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Prof. J.P. de Lange  
Chairman of the Main Committee  
HSRC Investigation into Education

**REPORT OF THE WORK COMMITTEE:  
EDUCATION PRINCIPLES AND POLICY**

As Chairman I take pleasure in submitting the report of the Work Committee: Education principles and policy to the Main Committee for consideration.

*F van der Stoep.*

PROF. F. VAN DER STOEP  
CHAIRMAN

## **STATEMENT**

**This report has been prepared by the Work Committee: Education principles and policy instituted by the HSRC Main Committee for the Investigation into Education.**

**This report reflects the findings, opinions and recommendations of the Work Committee: Education principles and policy and, where applicable, those of groups or individuals in the work committee with regard to matters about which there are differences of opinion. The findings, opinions and recommendations contained in this report do not necessarily reflect the point of view of either the HSRC or the HSRC Main Committee for the Investigation into Education.**

**This report is regarded by the HSRC Main Committee for the Investigation into Education as a submission of the Work Committee: Education principles and policy to the Main Committee. The point of view and recommendations of the HSRC Main Committee will be contained in its final report that will be submitted to the Cabinet.**

**Human Sciences Research Council**

**Investigation into Education**

**Report of the Work Committee:  
Education principles and policy**

**Principles for the provision of  
education in the RSA**

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## **ORIENTATION**

### **THE REQUEST**

In June 1980 the Cabinet requested the Human Sciences Research Council to conduct an in-depth investigation into all facets of education in the RSA. The request to the HSRC reads as follows:

"Your Council, in co-operation with all interested parties, must conduct a scientific and co-ordinated investigation and within 12 months make recommendations to the Cabinet on:

- (a) guiding principles for a feasible education policy in the RSA in order to
  - . allow for the realization of the inhabitants' potential,
  - . promote economic growth in the RSA, and
  - . improve the quality of life of all the inhabitants of the country
- (b) the organization 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.

The investigation must be conducted in the light of, among other things, the present educational situation, the population composition in South African society and the means that can be made available for education in the national economy. The investigation must cover all levels of education, i.e. pre-primary, primary, secondary and tertiary."

In accordance with the South African Plan for Research into the Human Sciences, the following plan of action was decided on:

- (a) Prof. J.P. de Lange, Rector of the Rand Afrikaans University would be appointed as research leader.
- (b) After the necessary consultation a high-level co-ordinating committee would be appointed to guide and co-ordinate the Investigation and guarantee its scientific character. Members of the Committee would include representatives of interested government departments, the private sector as well as eminent scientists from all the disciplines able to make a contribution to the development of education.
- (c) Representatives of education institutions would be invited to serve on the subcommittees and work groups of the investigation.
- (d) All populations groups would be involved in the coordinated conduct of the investigation.
- (e) The investigation would be conducted in a spirit of positive co-ordination, i.e. the available research manpower both within and outside the HSRC and all research activities which had either already been concluded or were still going on, would be included in the investigation on a basis of voluntary co-operation.
- (f) The HSRC would undertake parts of the investigation itself, but would for the greatest part make its research structure available to contract researchers for the Investigation.
- (g) Priority would be given to the most pressing problem areas so that the investigation could be expedited and interim reports submitted to the Cabinet in good time.
- (h) Where applicable, alternative solutions for problems in education would be submitted.

## THE MAIN COMMITTEE

The Main Committee of the Investigation into Education, whose members were appointed by the Council of the HSRC, was as follows:

Prof. J.P. de Lange (Chairman)	Rector of the Rand Afrikaans University
Prof. A.N. Boyce	Rector, Johannesburg College of Education
Dr S.S. Brand	Chief, Financial Policy, Finance, Dept. of Finance
Dr R.R.M. Cingo	Inspector of Schools, Kroonstad East circuit, Dept. of Education and Training
Dr J.G. Garbers	President, Human Sciences Research Council
Mr J.B. Haasbroek	Director, South African Institute for Educational Research HSRC
Dr. K.B. Hartshorne	Centre of Continuing Education, University of the Witwatersrand
Prof. J.H. Jooste	Director, Transvaal Education Department
Prof. S.R. Maharaj	Dean, Faculty of Education, University of Durban-Westville
Dr P.R.T. Nel	Former Director of Education, Natal Dept. of Education and Dept. of Indian Education
Prof. A.C. Nkabinde	Principal, University of Zululand
Mr R.D. Nobin	Inspector of Education, Dept. of Internal Affairs (Indian Affairs)
Mr M.C. O'Dowd	Anglo-American Corporation of SA Ltd.
Mr A. Pittendrigh	Director, Natal Technikon
Miss C.C. Regnard	Westerford High School
Dr P. Smit	Vice-President for Research Development, HSRC
Mr F.A. Sonn	Director, Peninsula Technikon and President, Union of Teachers' Associations of South Africa
Mr J.F. Steyn	Chief Secretary, Transvaalse Onderwysersvereniging and Secretary, Federal Council of Teachers' Associations of SA

Prof. N.J. Swart	Vice Rector, Potchefstroom University for Christian Higher Education
Prof. L.M. Taunyane	President, Transvaal United African Teachers' Association
Prof. R.E. van der Ross	Principal, University of the Western Cape
Prof. P.J. van der Merwe	Deputy director general, Department of Manpower
Prof. F. van der Stoep	Dean, Faculty of Education, University of Pretoria
Prof. N.T. van Loggerenberg	Dean, Faculty of Education, University of OFS and Chairman, South African Teachers' Council for Whites
Prof. R.H. Venter	Director, University Affairs, Department of National Education
Prof. W.B. Vosloo	Head, Dept. of Political Science and Public Administration, University of Stellenbosch

After the Investigation had been in progress for some months, a request was received from the Department of National Education of South West Africa that it be granted observer status on the Main Committee - this was approved. From the fifth meeting of the Main Committee, Mr J.A. de Jager, secretary of the Department, therefore also attended meetings of the Main Committee.

At the beginning of the Investigation Dr S.W.H. Engelbrecht was appointed secretary and Dr F.P. Groenewald co-ordinator of the Investigation. In due course the secretariat was expanded with the appointment of Dr D.J. van den Berg, after which the above-mentioned three persons acted as secretary-co-ordinators. Mr C.P. Serfontein was later appointed assistant co-ordinator. During the last phase of the Investigation the secretariat was further expanded when Prof. J. McG. Niven of the University of Natal was seconded to the IISRC for three months, from February to May 1981. The administrative staff consisted of Mrs I.S. Samuel, Mrs A. van der Lingen, Miss J.M.M. Botha, Mrs S. van der Walt and other temporary staff.

## OPERATIONALISATION OF THE RESEARCH REQUEST

The operationalization of the research request resulted in the establishment of 18 work committees each being responsible for a different aspect of education. Although all the work committees were not identified as the first meeting, the following work committees were eventually established. (For each work committee the name of the chairman is given who in all cases had to be a member of the Main Committee. The chairman of the Main Committee is ex officio member of all the work committees.)

✓ Educational principles and policy	Prof. F. van der Stoep
Education management	Dr K.B. Hartshorne
Education financing	Dr S.S. Brand
✓ Education system planning	Mr J.B. Haasbroek
Curriculum development	Prof. F. van der Stoep
Guidance	Miss C.C. Regnart
Education for children with special educational needs	Dr J.G. Garbers
Building services	Mr F.A. Sonn
Health, medical and paramedical services	Mr R.D. Nobin
✓ Demography, Education and Manpower	Dr. P.J. van der Merwe
Teaching of the Natural Sciences, Mathematics and technical subjects	Mr J.B. Haasbroek
Recruitment and training of teachers	Prof. N.T. van Loggerenberg
✓ Innovation strategies in education	Prof. W.B. Vosloo
A programme for education of equal quality	Prof. R.E. van der Ross
Legal matters	Mr M.C. O'Dowd
Educational technology	Mr A. Pittendrigh
Languages and language instruction	Dr P.R.T. Nel
Education bibliography	

Only in the case of the last work committee was a chairman not appointed from the Main Committee. Miss H.J. Otto of the HSRC library compiled the bibliography for each of the work committees.

During the last stages of the Investigation a Synthesis Committee was appointed to consolidate especially the work of three work committees, namely Education management, Education system planning and Education financing. The chairman of the Main Committee of the Investigation into Education was appointed chairman of the Synthesis Committee.

#### THE FIELD OF THIS REPORT AND THE COMPOSITION OF THE WORK COMMITTEE

This report concerns the activities of the work committee: Educational principles and policy. The first meeting of the work committee was held on 2 September 1980 and three more meetings followed before the final report of the work committee was submitted to the Main Committee. As was reported earlier, Prof. F. van der Stoep, Dean of the Faculty of Education at the University of Pretoria and member of the Main Committee, was appointed chairman of this committee.

The urgency with which the committee had to finalize its task, as well as the sensitive nature of the subject, led to the decision at the first meeting of the Main Committee that only members of this Committee would be appointed to the work committee. In view of this decision, the following persons were appointed to the work committee:

Prof. F. van der Stoep (Chairman)

Prof. A.N. Boyce

Dr P.R.T. Nel

Prof. A.C. Nkabinde

Mr R.D. Nobin

Prof. R.E. van der Ross

Dr S.W.H. Engelbrecht was the secretary and Mr C.P. Serfontein minuted the proceedings of the meetings.

The work committee met on the following dates:

2 September 1980  
15 September 1980  
15 October 1980  
13 February 1981

At each of these meetings bar the first, a set of draft principles for education was considered for submission to the Main Committee.

#### RESEARCH AND RESEARCH ASSISTANCE

The Work Committee: Educational principles and policy made little use of external research assistance. The literature study and the evaluation of submissions were done mainly by the Chairman and members of the work committee. The Chairman, on occasion assisted by the secretary, formulated the draft principles which were submitted to the work committee.

Discussions of these draft principles were frequently followed up by written comment so that the formulation and reformulation of the principles underwent a process of refining. One set of draft educational principle, was submitted to interested parties for their comments and these comments were classified and categorised before they were discussed at the next meeting of the work committee. The draft report of the work committee was compiled by the secretary, Dr S.W.H. Engelbrecht.

#### ELUCIDATION OF CONCEPTS

In the light of the reference to "guiding principles" in the request to the HSRC it was decided at the beginning of the Investigation into Education to establish a work committee for Educational principles and policy. As the name indicates, the task of this work committee would be to formulate principles which would form the basis of a system for the provision of education in the RSA.

