionnaire, that participation had to be anonymous, voluntary and without any announcement, questionnaires were placed on tables at the beginning of an afternoon session, and completed forms were placed in a box by the respondents before leaving the conference hall.

Although a summary analysis appears in the appendix, some of the more pertinent findings and interesting comments are set out below.

Question 1 asked why the respondent might think or might not think an adult community education programme important for South Africa.

All respondents were of the opinion that such a programme is important for South Africa, the most common reasons being the great need for literacy, skills and qualifications. Many referred to education as the route to greater vision, decision-making and more effective parenthood. One comment was that parents "lose touch with current educational trends", and another that education would "keep the knowledge gap smaller" between children and parents. "The upliftment of parent groupings" and "a greater sense of 'neighbourhood community'" were urgent needs. Other views were that shared knowledge was "a step towards unitariness", "gross inequalities of the present situation" needed recognition and "only through education can ignorance and fear be mastered". One respondent referred to "the gap between educated children and poorly educated parents which contributes to the breakdown of family units", and maintained that adults had to be educated to have "their skills updated" in order "to cope with change". On a more practical note one respondent wrote: "the time has come to make optimal

use of the facilities in a community by the whole community", while another added the philosophy that "education does not begin or end in the school".

It is remarkable how closely many of the above opinions accord with statements of the de Lange Report referred to in chapter 1 and with the ideas, definitions and purposes described in chapter 3.

Question 2 asked the respondent to list a few of the more important NEEDS which such a programme might cater for. The most commonly-held views were: literacy; career studies; family guidance, marriage and household efficiency; better understandings of community, race and public affairs; general educational qualifications; cultural activities. South Africans were described as "rugby-rich and culture-poor", and were in need of "cultural courses ... such as reading circles, drama societies ... language laboratories". Problems such as "drink and drugs", "the effects of TV", "use of leisure time" and "handling stresses (including divorce)" needed to be addressed; there was also a need for "attainment of various levels, e.g. stds 6,8 and 10" and a need "to educate parents in how to be parents". Other useful suggestions included: "community security programmes", "how to cope with old age, retirement and aged parents", "hobbies - promoted by specialists", "sewing, cooking and even engineering courses", "sports coaching courses, and guidance in other cultural, social activities", "career study courses" and "guidance with regard to self help where unemployment may be an issue of the day".

Question 3 asked the respondent in what ways he or she as a teacher might be able to contribute to such a programme.

Most respondents expressed a willingness to contribute in areas where they were qualified and competent, or to assist with the organization. In spite of busy timetables there was a general sympathy for the idea and a wish to help in some way, even if only to make facilities and expertise available. "I feel that I may need some of the courses myself!" commented one; another pertinently added: "we need people to specialise in adult-community work" stating that all should "become liberated to experience the feelings of the deprived"; a third suggested "teaching in a school of another ethnic group".

One succinct conclusion revealed deep perception: "The success of an adult education programme will depend greatly on the spirit or ethos created in a (community) school". If communities are going to face future challenges, as in England for survival (chapter 3), the right spirit, ethos and attitude will indeed be key factors.

A summary of these findings reveals that educated opinion is strongly in favour of an adult community education programme, regards basic education and personal, family and community needs as the highest priorities and revealed that most responsible teachers would be willing to serve in such a programme in areas where they were qualified, or with its administration.

These opinions also agree with the recommendations in chapter 4 that CECs should be established and that school buildings and the existing teaching force should be used for the purpose.

Survey No. 2 required a more structured response from a group of undoubted educational leaders. Just over twenty hours were spent in informal interviews with 16 educationalists from the Port Elizabeth region representing White, Black, Coloured and Indian schools. In addition, two respondents represented private schools; two represented schools in which adult education activities were already established; and three were able to give opinions from the perspective of positions in which they had co-ordinating functions for several schools and many teachers. High and primary schools were represented, and no one below the rank of principal was interviewed. All were asked to respond to the same set of questions (see appendix) so that the analysis which follows could provide a set of models on which to base recommendations in chapter 6.

To facilitate analysis the responses have been grouped as follows:

AO = Administrative Overview
 WH = White High Schools
 WP = White Primary Schools
 NW = Non-White Schools
 PS = Private Schools

Section 1

In this section a list of 25 items had to be awarded scores on a 5-point scale according to their importance in terms of priorities for the RSA. By totalling the scores an order of priorities for each group was established as well as a priority order for all groups as a whole. Broad agreement among the groups indicated significance of one kind while radical disagreement was taken to indicate significance of another sort - as the results analysis shows.

Two charts are presented on separate pages to help clarify the results. The 'Order of Priority' chart indicates the priority ranking awarded by each group to each item and includes an 'overall' ranking. The 'Priority Clusters' chart is an interpretation of the first chart for easier reading. The 'overall' priority listing was divided arbitrarily into 4 sections, taking the top 7 items for the first cluster, the next 6 items for the second cluster, then 6 for the third and the last 6 for the fourth cluster. The clusters were then rated 'top priority', 'high priority', 'moderate priority' and 'lower priority'. The same process was repeated roughly for each of the groups - roughly because, as can be seen, a group's list could not always be divided neatly into exactly 6 or 7 items because of the large number of tied priorities (e.g. six items tie for 11th place in the W.P. list). Once they were in a cluster the items were not necessarily kept in their exact order, but matched horizontally so that the reader might more easily discern the degree of broad agreement or otherwise which exists within a cluster. Only in two cases were tied items split for convenience. The one occasion was the 10 items enjoying 5th position in the PS group. (This group's result is not always reliable as it consisted of only two members and in several instances one member was unable to suggest a score). The other occasion was a division of 6 items placed 11th by WP which made the clusters less unwieldy. It was felt that these two minor changes contributed to easier reading and did not affect the overall pattern to any degree.

Results evoking comment are:

- (i) All groups rate adult literacy as the number one priority.
- (ii) All groups rate adult numeracy training as a 'top priority',

mostly as a number one or two priority. WH are probably very aware of the ongoing problem of scarce subjects and under-qualified teachers in scarce subjects experienced in White high schools.

- (iii) Hygiene and health training (3rd overall) enjoys a 'top priority' rating in all groups.
- (iv) Only WH and WP do not give 'formal teaching for certificates' a 'top priority' rating, which indicates that it is not seen as a pressing problem in White schools. It is significant, however, that the AO group, with their broader perspective, have a clearer perception of its importance.
- (v) It is interesting to note that 'extra classes - scarce subjects - science' receives a 'top priority' rating from most groups and that only WH do not have 'family planning, marriage enrichment' in their top section. A WH member stated that it was "important but not a priority", hence its 'high' rating.
- (vi) It is strange that AO is the only group without 'special courses for teachers' in the 'top' cluster, having relegated it to 'moderate priority' without explanation. Is it their 'distance' from daily classroom contact which influences this assessment?
- (vii) Only WP place 'library school/community dual use' lower than 'top' or 'high', their two comments being: "the public have their own library" and "the primary library is not suitable for adult use". This seems to indicate a narrow parochial perspective in looking at this item.
- (viii) The NW 6th priority awarded to "sporting activities" is highly significant and relates to the lack of suitable amenities and opportunities in Non-White areas. (This fact is supported by the "Eastern Province Herald" report about the inadequate provision of sports fields in Non-White areas which was quoted in chapter 2).
- (ix) There appears to be general agreement about the 'high priority' rating for 'vocational non-formal education', 'social activities' and 'advice bureaux - information, counselling' and good support for 'occupation skills' 'budget training' (finance), 'community groups' and 'programmes for gifted children' being included in this cluster. It was strange, however, that NW placed 'occupation skills' in the 'moderate'

ORDER OF PRIORITY

No.	ITEM	OVERALL	ADMIN	W.HIGH	W.PRIMARY	NON-WHITE	PRIVATE
		RESULT	AO	WH	WP	NW	PS

a	literacy	1	1	1	1	1	1
b	numeracy	2	1	4	1	2	3
c	computer	20	20	18	20	17	16
d	quiet places	17	14	15	17	12	19
e	certificates	4	1	9	7	2	3
f	teacher courses	6	14	2	1	6	5
g	gifted pupils	19	23	18	11	12	5
h	cultural	21	10	22	17	17	20
i	social	11	10	9	11	12	15
j	health	3	1	6	1	6	5
k	family	6	1	9	1	2	5
l	fitness	21	14	22	20	23	5
m	sport	14	10	15	23	6	20
n	occupation	10	14	8	7	17	5
o	finance	14	7	9	11	23	22
p	mod. languages	23	14	25	23	17	22
q	vocational	9	8	9	7	10	5
r	scarce subjects	5	8	2	1	6	16
s	religious	23	25	20	20	17	22
t	exhibitions	25	22	22	23	23	22
u	library use	8	1	6	17	2	1
v	proficiency	14	14	15	11	17	5
w	community groups	17	23	20	7	12	5
x	in-service	11	20	4	11	10	16
y	guidance	11	10	9	11	12	5

PRIORITY CLUSTERS

	Overall	AO	WH	WP	NW	PS
Top Priority	literacy numeracy health certificates scarce subjects family teacher courses	literacy numeracy health certificates library use family	literacy numeracy health in-service scarce subjects library use teacher courses	literacy numeracy health teacher courses scarce subjects family	literacy numeracy health certificates scarce subjects family teacher courses library use sport	literacy numeracy health certificates library use family teacher courses
High Priority	vocational social guidance occupation in-service library	vocational social guidance scarce subjects finance cultural sport	vocational social guidance occupation finance certificates family	vocational social certificates occupation finance community groups gifted pupils	vocational social guidance quiet places in-service community groups gifted pupils	vocational fitness guidance occupation proficiency community groups gifted pupils

PRIORITY CLUSTERS

	Overall	AO	WH	WP	NW	PS
Moderate Priority	quiet places proficiency finance sport gifted pupils community groups	quiet places proficiency fitness teacher courses occupation mod. languages	quiet places proficiency computer sport gifted pupils	quiet places proficiency guidance cultural in-service library use	religious proficiency computer cultural occupation mod. languages	quiet places scarce subjects computer cultural in-service social
Lower Priority	exhibitions religious fitness mod. languages computer cultural	exhibitions religious in-service community groups computer gifted pupils	exhibitions religious fitness mod. languages community groups cultural	exhibitions religious fitness mod. languages computer sport	exhibitions finance fitness	exhibitions religious finance mod. languages sport

cluster and 'budget training' in the 'lower' group. It is probable that NW members (and PS members too) interpreted this topic as referring to big business and high finance rather than to the man in the street.

- (x) The 'moderate priority' cluster contains fairly broad agreement about the need for 'quiet work places for study', 'proficiency classes', 'computer literacy' and 'cultural activities'. The 'high' priority NW award to 'quiet work places' is understandable. It is significant that 'computer literacy' appears only in the bottom two clusters, indicating its low priority in the face of more pressing needs.
- (xi) There is also general agreement about the 'lower priority' rating for 'exhibitions', 'religious education activities' 'fitness classes' and 'modern languages'. It was felt that good work was being done by churches in religious education and that fitness was important but not a priority. Where 'modern languages' was given a slightly higher rating the emphasis for South Africa was Bantu languages.
- (xii) Only a few items were added to the list. An AO member added "education for leisure, e.g. outdoor education", and a WP member added "a day care centre after school hours". Two additional useful facilities were suggested by an AO member: a needs assessment centre for collecting suggestions and a hall for community use.

What has been significant about this interpretation of the order of priorities has been the degree of overlap that exists in the views of educationalists from differing backgrounds and with experience in various aspects of education. The most interesting observation for the model, however, is the overall order of priorities which agrees fairly closely with Walter Worth's order in chapter 3. His "prime consideration ... to basic education" is supported by opinion in this survey - literacy, numeracy, health and the acquisition of certificates; his "secondary consideration to further education" is reflected here by the priority positioning of extra classes in scarce subjects, teacher courses, the importance of the library and vocational and occupational skills improvement; his final consideration of "community activities and social services" is corroborated by a similar ordering of items in this survey in the 'moderate' and 'lower' clusters

with the exception of 'social activities' which enjoys a 'high' rating and the 'top' rating awarded to sporting activities by the NW group.

It is also significant that the AO group tends to have a fairly sound appreciation of the NW group's situation. Another finding, which has not been subjected to an analysis here, is that the NW group in general saw the needs of their areas as corresponding closely with the needs of South Africa as a whole, while those of people in White areas tended to differ in several respects from the needs of the country as a whole.

Section 2

There were 7 questions in this section, one carrying 9 sub-sections; most questions dealt with the role of the CEC.

Question (i) asked whether CECs should develop their own curricula and syllabuses to suit the needs they would be serving. Answers:

	AO	WH	WP	NW	PS
Yes	1		1	2	1
No	1		1		1
Yes/No	1	4	1	2	

In each case the Yes/No option expresses an affirmative for special, local, non-public-certificate courses and a negative response for courses leading to standardised certificates and qualifications.

AO : The yes carried a proviso that outside expert help be obtained. The no (from the DET representative) was explained: "Blacks are not capable as they are not yet sufficiently well qualified".

WP : The yes expressed the wish for "a core curriculum with much flexibility for each area".

NW : One yes wanted curricula to be "based on the needs of the community and the environment" suggesting "motor industry related courses" for the Port Elizabeth area.

Question (iii) asked whether teachers should be given freedom to experiment with the content of syllabuses. Here the answers were guarded and similar to (i) - concern about public examinations.