Although a wide connotation was given to the concept "educational principles" (compare the definition of "principles" in Par. 1.2.2 and the fields on which principles can be distinguished, Par. 2.1), it appeared during the investigation that two attenuated interpretations in particular could present problems. These interpretations are the following:

- a) With educational principles is meant "educational" or "pedagogic" principles.
- b) Principles are interpreted strictly from a philosophical point of view and consequently have to have a philosophical connotation.

The former interpretation was pointed out as a problem when the principles were sent to interested organizations for comment during November 1980 and objections with regard to the second interpretation came to the fore particularly during the Seminar held in May 1981 and also refer to reformulating "educational principles" to "principles for education" mooted as a solution for the former problem.

In the light of this possibly attenuated interpretation which can be given to the terms "educational principles" and "principles for education", the Main Committee decided to intercept both problems in the formulation: "Principles for the provision of education." The view is held that neither of the above objections would be valid in the case of these concepts.

Due to the historical development which forms the basis of this change and clarification of concept, the terms "educational principles", "principles for education" and "principles for the provision of education" will be found in this report. However, where applicable the concept "principles for the provision of education" will be referred to consistently and in the light of this the name of the Work Committee: Educational principles and policy will suffice, but the title of the report will be: Principles for the provision of education in the RSA, in order to avoid any possible confusion right from the beginning.



## SUMMARY

The Cabinet's research request to the HSRC, required inter alia that guiding principles for a feasible education policy be designed in order to

- . allow for the realization of the inhabitants' potential,
- . promote economic growth in the RSA, and
- . improve the quality of life of all the inhabitants of the country.

The following set of principles for the provision of education in the RSA was accepted by the Main Committee as a basis on which a system of educational provision in complying to the above-mentioned condition can be built:

### PRINCIPLES

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

7. *The private sector and the State shall have a shared responsibility for the provision of non-formal education.*
8. *Provision shall be made for the establishment and state subsidisation of private education within the system of providing education.*
9. *In the provision of education the processes of centralization and de-centralisation shall be reconciled organizationally and functionally.*
10. *The professional status of the teacher and lecturer shall be recognized.*
11. *Effective provision of education shall be based on continuing research.*

## CHAPTER 1

### THE FIRST ATTEMPT TO FORMULATE A SET OF PRINCIPLES FOR THE PROVISION OF EDUCATION IN THE RSA

#### 1.1 THE REQUEST BY THE CABINET AND HOW THIS REQUEST WAS PUT INTO EFFECT

The Cabinet's request to the HSRC to investigate education in the RSA contained a direct reference to the formulation of educational principles, specifically in the sense that the investigation should submit recommendations on, inter alia, the following:

"guiding principles for a feasible education policy in the RSA 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 in the country."

Although this was a direct request for "guiding principles", it follows logically that an investigation of the scope envisaged by the HSRC and as formulated in its assignment, should of necessity take as its point of departure the formulation of a set of principles for the provision of education in the RSA. If the request to the HSRC is viewed in its entirety, there can be no doubt that the set of principles has to apply to all parties concerned (population groups). For the first time in the history of South Africa the point of departure was not the separate population groups as such, but what is common to all the inhabitants of the RSA.

## 1.2 SEMINAR ON EDUCATIONAL PRINCIPLES

### 1.2.1 Introduction

While waiting for the Main Committee to be composed the HSRC arranged a seminar to obtain preliminary indications about possible principles. An important reason for arranging this seminar was that in the investigation priority had to be given to the formulation of principles. The seminar, which was held on 11 August 1980 and was attended by representatives of all population groups, took the form of an informal meeting in order to exchange preliminary ideas on principles that should underpin education in the RSA with its unique population composition. The modus operandi was to involve persons from various sectors of the community in order to obtain a diversity of perspectives and view. In view of this, persons representing not only the various population groups, but also various institutions, were invited to attend the seminar. These institutions were the State, the various churches, education, professional organisations, employers (enterprises), mass communication media and the family.

As this seminar had to be arranged at relatively short notice, and furthermore, as some of the invited persons were already committed to appointments they could not cancel, they could not attend the seminar. Representation of some sectors was affected as a result, but not seriously so. Everybody who was approached, was in principle prepared to attend the seminar.

### 1.2.2 The nature of the principles and their relation to policy, planning and management, as well as the content of the educational principles

With reference to the nature of the principles and their relation to policy, planning, and management, the following guidelines were made available to all participants in the seminar:

- . A principle can be defined as a non-operational statement of a generally accepted premise for the determination of an education policy.

- . The functional logic underlying a set of principles provides the context for an education policy.
- . A set of principles with accompanying guidelines for its practical implementation, determines the practical implications of the policy at a specific time or for a specific period.
- . An objective is an operational statement deduced from the context of principles and is aimed at directing practice according to the specifications relative to activities, time and content.

The tendency to identify educational principles from an absolutised point of view, was also pointed out. Examples of such one-sided points of view, each with its own degree of truth, are the following:

- . The view that education has a national identity and that this is the only valid criterion. In a homogeneous community this view causes few problems.
- . An individualistic view according to which the only criterion is the right of the individual to enjoy education and to develop his abilities.
- . The technocratic or utilitarian view according to which effectiveness in an economic system is all important.

Apart from the above, it was stressed that, to begin with, principles should be educationally accountable, because the concern is with the education of children and young people and not with some form of power politics. A principle embodies both the responsibility and the right of persons or institutions. Concerning the fields in which principles can be identified, the following should be considered: the parents; the child; the teacher; manpower needs; scientific, religious and financial needs.

1.2.3 The procedure followed with a view to formulating educational principles

In order to have as wide and as representative an input as possible, the persons who attended the seminar were divided into four groups, each responsible for drafting a set of principles. The result of this exercise was as follows:

1.2.3.1 The principles drafted by Group A

- . The development of the optimal potential of every child, taking into account individual and national needs.
- . The establishment of uniform norms for the provision of education.
- . The recognition of the parents' right to have a say in
  - the religious character of the school
  - the language medium
  - the type of school

1.2.3.2 The principles drafted by Group B

- . The responsibility of the State in respect of:
  - a united education system that will provide for diversity
  - financing education (fully or by way of subsidies)
  - the right to tax the public
- . The responsibility of the parents
  - the cultural context of education
  - the type of education
  - expert support to parents to enable them to make choices
  - the duty to pay taxes and to supply additional funds
- . The teaching profession
  - recognition of the professional status of the teacher
  - protection of his field and authority
  - the teacher should have a voice in the system

- the teacher is bound to act according to a professional code
- . Other aspects that should receive attention when educational principles are formulated
  - the needs of the community
  - responsibilities and duties of the child
  - the religious character of the education
  - the medium of instruction
  - equality as far as opportunities for education are concerned
  - the provision of general, career directed and vocational education
  - provision of continuing education
  - the right of existence of private schools

#### 1.2.3.3 The principles drafted by Group C

- . The existing system should be reformed to accommodate the needs and aspirations of all the population groups in the country.
- . The principles of equality in every field of the educational procedure is accepted as a guideline for this reform.
- . Basic diversity should be respected as a force in education but it should not be institutionalized as this will lead to division.

#### 1.2.3.4 The principles drafted by Group D

- . The potential of every child in the country must be fully realized through the education system. These potentials include, inter alia:
  - the intellectual
  - the ethical
  - the moral
  - the physical

- . The same educational opportunities should be available to everybody.
- . Children who have completed their education, should be able to hold their own internationally, nationally and locally.
- . Community involvement in education should be as great as possible. This implies that the parent community must have a say in education.

.2.4 Guidelines that evolved from the above-mentioned educational principles

The following fields, common to the four groups, were identified:

- the potential of the child
- equal opportunities in education
- recognition of diversity
- the needs of the country.

The following guidelines were identified in respect of each of these fields:

The potential of the child

- . General, compulsory and free formative education, designed according to the demands of change in the community and which is, in the first instance, the responsibility of the government.
- . Such general, formative education must be supplemented by a diversification of educational opportunities for the development of individual abilities and aptitudes, taking into account the needs of the count.y.
- . Extension of opportunities for tertiary education that will offer equal opportunities to the gifted of all population groups.



Equal opportunities for access to, and provision of, education

- . All children who have reached the school-going age must have access to suitable schools.
- . Equal basic facilities should be available and should satisfy the minimum standards in respect of: buildings; facilities; minimum standards of teacher training; curriculum content; evaluation.
- . A spectrum of educational facilities should be made available, taking into consideration the development of children's potential and the variety of needs of the community.
- . Access to general education should not be coupled with minimum standards.
- . The threshold between general and vocational education must be investigated.
- . The child who cannot progress in a specific stream (or course) should be accommodated through special facilities.
- . Access to the labour market originates from the education system. There should be equal opportunities for every child to enter the labour market after completing his education. Such entry should be based on a final evaluation of the child's academic record.
- . To enable children to benefit to the fullest extent from the provision of education, supplementary education programmes should be devised. These programmes should, above all, take into account the background, the school, the family and the community.
- . Educational expenditure must not be determined by colour.

### Recognition of diversity

- . Diversity in respect of talents: a system must be devised that will give recognition to, and accommodate, individual differences. This will ensure that development of ability in one field will not be hampered by inadequate ability in another field.
- . Cultural diversity: the education system should recognise cultural diversity by providing parents with a choice as to the type of school. All levels of education should have a national character. The mother tongue should be the medium of instruction. Should this not be desired, the mother tongue should at least be offered as a subject.
- . Religious diversity: education should be of a religious nature, the choice of religion being left to the parents.
- . Diversity in teacher training: initial and continuing education of the teacher should be sensitive to the changing needs of the education system in so far as the system adjusts to changing conditions of life.

### The needs of the country

- . The development of the creative abilities of the child should be stressed in order to ensure that he will be able to orient himself in a changing world. At present education is aimed mainly at imparting knowledge.
- . Basic education must ensure that the child's abilities in respect of reading, writing and figuring develop optimally.
- . Some courses at the secondary school are too academic-theoretically oriented and are lacking in practical applicability.

- . The market mechanism for determining educational needs and provision is overlooked (education, child and community).
- . Non-university training which is on a par with university training does not enjoy equal official recognition.
- . Theory (academic) and practice (applied fields) should be more closely integrated

## CHAPTER 2

### THE FIRST FORMULATION OF A SET OF DRAFT PRINCIPLES FOR THE PROVISION OF EDUCATION IN THE RSA.

#### 2.1 INTRODUCTION

The Work Committee: Educational principles and policy met for the first time on 2 September 1980. The task of the committee was to proceed immediately to business that was to culminate in a set of principles for the provision of education in the RSA. During the first meeting, a number of resolutions were passed which had immediate significance for the further refinement of the set of principles for the provision of education in the RSA.

- (a) The decisions arrived at during the first meeting of the Main Committee in respect of the brief of the Work Committee: Educational principles and policy, were accepted unchanged. These decisions concerned the high priority that the formulation of draft principles for the provision of education should enjoy; consequently draft principles had already to be submitted at the second meeting of the Main Committee. The decisions also concerned the request that the suggestions formulated at the seminar should be considered by the work committee.
- (b) The Work Committee: Educational principles and policy would, as befit a scientific research committee, only be interested in facts and would therefore not involve itself in existing approaches or views, be they systematic, political or anything else.
- (c) In order to avoid prejudicing and/or infringing on the field of another work committee, principles would be formulated only at the pre-operational level. However, the committee would have the authority to determine guidelines in respect of the implementation of principles.

- (d) Principles formulated at the first attempt would not be regarded as either final or unalterable; other work committees would be requested to provide feedback in respect of principles already formulated.
- (e) The committee would accept the guidelines of the South African Plan for Research in the Human Sciences in respect of matters of procedure. Suggestions mooted during the seminar on principles, would be regarded as information relevant to the research, but these would not be interpreted as guidelines.

Furthermore, the work committee decided on a number of fields to be researched. The fields that were identified include, inter alia, the following:

- (a) Defining concepts.
- (b) Areas in which principles for the provision of education could be identified, namely:
  - political-ideological
  - national economical
  - administrative (control)
  - cultural diversity
  - community and parental involvement
  - the teaching profession
  - State (legislation, medium of instruction, compulsory education, age at admission)
  - financial
  - potential of the individual

Concerning the subsequent research programme, it was decided that, in preparation for the next meeting of the work committee, researchers would pay attention to the following matters:

- (a) formulating terminology

- (b) looking into the comprehensiveness of the fields for which principles had to be formulated
- (c) identifying a set of principles in the light of the identified fields
- (d) arranging the set of draft principles as they would apply to the various levels of education
- (e) laying down basic guidelines for the transformation of principles into policy and of policy into legislation
- (f) preparing a work document reflecting the fields of research which had been identified.

2.2 SUBMISSION TO THE WORK COMMITTEE: EDUCATIONAL PRINCIPLES AND POLICY, IN PREPARATION OF THE MEETING SCHEDULED FOR 15 SEPTEMBER 1980 (SECOND MEETING)

2.2.1 Principles and supporting arguments submitted

The chairman of the work committee prepared a work document consisting of two parts for the second meeting. Section A, headed 'Principles', comprised five chapters in which 17 principles were formulated; Section B contained the supporting arguments elucidating each of the principles in Section A. These 17 principles will next be presented. This is done to provide an overview and a clear understanding of the development and formulation of the set of principles for the provision of education in the RSA which was eventually approved by the Main Committee. The 17 principles were presented to the work committee in Afrikaans only. The original formulations are in Appendix C.

PRINCIPLE 1

Education in the RSA gives every citizen equal rights and opportunities for development for which the authorities accept responsibility up to and including the 16th year of life; this

will function within a flexible system of formal and non-formal provision of education.

### ELUCIDATION

The proposal in respect of compulsory education up to and including the 16th year of life differs from the present organisation of education. On the one hand, the socio-economic development of the country demands the highest possible level of training; on the other hand, the country also reflects all the characteristics of a developing country and the concomitant problems of the quality of education. The result can only be a differentiated policy for education without detracting from the principle of equal opportunities. The first principle emphasizes the responsibility of the authorities in this regard while by no means excluding specific initiatives regarding the establishment and control of other systems of education. Moreover, it can be shown that together with the co-responsibility of parents for an education system, there is also a need for a private education system. (Cf. Ph. J. Idenburg: "Naar een constructieve onderwijspolitiek". Pedagogische Studiën 47 (1970) p. 1-18. In this article Idenburg analyses the tendency for the state to withdraw from education systems in preparation of a sound sense of responsibility toward the school. See also Principle 4 in this connection.) The realizeability of this general compulsory education will have to be executed in new ways. A possible direction has been indicated in the 1974 Annual Report of the World Bank: "In most developing countries there is far too much emphasis on the western concept of a liberal, academic education and that, unless radical changes were made, the situation would go from bad to worse --- the spending of funds and energy should be relevant to the developmental needs --- there should be more flexible, basic education plans for the masses, combining minimum essentials such as literacy and understanding of numbers with a systematic effort to relate schooling to job requirements."

How this is to be achieved, may be read in the special issue of the International Review of Education 25 (1979) pp. 266-296: "For

adolescents and young adults with scant or no schooling a faster way of programmes has opened-up. In some cases, such as Cuba's "Battle of the Sixth Grade" the education offers replicated in a compressed form and in out-of-school settings, such as factories and farms, normal or reformed primary education." (A preliminary report on the Cuban experiment appears in the Harvard Education Review 41 (1971) 427-500). This integration of formal and non-formal education has been analysed in various publications, inter alia by P. Coombs et al. New paths of learning for rural children and lands (New York ICED, 1973).

The right to equal opportunities and development implies individualisation and differentiation (Principle 6).

In the pluralistic South African society this principle can only be realised through a very flexible system of formal and non-formal education.

(Cf. also R.D. Noonan: "Semantics of Equality of Educational Opportunity" in: Teachers College Record (1976), p. 68-88, and C.S. Barrett: "Education and Equality in the USA" in Pedagogische Studien, 52 (1976) p. 1-9).

## PRINCIPLE 2

The principle of equal rights and opportunities for development is inseparably tied-up with the positive recognition of the philosophy of life and cultural diversity existing in the RSA and which are conditions for a democratic society.

## ELUCIDATION

The positive recognition of the various philosophies of life and cultural diversity in the RSA as expressed in this principle is seen as a condition for a democratic society. "The unity in diversity" has in recent years increasingly been discussed in pedagogical literature. (Cf. the discussion of A.S. Nash's study: "The choice before the Humanities" in: Durham, N.C.



Teachers College Record 80 (1979) p. 397-402.) A similar argument has been conducted in the journal Présence Africaine 95 (1975) p. 253 et seq. in which S.J. Carlton, among others, elucidate experiments in Liberia ("Black Civilization and the Problem of Indigenous Education in Africa"). The principle is fraught with problems as a reasonable balance must be found between the Western oriented "unity", which is a condition for the functioning of the industrial production process, and the diversity, as a counter-balance for the massification of the industrial society.

### PRINCIPLE 3

The importance of formal and non-formal education for the development of the RSA requires co-operation between all the societal forces at the political, economic, social and cultural levels. In the RSA, education must be embedded in the framework of the developmental activities in society which necessitates a centralised and decentralised educational policy. The industrial, agricultural and service production sectors will have to accept a major co-responsibility in the provision of education.

### ELUCIDATION

The key word in the third principle is the concept "co-operation". This embraces both formal and non-formal education as well as the various sectors in society, leaving open the possibility for individual initiative in the field of education. The interdependence of education and community development has been for a considerable time the subject of discussion in the world, especially in the Third World. In approximately 1970 "The Centre for Education Research and Development" of the OECD investigated the relationship between school and community (Cf. Pedagogische Studien 51 (1979) p. 204-207). The research reports on "Innovation in Education" are of particular relevance to the third principle. Finally, reference should also be made to a study by D. Nyberg: "Education as Community Expression" in Teachers College Record 79 (1979) p.205-223. With reference to the above- mentioned initiative

emanating from industrial, agricultural and service production sectors, it should be pointed out that the British "Education Act" provides specifically for this.

#### PRINCIPLE 4

The administrative and educative execution of the provision of education at the formal and non-formal levels requires a considerable degree of internal autonomy involving educationists as well as all interested parties (parents, teachers, representatives of the local community, etc.) in order to shoulder the joint responsibility.

#### ELUCIDATION

It serves no purpose to discuss joint responsibility if a reasonable measure of autonomy is lacking. This matter has also been widely discussed on the international scene. In the Netherlands, Idenburg formulated the basic principle for internal autonomy. However, these pronouncements cannot be applied to the pluralistic South African society with no more ado. This means that similar principles will have to be realised in various ways. Sociologists and anthropologists can make a valuable contribution in this regard.

#### PRINCIPLE 5

One minister of education should be responsible for education policy and control at the formal as well as the non-formal level.

#### ELUCIDATION

This principle requires further consideration. It should, however, be stressed that a central education policy is an integral part of the above-mentioned "unity" through which the desired "diversity" is then ensured.

Much has been written about the question of education management and control in developing countries, but from a local or regional perspective. It is therefore difficult to apply these insights without more ado. Professor Vermaak of the UOFS researched this aspect and studied the relevant international literature.

#### PRINCIPLE 6

Education in the RSA is determined by the pedagogical principles of individualisation, differentiation and continuing education.

#### ELUCIDATION

The considerable body of literature on the pedagogical principles of individualisation need not be here recapitulated. (Cf. Jooste, J.H. Klassifikasie van leerlinge in die Transvaalse komprehensiewe hoërskool met die oog op doeltreffende gedifferensieerde onderwys en geskikte vakkeuse, Opvoedkundige Studies, Nr.29). In recent years studies on this pedagogical principle in the education systems of the Third World appeared regularly. (Cf. Co-operative Education Review).

In 1977 an interesting article by B. Sissa-le appeared in the journal Présence Africaine, namely "Pour un renouvellement des principes et des méthodes de l'enseignement en Afrique" 73 (1977) p. 43-58. The problems of the transfer of knowledge is analysed from the point of view of a teacher in one of the Black States in Africa.

#### PRINCIPLE 7

Education in the RSA is directed by a match between generally formative and occupation directed education at the formal and non-formal levels, the system of provision of education being characterised by a system of horizontal and vertical interchangeability.