Constructive remarks:

- AO : "Blacks are not yet capable of this"; "yes, provided there is consultation with experts"; "yes, because this is an opportunity for curriculum development, and it should be allowed in the interests of the community's needs".
- WH : "experimenting would allow teachers to make courses relevant for those who leave after std 8"; "the core syllabus plus options is the ideal if teachers are suitably qualified".
- NW : "yes, if the experimenting is educationally beneficial and the teacher academically sound"; "no, because certification must be the top priority".
- PS : "there is a special need for this in language as it must be adapted to the group, e.g. Blacks, for whom a suitable type of literature is necessary".

Question (ii) asked whether a wide range of options should be available for each need. The answers were either "no because it would be impractical" or "yes, if it is practical" and there was an even split.

Interesting comments:

- AO : "for Blacks it should be as wide a choice as possible".
- WH : "a small community cannot offer a wide range".
- NW : "it should be a limited choice to get the adult back onto a sound educational footing and build his confidence"; "the problem is a logistical one - staffing".

Question (iv) asked whether CECs should offer new courses and called for suggestions.

All groups answered in the affirmative except one AO member who said: "At this stage there is too great a need for academic qualifications". All the others agreed provided the courses could suit needs.

Suggestions:

- WH : "Computer courses"; "courses for domestic workers".
 WP : "computer and new gadget information"; "salesmanship".
 NW : "needlework and handwork".
 PS : "simple management skills for backward folk".

Question (v) asked what roles certain authorities should play in controlling what CECs would offer.

(a) The National Education Authority/Ministry.

Most groups felt its role should be finance, co-ordination and general education policy.

- AO : "Setting of standards for certificates for non-university-based courses; validation of CEC courses for credibility".

(b) The Cape Education Department.

The White groups felt it should be responsible for the use of schools, staffing and maintenance.

(c) Regional Councils.

These would help to identify needs, and be involved in liaison, co-ordination and control.

- AO : "these should attend to regional needs and cut across racial groups; they would be invaluable towards the 21st century".
 WP : "They should control the work of the region's CECs and approve their courses".

(d) Regional Commerce and Industry.

Their responsibilities are to help identify needs, to assist with funds as they should benefit in the long run, and provide employment opportunities for CEC products.

- AO : "They should be represented on boards and motivate their personnel to attend CECs."
 WH : "They should be involved with the generation of finance and the planning of needs and services"; "they should identify vocational needs".
 NW : "They should offer opportunities of jobs and promotion as

motivation for personnel to attend CECs"; "they should help with vocational courses".

(e) Municipality.

Most saw its role as similar to that of Commerce and Industry. As a large employer it should be represented on councils and committees.

(f) The J.M.B.

The overwhelming majority believed it should play its role in controlling standards for university entrance.

PS : "The J.M.B. should recognise a few more practical subjects, especially for the part-time student".

(g) Teachers and/or Teacher Associations.

Teachers should serve on regional/area councils and on CEC committees and should be nominated by Teacher Associations.

AO : "Teachers have an advisory role on councils, especially about needs and methods".

WH : "Teachers at CECs should be represented on councils and at all levels of education".

WP : "Teachers should promote the concept, especially among teachers".

(h) Parents/Representatives of the Community.

They should represent the community on committees to suggest needs and act as a medium of two-way communication.

AO : "Parental or citizen involvement creates 'a feeling of belonging' and produces support and loyalty".

WP : "They co-ordinate, identify needs, spread the word and help with fund raising".

To summarise question (v) briefly, the groups believe that the National Ministry should set policy and allocate finance, Regional Councils would identify needs and play a co-ordinating role for the CEC network in the region, Commerce and Industry would help with identification of needs, input of sponsorship and provision of employment opportunities, with the Municipality in a similar role. Teachers and parents or community members would be represented at area council and local committee level, thereby being involved in decision-making processes. Authorities such

as the Cape Education Department and the J.M.B. would continue in their present roles.

Question (vi) asked on what principles those drawing up syllabuses should work. Principles and criteria specified were: needs, aims; relevance; long-term goals; practical means to make a living.

AO : "The guiding principle is the needs of the community, but there should be flexibility to respond to changing needs and different environments. For adults irrelevancy must be avoided, and content must be specific because the adult has experience and does not need background like children".

The important considerations are (i) the needs expressed, (ii) the aims and objectives for each course, (iii) content and expertise for its presentation, (iv) methods of presentation for adults plus audio-visual techniques (v) and evaluation at the end of each course. All participants need to receive a certificate".

WH : "Aims should be related to facilities and personnel as well as the needs of the community".

WP : "The syllabus should be related to the practical reality of the situation and the betterment of communities".

NW : "The employment demand should be taken into account".

PS : "The syllabuses should be practical, providing a means to make a living, and should not contain too much theory or philosophy". "What is possible for the student and the future value to the student should be taken into account".

Question (vii) gave a choice of "always/sometimes/never" to the question about whether CECs would provide (a) qualifications (b) self-knowledge and (c) general education. ('never' was not used in any answers).

(a) Qualifications	AO	WH	WP	NW	PS	Total
Always	2	1	0	2	1	6
Sometimes	1	3	3	2	1	10
(b) Self-knowledge	AO	WH	WP	NW	PS	Total
Always	3	2	0	2	1	8
Sometimes	0	2	3	2	1	8
(c) General Education	AO	WH	WP	NW	PS	Total
Always	3	2	3	3	2	13
Sometimes	0	2	0	1	0	3

The significant point about the chart is the strong belief that CECs - either always or sometimes - would play a part in providing learners with the three things specified. This answer is a strong justification for establishing CECs, especially the strong "always" vote (13) for "general education".

This section of the questionnaire, in dealing with some tricky questions, has established certain pointers:

- (i) there is a strong feeling that the special needs of communities should always be taken into consideration;
- (ii) there should be firm standards for the courses provided and qualifications must be recognised in employment situations;
- (iii) CECs should develop their own courses or adapt courses and syllabuses to suit local needs, unless they lead to standardised certificates and qualifications;
- (iv) umbrella authorities should play funding, administrative and co-ordinating roles; there should be teacher, community and commerce and industry representation at regional and local level;
- (v) at all levels of planning and administration there is a need for liaison, co-ordination and an emphasis on community needs;

- (vi) adult education programmes should have a more practical bias than syllabuses used for schoolchildren; the needs of adults and methods used in adult education are different from those of formal education; the practicality of a course should always be taken into consideration;
- (vii) because needs differ in different areas and communities, the CEC structure should always be flexible and allow for a sufficient degree of local decision-making.

Section 3

There were only 2 questions in this section which dealt with the needs of communities. The second question asked whether the specific NEEDS of each community should be established and provision made for each community separately. There was complete unanimity that this should be so, some interesting remarks being:

- AO : "Start mainly with largest needs, but small, enthusiastic groups are also good; groups will come forward with their needs".
- WH : "Yes, but cross pollination is necessary and liaison to avoid duplication".
- NW : "While in other Indian areas culture, religion and education are the greatest needs, the priority in Port Elizabeth would be social activities, for which there would be an obligation to attend. A special need is for closer social ties with the Coloured community".

Question (i) asked how a CEC would establish the NEEDS of a community. Suggestions are set out below:

METHOD SUGGESTED	AO	WH	WP	NW	PS
1. Consulting representatives of the community e.g. social workers	Yes		Yes		
2. Use of the media	Yes	Yes	Yes	Yes	
3. Public meetings	Yes	Yes			Yes
4. House to house surveys	Yes	Yes		Yes	Yes
5. Circulars	Yes	Yes	Yes	Yes	Yes
6. Questionnaires	Yes		Yes	Yes	
7. Word of mouth	Yes			Yes	
8. Evaluation and new ideas	Yes				
9. Request forms	Yes				
10. Regional committees (Industry)	Yes			Yes	
11. Teacher Associations		Yes	Yes		
12. Trade Unions		Yes			
13. Municipality		Yes			
14. School Committees		Yes			
15. Ratepayers		Yes			
16. Churches		Yes		Yes	
17. Places of work		Yes		Yes	Yes
18. Linked with a census		Yes			
19. Market research organizations			Yes		
20. Interviews with interested persons			Yes		
21. Cultural clubs					Yes

Note: A group's failure to support a suggestion does not denote that it does not favour that suggestion.

Conclusions:

The order of preference for methods of establishing needs:

- (i) Circulars.
- (ii) Use of the media; house to house surveys.
- (iii) Public meetings; questionnaires; at places of work.

Reading vertically reveals that groups favour a combination of methods. The main conclusion should be that 21 different methods have been put forward; if the 'flexibility' principle is observed, each community would have a variety of methods from which to choose.

The DET representative revealed that in Black areas committees form themselves, collect names and approach the DET offices and request a course to serve that particular need. If there are 20 or more participants, the DET will organize a course at the nearest Adult Education Centre or satellite and run the programme provided the number of participants does not dwindle to fewer than 10.

Two factors emerge from this section for inclusion in the CEC model:

(i) CECs should be empowered to identify the particular needs of their own communities, and (ii) there are many methods of establishing those needs; through local decision-making the most suitable method should be chosen.

SECTION 4

There were 6 questions in this section and respondents had to assume that South Africa could not afford to build and man new education centres to cope with education backlogs.

Question (i) - are CECs the most feasible method of providing compensatory education in the RSA?

Answer: Yes - unanimous.

AO : This already happens in the DET. An Adult Education Centre has been established in each inspection circuit under an organizing Supervisor. Satellite Centres are also set up by the Supervisor in schools in the circuit closer to the communities needing certain courses. (There are 3 satellites in one circuit in Port Elizabeth). In new buildings a separate administration block is provided for the AEC, but the classrooms of the school are used for the evening adult classes.

WH : A member wondered how the problem of Blacks in White areas would be solved in terms of the Group Areas Act.

PS : "The private schools should also be involved". A member with night school experience said: "Overseas funds are available for programmes, but not for buildings".

Question (ii) - could a broad spectrum of non-formal education be offered to those who have a need for it?

Answer: Yes - unanimous (with one qualification).

AO : "The demand for academic qualifications among Blacks is too great at present for much else to be offered".

Question (iii) - could a network of CECs throughout SA contribute positively to the quality of life of all citizens?

Answer: Yes - unanimous.

AO : "The network exists in the DET already, and it is contributing in this way."

"Yes, if it can attract people away from TV, rugby and politics and remove their apathy!"

NW : "The quality of life of citizens is a very important function."

WH : "Yes: Teachers' Centres, in a way, are playing this sort of role at present."

Question (iv) - would education be seen by most citizens as a lifelong process and highly valued?

Answer: Yes - 14 : No - 1 : Unsure - 1.

AO : "Not initially, only in the long run, as SA citizens are not attuned to this. The weather is too good and citizens enjoy too much anonymity, but it has potential in densely populated areas."

WH : "No, because most citizens are too self-satisfied."

WP : "There would be a gradually growing emphasis on the importance of additional education."

PS : "As is the case overseas, the programmes offered should not be merely school subjects."

Question (v) - should school architecture in future make provision for the CEC concept so that CECs might become the norm?

Answer: Yes - unanimous.

AO : "In the DET architecture makes this provision at the moment."

PS : "Yes, especially from the security angle."

Question (vi) - should CECs be developed regardless of backlogs?

Answer: Yes - unanimous.

NW : "Yes, although backlogs should be our No. 1 priority."

For model purposes the opinion is very strongly in favour of a network of CECs to provide compensatory and non-formal education and programmes that will improve the quality of life of communities. School architecture should make provision for CECs so that community education might become the norm. The Adult Education Centres of the DET are also a useful model, each with a Director responsible for the AEC and its satellites. While the AECs are catering mainly for a backlog situation, the opinion in this survey is in favour of ongoing community education regardless of backlogs.

SECTION 5

The 2 questions in this section dealt with the implications of teaching adult learners. Question (i) asked about these implications with special reference to adults "whose level of knowledge is lower than normal and who wish to acquire qualifications".

AO : Adults are keener and more motivated, but courses should be relevant in order to be economical with time and to emphasise the important things. Teachers must not "talk down" and must be aware of cultural and linguistic differences; demands would vary from centre to centre, and there should be flexibility in teachers' approaches. Teachers should be patient and adjust the pace to the situation.

WH : One member believed the adjustment was a minor one and involved being better organized and not "talking down". The group believed teachers would need some help in adapting, but would also learn quickly from experience.

- WP : Teaching adults would be an "equal partnership", the teacher being "a guide and facilitator". It is a mature relationship with the learners more motivated than children. Some teachers would need more help than others but programmes would have to be condensed and special readers published for each culture.
- NW : While one member believed no adjustment necessary, the group as a whole felt that there were differences in approach, attitude and temperament. Adults need persuasion, not pressure, but are generally easier than children; in spite of this, specialised training is necessary as it is a specialised job. One problem is that Non-White adults are "never punctual".
- PS : Special tact is needed and much encouragement should be given. A member with night school experience said that Non-White adults had "an unrealistic understanding of the demands made by education, had very poor basic education and it is difficult to bridge the cultural gap between their background and syllabus expectations".

Question (ii) asked in what way teachers could receive special training in order to teach adult learners competently. Individual answers varied from "no training" to "in-service courses".