### ELUCIDATION

The need for matching occupation directed education and general, formative education, the unity of head and hand, is universally recognised. The idea of developing general, formative education from career directed education is new, however. For many years now work on the so-called "Arbeitslehre" has been going forward in Germany. In this "Arbeitslehre" this match is clearly expressed. Insights obtained from the above provide important backup material for putting into effect this principle.

### PRINCIPLE 8

The guarantee for equal opportunities for education and for standards of education is to be found in a system of national examinations at the matriculation level as well as at the level of occupational qualifications, irrespective of the organisation of the formal and non-formal provision of education. In this way the economic, social and cultural potential of the country may be optimally safeguarded.

### ELUCIDATION

No deviation from the demand for national standards can be tolerated. Establishing a system of national examinations in the RSA is in this respect readily realisable, as a tradition based on the British system of examination, already exists. As far as evaluating examinations is concerned, it might be advisable to take cognisance of the experience gained in the Netherlands at the Centrale Instituut voor Test Ontwikkeling (CITO) as well as of the experience of the Council of Europe with regard to the so-called "National Standards of Educational Achievement" (Pedagogische Studiën 54 (1977) p. 110-113).

### PRINCIPLE 9

Basic to the South African system of education is a four-year primary school in which the mother tongue is the main medium of instruction.

## ELUCIDATION

The principle of four years of primary education and the concomitant system of formal and non-formal provision of education link up with international trends. There is likewise consensus on the value of instruction in the mother tongue (cf. the study by Margaret Mead: "The conservation of insight-Educational Understanding of Bilingualism". Teachers College Record 79 (1978) p. 705-721, as well as that by Carolien Schouten - Van Parreren: "Een bijdrage tot de ontwikkeling van een differentiatie-model voor het moedertaalonderwijs in de Sovjetunie". Pedagogische Studiën 53 (1976) p. 91-102).

## PRINCIPLE 10

Continuing education, characterised by interrelated generally formative and occupationally directed education at the formal and the non-formal levels, will be devised in community education. The organisation of this provision of education must be synchronised with the national development policy, including the co-ordinated participation by all interested parties.

## ELUCIDATION

The principle deriving from the concept of an education community is a logical consequence of the preceding principles, but they need thinking through on the practical level. This concerns the question whether the model of the comprehensive school as developed in Western-Europe could be transplanted in South Africa without effecting changes to it. This is especially relevant to the functioning of the conditions operating in community education (Cf. Pedagogische Studiën 51 (1974) p. 435-441).

## PRINCIPLE 11

The guarantee for the quality of the provision of education in these education communities will be determined by the tertiary

educational institutions assuming a pedagogic-didactic responsibility toward the community. This service will be rendered on a regional basis and special attention will be devoted to continuing training of teachers.

#### ELUCIDATION

In the South African educational situation, it is imperative that the tertiary institutions of education shall assume, responsibility for education in the various schools. Analogous models for this exist inter alia in France and in the Soviet Union. The studies emanating from these advisory education bureaux will have to be evaluated.

#### PRINCIPLE 12

Supporting measures in the field of adult education, suited to local communities, must underpin the provision of education in the RSA. Furthermore, a system should be designed to benefit the organised service sectors (agriculture, industry, etc.) involved in provision of education. This entails the provision of transport and accommodation.

#### ELUCIDATION

This principle links up directly with Principle 4. It is senseless to take decisions without adequate knowledge. In the Third World training of adults is customarily linked with development work in education. UNESCO brought out various reports on this matter. (Cf. the study by A. Gartner and F. Riessman: "Strategies for large scale Reform". Teachers College Record 75 (1974) p. 349-355.) A similar arrangement in respect of a system of benefit, operating in British industry, was considered for the organisation of education activities in industry and trade. It will be necessary to design such education communities as regional, central schools; this will lead automatically to the need for transport facilities. (France has wide experience in this respect with the so-called "Polyvalente Scholen".)

### PRINCIPLE 13

A system of occupation and guidance services will be organised on a regional basis.

### ELUCIDATION

Developmental work entails occupational and guidance work. Provision for this will have to be on a regional basis. In the South African situation a considerable literature on this subject already exists.

### PRINCIPLES 14, 15 AND 16

14. The university takes the lead at the level of tertiary education.
15. Provision of education at the tertiary level includes all recognised post-secondary education and must be organised in such a way that the principle of horizontal and vertical interchangeability will come into its own.
16. Tertiary education will be structured in such a way that it will serve the social, economic and cultural development of the country.

### ELUCIDATION

An extensive literature in this respect is available from the CHE. Cf. the publication by E.A. van Trotsenburg: "Werk aan die Toekoms: Voordragte oor universiteitspedagogiek en tersiêre didaktiek aan die Universiteit van Pretoria" to be published by Academica.

### PRINCIPLE 17

A national institute for research on development and innovation in education will be established under the direct control of the

national ministry but regional and central interests will be taken care of by regional divisions. The universities have the primary responsibility for training staff on postgraduate level to man this institute.

### ELUCIDATION

The quality of the new system of education is not only guaranteed by centralisation at the national level and internal autonomy, but also by continuous research. Wide experience for the establishment of such an institute has been gained internationally; in this respect reference should be made inter alia to F. Kerlinger's study: "The Influence of Research on Educational Practice". Pedagogische Studiën 55 (1978) pp. 209-217 as well as to B. Creemers' and W. Hoeben's study: "De ontwikkeling van een beleid ten aanzien van onderwijsonderzoek". Pedagogische Studiën 55 (1978) pp. 253-274.

#### 2.2.2 Comment on the submissions

The principles submitted and the elucidation were discussed at the meeting of the work committee. The principles were refined in the sense that they were defined more concisely and the concepts were extended. Additional principles were formulated, for example the principle referring to compensatory education and the principle postulating the needs of society as fundamental to the South African system of education. (Cf. Principles 3 and 10 below.) This discussion culminated in the formulation of 19 principles for education in the RSA, to be submitted to the Main Committee for consideration.

The Chairman of the work committee was requested to adjust the "elucidation" in accordance with changes effected to the principles. The committee also decided to draw the attention of the Main Committee to the fact that the principles reflect what is envisaged and not what is immediately implementable.



Therefore, it will be necessary to formulate long-term, intermediate and short-term objectives in order to implement the proposed principles in their entirety.

It was furthermore decided that concepts such as educative, formal, non-formal and career qualifying, appearing in the principles, should be defined more precisely.

## 2.3 THE FIRST SET OF DRAFT PRINCIPLES SUBMITTED TO THE MAIN COMMITTEE (SECOND MEETING OF THE MAIN COMMITTEE 29 SEPTEMBER 1980).

### 2.3.1 The principles

At the second meeting of the Work Committee: Educational principles and policy, a set of draft principles was formulated for submission to the Main Committee. These principles were:

1. The educational system of the RSA should offer every citizen equal education and equal opportunities for personal development in education, and the Government should assume the responsibility for such education up to and including the 16th year within a flexible system of formal and non-formal education.
2. The principle of equal education and equal opportunities in education is inextricably bound up with the positive acknowledgement of the commonality as well as the diversity of the philosophies of life and cultures in the RSA. Such acknowledgement is a precondition for a free society.
3. Side by side with the provision of education on a formal and non-formal level, steps should be taken in all areas where it is deemed necessary or desirable to introduce different forms of compensatory education to make good identified deficiencies.
4. The involvement of formal and non-formal education in the development of the RSA requires the co-operation of all

societal institutions on the religious, political, economic, social and cultural levels. In the RSA education should be part of a cohesive system of activities aimed at community development, which necessitates a harmonizing of centralized and decentralized educational policies. The industrial, agricultural and service sectors should have a particular joint responsibility in the provision of education.

5. The administrative and educational procedures involved in the provision of education on a formal and non-formal level necessitate a high degree of internal and local autonomy combined with the involvement of all educators and other persons concerned (e.g. parents, teachers and representatives of local communities).
6. One Ministry of Education should be responsible for educational policy and the control of education on both the formal and non-formal levels.
7. Education in the RSA should be based on the principles of individualization, differentiation and continued education.
8. Education in the RSA should be guided by the harmonizing on a formal and non-formal level of general formative and vocationally directed education. The system of education should be characterized by a system of horizontal and vertical interchangeability.
9. A system of national examinations on both the matriculation and vocational qualifying levels supplemented by standardized norms at lower education levels, irrespective of the organization of the formal and non-formal education, should be the guarantee of equal educational opportunity and standards. This will ensure optimal realization of the country's economic, social and cultural potential.
10. A South African educational system should provide for the needs of society in the RSA as that society develops.

11. Unless circumstances justify a different practice, children should be taught in their mother tongue. The criteria in this connection are the interests of the child and the wishes of the parents.
12. Continued education (characterized by the coherence between general formative and vocationally orientated education on both the formal and non-formal level) should be conceived in educational communities. The establishment of this type of education should be synchronized with the national developmental policy with the co-ordinated participation of all groups concerned.
13. In order to guarantee the quality of the education in these educational communities, the tertiary educational institutions should assume responsibility for the necessary pedagogical and didactical guidance.
14. Supportive measures should be devised to facilitate the establishment of educational facilities for adult education in local communities. A system for advantaging local organized sectors (agriculture, industry, etc.) involved with the provision of education should also be devised.
15. Vocational and guidance systems should be organized on a regional basis.
16. The university should assume the leading role as far as tertiary education is concerned.
17. The provision of tertiary education includes all acknowledged post-secondary education and should be organized in such a way that the principle of horizontal and vertical interchangeability is fully accommodated.
18. The structure of tertiary education should be of such a nature that it will enhance the social, economic and cultural development of the country.

19. The country's education should be served by on-going research into educational development, innovation, etc.

### 2.3.2 Elucidation of the principles

The above-mentioned set of principles was supplemented by a document containing supporting arguments and elucidation of the principles. The supporting arguments and elucidation of these 19 principles will next be discussed.

#### ELUCIDATION: PRINCIPLE 1

The HSRC was requested by the government to investigate, inter alia, guidelines for a feasible education policy for the RSA and also to pay attention to an infrastructure for education in order to satisfy the manpower needs of the RSA; the realisation of the potential of its citizens and a programme which will ensure that the quality of education for all population groups will be equivalent.

The formulation of the first principle is aimed at an all-embracing definition of the request received from the authorities. In the interpretation of this principle it should be borne in mind that the RSA demands the highest possible level of education (high-level manpower) in terms of its socio-economic situation.

However the RSA reflects all the characteristics of a developing and even an underdeveloped country with its concomitant problems and demands in respect of the types and the quality of education. By implication, a differentiated policy of education is indicated; at the same time, it should in no way denigrate the principle of equal opportunities. This principle establishes the responsibility of the government in respect of this task, without in any way transgressing on to the right of society to provide education on a private basis and to maintain such education.

The statement that the 16th year of life be the limit of compulsory education, is arbitrary and is internationally the subject of intensive debate. It is envisaged that other committees will have to consider other ways in which the requirements of compulsory education can be satisfied. In its Annual Report (1974) the World Bank stated, inter alia, that:

"In most developing countries there is far too much emphasis on the Western concept of a liberal academic education, and ... unless radical changes were made, the situation would go from bad to worse ... the spending of funds and energy should be relevant to the developmental needs ... there should be more flexible basic education plans for the masses, combining minimum essentials, such as literacy and understanding of numbers with a systematic effort to relate schooling to job requirements." The International Review of Education comments: "For adolescents and young adults with scant or no schooling a faster way of programmes have opened up. In some cases, such as Cuba's 'Battle of the Sixth Grade' the education offers, replicated in a compressed form and in out-of-school settings such as factories and farms, normal or reformed primary education". The idea points to the integration of formal and non-formal education that is currently internationally being intensively analysed and implemented in the provision of education in industrialised countries (e.g. the United Kingdom). Even highly developed countries with a strong economy, such as West Germany, move in this direction.

#### ELUCIDATION: PRINCIPLE 2

In this principle positive recognition of commonality as well as diversity in the philosophies of life and cultures in the RSA is seen as a prerequisite for a free society. Internationally this matter is debated under the heading "Unity in diversity", and it is becoming increasingly important in pedagogical literature. It has appeared on the horizon of, inter alia, the United States of America, Canada, Bolivia, various African states, the Soviet Union and Indonesia. (Cf. A.S. Nash: The Choice before the Humanities" in: Teachers College Record 80 (1979) pp. 297-402). Similar

polemics are being conducted in the journal Présence Africaine 95 (1975) p. 253, in which among others, F.J. Carlon's experiments in Liberia are discussed under the heading: "Black civilization and the problem of indigenous education in Africa".) The necessity embodied in this principle is well illustrated by the various lines along which education in Western European countries has developed. Naturally, a complicated westernized industrial and sensitive production mechanism demands of its education more 'unity' than 'diversity'. However, massification tendencies develop at the same time and this could easily lead to conflict situations, especially in a pluralistic society such as the South African society. In the central African framework (inter alia in Zaïre, Tanzania and Malawi) unity in the education system formed the number one priority following independence. Lately, in each of these countries it has been conspicuously diversified in terms of the claims made by various linguistic and cultural groups. The demands revolve around the cultivation of diversity which leads to important identity determination in the policy on education and instruction. It is not, however, suggested here that the African states, on their way to industrialisation, have solved the problem. The fact that the French-speaking countries who, more so than others, have clung tenaciously to the unity and retention of the French system of education, are now hurriedly moving toward so-called Africanisation of their education, should not be overlooked.

The possibility that this matter can be resolved through simple "social engineering" is excluded. Muscatine's observation (in Nash above) is submitted for consideration: "... even the university of the future will take hold of the human values, or it will sink quietly and indiscriminately into the non-committal, moral stupor of the rest of the knowledge industry."

Literature that may be consulted in this respect includes inter-alia:

Klein, J.T.: A pluralistic model for educational policy making (Educational Theory No. 2. 1978. pp. 85-89).

Baker, G.C.: Policy issues in multi-cultural education  
(Educational Digest, November 1978, pp. 43-46).

It is submitted by this Committee that the challenge embodied in the second principle be accepted as an absolute condition for accountable education and instruction.

ELUCIDATION: RPINCIPLE 3

Compensatory education, including variations such as remedial programmes, is a recognised principle in education systems of highly industrialised societies. It makes its appearance especially in areas where experience shows that sections of the population have failed to keep up with developmental trends during the latter part of the fifties and the sixties. The principle is based on "... the recognition that many socially disadvantaged children - with the members of certain racial and ethnic minorities prominent amongst them - are often ill prepared through early socialisation to meet the demands placed upon them by the educational systems ..." (Pike, R.M.: Equality of educational opportunity: dilemmas and policy options; in: Interchange No 2 (1978-79) pp. 30-39).

In this connection as well as with regard to the change in family income and life style the school is regarded as a positive agent for social reform in the sense that new career possibilities are opened up. However, at this stage a warning should be sounded that these programmes did not come up to expectation in all these areas and that careful planning in this respect should be considered by other committees if frustration resulting from this is to be avoided. (Cf. in this respect Gilbert and McRoberts: Differentiation and Stratification: The issue of inequality in Forcese and Richter: Issues in Canadian Society pp. 91-136.) The sense of compensatory education lies in the possibilities for embedding it in the relevant society, subject to the realisation that a system of education or an aspect of it, cannot cancel the effects of the social condition. Internationally, many expectations of various forms of compensatory education, vanished

in flutterings and reproaches. The most important problem was identified as "... the impact of change-linked aspect of education on the equilibristic conception of interaction between the educational and other social systems." (Cf. Aran, L. et al.: The effectiveness of educational systems in the processes of modernisation in Comparative Educational Review No. 1 (1972) pp. 30-43).

#### ELUCIDATION: PRINCIPLE 4

The nucleus of the fourth principle is "co-operation". This involves formal as well as non-formal education and the various sectors of society, leaving open the possibility for personal initiatives in education, as was stated in the first principle. The interdependence of community development and education has been the subject of serious discussion for some time in the world, especially in the Third World. In this connection reference is made to two articles that appeared in Teachers College Record and which contained important arguments. A. Gardner and F. Riesman (Strategies for large scale Educational Reform, No. 75 (1974) pp. 349-355) plead for greater idealism in developmental projects which are inconceivable without the co-operation of the various sectors of society. J.F. Scheffield's study: Educational policies for developing nations No. 76 (1974) pp. 89-100, provides important ideas on the work done on formal and non-formal educational level which is incorporated in a network of co-operation among all interested bodies.

At this level most congressional reports and research publications on "Innovation Education" are concerned with this matter. The involvement of all other interested parties (excluding the state, that is) in the provision of education, and the acceptance of responsibility by society in this respect, are, in the opinion of this committee, a trend that simply can no longer be ignored in the developing South African framework. The view that the industrial, agricultural and service sectors should show more initiative in this regard is accepted world-wide. In a recent statement Mr S.P. Botha, Minister of Manpower, made it clear that the South African government is thinking along similar lines.



Attention is also directed to the fact that in the United Kingdom, special provision has been made for this in the Education Act.

#### ELUCIDATION: PRINCIPLE 5

One of the oldest principles in Western systems of education is the say that interested parties have in education. Any form of say implies, however, that the sectors in society are responsible for what is happening in education. This aspect of co-responsibility appeared sporadically and unorganised in the South African history of education, more specifically in times of stress.

The coherence of right of say and responsibility is the underlying principle to be considered in this regard. For this reason, this principle should be read in conjunction with Principle 12 in which the conception of education communities is discussed.

In the Netherlands this matter has been fairly thoroughly discussed by Idenburg. However, his conclusions cannot be applied without more ado in the pluralistic South African society. The details presented by H.N. Weiler: Education and Development: From the age of innocence to the age of scepticism (Comparative Education No. 3 (1978) (pp. 79-198) are not only enlightening, but also basic to the evaluation of the merits of the matter.

#### ELUCIDATION: PRINCIPLE 6

Control involves the determination of guidelines for future action (a clearly defined framework of decision-making for all those involved) as well as the establishment of control measures to ensure its execution in respect of the more essential or decisive components in educational collectivisation (facets with regard to the system of education provided collectively).

Central control would thus imply that the above-mentioned is to be anticipated and controlled from a central point as far as the

system of education as a whole is concerned. If the principle of decentralised autonomy, which may appear to be contradictory, should be more closely defined, it would mean that such autonomy would operate within a clearly defined framework of decision-making. A centrally controlled system of education may delimit its authority through clearly formulated guidelines by means of which responsibility for some facets may be delegated.

The following argument for the establishment of central control for the system of education of a country such as South Africa with its diverse societies, is therefore based on the possibility of effective delegation with retention of particular rights of say.

Some of the factors that currently contribute internationally to the trend to centralize control of education.

Apart from development during recent decades which necessitated central interference in systems of education, the trend also exists for governments to direct policy constructively, thus eliminating one-sided and autonomous development of any system of education.

1. Increase in the extent of collective education

A 1973 UNESCO report makes it clear that, in the developed countries, the school-going population at all levels amounted to 20 % of the total population, while in the developing countries the average percentage was 9 % (this naturally presupposed expansion). The establishment of educational opportunities for all, especially of more varied types of education, became an exceptionally expensive and complex undertaking. The realisation of a suitable number of schools and combinations of education makes state intervention and especially central planning indispensable.

2. The cost of collectivised provision of education

The establishment of suitable collectivised educational opportunities for the whole population is becoming an increasingly expensive task, beyond the reach of most of the smaller communities. The education system loses its autonomy as a result of its dependence on the state, for the financier requires that account be rendered of all expenditure.

3. Specialisation

The specialised nature characterising modern national economics requires the establishment of increasingly more differentiated collectivised educational opportunities that may be anticipated and centrally provided, more effectively and for increasing numbers.

4. The complexity of experience and its transmission in a community

The speed at which changes in science and technology occur, requires education planning to be dynamic and to keep abreast of the latest development in numerous fields in order to ensure the suitable incorporation into education/learning situations of recent development. This demands continued

research and development. As research is expensive, the smaller systems of education or separate institutions can, as a rule, not afford it.

5. Increasing mobility of the population

A society that is becoming ever more mobile necessitates standardisation for the sake of evaluating diplomas and certificates representative of educational qualifications.

6. Equalisation or monomorphic trends

The view of man as being socially equalisable, is currently widely accepted and the equalisation process has been assigned to the collectivised education (central control).

The preceding may be regarded as trends that generally contribute toward the centralisation of education control; however, additional reasons may be advanced for establishing a centralised education control.