SPECIAL TRAINING	AO	WH	WP	NW	PS
Necessary	2	3	2	3	2
Unnecessary	1	1	1	1	

- AO : In the DET only the Supervisors of AECs are trained by the Inspector of Adult Education.
In-service courses are necessary and the programme should be ongoing. Experts in the field of adult education should be used, e.g. Diploma in Adult Education, UCT.
- WH : Teachers' Centres could run courses with the help of educators who have studied adult education. In-service courses are necessary.

- WP : In-service courses run by experts are necessary.
- NW : Being selective when appointing teachers is the secret; experienced teachers will "switch over" easily. Basic training courses at universities, technikons or teachers' colleges could be organized.
- PS : In-service courses should provide the necessary guidelines. A member with night school experience commented: "Teachers need special training for adult literacy and post-literacy teaching, especially to avoid 'cultural shock' and to learn how others think. Black teachers need more concern for their own people and the ambition to educate them creatively."

For the model the general opinion was that teachers should receive some training in new methods for handling adults because the approaches are different from those used in teaching children. It was also felt that not only methods but also syllabuses ought to be adapted for adult education. These findings echo the statement in chapter 3 that "methods originally designed for young children are not always suitable for adults".

SECTION 6

This section contained 12 questions about the outlook of a principal whose school became a CEC, each respondent answering as if holding that position.

Question (i) : There was complete unanimity that a principal of a school, although perhaps ultimately responsible, is far too busy to run the CEC as well. He would be nominally in charge, but his role would be that of facilitator and supporter. In the DET the principal has nothing to do with the AEC.

Question (ii) : The popular opinion was that an extra post of Deputy Principal or Department Head should be granted to CEC schools, as existing senior staff were also too committed to administer the CEC. The

Deputy or HOD would have very limited, if any, duties in the school and be answerable to the principal.

In the DET the Director of the AEC is not on the staff of any school but comes under the jurisdiction of the Circuit Inspector and a governing council. Two WP members also thought that the CEC head should not be on the staff of the school because of the problem of dual loyalty and the belief that he would function better if not attached to the school. One PS member also recommended an independent person but insisted on good liaison with the principal.

Questions (iii) and (iv) : Half the respondents would relieve CEC teachers of some of their school extra-mural responsibilities on the grounds that adult education is so vital a necessity that concessions should be made. The half not in favour were concerned about a possible uneven distribution of work, especially as CEC teachers would probably be paid. A solution suggested was payment for extra-mural duties. Only 3 were not in favour of suitable outsiders doing extra-murals: the DET representative, because only teachers are used in the DET and in AECs; a WH member from a traditional school, because of the educational value to teacher and child in extra-mural contact; and a WP member who said that outsiders were not as effective, it was not educational and there tended to be a lack of control.

Question (v); All but one were in favour of outside lecturers being used for CEC courses. The DET policy, however, was to offer school level academic courses only, and to use teachers for the purpose.

Question (vi): It was unanimous that participants should pay for their courses. People appreciate what they pay for and it is part of human dignity not to receive charity. There should be a sliding scale, however, to accommodate the poor, and exceptions could be made to the 'payment' rule in cases of real hardship such as unemployment.

Question (vii): Another unanimous opinion was that teachers should be paid for CEC tuition - in fact 9 emphasised that they should be well paid, 2 suggesting that, as an added incentive, CEC salaries could be non-taxable income. A PS member pointed out that very few teachers come forward to teach at a night school on a voluntary basis; another member believed there could be some status attached to being a CEC teacher. (In programmes run by the Centre for Continuing Education in Port Elizabeth teachers are paid R53-00 per $1\frac{1}{2}$ - 2 hour session).

Question (viii): Most were happy for all school facilities to be used by the CEC with the following possible exceptions: use of strongroom; administrative records and administration offices; laboratories and small equipment; overused sportsfields; facilities paid for solely by the parent body.

Question (ix): Respondents estimated what sort of response the CEC would enjoy in the community.

RESPONSE	AO	WH	WP	NW	PS
Very good	1*			1	1*
Good		1		3	1
Fair	1	2	1		
Weak		1	2		
Depends on circumstances	1				

*It is very significant that the DET representative in the AO group, the representative of the PS group who has night school experience and the NW group as a whole tally in their estimates. In other words all who have experience in the education of Non-Whites are in broad agreement that the response from the Non-White communities is likely to be good or very good. Comments made by these persons are:

- AO : "A very good response already." (DET)
- PS : "There is a great thirst for education among Blacks." (member with night school experience).
- NW : "The response will be good if they know the ultimate benefit."
 "It is very good in our night school." (Coloured area)
 "Good support from those who need qualifications."
 "There would be a good response, especially if courses were run on the 'block' system and were not too long."

By contrast the response expected in the White communities is estimated as only weak.

- AO : "The response in privileged communities would be disappointing."
 "It all depends on the motivation generated by the Head, and the image it receives through publicity."
- WH : "Only non-formal non-academic programmes, e.g. get fit, yoga, would be supported."
- WP : "There would be a fairly positive response if needs are catered for."
 "The response would be mainly apathetic. Only the thought of tangible rewards would stimulate interest."

Question (x): The main advantages accruing to the school are:

ADVANTAGES	AO	WH	WP	NW	PS
Awareness of school's value; credibility; appreciation and interest; respect	2	2	3	3	3
Better relationships; goodwill, sense of belonging	2	3		2	1
Better facilities, support and finance	2	5	4	2	1
Vicarious improvement in children				2	
No advantages				2	

Apart from 2 negative responses from the NW group several kinds of advantages were expected for a CEC school, some tangible but most intangible. Two very perceptive remarks were made:

NW : "With better parents pupils will improve."
 "The benefits will rub off on the children."

The link between these remarks and a guiding principle stated by de Lange will be referred to in the summary for this section.

Question (xi): It was admitted by all groups that there would be certain disadvantages in the system, and these matters would have to be taken into account:

DISADVANTAGES	AO	WH	WP	NW	PS
Staff overload; stress	2	4	1	2	1
Wear and tear; caretaking	3	3	2	3	
Security and control	1	2	1	1	
Inconvenience			1		
Lack of equipment				1	

Question (xii): All groups and every respondent except one NW member opted for a committee to be responsible for overall management, as is the practice in the DET. The advisory role of a committee was regarded as essential.

WH : "A committee is an important link with the community."
 PS : "A committee is essential where finances are involved, especially where the CEC is a large organization."
 NW : "Committees often impede progress." (The only negative comment).

For the model there are several valuable considerations put forward in this section:

- (i) Staffing: The person in charge of the CEC should have Deputy Principal or Department Head status and should be released from most school duties.

- (ii) Finance: Participants should pay course fees and teachers involved should be well paid.
- (iii) Advisory Committee: Essential for successful operation.
- (iv) Response: As the response is expected to be far better in Non-White communities, it appears certain that it is there that the greatest needs exist. Non-White areas should therefore have priority attention.
- (v) Problems: There would be problems relating to wear and tear, staff overload, extra-mural programmes and security. These would not be insuperable, but would require careful attention.
- (vi) Advantages: CEC schools would derive both tangible and intangible advantages as a result of their service to the community. One advantage noted has been emphasised by de Lange (1982, pp. 32-28) as an important principle: there is (through informal education) an improvement in children's school readiness, their attitudes, background and their potential to do well at school when their parents have received an education.

SECTION 7

This section tested, in 5 questions, the personal attitudes of the respondents to involvement in a CEC system. There was a large degree of consensus within the group as a whole as the analysis below reveals:

Question (i): Would you be eager/happy for your school to become a CEC?

Yes : 11

Yes with reservations : 4

No : 1

Question (ii) : Would you be interested in becoming a paid liaison officer for a certain area? (Area Co-ordinator).

Yes : 6

Yes with reservations : 3

No : 7

Question (iii): Would you be happy to serve on an Area Liaison Committee?

Yes : 15

No : 1

Question (iv): Would you be willing to promote the idea of serving the CEC among your own staff?

Yes : 16 (unanimous).

Question (v): Would you be happy about different language and race groups attending your Centre?

Yes : 15

No : 1 (DET : Blacks only at present).

The significance of this section for the model is the willingness of educational leaders to be involved in the programme and to promote the idea. There is also a general willingness for the system to cut across race and language barriers. Although 7 did not wish to become Area Liaison Officers themselves, they were not against such a post being established. Most commented that they recognised the problems, inconvenience and additional responsibility that the establishment of CECs would bring about, but believed that the situation was of sufficient urgency to make such problems of only secondary importance.

SECTION 8

This final section asked what problems were anticipated in 6 specific areas and gave respondents an opportunity to raise other matters of concern.

(i) Management:

AO : Problems can be overcome with a proper management structure - "a school man at a high level in charge" - and a proper job description for each position.

WH : It is essential to have a committee and paid

officials, especially in having to cope with the extra work in large institutions.

WP : A suitable committee is necessary with one person to take responsibility. One member wished that person to be independent of the school.

NW : It must be a teacher released from teaching responsibilities.

(ii) Buildings and equipment:

All agreed that this would require extra caretaking, supervision and careful security control. Much would depend on the CEC Head who could be assisted by an SRC. Repairs would have to be covered by the fees or deposits of the users.

(iii) Dissemination of information:

Not really a problem.

(iv) Finance:

AO : "The State must contribute to a large extent because course fees will have only a marginal effect."

WH : "This will probably be the biggest problem."
"The State should finance most of this."

WP : "The State, local industry and the individual should contribute."

NW : "The State and industries must foot the bill.
Course payments are not sufficient."
"More finance is needed from industry and from the State."

PS : "Subsidisation is essential."
"This is a big problem."

(v) Staffing:

Opinion was that this would need special and careful attention.

AO : "As only Blacks are used in the DET Centres, qualified people are rare."

"A formula must be found for using teacher manpower, especially Black teachers."

"This shouldn't be a problem if teachers are well paid - at least R20 per hour plus travel expenses."

- WH : "Many teachers would be too busy unless the pay is really worth it."
 "Teachers must be trained for adults beforehand."
- NW : "It must be properly co-ordinated."
 "Difficult but it would be surmounted."
- PS : "No problem if people are paid and see the value of it."

(vi) Certification:

The main concern was maintenance of standards.

- AO : "Equal standards of certification have to be achieved to maintain credibility."
 "There should be a national standardisation body to eliminate problems at local level."
- WH : "Private certificates for special courses should be acceptable nationally."
 "Careful control is required."
- WP : "Standards could be maintained if certification officers are appointed and if the Inspectorate is involved."

In this section there is an appreciation that there will be problems, but a determination to overcome them is also revealed. This commitment should also be included in the model, as should the belief that CECs should have people of calibre and status in charge of them, and that advisory committees should shoulder some of the responsibility. The State should assume the major responsibility for finance along with local industry, and participants should pay for their courses. Teachers should be carefully selected and well paid, but also be properly trained to teach adults. Certificates must have status and be recognised; at all times standards must be maintained.

Position Summary

In this chapter a set of components for a model has been established by two surveys of informed opinion. The following conclusions have been arrived at:

- (i) Educated opinion is strongly in favour of adult education through the proposed network of CECs.
- (ii) Priorities for CEC programmes should be (1) compensatory basic education programmes including health education and better sporting opportunities in Non-White areas; (2) further education programmes including courses for teachers and extra classes in scarce subjects; (3) programmes for communities and social programmes, especially family and personal relationships.
- (iii) Most responsible teachers (survey 1) would be prepared to be involved in a CEC programme. Almost all leading educators (survey 2) expressed a willingness to promote the CEC concept and for their schools to become CECs.
- (iv) The special needs of each community should be identified and catered for. In the process there should be a healthy degree of flexibility and local decision-making.
- (v) Some guidelines for CECs:
 - (a) Courses leading to qualifications of any sort must be recognised in employment situations.
 - (b) CECs should develop their own courses to serve local needs.
 - (c) Umbrella authorities (e.g. Regional Councils) are desirable, but there must be local, teacher and commerce and industry representation on such bodies.
 - (d) There must be a concern for local community needs at all levels of planning and suitable liaison and co-ordination.
 - (e) Syllabuses and methods must take the differing needs of adults and children into account, with adult programmes having a more practical emphasis.
 - (f) As there are important considerations for teaching adults, teachers must be properly trained, preferably through in-service courses, for their CEC tasks.
- (vi) School architecture in future should make provision for community education as part of a school's programme. Even when backlogs do not exist, community education should be the norm.
- (vii) As the anticipated response to CECs in Non-White areas is greater than in White areas, it is likely that the more compelling needs exist in Non-White areas; these areas should therefore be a priority.
- (viii) A CEC Head should have the status of a Deputy Principal or

Department Head, be attached to a school, but with few if any school duties.

- (ix) The Area Co-ordinator's position was one in which several leading educators showed some personal interest.
- (x) A CEC advisory committee is essential.
- (xi) The State should assume the major financial responsibility for the CEC system, but there should be a large contribution from private enterprise.
- (xii) Participants should pay for their courses on a sliding scale, and teachers should be well paid on an hourly part-time basis.
- (xiii) Because of the urgency of the situation, race and language barriers should not be allowed to hinder the economical administration of CECs.
- (xiv) While there would be problems and disadvantages in the CEC system, these were not insuperable and they should be seen against the advantages that have been listed.