Supporting arguments for the establishment of central education control.

1. The extent and cost attached to the provision of collectivised education practically necessitate the establishment of central control as the state requires account of the expenditure of the funds allocated. More directly, the costs involved in duplicating administrative facilities and the saving its elimination would bring about, should be pointed out.
2. Central control is conducive to more constructive policy-making (and planning). Instead of making allocations for specific development on request and after investigation, it can proceed more dynamically and more future directed. Co-ordinated planning in respect of the national economy in its totality becomes a realisable possibility. (Cf. manpower

requirement projections and the taking of measures to provide in such requirements.)

3. Promotes uniformity of equal opportunities on the one hand, and standardisation on the other hand.
  - The allocation of funds as an important means of providing equal opportunities may proceed according to centrally administered criteria.
  - Other criteria may be implemented in respect of uniform provision of facilities (physical accommodation), teachers and curricula.
  - Standardisation may be promoted or ensured through accepting similar or the same norms for evaluation and qualifications.
  - The above-mentioned measures (as well as others) can ensure internal mobility (horizontal and vertical mobility within the education system).
4. The efficacious and effective provision of differentiated collectivised education opportunities naturally becomes possible only if undertaken on a large scale. Smaller education communities cannot provide the different and divergent educational institutions to a small number of pupils; for larger numbers such planning and provision could well be possible. The co-ordination and integration of methods other than the provision of a few institutions with differentiated possibilities, becomes possible (e.g. transport, accommodation, etc.).
5. Central control tends to speed up decision-taking and executing decisions. Naturally, this will depend on the way that internal and external bodies will have and the more or less autocratic nature of the decision-making process. However, it is generally maintained in the relevant

literature that centrally controlled education systems were better able to effect changes fast. Most investigations in this regard, however, do not provide for the evaluation of the execution of the changes, but only for pushing through such decisions.

6. Research and development can be undertaken more effectively and on a larger scale. The necessary experimentation and innovation can occur.
7. Society can have its say along normal government channels and, at the same time, provision can be made for specific advisory bodies or other forms of expression by means of measures that have legal status.
8. Measures to guarantee specific rights and duties in respect of particularity within the education system, can obtain legal status.
9. Education ancillary services can be provided in a more economic and co-ordinated manner.

#### Disadvantages attached to central control of education

1. Local initiative and responsibility are smothered.
2. Adjustment to local requirements may be problematical.
3. Bureaucratisation. Professionalism of teachers is threatened.
4. Limits consultation and opportunities for participation of those responsible for carrying out the policy.
5. It is doubtful whether the specific cultural identity of the various groups can be maintained.

Most of the above-mentioned disadvantages depend on the specific form that central control assumes and would therefore be partially bridgeable by means of the specific manner in which the various collectivisation functions in respect of the various education collectivisation components are executed.

#### ELUCIDATION: PRINCIPLE 7

The principle of individualisation and differentiation is not only self-explanatory, but also as far as motivation is concerned, above suspicion. As is known, a massive literature on this matter is available and since the fifties it has been systematically investigated and implemented in all education systems in the world. Interesting details on the application of individualisation and differentiation in a Black African state appear in a 1977 number of the familiar journal Présence Africaine 95; the author is B. Sissa-Le and the article is titled "Pour un renouvellement des principes et des méthodes de l'enseignement en Afrique" (73 (1977) p. 43-58).

#### ELUCIDATION : PRINCIPLE 8

The introduction to the list of principles contains considerable information which is relevant to the evaluation of this principle. The concepts "generally formative" and "occupationally directed" have been defined in the explanation of words. In fact, the terms are self-explanatory, and there is nothing contradistinctive in these terms: they are two points of the education compass.

The situation in the RSA is, as far as population, culture, religion, etc. are concerned, pluralistic so that preferences in respect of types of education necessarily emerge. On the other hand, the pattern of development is such that practically every imaginable aspect emerges in the overall pattern; for this reason the idea of non-formal education alongside formal education should enjoy urgent attention. Within one system there cannot, however, be mention of parallel structures. The different types must of

necessity harmonize within the unified system, without enforcing uniformity, except where it should be desirable and compatible within terms of equal opportunity.

There can be little doubt that education is world-wide seen as the entrance or means to development, economic advancement and growth, raising of standards of living, fixing of cultural identity, etc. However, it need not be so, because a balance between education as such and its integration into the social needs are not self-evident. The fact that industrialised countries failed to take into account this balance and also failed to anticipate this in their planning, gave rise to considerable unemployment among school-leavers, serious financial problems in the provision of education, a hopelessly unrealistic enrollment in universities, and similar problems. Harmony between these two directives in the provision of education is a prerequisite for a system that the RSA can possibly afford. The latter concerns the manpower aspect as well as the investment aspect.

Apart from this, the concern is not with two opposites. Experience, here as elsewhere, indicates that mobility in a future system is only possible in terms of the needs of the country. The validity of this view may be verified anywhere in the world by reference to existing or imminent failures. It might therefore be wise to devise generally formative education for which provision must be made, from the needs for occupation-directed education rather than the other way round.

This system would represent a unique point of departure at the planning level in international models, rather than being forced to it by socio-economic factors on the grounds of predictable failures. Hence the requirement of vertical and horizontal interchangeability which implies, inter alia, the following:

Firstly that, wherever applicable, a supple transition between one form of education and another form should be possible. Secondly that, wherever necessary, the idea of generally formative education should be built into an occupation-directed provision at



an early stage in accordance with the needs of society and without violation of the child. Such a model could be transplanted, unchanged, to adult education in underdeveloped areas with immediate and eventual effect in respect of economically viable growth- points which depend on guarantees to be provided by the provision of education. In this connection, reference should be made to the literature provided in the introduction and which is specifically relevant in this respect. The explication by Jean-Pierre Jallade of the World Bank and the OECD is relevant in this respect and should be taken to heart (Revue Francaise de Pédagogie 20, 1972). As far as the crisis in Western Europe is concerned, the following:

In Denmark, one-third of the 150 000 unemployed is younger than 25 years of age (Times Higher Educational Supplement 25.7.80 p. 1 and 15.8.80, p. 10) while unemployment in Britain among 18 year-olds and younger between 1974 and 1978 increased from 33 000 to 258 000 (Times Educational Supplement 8.8.80 p. 4). In Spain, provision of education is so inadequate that 1,5 million pupils under 18 are already employed in a full-time capacity; of these, 0,25 million is 14 years of age or younger. (Times Educational Supplement 15.8.80 p. 10.) (Cf also Hughes, J.: Education, Work and Unemployment in the 1980s, in: Educational Research, 22/1 (1979) pp.3-14.)

#### ELUCIDATION: PRINCIPLE 9

The idea of local education communities, partial autonomy and responsibility referred to in Principles 5 and 12, calls to the fore the general question of nationally guaranteed standards for all population groups as well as types of education. The view that Black and Coloured education maintain inferior standards of education (the justifiability of this point of view is not here at issue) in comparison with White education, is well known. On the other hand, universities are sceptical about the way in which the Joint Matriculation Board is currently constituted and the way in which its functions. Reservations have also been expressed regarding the existence of so many examining bodies in spite of

the fact that some years ago this matter was stringently rationalised. Research revealed that some education departments, of which Coloured Education is one, are experiencing problems with external moderation of their examinations; these problems will be eliminated through such centralisation. Apart from this, it is doubtful whether a national plan for the country's education could accommodate a differentiated examination practice in terms of the generally acknowledged diversity that exists. Similarly, current practices in certification will have to be scrutinised in terms of the provision of guarantees va 'd for all population groups in respect of a national education system based on equal opportunity and in conjunction with the activities and expectations of, for example, the National Manpower Commission.

The requirements for admission to all types of post-secondary education could be determined for the whole country which would, in itself, be of considerable advantage to, inter alia, Indian education where specific problems are experienced with the requirement that two languages be taught.

Should the contribution of non-formal education to the training of manpower be brought into account, the matter of regional representation in training becomes acute in the sense that minimum national standards must be met in order to ensure equal opportunities for all citizens at the school (formal) and extra-mural or after school (non-formal) levels.

The British tradition built into the existing system makes such a practice quite possible. Apart from the details available at the international level and which are currently bringing to the fore tremendous problems in, inter alia, England, the Netherlands and the USA at the levels of compulsory education and standards attained, cognisance should also be taken of inter alia, the findings of the Centraal Instituut voor Test Ontwikkeling (CITO) in the Netherlands (Pedagogische Studiën 54 (1977)). These findings were published under the title National Standards of Educational Achievement.

## ELUCIDATION: PRINCIPLE 10

Taking into account the fact that the RSA is increasingly revealing developmental trends in all fields, it should be evident that ever higher demands in terms of manpower needs will be made of the education system to provide the human material to maintain the impetus of this developmental process.

Thinking in terms of the needs of a developing country such as the RSA, it should be realized that, in view of South Africa's natural resources but at the same time its limited trained manpower, it is the task of the education system to provide the means through which the balance may be maintained between what are possibly available and suitably qualified persons. This should be done in such a way that it will benefit both the country and its inhabitants.

The requirements of the country emerge most clearly as embodied in what is expected of the education system in different circles. An education system has no other alternative but to fulfil these expectations. In this respect the requirements of the country is best revealed by the different categories of job opportunities open to qualified persons. This indicates the indissoluble tie between the national economy and the education system. Should the education system cause a congestion on the labour market either because the nature of its training or because the duration of training does not take into account the national economy, an untenable situation would be created, similar to that from which Western European countries now have to extricate themselves. (Cf. the unemployment among young people, referred to in Principle 8). In Russia the quality of its labour potential is determined to a considerable degree by its training, thus strengthening the scientific-technological basis of her economy (Times Higher Education Supplement 15.8.80).

The importance of the relevance of an education system to the requirements of society locally was clearly underlined at the British Commonwealth Conference on Education held in Sri Lanka

(Times Higher Education Supplement, 15.8.80, p. 7). Cf. in this regard also King, E.: Education, Individuality and Community: International Comparisons in: British Journal of Educational Studies xxviii/2 (1980) pp. 100-110.