Contradictions are apparent in certain responses, especially about special training for educators of adults. It is probable that the time factor involved in asking for a quick response did not allow the few who felt that no training is necessary to consider the implications of other questions, especially: the innovative role of the teacher in syllabus-making and experimentation [2,(i) and (iii)]; the special qualities expected of CEC teachers (responses to 5 (i)); the responsibility implicit in local decision-making [2(i) to (iv), (vi); 6(xii)]; and the expressed desire that standards should be maintained and courses recognized [2(i) to (vi); 8(vi)]. All of these place great demands on the educator who would not be able to execute these sorts of responsibility adequately without special training.

There were also certain threads discernible in the answers of some individuals. The DET representative reflected DET practice which is learning for certificates based on set school syllabuses. The NW member whose school offers night classes also tended to represent the present situation which is very similar to the DET practice. The WH and WP negatives to special training, what is more, resulted from a quick response - the belief that adults are easier to teach because they are more motivated. This question of training is dealt with again in chapter 6.

A satisfying aspect of the interviews was the strain of special wisdom revealed by certain respondents. One AO member reflected the overview situation very well, using his own broader interest, wide reading and overseas study to advantage in answers which manifested a broad perspective. Another AO member, through wide experience of teaching, organizing teachers courses, teacher centre experience and overseas travel, reflected a fine perception of the context of the CEC in its community setting and the contribution community agencies and individuals can make. A PS member in charge of a night school, furthermore, responded with opinions derived from actual personal experience of the realities of the situation, the cultural gap, the real needs of Blacks, their unrealistic expectations and the inadequacies of syllabuses and literature in serving Non-White needs.

The most telling aspect of this chapter and the two surveys, however, is the heartening support that the concept of the CEC has received from all who were consulted. Their wise counsel, suggestions and recommendations have been incorporated in the 'informed opinion' model on which, among others, the recommendations of chapter 6 are based.

CHAPTER 6

THE FORMULA FOR SOUTH AFRICA

Recommendations and guidelines for a community education network throughout the RSA based on models derived from informed educational opinion and from practices in certain developed and developing countries.

The Educational Problem: Synopsis.

South Africa has to produce a grand master plan formula in order to cope with the education situation highlighted in chapter one. To address the challenges posed by menacing backlogs will require courage, careful planning, a determination to face the problem in its magnitude and a decision to make a start, however small and tentative, without delay.

The government's acceptance of the eleven Principles for the provision of education has been an encouraging first step, for they contain the right of every inhabitant to equal opportunities, equal standards and freedom of choice. If these Principles are applied justly, present and future generations will be well provided for. The main concern of this study, however, is to find a means of helping those already past school-going age who have not received sufficient basic education or suitable educational qualifications to play a meaningful role in society and in the workplace.

The huge demand for teachers by the year 2020, the shortage of trained technicians and technologists, and the current shortage in 1981 of 1,867,599 pupil places were all indicated in chapter 1. On account of the very large financial implications of reform in removing backlogs, the urgent need for schools to share facilities was suggested. In non-formal education, furthermore, the de Lange Report saw opportunities for literacy, induction and in-service training, a second chance for those who either had never entered the formal system or had left it early, and the upgrading of individuals with inadequate educational levels. A special plea was made for continuing attention to literacy, for research and experimentation with programmes, for wide publicity and wholehearted

support from employers. The backlog problem was further emphasised in chapter 2 where the figure given for adults in South Africa who cannot be called literate was six million and the number of Blacks who dropped out of the formal school system in the year 1980 alone before they reached a functional literacy level was set at 300 000.

The Report also contains the essence of the recommendation being made in this chapter regarding the more economical and productive use of existing facilities and closer links between school and community. It suggests, for example, that schools should be designed to function as limited community centres, that the problems for community use of school facilities should be identified and a framework formulated for schools to function in this way. On the other hand, schools should also make use of community facilities, and sports facilities should be shared.

In a speech elucidating the problem further, Professor de Lange stated (de Lange, 1982, pp. 32-38): "the success we achieve while the child is at school is also dependent upon the learning which takes place in the informal situation ... the quality of home-life, the personal interaction in the home, the quality of discussions in the home, the books available etc. ... you have to reach the parents of those children." He pointed out that, when parents are working, this can only be done through the non-formal division of education. He claimed that promoting the quality of life of parents through formative education influences children in the learning situation and promotes school readiness. If parents are left behind because of an inadequate educational design, then, firstly, the school readiness of their children is impaired so that formal education is ineffective; secondly, the generation gap between literate child and illiterate parents "becomes so large that neither child nor parent can manage it. Then we let loose on our society the most disruptive force we can imagine - youth rampant, without any adult authority over them". Professor de Lange summed up the whole matter in this way: "It can almost be stated as a principle - never teach children without teaching their parents."

De Lange also referred to the "madness" in South Africa of underutilizing facilities quoting as an example a four square kilometre setting in which there were two school halls and a total of five other halls. These halls were, on average, used for less than 3% of a year.

Because of the projection that there would not be sufficient teachers of Mathematics and Science in the next twenty years, technical-cum-science centres would have to be established to serve a number of schools. He added: "we will have to consolidate so that we can use the few expert hands we have available to teach in these areas, and schools will have to share teachers and facilities". Prof. de Lange concluded with this statement (de Lange, 1982, p. 41): "we are going to have to define the school as a community learning centre, and not only as a place where children learn".

Some widespread and varied references to the community use of school facilities are contained in a file of submissions to the HSRC Investigation into Education (HSRC, 1981). The following statement appears on page 477: "Considering the shortage or absence of community facilities in many areas, the school building and site facilities could well be used for this purpose". It argues that community involvement leads to community interest in the school, the recognition of the school as an important centre of community life and even to community protection of facilities; although the typical South African school is not ideal for community use, "the advantages and in the South African context the necessity for such dual use warrants careful consideration". Page 483 contains the following suggestion: "Sports fields could be used by both the school and community and furthermore, two or more schools could share sports facilities". It is maintained that in this way "the extensive cost of siteworks" would be spread over greater numbers and lead to an improvement in the quality and maintenance of facilities.

An equally pertinent submission from the National Building Research Institute (NBRI) states (pp. 239-240): "provision could be made for family and community involvement in the school's programme and for their use of the building facilities" in order to achieve a close relationship between the formal and less formal aspects of education. The design and layout would be influenced by this, but not the cost, and because community involvement has an upgrading effect and encourages the 'sense of pride, interest and ownership in the local community', contributions to the costs of buildings and amenities would be more readily obtained from the local community. It concludes: "Community use of school facilities must be facilitated and encouraged ... by making subsidies

for such facilities available to private organizations". In this way more amenities could be included in the general system of educational provision. A similar recommendation on page 225 adds that schools will benefit from "the additional design considerations needed to make them function as limited community centres".

At a more practical, personal level S.H. Pellissier (pp. 210-213) recommends the community centre as an answer to the demands of a technological age, a place where father and son can play chess together or perform in the same concert band; a place where parents can offer their expertise in various activities, where language courses can be offered to immigrants, reading courses to the community as well as lectures on professional and technological subjects; a cultural haven where debates can be held, frank discussions on human relationships take place, where the arts can be studied and where hobby activities such as photography and recreational activities such as fitness classes and sport can serve the needs of the community.

In addition to these submissions made to the commission and the recommendations for community education contained in the de Lange Report, the HSRC published a list of research priorities among which appeared the following (HSRC, 1982, p. 8):

"Conversion of schools into centres where learners of all ages may be accommodated at different times so that the needs of illiterates and semi-literates among others, may be satisfied."

The Community Education Centre Formula

In view of all that has already been written, the research priority mentioned immediately above, educational backlogs, individual needs, manpower requirements and the ongoing, lifelong, educational, social and cultural education of members of all communities, a model is now proposed based on the models of other countries (chapter 3), informed opinion (chapter 5) and practices already operating in the RSA. This model for community education, the Community Education Centre, will be outlined according to themes identified in other models after an examination of existing programmes and a tentative theoretical justification.

It would seem logical for work parties to plan such centres following a definition slightly modified from those used in earlier chapters of this thesis:

"The CEC is an educational institute housed in school buildings during non-school hours for the purpose of serving the educational and related needs of primarily the adult community."

As stated in chapter 4, the building does not necessarily have to be a school building although this would be the norm. It is also possible for certain CEC activities to take place during school hours, but once again this would not be the norm.

The authority initially responsible for establishing the network and its concomitant infra-structure would be the Ministry of National Education; authority would devolve through regional, sectional or provincial education departments right down to local education authorities or to committees specially constituted for CEC decision-making responsibility.

Although priority would be given in the early stages to the types of non-formal education outlined in the de Lange Report (p. 25), i.e. literacy, basic, compensatory, occupational and non-formal cultural, there would in essence be no limit to the types of programmes offered as these would be directly related to the special needs of each community and the potential of the CEC to offer or design the programmes required. The strength of a CEC lies in its flexibility to respond to local needs; in addition its emphasis should be on lifelong education and a wide range of programmes.

A Brief Theoretical Justification

A study of the various theories, sociological and educational, which have been advanced to encapsulate the nexus which exists between school and workplace would be impractical. Besides, while it is undoubtedly true that "one of the main purposes of education is economic - to equip people to earn their livings, and to provide society with people having the skills necessary to carry out all the economic functions upon which

its well being is dependent" (1961 Education Panel, 1966, p.1), the same report goes on to state that "this is not the only purpose of education, nor is it necessarily the most important ..."

The CEC proposal does indeed have as one of its objectives an effort to improve the earning power of adults who are in need of compensatory education, qualifications and training. While this may be an important priority in the early stages of the proposed system, the longer term objective, as already stated, is to improve the quality of life of South African communities through lifelong education.

A proper perspective of the education - workplace relationship is propounded by Jon Frode Blichfeldt (1975, p. 72):

"The proper relation between the school and working life is not a question of whether it should be adapted to present trends in industry or not; schools should not provide cannon fodder for industry, no matter what that industry is. Industry and school are both parts of a more complex system - society - and it would be wrong merely to search for ways to adapt pupils to the specific needs of one part only."

In line with Blichfeldt's emphasis on society certain assumptions have to be made such as the reference to "the educator's credo which states that an educated society is a better society than an uneducated one" (Penny and Gilmour, 1982, p. 17). If education is for the whole of life, then it presumably has the effect of making people more reliable and rational in decision-making, and for this role Barrow adds this important proviso:

"You have to know something ... in order to get a critical foothold from which to challenge other assumed givens." In other words, an "educated person must have a base on which to build, for enquiry can only be viewed from a secure basis".

(Barrow, 1979, p. 47)

In terms of the education provided it must be assumed, as do Hirst and Phenix, the "two most frequently quoted contemporary theorists" (cited in Tunmer, 1981, p. 34), that every person will receive the irreducible minimum which will cover all the ways of thinking encountered in man's experience.

Without this basic minimum Tunmer maintains that "you produce a less-adequate human being, a smaller and less complete man", for such a person "will not be able to deal adequately with problems that fall into that missing area. He may not even recognize the problem at all". (p. 35) Tunmer points out that some aspects of society "are literally a closed book to him", his career choice and potential usefulness to society are restricted, which means that "his ability to act as a responsible citizen is diminished". With the assumed all-round education, however, a citizen would be "a well rounded generalist (who) is likely to be a more adequate specialist, parent and citizen when the time for specialization, parenthood and full citizenship arrives". (Whitfield, 1971, p. 250)

The aim of the CEC is thus, through the provision of the irreducible minimum of education, to equip people for society, making them better specialists, parents and citizens in the process. This surely is a commendable objective and justification.

Insofar as the economic purpose of the CEC is concerned - improving educational qualifications and occupational skills to enable adults to compete more effectively in the labour market - the theory most closely supporting the concept is the Human Capital Theory. This theory states that the individual invests in this own education in expectation of future returns in the form of higher earnings. The CEC would provide opportunities for unskilled, undereducated workers to obtain qualifications with which to negotiate places in the South African labour market in which there is a woeful shortage of skilled manpower (de Lange, 1981, p. 24). The individual will earn more in better employment - and we are reminded by Blaug that "ceteris paribus, employers prefer more to less educated workers" (Gilmour, 1983, p.4) - and thus improve his upward social mobility, especially a person from the less-privileged non-white social strata. There will also be a spin-off for the children of these 'improved' adults. If the findings of writers such as Simmonds (1980, p. 84), Jencks (Simmons, 1980, p. 97), Olson (1981, p. 223), Kagen (Simmons, 1980, p. 98) and de Lange (1982, pp. 32-38) are correct, namely that the home influence and the quality of home background are the major determinants of a child's success at school, then the country as a whole stands to benefit if the

parents of school children are educated. For those motivated towards self-improvement and for those who through "self-actualizing activity" have become "educated" rather than "qualified" (Dore, 1976, pp. 9-11) doors must surely open for selection by achievement rather than by ascription. For these reasons, the Human Capital Theory is the conceptual justification for the economic objective of the CEC.

Existing Community Education Programmes

Community education is not an entirely new concept in South Africa; indeed, as stated in chapter 3, non-formal and community education are encountered in the RSA and are marked by a high degree of private sector initiative and a low degree of co-ordination.

In its most elementary form community education is operative when a parent-teacher association meets to discuss children's education or upbringing or when parents and others are active in tennis clubs or fitness classes at schools. At the formal, institutionalised end of the scale the extramural outreach of universities and technical colleges is also a manifestation of community education.

It is only right also to take cognizance of a variety of efforts being made in various areas to provide for the educational needs of different communities. Some of these are described to give an indication of the sort of programmes already in existence.

Literacy is clearly a major priority, and was seen to be by most of the interviewees described in chapter 5. The most recent survey on the promotion of literacy in South Africa (French, 1982) lists a number of organizations engaged in this field. Special mention is made of The Bureau for Literacy and Literature, Communication in Industry, Consulting Educators and Trainers, Learn and Teach, and Operation Upgrade. (pp. 13-21) Most of these organizations employ instructors, publish material and run courses for illiterates and for instructors. The HSRC stated, however, that "less than one per cent of the total number of illiterates completed literacy courses in 1980, and how literate they were after these courses is open to question". (HSRC,

1983, p. 2) Although there were at most 100 000 adults enrolled in literacy classes in 1980, much more should be done in this field, especially through "the pooling of resources wherever possible", "the sharing of ideas and experience" and linking literacy to programmes which offer illiterates "a real chance of bettering their lot". (p. 3)

The Department of Education and Training has made good progress in establishing Adult Education Centres in each of its inspection circuits throughout the RSA. Each has a full-time Supervisor who is responsible for the Centre and also its Satellites - smaller Centres which run courses in school buildings situated close to those communities where special needs have been identified. Where possible the Supervisor and his staff have been allocated an administration block - normally part of a school - and new building plans make special provision for Adult Education Centres.

The Centres and Satellites run literacy courses and courses affording learners the opportunity to obtain qualifications at the various levels of primary and secondary education up to and including matriculation. The Adult Education Section of the DET has been in existence for over six years; apart from head-office staff there are spread throughout the RSA "six inspectors of adult education, and forty-three principals of adult education centres". (French, 1982, p. 26)

In Indian education there are certain successful night schools being run, mainly in Natal. A school at Stanger, for instance, at present offers courses in Junior Afrikaans, Accountancy and Typing, NTC I and II Technical Drawing and Mathematics, and Hindi at std 6 level; the Headmaster, who is in charge of the evening classes, is of the opinion that the response from his community is fairly good. The M.L. Sultan Technikon in Durban naturally has its own wide range of night classes. The emphasis for Coloured persons seems to be technical, vocational and commercial education at technical colleges, trade training centres and technical institutes for adults.

In the Port Elizabeth area there are also instances of community education activities. There are the DET Adult Education Centres here as elsewhere, and there are two schools in the Coloured areas at which

night classes are run, the one concentrating on courses leading to qualifications in primary education and the other doing the same in secondary education. These schools have specially-appointed supervisors who also teach during normal school hours. The Dower Training College offers night classes for teachers wishing to upgrade their qualifications.

Two private schools in the area are also involved in service to the community. A city school runs night classes for about 270 Black students requiring standard 8,9 and 10 qualifications. The Superintendent of the night classes stated that although there is a great thirst for education, the success rate has been disappointing, mainly because of exaggerated expectations, not enough application on the part of the learners and cultural deprivation.

The country school, on the other hand, has two facilities which are available to the community. One is a shared library which the school manages, but which contains books supplied by the provincial library service in addition to the school's own books. Members of the local community as well as the schoolchildren make good use of this service. There is also a medical clinic which caters for the needs of the scholars as well as the needs of those living in the vicinity of the school.

More formally operated Centres for Continuing Education, such as the one attached to the University of Port Elizabeth, are involved in a fairly wide variety of community education activities supported to a considerable extent by monies from the private sector, particularly big business and industry. The courses are planned, mounted and administered by the Centre, where possible in school buildings close to the homes of the participants. Some of the courses offered by the local Centre are: English as a second language, mainly for Black, Coloured and Indian students, a course for the Guidance Teacher in Black schools, a Micro-Teaching Project, an In-Service Training Project in various subjects for DET teachers, an Intermediate Course for the Staff of Day Care Centres, a Community Workers' Training Programme and a University Preparation Programme for Black South Africans. Some of the staff are permanently employed by the Centre, some partly by the

University and partly by the Centre, but most of the course leaders and teachers are paid on an ad hoc basis for the programmes they are involved in. There were altogether 120 teachers and 2 500 learners involved in programmes in 1983.

One further example needs to be examined. It has been put last because it is a very recent development and therefore reflects not only the issues and needs raised by the de Lange Report, but also experience gained both in South Africa and other countries. It is, moreover, intended as a prototype for replication in many parts of this country.

On 16 February 1983 Dr A.E. Strydom of the Institute for Educational Research of the HSRC delivered a paper to a conference attended by the Directors of the various education departments, the HSRC and the National Building Research Institute. The conference entitled "Education for the Community" was held at the CSIR and its main purpose was to discuss the feasibility of establishing Community Learning Centres in the RSA.

Dr Strydom quoted C.F. Welser:

"Community Education is a philosophical concept which serves the entire community by providing for all the educational needs of all its community members. It uses the local school to serve as the catalyst ... to develop a positive sense of community, improve community living, and develop the community process toward the end of self-actualisation."

(Strydom, 1983, p. 5)

He pointed out that the aim was to provide a service which would improve the quality of life in the community, adding that schools become "centres of learning, recreation and cultural enrichment for all members of the community - regardless of age - on an around the clock basis". Provision is made for virtually all age groups through maximum use of all available physical, human and financial resources; a programme veritably "in the community, by the community for the community". In this introduction, Strydom was obviously reflecting the definitions and aims of this form of education which have been explored in the earlier chapters of this thesis.

A decision was taken later to launch a pilot scheme, and Mrs M.E. Theron of the architectural division of the NBRI announced the proposed plans on a lecture tour of the RSA's most important centres. The first move was to be the building of a Community Learning Centre for the Newcastle Indian Community for "the delivery of formal and non-formal educational programmes and services to all age groups". The CLC's buildings, grounds, special facilities and equipment would all be used by the entire community. As the concept of the CLC was expanded in South Africa, the school would change into a "centre for community activity and education, serving all ages at all times - morning, afternoon, evening, weekends, year-round". (Theron, 1983, p.1)

Mrs Theron explained that the various age-groups could be provided for as follows:

- | | | |
|--|---|--|
| Very young
(pre-school) | - | creches, infant care, head-start programmes etc. |
| Children (school age
and out-of-school youth) | - | formal, academic or vocational schooling; |
| | - | non-formal and enrichment programmes; |
| Adults | - | adult or continuing education, vocational training etc.; |
| Elderly | - | programmes for senior citizens. |

The CLC in Newcastle is to be a new type of school building "designed to accommodate a wide range of learning and leisure time activities". It would have to ensure that:

- (i) the facilities, programmes and services would be based on the results of research into the needs of the community;
- (ii) the Department of Indian Education, the NBRI and the HSRC, together with representatives of the various sectors of the community, would collaborate in the research and the planning;
- (iii) the participation of community members in planning and needs assessment would be regarded as a high priority in establishing a successful and viable NICLC.

Six types of programmes have been identified for the NICLC (Theron, p.3):

- (i) Training Programmes:
Basic literacy and numeracy, Introduction to Industry, Machine Processing, Secretarial, Office Management, Principles of Supervision, Fitting and Turning, Wiring/Electricians Work, Computer Related Training, Basic Auditing.
- (ii) Continued Education Programmes:
Foreign Languages, Nutrition, Taxation Principles, Driver/Road Safety Education.
- (iii) Leisure:
Personal Fitness Programmes, Lifetime Sports Club, Dramatic Club, Ensemble/Orchestra/Band.
- (iv) Hobby Courses:
Painting or Drawing, Know-your-car, Bricklaying and Plastering, Ideal Hostess.
- (v) Youth Enrichment:
Pre-School Educational Programmes, Photography Club, Computer Club, Guidance/Career Exploration.
- (vi) Social Services:
Library Services, Job Placement Services, Health and Dental Services, Counselling Services, Community Information Centre

The NICLC is the first move towards a prototype of philosophy and building to serve as an educational centre for a community. It is, however, quite clear from the synopsis of the Theron address that the extent of a school building programme "to provide equal educational opportunities for all children in South Africa" would be so enormous that optimal use will have to be made of the resources available at present.

It is important to note that the rationale for setting up the Newcastle project follows very closely the purposes identified in the models in chapter 3, the theoretical outline suggested in chapter 4 and in this chapter and the general consensus about purposes in chapter 5.

All these examples of community education activities, while not in any way a comprehensive catalogue, nevertheless give a picture of some of the many programmes already in existence. They also emphasise the necessity for co-ordination and the sharing of expertise, personnel and facilities.

Recommendations Based on Models

Up to this point the main emphasis has been to study the problems and tentative solutions offered in other countries and in South Africa. Five models for creating Community Education Centres seem to emerge. These will be examined and assessed in terms of a number of key issues (such as finance, management and staffing) which have been identified as the important components of a community education system.

While this section of the thesis was being written, the Government's "White Paper on the Provision of Education in the Republic of South Africa, 1983" was released on 23 November 1983. This has made possible references to and quotations from the most up-to-date statements, recommendations and decisions on education. This chapter will therefore refer to recommendations of the Working Party and decisions by the Government which are contained in the White Paper.

The 5 models on which recommendations for a South African community education structure are based are:

- Model 1 : The Developed Countries Model.
- Model 2 : The Developing Countries Model.
- Model 3 : The DET Model.
- Model 4 : The Informed Opinion Model.
- Model 5 : The Newcastle Indian Community Learning Centre Model.

While it is appreciated that a policy of establishing a network of CECs across South Africa would be adopted only after a detailed study of all the factors involved, the recommendations below could prove of value to education planners engaged in the task, as the models on which they are based have enjoyed success in other countries and in the RSA, or have been adopted for execution (NICLC) or enjoy the support of responsible educators.

The Use of Existing Schools

In terms of definitions quoted in chapters 3, 4 and the present one,

community education makes use of school buildings and facilities to achieve its objectives. It is common cause, furthermore, in the models studied that the school is the most suitable building in which to establish the community education programme. Although the NICLC will be housed in a specially designed new building, the general practice will be to make use of existing schools. The de Lange Report's pointed references to the need for schools to be used as "limited community centres" and de Lange's statement that the school should be defined as a community learning centre are supported by the fact that schools are used for community education in all the countries surveyed in chapter 3. The DET already makes use of schools for its Adult Education Centres and their Satellite Centres, and model 4 opinion is that schools should be used as CECs in South Africa.

The White Paper (p. 20) points out that research is being carried out "to determine the need for community learning centres with a view to introducing classes for adults in areas where schools can be used as venues", and adds that "all kinds of educational institutions are used in the Department of Education and Training for a comprehensive programme of non-formal education".

As schools have been built in all areas it is possible for a CEC network to reach all areas. It is also logical that each CEC should serve the area and community in which it is located. In areas where there are several schools, however, the risk of uneconomical duplication of programmes has to be avoided, and community members may not necessarily be able to have the choice of all programmes at their nearest school. The facilities available at a particular school should further influence the type of programmes it offers as a CEC. It would be sensible, for example, to offer Typing at a commercial school rather than at a nearby primary school.

Purpose and Programmes

In model 1 countries the aims of community education are to improve communities and the quality of life of community members, to offer life-long learning opportunities, to improve school-community communication

and to find solutions to community needs and problems. In model 2 countries there is an emphasis on providing basic education for adult illiterates and on the efforts to ensure that the older generation does not lag behind the younger in educational achievement.

The Government states (p. 19) that non-formal programmes are presented "with the object of raising the general standard of living and cultural level".

South Africa needs the perspectives of both models in catering for a heterogeneous population. The DET model places its emphasis on providing literacy and basic education and courses leading to primary and secondary certificates for adult learners, the NICLC model contains basic education programmes within its spectrum and the informed opinion model (no. 4) has placed literacy and basic education as its top priority. This is backed by the Education Working Party (p. 36) which stated: "Literacy should receive constant attention at all levels from the proposed South African Council for education down to the executive bodies in the formal and non-formal sectors." All models, however, with the exception of the DET at present, make provision for other forms of education for more advanced learners and represent the lifelong education concept. South Africa therefore must cater for basic education needs but also provide ongoing educational opportunities and look to the social, recreational, cultural and general needs of communities. Special attention must be given to the provision of better sporting opportunities in Non-White areas which was identified as a priority need in model 4.

Because of the much-needed flexibility principle which would give each CEC the freedom to identify and attempt to serve the special needs of its own community, there is really no limit to the types of programmes that could be offered, and this subject should always remain an open-ended one. The flexibility principle is a main theme of the White Paper, for the Government leaves much decision-making to the "own affairs" ministries (p. 5), to education departments (p. 11) and representative bodies (p. 18). On the other hand, it is somewhat doubtful about the 'flexibility' recommended for language medium legislation (p. 35). The programmes listed in model 5 for the NICLC

give a very good idea of what sort of programmes a CEC might offer and the range of options listed under the model 4 analysis indicates the wide choice of possibilities that exists; but every CEC, through local decision-making should enjoy the right to offer whatever programmes will best serve the interests of its own community.

It should also be stated that there are facilities which could be shared, not only by a CEC and its community, but also by more than one school. Expensive amenities such as school halls, libraries, sporting facilities should where necessary be shared by school and community, but also, where expedient, by two or more schools.

The Government accepts the idea of "the shared use of the same facilities and possibly also the same lecturers/educators". (p. 20) It also accepts the Working Party's recommendations about sharing sports and other facilities. (pp. 44-46)

Linked to the 'sharing' suggestion is the problem, mentioned by de Lange (1981, p. 85), of the shortage of suitably qualified teachers in 'scarce' subjects. It should be possible for schools and CECs which are well equipped and well staffed to offer those subjects not only to adults in the CEC system, but also to pupils from nearby schools in the afternoons or evenings.