#### ELUCIDATION: PRINCIPLE 11

This principle has been thoroughly thrashed out in various parts of the world and in all types of societies so that further elucidation and comment are really superfluous. The situation in South Africa reveals specific problems also experienced elsewhere in the world, and for which precision is attempted through formulation. The contribution of Margaret Mead in the field of cultural anthropology towards an understanding of this matter should be well known. A particularly informative study is that of Carolien Schouten-Van Parreren: "Een bijdrage tot de ontwikkeling van een differentiatie-model voor het moedertaalonderwijs in de Sovjetunie (Ped. Studiën 53 (1976)).

Dr P.R.T. Nel has been responsible for a submission in respect of the practicability of this principle.

#### ELUCIDATION: PRINCIPLE 12

Basic to this principle are the three concepts, viz. continuing education, education communities and national development policy. "Continuing education" is preferred to "life-long education" as in the literature on education in the Western world the latter has acquired the meaning of education occurring in phases. As a system it points to a complete, integrated, coherent and supple structure of provision of education which provides every person with the opportunity to enjoy education, outside the school system; according to his own development, aptitude and preference. The aim of such an aspect of provision of education lies in the service motive to society, its developmental trends and requirements. As such it includes such matters as retraining and further training. (Ben Daeter: Permanente edukatie, gedurende vorming als omvattend beginsel van kultuurpolitiek, Onderwijs en Opvoeding 3 (4) 1979 pp. 104-111).

It implies the formation of education communities enjoying specific autonomy at the decision-making as well as at the executive level, having as aim the identification of requirements and devising and applying forms of continued education relevant to the specific situation of a community. A good example in this regard would be a region such as Soweto where obvious needs are recognised and for which meaningful provision can be planned, including the application of existing facilities such as schools, colleges, centres for recreation, etc. The synchronisation of such planning with national as well as local policies of development is naturally important in order that local and national development may be served. It is extremely important to note the strong anticipatory character contained in this principle, i.e. that future life styles and development trends may be identified in advance so that the necessary education may be initiated at a high level yet within the societal context. From this follows that an unusual premium and responsibility be placed on the society as education community for the creation of mechanisms to involve all interested parties, including the government and local authorities, in the planning and execution of policy. The spectrum of activities may include all forms of education, but may also concentrate on some e.g. basic education for illiterates, technical instruction, etc. This principle has therefore bearing on Principle 5.

Although this matter still requires much research, it would appear from the literature that it is being increasingly incorporated in developing areas seeking to harmonise education and development work. It therefore links up with the ideas expressed in Principle 14.

It is also apparent that the comprehensive education models which are currently functioning in many countries in the West, do not provide what is expected of them. The RSA should thus consider alternatives that involve compulsory education as well as formal education, according to requirements. (Cf. contributions to Ped Studien 51 (1974) in the specific issue of Zeitschrift für Päd. 1976)

### ELUCIDATION: PRINCIPLE 13

The development of education outside the context of school is probably one of the most important keys to the future of all of South Africa. The explication in the elucidation of Principle 12 inevitably raises the question about involvement of existing infrastructures and community development. Apart from the fact that the existing tertiary framework is also faced with a period of extensive development, it is important (as far as the RSA is concerned) that these institutions must be mobilised and used in the service of the socio-economic development of the country. This means that this high-level manpower will have to be involved in such matters, concurrent with developmental planning and that the State as well as communities must, financially and otherwise, motivate them to this effect. In France and in the Soviet Union the accompanying responsibility of tertiary education has already been effectively involved at the formal as well as the non-formal provision of education. (Cf. F. Champion Ward: Strategies for informal education; Teachers College Record 76 (4) 1975.) Similarly, existing education bureaux will be able to render a service of a special quality at the planning level and in follow-up studies the expansion of such a practice will have to be carefully and realistically investigated. In the sparsely populated expanses of the Soviet Union this type of service rendering at the planning and executive levels have been well developed and it renders a particular contribution to both basic training and retraining of manpower. The involvement of these institutions will of necessity expand the research horizons locally and force practicalities to be considered in education - something which is sorely needed in this country. (Cf. work done at the UOFS in respect of planning for Black education.) It is anticipated that, as far as their practical contribution is concerned, they will be involved at the retraining level especially - a field in which teacher training colleges and technikons will be able to make an important contribution to the national development plan. It is obvious that there is a link with Principle 15.

#### ELUCIDATION: PRINCIPLE 14

This principle is closely tied up and should be interpreted in conjunction with Principle 4. Basically it amounts to the fact that, especially at the local, i.e. the community, level, specific needs arise for a directed and economically synchronised provision of adult education. The new areas being developed in, inter alia, the Eastern Transvaal and Northern Natal provide adequate evidence of this. Involvement in these types of education meets at three points, i.e. State, entrepreneurs and community. Without such provision economic growth in labour-intensive industry must be retarded. The activities that could be worked into such a non-formal system, admit of no restraints or difficulties, (i.e. it may extend from the simplest technology in agriculture to the most complicated aspects of industry).

The private sector must be involved in such a way that it will be advantageous at the investment level, especially as far as the provision of facilities and training are concerned. The provision of personnel with due allowance for such training facilities, is equally important. The literature constantly stresses the importance of mutual consultation and planning among interested parties, and the coupling of adult education with formal provision of education (Cf. Gartner and Riesman: Strategies for large scale reform. Teachers College Record 75, 1974 pp. 349-355).

#### ELUCIDATION: PRINCIPLE 15

This principle is self-explanatory and its credibility is internationally above suspicion. Attention is drawn to the fact that the design of this type of service in the RSA, as elsewhere in the world, will have to pass beyond the field of formal, organised education (schools, universities, etc.) in order to provide for every branch of extra-mural and post-secondary compensatory education. As a separate subcommittee is going into this matter, it will not be elaborated upon in this context.

#### ELUCIDATION: PRINCIPLE 16

Although it is accepted internationally that the university represents the highest level of educational development in any country, it is unfortunately true that its involvement in development trends, in developing communities especially, invites relatively radical points of view. Although such points of view cannot be applied without more ado to the South African situation, cognisance should be taken of the fact that the isolation of the university from the community could perhaps not be tolerated for much longer. Development in the Soviet Union indicates that the specific skills that universities command, may be applied to advantage in developing communities, provided the university is enabled to act autonomously in this sphere. A rationalisation in respect of the task of the university should not be put on a par with an effort to detract from its traditional status. Its research potential makes it worldwide irreplaceable in terms of top manpower utilisation and training

ELUCIDATION: PRINCIPLE 17

Naturally, provision at the post-secondary level of education holds the key to so-called highly trained manpower utilisation in developed as well as in developing countries. The merits of this can hardly be overestimated in a developing society such as that of the RSA. On the other hand, it is possible that it may develop so rigidly one-sided that admission to this type of education becomes a barrier to community development and that the system is employed to the detriment of the country. In this regard reference is not made to the universities only; the possibility exists that the bridge between secondary and other forms of post-secondary education be kept inadequate in order to make provision especially for the manpower requirements of the country.

At the same time post-secondary education forms the most expensive type of education in any system. When existing practices tend to develop vertically into structures in such a way that determining a common denominator becomes increasingly difficult (as is the position in the RSA) the matter requires attention, irrespective of whether the existing system is the



result of historical development. In highly trained societies the university and comparable post-secondary training may fulfil other functions than in developing or underdeveloped areas. The principle of horizontal and vertical interchangeability is therefore of greater importance locally than in West Germany or the USA, for example. The literature makes it clear that controversial points of view are maintained in both Eastern and Western European countries.

#### ELUCIDATION: PRINCIPLE 18

The basic truth about the aspect of service rendering by the university and other tertiary education institutions enjoys universal recognition. However, the inexorable demand for efficacy and relevance in developing countries as well as countries having a university tradition going back for many centuries, requires answers which will have to be considered carefully. The university should originate in the society and should strive, within its cultural setting, to perpetuate and extend the existing social, cultural, economic, psychological and pedagogical realities through research and documentation. At the same time it should, through its scientific practice, strive for international recognition if it is to transcend the boundaries of nation, culture and knowledge. Apart from that, the university should be most sensitive to the technological demands of society. In its training of occupationally oriented persons capable of decision-making, it should aim at refining the technical, creative- artistic, organising, manual and social qualities. It should also maintain the delicate balance between the forming of personality and other aims. The university has the responsibility to integrate completely with the non-formal education matters, for example, to provide for the training requirements of persons who are experiencing problems of a social and/or geographic nature.

In this respect the university has at present a need to rethink its role in the transmission of values (THES. 11.7.80) embedded in the individual culture (Cf. L. Missine: Africanization of a university in Africa: A response to a need, in: Pedagogische

Tijdschrift, 1, (1979), 17-27) as well as to keep a balance between consumer and production processes (Cf. F.W. Prins: Onderwijs: welzijn en welvaart, in; Pedagogische Tijdschrift 9, (1979), pp. 489-511) and to meet the requirements of rationalisation and co-operation (Cf. THES. 11.7.80, p. 7). The significance of other institutions of tertiary education, e.g. technikons and the so-called "open universities" as forms of training, in which the aspect of service rendering is prominent, is viewed in the same way.

#### ELUCIDATION: PRINCIPLE 19

The quality of a new system of education is not guaranteed only by a centralisation at the national level and by internal autonomy at the local level, but also by continuing research which goes hand in hand with maintaining quality. Research in the field of education policy will be the most important task of such a system in the RSA as far as development and adjustment are concerned. A critical evaluation of the available literature in this field is naturally necessary in order that errors that have been generally committed, especially in developed countries, may be avoided.

In this regard the following three studies require serious attention:

Royd, W.L.: The study about educational policy and politics: much to do about nothing. (Teachers College Record No. 80, 1978).

Bowers. C: Emergent ideological characteristics of educational policy (Teachers College Record No. 79, 1977).

- Educational critics and technocratic consciousness: Looking into the future through a rear view mirror. (Teachers College Record No. 80, 1978).

Internationally much experience has been gained for establishing such research practice; cf. F. Kerlinger: The influence of

research on educational practice (Pedagogische Studiën No. 55, 1978) and B. Creemers and W. Hoeben: De ontwikkeling van een beleid ten aanzien van onderwijsonderzoek (Pedagogische Studiën No. 55, 1978).