Finance

Although a CEC network would mean a larger education budget for the State, it would prove to be far less burdensome than a huge building programme specifically for adult and community education.

In all models the State is the main source of finance for community education with the possible exception of the part played by the Mott Foundation in the USA. In model 1 countries additional funds are obtained from other sources such as foundations, with some of the revenue derived from course fees and hire charges paid by the participants. In model 2 countries the main source is also the Ministry of Education aided usually by organizations such as UNESCO.

The model 3 AECs are state-funded as will be the NICLC of model 5. Model 4 opinion is that the State should be mainly responsible but supported by private enterprise. It was recommended in the de Lange Report and repeated in the Urban Foundation Draft Report that the private sector would have to bear a considerable portion of the costs of non-formal education in the RSA. As commerce and industry stand to gain substantially from the system, this does not seem an unreasonable suggestion.

The Government accepts that one of its functions should be to "make resources available in a co-ordinated manner to the systems for the provision of education". (p. 2) It also recognizes that some educational programmes are "presented at the expense of employers", and accepts the principle (No. 7) that "the private sector and the State have a shared responsibility for the provision of non-formal education". (p. 46) The Government further offers incentives to the private sector "for example by making it profitable for employers to invest in the training of their staff". (p. 46)

As has been mentioned, participants pay course fees in model 1 countries, and model 4 recommended strongly that this should obtain in CECs, but on a sliding scale which makes allowance for low incomes and unemployment. This is in keeping with the Government's decision that users should pay towards their education (pp. 27-29) "with the proviso that there should be no impairment of the educational opportunities of the children of needy parents". Model 4 also recommended that teachers should be well paid for their CEC service and that the best teachers should be selected. As incentives, it was suggested that tax concessions should be granted to companies for their grants and active support and that a teacher's CEC earnings could be tax-free. It is obvious that formulae would have to be worked out for financing CECs and that they would have to contain many tolerance factors to allow for the many differing circumstances involved.

Although there would be financial implications for the State, the reader is reminded of Sullivan's argument in chapter 3 about sources of income for the State. Above all, the RSA should experience in the long run greater prosperity when the deficiencies in the present skilled manpower

supply have been rectified through CEC non-formal adult education, and when the better-educated better-paid workers pay more into State coffers through taxation.

Responsibility and Management

It was interesting to note in chapter 3 that in the UK, although the central government is ultimately responsible for community education, most of the authority is vested in the local education authorities who in turn delegate most decision-making responsibility to school governing bodies. A similar situation exists in Ontario where the Ministry of Education has delegated decision-making duties to local school boards and school advisory committees. In the USA community education policy has become law, but it is the community advisory council at local level that plays the main catalytic role. The federal government may stimulate, support and legitimize community education, but the director of the community school and the advisory council are the key contributors to its success. In Tanzania the Ministry of Education has built up the system of adult education classes, but at local level once again the programmes are facilitated by divisional co-ordinators working with adult education committees. These structures are supported by model 4 which allows the Ministry of Education a funding, co-ordinating and general policy-setting role, but reserves the right of area liaison committees and local CEC committees to make the important decisions about its operation and programmes.

It is clear from the White Paper that the Government accepts the responsibility that it "should set up systems for the provision of education by creating educational bodies and institutions ... and by creating organisational structures within which educational bodies and institutions ... can be accommodated". (p. 2) The Government also rejected the de Lange and the Working Party's recommended "single ministry" (p. 6), and replaced it with White, Coloured and Indian Ministries and a Minister in charge of general educational affairs.

Under this structure, each Ministry would either have to make decisions on its own about the structure and organization of CECs, or preferably

liaise with the others and the "general affairs" Ministry to evolve a blueprint for their more uniform development.

The establishment of the South African Council for Education for General affairs and separate advisory councils for each population group should make valuable contributions to community education especially if subcommittees for literacy, adult education, continuing education and industrial training are set up as suggested by the Working Party. (p. 7)

The Second Level Regional Councils proposed by de Lange would accept regional responsibility for the administration of the CEC system, channel the funds, and assist with the formation and registration of CECs, the appointment of staff and the identification of regional needs. Model 4 also assigns to this body the function of liaison, co-ordination and control.

The Government has decided to leave the question of Second Level management to each Ministry as an own affair. The Working Party identified the functions of Regional Councils:

- " (i) to interpret the policy;
- (ii) to adopt legislation for the implementation of the policy;
- (iii) to supervise implementation; and
- (iv) to perform accounting functions and find supplementary finance." (p. 15)

These Councils would make important decisions about CECs and the education departments would carry out those decisions.

At the Third Level and in keeping with the HSRC recommendation that "the greatest degree of autonomy should be given to the institution that is 'closest' to both parents and teachers", it is recommended that there should be area Liaison Committees for CECs. Furthermore, at the community and individual school level there should be CEC Committees.

The Government has accepted that "as far as is practicable there should be devolution of decision-making to ... parent representative bodies" and that local management bodies should "strike a responsible balance between the say of the school principal and the professional educators

and that of the parent community and the community at large". (p. 18) "Users of the curriculum" are also to be given a "say in the curriculum in which they are concerned" (p. 38) and "the private sector, employer organisations and professional bodies (are to) be given an appropriate say in decision-making on education". (p. 47) All of these decisions recorded in the White Paper provide the opportunity for local decision-making which has been so strongly emphasised in the models for community education.

In Model 1 the council is in certain instances an area or country council and model 4 recommends that regional councils or committees should fulfil the regional liaison function if provincial departments are retained.

The Area Liaison Committee for CECs would include the Area CEC Co-ordinator(s), representatives of the educational authority, representatives appointed by commerce and industry and by the organized teaching profession. The responsibilities of the Area Committee would include:

- (i) assessment of needs in the area;
- (ii) establishment of new CECs to cater for needs;
- (iii) liaison and co-ordination, especially to avoid duplication;
- (iv) obtaining grants and programme sponsorships from the private sector;
- (v) registers of suitable and available staff;
- (vi) allocation of funds for programmes or facilities and equipment;
- (vii) approval of courses and recognition of certificates.

The importance of the advisory committee is emphasised by models 1 to 4 and assumed for model 5. In model 1 the advisory committee is normally representative of the community's make-up, acts as a two-way link between the school and the community and advises the head of the community school. It has the same function in Tanzania (model 2) where it is an adult education committee and in the DET where it is called a governing council for an AEC. In model 4 it plays an administrative and a co-ordinating role and should include representatives of commerce and industry, the teaching profession and the community.

The CEC Committee would also include the CEC Director, the Principal of the school (ex officio) and a member(s) of the School Committee (ex officio). The CEC Committee's responsibilities would include:

- (i) identifying and prioritizing the needs of the community;
- (ii) planning programmes to serve those needs;
- (iii) nomination of staff;
- (iv) representations to the Area Liaison Committee;
- (v) care of buildings, facilities and equipment;
- (vi) CEC finances;
- (vii) registration of participants;
- (viii) dissemination of information.

School Boards or their equivalents would serve the same function as they do at present for schools: processing clerical, financial and administrative matters and providing a channel of communication with the regional or provincial education authority.

CEC Personnel

The overwhelming weight of opinion contained in model 4 is that principals of schools in South Africa and teachers holding other promotion posts are far too committed to be able to take on extra responsibilities. On account of this, additional educational posts would have to be created to provide for the supervision and the administration of CECs. This is also the case elsewhere, as conveyed in models 1 and 2, and the DET have appointed an extra person to run their AECs.

To keep in line with international practice and the opinion contained in model 1, it is recommended that two posts should be created to ensure the successful operation of the proposed CEC network:

The Area Co-ordinator: CECs

This important figure has other titles in other countries. In model 1 he is the Superintendent of a District in the USA and the Regional

Community Schools Officer or Co-ordinator of School Programs in Canada. In model 2 (Tanzania) he is called a Division Co-ordinator for Adult Education and in model 3 (DET) he is an Inspector of Adult Education.

As in the USA, the Co-ordinator should be an innovator, thoroughly conversant with the community education concept. He should use his ability in planning, decision-making, innovating and administration in a given area to ensure that the organization of CECs is as economical and productive as circumstances allow. He should stimulate interest within communities, keep in close contact with commerce and industry - to assess needs and solicit sponsorship - and help plan the formation of CECs according to a priority rating. He should work in close collaboration with the Area Liaison Committee and be responsible to the regional council (or provincial education department). He should also cultivate a happy and enthusiastic working relationship with the CEC Directors in his area and get to know the teachers serving in the Centres. There might be one Co-ordinator for every 10 to 20 CECs depending on the demands of the job, the region and the number of programmes and participants involved.

The CEC Director

This official also has other titles elsewhere. In model 1 he is either the Community School Director or Community-School Co-ordinator; in model 2 he is a Centre Director and in model 3 an Adult Education Centre Supervisor. In each model he is a person of some rank, e.g. Vice-Principal in the UK, and model 4 recommends that he should be an extra Deputy Principal or Department Head in a school with very few school duties or none at all.

The CEC Director is the key figure in the successful running of a Centre as he is the implementor of the programmes. In collaboration with the CEC Committee he has to match the needs of the community with the CEC resources, find suitable staff, register participants and organize meetings, classes and events. He should relate well to people as a quiet leader and create that spirit and ethos referred to in model 4. He should possess co-ordinating skill, be approachable and always

enthusiastic. He should get among people in the community in order to identify needs; the people should have confidence in him and should be able to see successful programmes in operation at the CEC.

CEC Teachers and Instructors

The selection of good teachers is critical to the successful operation of a CEC (model 4) and it is very important that teachers should receive special training for adult community education as is happening in a model 2 instance. Model 4 reveals that most responsible teachers would be prepared to teach in a CEC and that educational leaders would actively promote the CEC concept.

It is usual for teaching to be done on a part-time hourly-paid basis, model 4 recommending that teachers should be well paid. As it was established that teachers involved in programmes organized by the Centre for Continuing Education were paid R53 per session of $1\frac{1}{2}$ - 2 hours, model 4 considered R25-00 per hour to be "well-paid".

Special Training for Adult Education

As mentioned above two models recommend that teachers be specially trained for adult education duties. In fact one of the reasons put forward by UNESCO for the failure of literacy campaigns in Africa was the fact that teaching methods originally designed for young children are not always suitable for teaching adults. In Sierra Leone a teachers' college was converted into a community teacher's college at which teachers are trained specifically for adult community education; in South Africa only the AEC Supervisor is trained for his work by the Inspector of Adult Education.

Although the method of providing South African teachers with the expertise necessary for teaching adults would have to be worked out after careful study, model 4 strongly recommended training by experts in in-service courses. It was suggested that university staff already involved in courses leading to a qualification in adult education should

be involved. The important thing emphasised, however, was to ensure that teachers were properly prepared before CEC programmes became operational.

In this connection it should be noted that at least two universities offer special courses to train teachers for adult education. The 1983 Calendar for the University of Cape Town (p. 131) lists a Diploma for Educators of Adults which is a two year part-time course "geared to the needs of those professionally engaged in the education of adults within formal or non-formal settings". The Faculty of Education, University of the Witwatersrand, Calendar for 1983 (p. 25) contains information about the Higher Diploma for Educators of Adults, similar to the UCT course with a full-time option of one year of study. It should also be noted that the University of Stellenbosch (Calendar 1983, p. 37) has a section on "Tersière Didaktiek" in the B.Ed. course. It would appear therefore that there are university staff and indeed alumni who would be available to assist with the special training described in this section.

Autonomy and Decentralised Decision-Making

Model 1 contains a strong emphasis in favour of the policy of local decision-making in community education and the elimination of bureaucratic interference wherever possible. This accords closely with the plea of de Lange (1981, p. 201) for the greatest possible degree of autonomy at local school level, a need which is even more necessary in community education where needs and circumstances, which differ so vastly from place to place, beg for a very flexible approach and structure. Model 4 also recommended this policy in the belief that decisions about courses offered in any community should be made by that community in the light of its own perceived and prioritized needs.

From the statements quoted earlier from the White Paper it is evident that the new educational dispensation will allow for a considerable degree of local decision-making and autonomy, a factor which will make the organization of CECs a far easier task.

Policy and Priorities

Model 1 revealed a national commitment to the policy of community education in the three developed countries even to the extent of its becoming law in the USA. In model 2 countries serious efforts are being made to establish community education centres, and governments and their leaders are committed to the cause. The DET and NICLC models (3 and 5) reveal that there already is a degree of commitment among South African educational authorities, and, if the de Lange recommendations are adopted in detail by the government, community education will be a part of educational policy in the RSA. The overwhelming model 4 support for a network of CECs and the extent to which unco-ordinated non-formal education has already come into being in this country are evidence that there is a strong desire for a national commitment to community education.

The White Paper (p. 47) reveals that the priorities suggested by the Working Party were to establish the machinery for implementing the new dispensation. It was felt that the S.A. Council for Education should be formed, a financing policy be decided upon and legislation passed. For the purposes of this study it is important that (i) the need for literacy training was identified; (ii) the importance of non-formal education was recognised; and (iii) decision-making has been assigned largely to individual ministries and to local education advisory councils.

The priorities quoted in model 1 for incorporation in a national policy, namely:

- (i) basic education programmes;
- (ii) early and further education courses;
- (iii) community activities and social services

seem to be fairly well matched by the order recommended for South Africa in model 4:

- (i) compensatory basic education programmes;
- (ii) further education programmes;
- (iii) programmes for communities and social living, especially family and personal relationships.

Included in (i) are health education and also sporting opportunities in Non-White areas, and included in (ii) are vocational qualification improvement programmes. Another priority identified by model 4 is that there is a greater need in Non-White areas than in White areas for a community education system as there is a greater anticipated response.

Identifying Needs and Encouraging Participation

CEC Directors and Committees would be involved to a great extent in trying to identify the needs of their communities. In model 4 the methods favoured were:

- (i) Circulars;
- (ii) use of the media; house to house surveys;
- (iii) public meetings; questionnaires; information from places of work.

Other methods suggested were: word of mouth; as part of a census; through churches and through professional associations and agencies.

For participation much depends on the value of the courses offered and, as has been the experience in the USA, on the personality of the organizers. The Director should speak to people, address meetings and persuade people about the value of participation. The Principal of the school has to win the goodwill of the staff and of the community in a task of "constant communications". The Area co-ordinator and all committees have similar roles to play. The measure of success of a CEC would probably be directly proportional to the degree of enthusiasm and care exhibited by all the personalities directly involved.

Evaluation and Planning

Respondents in model 4 mentioned the need for evaluation and refinement, and this subject receives close attention from analysts and writers such as Schmitt and Weaver. It is obvious that the success of programmes is dependent upon careful planning and evaluation. Strydom (1983, p. 12)

mentions that Welser's thirteen steps in planning include "ongoing evaluation" at step 6 and "final evaluation" at step 13, and Crocombe's ten steps end:

8. Process of evaluation.
9. Review of findings and recommendations.
10. Recycling planning process.

A diagrammatic representation of a research and planning model given by Burbach and quoted by Strydom (p. 11) (see separate page) gives a good impression of the evaluation process. Alongside the planning component are the ongoing "community based research component" and the ongoing "evaluation research component". Planners, CEC personnel and committees would do well to apply the Burbach model in their overall planning strategy.

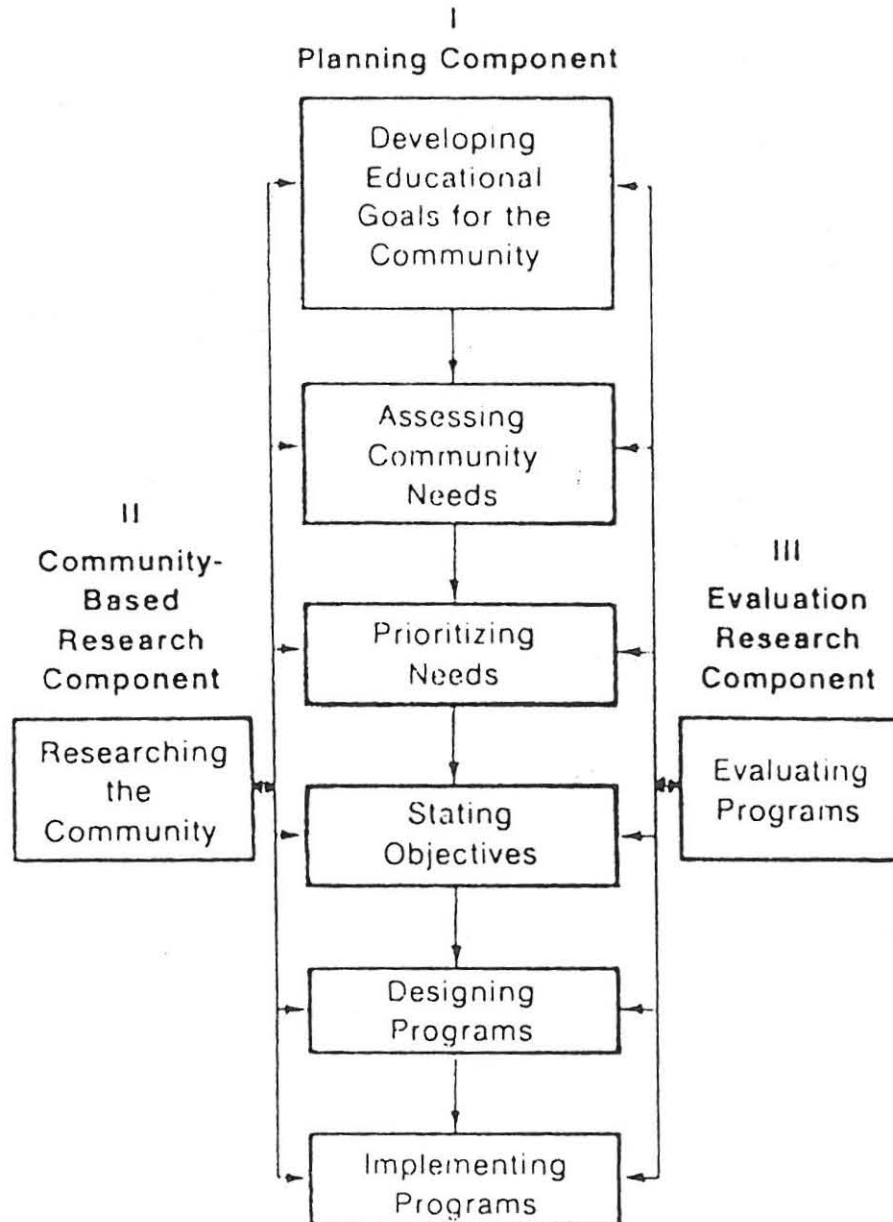
CECs might be aided by the emphasis placed on research by Principle 11 of the de Lange Report and the White Paper's references to research (e.g. p. 11), advisory councils and the availability of the HSRC to assist with curriculum research (p. 11)

Architecture

Linked to planning and research is the question of CEC school architecture. In the initial stages of a CEC system the urgent needs would be for minor architectural alterations to allow for the easier daily conversion of the school's function, and the NBRI should recommend minor changes that should be effected.

In the long term, however, it is vitally important according to model 4 that the design of new schools should take the community education function into account. This has been done in model 1 countries and it is pleasing to note that the Architectural Division of the NBRI has already advanced into this field. It is hoped that an architectural blueprint will allow for the best possible marriage of school and CEC.

BURBACH'S RESEARCH AND PLANNING MODEL



It is also pleasing to note that the method adopted by the NBRI for this research involves architect planners, administrators, citizens and other parties interested in multi-use facilities in a process of maximum consultation.

One of the recommendations of the Working Party is that research should be undertaken to determine:

"designs for schools to serve for centres for the community and community education".

(p. 44)

This would be great value to community education in the future, and the Government has stated that work has already been done on "space and cost norms for educational buildings". It is hoped that designs will provide for the community use of schools.

Further Research

There are several areas where more precise information is required, and it is fairly obvious that research would have to be undertaken into many aspects of community education before a CEC network could be established. Some of these areas of research are now listed in a suggested order of priority.

(i) Teacher Training

The need for teachers to be prepared and trained for their duties in CECs has been emphasised already. While the professional education of school teachers takes place on a large scale, "the professional preparation of educators of adults has been almost totally neglected by educational institutions". (Morphet and Millar, 1981, p. 46) The authors hold that this is a "major task for universities in association with other tertiary institutions". It is very important that teachers appointed to CECs should be well prepared beforehand (model 4), and the best method of doing this must be established.

(ii) Literacy Materials

According to model 4 there is a dearth of suitable literacy and post-literacy materials especially to suit the different cultural and language groups in South Africa. Seeing that literacy has been identified as one of the top priority needs and literacy programmes already operate, answers should be found to these questions:

What literature can be provided to

- (a) give readers suitable reading matter in their own language?
- (b) give them a subject matter background suited to their own experience and environment - a core content perhaps with extras relating to geographical areas, e.g. a seashore and shipping milieu for coastal areas, a mining context for the Transvaal and farming information for rural areas?
- (c) cover other areas of learning such as health, community and personal hygiene, moral choices and manners?
- (d) cover the difficult transfer from mother tongue reading to other languages such as English?

(iii) Literacy tests

Employers would welcome attainment certificates which indicate the level of achievement in literacy attained by their employees. What standardised tests can be devised to illustrate attainment levels taking into account language medium and geographical environment?

(iv) Non-Academic Courses

There would be a considerable difference between the methods, standards and testing procedures for primary, secondary and tertiary academic certificates and those which are non-academic. What approaches should be adopted in the offering of non-academic courses and those courses which lead to no certificates at all, e.g. hobbies and interests?

(v) Certification and Syllabus Rigidity

"There are considerable rigidities in entrance requirements (for certificate courses) that might be relaxed for adult learners under

certain conditions." (Morphet and Millar, 1981, p. 41)

- (a) In what ways can concessions be made for adults who wish to enter for certificate courses but whose qualifications do not fully satisfy the stipulated requirements?
- (b) In accordance with suggestions in model 4, in what way can syllabus content be adapted so that adults might acquire knowledge more closely related to the practical realities of their situation?
- (c) What other concessions can be made, in the short term because of the backlog situation, to make the acquisition of certificates a little easier for adults who desperately require qualifications?

It is pleasing to note that the Government has undertaken to give attention to a number of these "further research" items. It is hoped that the decisions on the training of teachers will incorporate the teaching of adults. (p. 43) It is also hoped that the literacy recommendation (p. 36) will receive attention and incorporate literacy materials and standardised tests.

The most valuable decision of the Government in regard to standards was that it favoured a central statutory certifying council for setting norms and standards for syllabuses and examinations and for the certification of qualifications". (p. 10) As this council would deal with entry, exit and re-entry standards for school education, it has important implications for CECs. In addition, "all certificates would be issued in the name of this council, but would be issued by the various executive education bodies". CECs presumably would submit their own "special needs syllabuses" to such a body for approval.

The White Paper adds (p. 11) that this council "should introduce more nuances into the standards for withdrawal from the school system and entry to the labour market and for admission to institutions for tertiary education". It is probable that "nuances" is a term which covers "special needs and programmes: and could mean that many of the special programmes, syllabuses and certification standards could obtain approval from this certifying council and thus achieve recognition in

the workplace and elsewhere. The existence of such a body, furthermore, would allay the concern expressed in model 5 about CECs developing their own syllabuses and experimenting with syllabuses.

(vi) Co-ordination

What structures can be established at national level to ensure the maximum co-ordination, administration and financing of adult education? (Morphet and Millar, p. 42)

What guidelines can be formulated so that co-ordination can be effected along thoroughly-researched educational lines and according to the best educational principles? (see chapter 4)

While these two questions have been answered partially by the White Paper, they refer specifically to formal education. It is to be hoped that the structures quoted in the White Paper will take care of adult education as well, even though the decisions will be taken in the main by separate ministries and advisory councils.

(vii) Race Barriers

Model 4 maintains that race barriers could hinder the economical administration of CECs. In view of the urgency of the situation the Working Party made this recommendation:

"As to the effect of the Group Areas Act on the location of schools, the provisions of the Act should be reviewed so far as educational facilities are concerned." (p. 45)

The Government's decision is:

"The Government is not in favour of the waiving of the requirements of the Group Areas Act when schools are established." Further to the recommendation for "one population group's underutilised educational accommodation to be utilised by other population groups, which have considerable backlogs, interference with the policy of having separate residential areas for the various population groups is not acceptable." (p. 46)

If the Government's decision affects community education activities as well, as it appears to, it will be extremely difficult in some areas to avoid duplication of programmes and to run the CEC network economically. It will also mean that a school with the correct facilities for a course could not as a CEC admit members of another population group even if that group's facilities are totally inadequate. It appears from the Government's statement on page 20 that there could be a sharing of teachers possibly, but not apparently of accommodation. This matter would have to be the subject of an application for a special dispensation for CEC activities in certain circumstances, and especially in view of the critical backlog situation.

(viii) General Details

What guidelines can be formulated for

- (a) Private sector financial involvement?
- (b) Salaries of personnel?
- (c) Course fees?
- (d) Rules for use of buildings and equipment?
- (e) Responsibility for buildings?
- (f) Maintenance and cleaning?
- (g) Minimum enrolments for courses?

Conclusion

This chapter has attempted to provide a model for the establishment of a network of Community Education Centres throughout the RSA as an answer to the critical problem of educational backlogs identified by the de Lange Report. The model has been based on actual experience in this country and overseas and on a model formulated from the opinion of certain leading educators.

The de Lange Report was the starting point for the whole study, and the White Paper, the Government's answer to the de Lange recommendations, was published just in time to provide a setting for the formula

suggested in the model. The White Paper has lent validity to some of the model recommendations, but it is clear that the implementation of the model suggested would need to be preceded by detailed research. As it stands, the model represents a framework of a possible solution to a problem with which education authorities in the RSA will have to wrestle without undue delay.

CHAPTER 7

SUMMARY AND CONCLUSION

"In the provision of basic physical facilities, there is a demand for community centres which can be used to offer the following:

- a. continuing education programmes,
- b. sociocultural community programmes,
- c. basic education as provided by the State.

Consequently there is a demand for the better utilization of schools which at present are used mainly in the mornings and usually stand empty for the rest of the time."

(de Lange, 1981, p. 86)

This quotation contains the essence of the present study which attempts to demonstrate that, because schools exist in all areas of South Africa, thus providing the basic infra-structure required, they should be used as Community Education Centres and serve the educational needs of the communities in which they are situated. De Lange (p. 87) points out that there is "a demand for continuing education outside the normal provision" and that the twofold main objectives of meeting the needs of the local community are "providing the economy with the necessary manpower" and "improving the quality of life of unskilled adults in particular". The *raison d'être* of the Community Education Centre is to achieve a successful interface between its function as an institution for those of statutory schoolgoing age and to satisfy the educational, social, recreational and cultural needs of its wider community.

The HSRC Investigation into Education was a most welcome scientific study which attempted to assess educational needs across the whole of the RSA in terms of a fair and just provision for all its inhabitants. The Report pinpointed the inequalities and the immense backlogs which affect individuals and the country as a whole. Because of the enormous financial implications connected with redressing backlogs, the Report recommended inter alia the sharing of facilities and the use of existing facilities for non-formal education. Enshrined in the Report, furthermore, are eleven Principles for the Provision of Education in the RSA (accepted by the government), the first of which guarantees as "the purposeful endeavour of the State" equal opportunities for education "for every inhabitant, irrespective of race, colour, creed or sex".

Historically, Non-White education has been treated as a cinderella by successive South African governments; as a result Non-Whites, with their inferior educational background, have been unable to measure up to the present-day demands of a highly industrialised and competitive labour market. A consequence of this has been a mushrooming of private sector initiatives to provide non-formal education for workers in the form of literacy courses, qualification training, on-the-job teaching and in-service occupational programmes. While these have been essential and many of them successful, there has been a lack of co-ordination and macro-planning to avoid wasteful duplication. Because of the scale of the demand for non-formal education, it has been pointed out that the private sector will have to shoulder a considerable portion of the financial burden; it is equally obvious, however, that the State will have to be the agent for co-ordination and planning to ensure an economical and productive non-formal system.

That a significant share of non-formal education can take place in schools which make their facilities available for the educational needs of their communities is by no means a new experience or concept. Several of the practices and developments in community education in England, the USA, Canada and certain African countries have been highlighted in this study, and it would seem appropriate for South Africa to move in the same direction.

In essence, it is logical that the RSA should make use of the huge investment in school facilities that already exists countrywide and create Community Education Centres wherever they are needed. A CEC network would surely be a key factor in enabling South Africa to tackle the backlogs resulting from past inadequacy and face the challenges which the arrival of the twenty first century seems to promise. Properly co-ordinated, supervised and staffed, the CEC is the most flexible institution for the purpose, and the continuing upgrading and enriching of South African communities would be its prime justification.

Addressing an assembly of Eastern Cape teachers on 27 October 1983, the Hon. Dr Gerrit Viljoen, Minister of National Education, said that the real future of South Africa did not depend on military might, nor on success in politics or on economic prosperity; rather, the future was

inextricably dependent on the quality of the inner life of every South African; in this the teacher played a God-ordained role.

May the teacher in South Africa discover in the Community Education Centre a useful instrument in carrying out this great task.

APPENDIX 1

1. Mini Questionnaire
SATA Conference, Kimberley, 1983.
2. Content Analysis of Mini Questionnaire.
3. Materials Used in Opinion-Gathering Interviews,
Port Elizabeth Area, August, 1983.

APPENDIX 2

1. Some Do's and Don'ts for CECs.

MINI QUESTIONNAIRE

(Instructions)

Will you please help.

Attached is a brief questionnaire based on an SATA member's research into an area of the DE LANGE REPORT.

Your willingness to assist will be greatly appreciated.

- NOTE:
1. The General Committee have granted permission for this to be done.
 2. It is entirely voluntary.
 3. It is completely anonymous.
 4. Individual thoughts and opinions are required, and these are not expected to be informed opinions.

PLEASE PLACE COMPLETED MINI QUESTIONNAIRES IN THE BOX ON THE TABLE IN FRONT OF THE STAGE AT THE END OF THIS SESSION.

H S R C (DE LANGE) REPORT

(Questions)

ONGOING RESEARCH - MINI QUESTIONNAIRE

Research priorities following the de Lange Report asked for further research into the more extended use of school plant (i.e. buildings, classrooms, field etc.) to provide for adult education in the community.

1. Please comment briefly on why you might/might not think an adult community education programme important for South Africa.
2. Please list a few of the more important needs which you imagine such a programme might cater for.
3. In what way(s) do you feel that you as a teacher might be able to contribute to such a programme.

DE LANGE REPORT RESEARCHMINI QUESTIONNAIRE 1983SATA Conference 1983Voluntary ParticipationANALYSISQUESTION 1

All respondents agreed that a CE programme was important for S.A.

In giving reasons, many referred to the backlog in education, especially literacy and to the underutilization of facilities. Adults need skills and qualifications, and education would provide better vision and decision-making ability. The programme would bring races and communities closer together and parents would become more effective. Furthermore, South Africa cannot afford the existing low standard of education which tends to cause frustration and fear. The advantaged should help the disadvantaged; adults have need of further education, for schooling is never sufficient. Two thought overseas CE programmes very good. Two mentioned possible problems: (a) the danger of duplicating resources and (b) the method of attracting people to the Centres successfully.

QUESTION 2

The needs most commonly mentioned were: literacy, career studies of various kinds, family guidance, marriage and household proficiency, better understanding of community, race relations and public affairs and education in a general academic sense.

Under education the following were specified: languages, finance management and numeracy training.

Under cultural development individuals suggested music, reading circles and literature, drama, art, entertainment and hobbies.

Under social and physical needs, health and hygiene and sport and fitness were specified.

QUESTION 3

Most would contribute in areas in which they were competent, but some offered languages, literacy, or help with the organisation. Other offers were: course design, personal needs and relationships, community awareness, assistance with training, hobbies, sport, public speaking, current affairs, health and choir.

INFORMAL INTERVIEWS

LETTER TO INTERVIEWEES

Dear

Informal Interview - Community Education Centres

Thank you very much for agreeing to allow me to conduct an informal interview with you on the subject of Community Education Centres. In view of your experience, position and interest, I regard your opinions as most valuable.

To make our discussion more meaningful and less time-consuming, I enclose a list of the questions I shall be asking. Please feel free to jot down any responses, opinions or counter-questions between now and the date of our interview.

I assure you that neither you nor your school will be identified in any way.

Yours very sincerely

COMMUNITY EDUCATION CENTRES

A Working Definition

COMMUNITY EDUCATION CENTRES (CECs) are educational institutions housed in school buildings during non-school hours for the purpose of serving the educational and related needs of primarily the adult community.

NOTE

1. In terms of the de Lange Report there is a demand for non-formal education at each of the three levels of education as follows:

"First level : - literacy programmes
 - general primary education for adults (compensatory education)
 - basic adult education (life and occupational skills, including community education and development)

Second level: - general secondary education for adults (compensatory education at junior secondary and senior secondary school level)
 - occupational programmes at semi skilled and skilled levels

Third level : - advanced occupational programmes
 - continued professional training
 - part-time courses at university degree level
 - public non-formal cultural education programmes at advanced level"

(HSRC Report p. 25)

2. Community Education is a fairly well established form of education in some developed countries (e.g. UK, USA and Canada), where the emphasis is not on educational backlogs but on
 - lifelong education
 - vocational training
 - hobbies and interests
 - cultural development
 - social development
-

COMMUNITY EDUCATION CENTRESQUESTIONSSECTION 1

How would you rate the following as possible priorities in

A : YOUR AREA and B : SOUTH AFRICA AS A WHOLE?

Using the 5-point scale please enter a figure in each column.

SCALE :	Extremely important	5
	Important but not highest priority	4
	Useful but not essential	3
	Low priority - would not press for it	2
	Exclude - not relevant to CECs	0

YOUR	S.A. AS
AREA	A WHOLE

- (a) adult literacy classes
- (b) adult numeracy training
- (c) computer literacy
- (d) quiet work places for study
- (e) formal teaching for certificates e.g. std 8
- (f) special courses for teachers e.g. maths
- (g) programmes for gifted children
- (h) cultural activities - literary, art, drama
- (i) social activities - seniors, young mothers
- (j) hygiene and health training
- (k) family planning, marriage enrichment
- (l) fitness classes
- (m) sporting activities
- (n) occupation skills e.g. carpentry
- (o) budget training, consumer awareness, tax
- (p) modern languages
- (q) vocational non-formal education
- (r) extra classes - scarce subjects - science
- (s) religious education activities
- (t) exhibitions e.g. art, technology
- (u) library school/community dual use
- (v) proficiency classes e.g. sewing, first aid
- (w) community groups e.g. ratepayers, civil def.
- (x) in-service courses - all vocations
- (y) advice bureaux - information, counselling
- (z) other
 - (i)
 - (ii)
 - (iii)
 - (iv)
 - (v)

SECTION 2

Schools that become CECs:

- (i) Should schools be expected to develop their own curricula and syllabuses to suit the needs they are serving?
- (ii) Should they offer a wide range of options for each need? e.g. a large subject choice for the adult std 8 class.
- (iii) Should teachers be given freedom to experiment with the content of the syllabuses?
- (iv) Should CEC schools offer new courses? If so, what? e.g. small business management training.
- (v) What roles should the following authorities play in controlling what CECs offer?
 - (a) The National Education Authority/Ministry?
 - (b) The Cape Education Department?
 - (c) Regional Councils (Education)?
 - (d) Regional Commerce and Industry?
 - (e) The Municipality?
 - (f) The J.M.B.?
 - (g) Teachers and/or Teacher Associations?
 - (h) Parents/Representatives of the Community?
 - (i) Other?
- (vi) On what principles would those drawing up syllabuses work?
- (vii) Would CEC schools provide
 - (a) qualifications? ALWAYS / SOMETIMES / NEVER
 - (b) self-knowledge? ALWAYS / SOMETIMES / NEVER
 - (c) general education? ALWAYS / SOMETIMES / NEVER

SECTION 3

- (i) How would a CEC establish the NEEDS of a community?
- (ii) Should the specific NEEDS of each community be established and provision made for each community separately?

SECTION 4

Given that South Africa cannot afford to make up the backlog in education through additional building schemes and separate staff solely for new education centres, do you think

- (i) that CECs are the most feasible method of providing compensatory adult education in the RSA?
- (ii) that a broad spectrum of non-formal education could be offered to those who have a need for it?
- (iii) that a network of CECs throughout S.A. could contribute positively to the quality of life of all citizens?
- (iv) that education would be seen by most citizens as a life-long process and highly valued?
- (v) that school architecture in future should make provision for the CEC concept so that CECs might become the norm?
- (vi) that CECs should be developed regardless of backlogs?

SECTION 5

- (i) What are the implications of handling adults whose level of knowledge is lower than normal and who wish to acquire school level qualifications?
- (ii) In what way could teachers receive special training in order to teach adult learners competently?

SECTION 6

If your school were to become a CEC, what would your opinion be in regard to

- (i) your own role as Head (or Deputy) of the school?
- (ii) who should manage (run) the Centre?
- (iii) relieving staff who are involved in the CEC programme of some/all of their extra-mural duties?
- (iv) recruiting outsiders (e.g. parents) to assist with extra-mural activities?
- (v) recruiting outside lecturers for the CEC?
- (vi) participants paying for or towards what they receive?
- (vii) incentives to attract staff to serve the Centre?
- (viii) which facilities in your school could not be used?
- (ix) the response/support you think the Centre would receive from your community?
- (x) the advantages accruing to your school?
- (xi) the main disadvantages?
- (xii) a committee responsible for overall management?

SECTION 7

Would you yourself

- (i) be eager/happy for your school to be a CEC?
- (ii) be interested in becoming a paid liaison officer for a certain area?
- (iii) be happy to serve on an Area Liaison Committee?
- (iv) be willing to promote the idea of serving the CEC among your own staff?
- (v) be happy about different language and race groups attending your Centre?

SECTION 8

What problems, if any, do you anticipate with the following:

- (i) Management
- (ii) Control of buildings and equipment
- (iii) Dissemination of information
- (iv) Finance
- (v) Staffing
- (vi) Course certification
- (vii) Other matters:
 - (a)
 - (b)
 - (c)

APPENDIX 2

Some DO's and DON'Ts for CECs

The following is a list of "do's and don'ts" which CEC personnel might take to heart as the items have resulted from the personal experience of Sullivan (1978, p. 15), Sharpe (1982, p. 9), Gayfer (1976, p. 17) and the experienced senior educators involved in informal interviews.

1. Don't get bogged down with a constitution.
2. Don't stagnate; recruit fresh blood continually.
3. Don't be a closed shop; be open to all needs in the community.
4. Don't make excessive demands on people's time; offer short term tasks that have a definite finishing point.
5. Don't neglect daytime programmes for women and senior citizens.
6. Don't have overoptimistic expectations.
7. Don't include irrelevant detail in adult compensatory programmes.
8. Don't talk down to adults or become impatient.
9. Do involve the community in education decision-making; this is very important.
10. Do start with small programmes and build on successes.
11. Do build on known strengths; people must know that their contributions are of some worth.
12. Do evaluate and refine programmes continually.
13. Do get into action fast.
14. Do allow leeway for spontaneity.
15. Do have a small executive with ad hoc working committees.
16. Do ask people to help; they are basically shy but respond to being approached.
17. Do everything possible to establish good rapport.
18. Do have faith in what you are doing and go ahead and do it.

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