2.3.3 Comment of the first set of draft principles for the provision of education.

a. Comment submitted at the second meeting of the Main Committee (29 September 1980)

It was impossible to discuss all the principles at the second meeting of the Main Committee. Comment submitted referred to the following:

- absence of reference to the right of parents to decide which cultural group they would prefer to join for educational purposes
- omission in the principles of an explicit point of view in respect of "free education"
- the use of the term "non-formal" which causes interpretation problems
- the term "citizen", the meaning of which in its usual context, may be problematical
- the inadequacy of defining responsibilities and restraints of the State within the system of provision of education.

b. Written comment received from members of the Main Committee

Members of the Main Committee were requested to submit, before 13 October 1980, comment and supporting arguments in respect of new principles or amendments to existing principles, to the Secretariat with a view to the meeting of

the work committee which would take place two days later. The comment received purported to the following:

- . The draft principles create the impression that educational considerations had been pushed aside by factors that proceed from the social, economic and political fields in South African society.
- . The way in which the various principles had been formulated obscures the precise meaning. Words and concepts should be clearly defined in order to eliminate vagueness and incorrect interpretation.
- . It was pointed out that the reference to the South African community might lead to misunderstanding. It was suggested that the reference be amended to South African communities.
- . The term "equal" would have to be clearly defined, as it appears in more than one principle. If "equivalent" is meant, its use is accepted.
- . In Paragraph 6 the principle is overshadowed by the method or manner of implementation which obtrudes.
- . Objection was made to the joint use of education policy and educational control which implies that this coherence does not provide for separation, or that separation is not desirable. It was also pointed out that reference to "one ministry of education" may encourage misunderstanding.
- . Some of the principles are formulated in such a manner that the wording provides information not inherent in the principle. Such elucidation should be divorced from the principle and should be added to the supporting arguments.

- A principle advocating the right to private education, should be formulated as a means to bring about flexibility in the system, not as the prerogative of the well-to-do in society.
- In the first principle the term "citizen" should be replaced with "inhabitant".

In every country there are inhabitants who are not necessarily citizens, they, too, have a right to education and nowhere in the world is citizenship a concomitant to education.

- In order to obviate misinterpretation, the fourth principle was reformulated as follows:

"It is not practicable for an adequate education system to be provided entirely by the State and all private individuals, institutions and organisations have an obligation to make their contribution. The State must recognize this necessity by creating no unnecessary difficulties in the way of private initiatives in education and by avoiding unnecessary attempts to control or direct such initiatives. Private institutions cannot claim compensation from the State for expenditure on private educational initiatives when such expenditure specifically relieves the State of a burden which it would otherwise have to shoulder. In such cases compensation should be provided by way of tax deduction, subsidy or otherwise."

- The principle formulated in Chapter 2 (Principle 6) does not give an adequate answer to the problem of the relative roles in education of the State, local authorities and the individual. In this respect the problem of unity and diversity is not adequately elucidated. In the light of the foregoing a number of

new principles were formulated, covering, inter alia, the following:

- In order to exercise control over policy in education, it is necessary to establish educational authorities in terms of cultural homogeneity wherever possible.
- The role of the Central Government should be limited to:
  - a. provision of resources on an equitable, objective and non-discriminatory basis
  - b. establishment of such objective and uniform norms and standards as may be necessary in order to ensure the effective use of resources
  - c. creating mechanisms by means of which uniform educational standards may be achieved and against which the quality of education thus provided, may be tested.
- The right of any privately constituted group for the establishment of private schools, must be recognised. It should also be made clear that whoever wants to avail himself of such private education will not forfeit his share to the public funds available for education.
- There should be only one ministry of education.
- The State provides education as a service to the individual and not with the ulterior motive of control over the individual.
- Individual parents should be able to exercise a choice with regard to the way in which their children are to develop and freedom of movement across cultural barriers should be possible. However, it is recognised that such

movement will have to be limited on considerations touching efficacy of education.

- . Principle 11 in Chapter 3 does not sufficiently consider the language problems in schools for Blacks. A reformulation was mooted to the effect that: As a general educational principle children should be taught in their mother tongue or in the case of children with more than one mother tongue in any of them. It is recognised, however, that in the case of Black South Africans (and indeed, of the indigenous inhabitants of the whole of Africa) there is a major dilemma relating to language medium whereby the choice of either the mother tongue or a language of European origin secures important advantages at the expense of grave drawbacks. In these circumstances it is desirable that a variety of systems should operate and that as far as possible individual parents and in all cases local communities should be free to exercise choice.
  
- . Comment was received from one of the members of the Main Committee in respect of the number of principles. The request was that these be reduced and a number of proposals for achieving this were advanced. It was submitted that Principle 6 is not, in fact, a principle; that Principle 18 is already contained in Principle 10 and that Principle 9 is a logical fact which need not be formulated as a principle. It was further pointed out that Principle 1 puts the burden squarely on the State; provision should be made to accommodate contributions from parents and the private sector.
  
- . One principle relating to the teacher or the teaching profession as such should be formulated.
  
- . Doubt was expressed concerning the question of unity in diversity and which should be of primary importance. An

alternative formulation was mooted: The principle of equal education and equal opportunities in education are inextricably bound-up with the positive acknowledgement both of what is common to the people of South Africa and what is different in their philosophies of life and cultures. The diversity of the latter should be regarded as enrichment of a fundamental unity, which is the primary principle and not as divisive and separating. To the extent that different cultural communities exist they should be identified by free association of the people concerned and not institutionalised by legislation or State action. Acknowledgement of the concept of unity in diversity is basic to the operation of an open education system in a free society.

Proposals pertaining to the reformulation of Principles 10 and 11 were also received. However, details of these are not presented here. Suffice it to say that, as far as mother tongue education is concerned, this matter was described as very complex and in the final analysis it was stressed that the interests of the individual and of his parents should be the decisive factor.



## CHAPTER 3

### FURTHER COURSE TAKEN REGARDING THE REFINEMENT OF THE PRINCIPLES: THE SECOND SET OF PRINCIPLES SUBMITTED TO THE MAIN COMMITTEE

#### 3.1 INTRODUCTION: A RADICAL RECONSIDERATION OF THE PROPOSED PRINCIPLES

At the third meeting of the Work Committee: Educational principles and policy the chairman of the committee pointed out the divergence in preceding comments which hampered the search for a synthesis in terms of a set of draft principles in which all the comments would be embodied. A choice had to be made between two procedures: On the one hand an exposition with an extensive elucidation of what is intended with a principle could have been offered, while on the other hand the principles could have been formulated as tersely and as simply as possible, i.e. merely the idea inherent in the principle could have been worded. This choice had to be made against the following background:

- a. The formulation of some of the draft principles led to comments that
  - . the indications of how to implement the principles in practice had nothing to do with the principles as such;
  - . the principles are concealed in a particular aspect of policy which is essentially in the field of policy determination.
  - . the particulars included in the principles infringe on the field of another work committee, thus prejudicing or anticipating the work of such a committee.
- b. Without taking into consideration vested interests, ideas, ideologies and similar matters a totally new frame of reference for education in the RSA would have had to be designed scientifically and objectively in order to comply with the request made to the HSRC by the Cabinet.

- c. Education is neither the social reformatory power nor the economic potentialising factor it is traditionally taken for; therefore education must not be attributed faculties it does not possess.

Consideration of the three points above led to the decision to formulate the principles as tersely as possible, using as few words as possible in order to avoid misunderstanding or the accumulation of meanings.

Each principle thus formulated, as well as the concepts included in it, would be explained and clarified in the elucidation. Taking into consideration the 19 principles and with the preceding line of thought as guide, the number of principles, their formulation and arrangement, as well as the extent of the wording of each, were radically reconsidered. In view of this, 14 principles were formulated and submitted to the work committee.

The work committee discussed the 14 principles in depth and paid particular attention to the concepts and supporting arguments that had to be considered in the elucidatory document.

### 3.2 THE SECOND SET OF DRAFT PRINCIPLES SUBMITTED TO THE MAIN COMMITTEE, TOGETHER WITH EXPLANATION OF WORDS AND ELUCIDATION

At a meeting held on 30 October 1980 the Main Committee considered a working document of the work committee: Educational principles and policy under the following headings:

Introductory remarks

Section A: Explanation of words

Section B: Other information

Draft principles to be considered by the Main Committee

Elucidation of the draft principles

Bibliography

#### 3.2.1 The principles

The 14 principles were formulated as follows:

1. The provision of education in the RSA offers each inhabitant of the country equal educational opportunities based on the principle that all forms of education are inseparable.
2. Education in the RSA accords positive recognition to both the commonality and the diversity of religions and cultural aspects as well as of the philosophy of life of its free society.
3. Provision of formal education is primarily the responsibility of the State provided the individual and the organised society both have a responsibility and a say in this regard.
4. The system of education shall provide for the establishment and state subsidization of private education.
5. Education shall be embedded in the development of society as a whole and shall particularly be coupled with both manpower needs and the economic development in the RSA.
6. Unity in the provision of education shall be based on harmonising the centralising and decentralising educational factors.
7. The execution of the provision of education on formal as well as on non-formal levels shall be conceived in education communities with a high degree of internal and local autonomy and responsibility.
8. Education in the RSA is, inter alia, determined by the following recognised educational considerations on formal as well as on non-formal levels:
  - . individualisation
  - . differentiation

- . balance between generally formative and vocationally oriented education
  - . vertical and horizontal interchangeability
  - . compensatory and remedial education
  - . continuing education
  - . vocational and guidance services
  - . scientifically grounded curriculum development
9. Equivalent standards in education are guaranteed by means of examinations and certification on all levels where they are considered to be necessary in terms of the national system.
  10. Unless circumstances justify a different practice, the child is educated through the medium of his mother tongue. In this regard the interests of the child and the desires of the parents are predominant criteria.
  11. To guarantee the quality of education provided in educational communities, tertiary educational institutions will take up an accompanying responsibility.
  12. As an autonomous educational sector tertiary education shall be structured in such a way that the scientific, social, economic, cultural and other relevant developmental aspects of society will be served.
  13. The quality and status of education are determined primarily by the training, quality and status of the persons responsible for education.
  14. The education of the country shall be served by continuing research on the development of education and all connected matters.

The following explanations of words, other information and elucidation are presented in addition to the principles in order to explain and elucidate particular concepts and words used in the formulations, as well as to make available background information

by means of which the principles should be understood and interpreted.

### 3.2.2 Explanations of words

#### a. Formal and non-formal provision of education.

Although these concepts might be alien in the South African set up, they are in general use on the international level in order to delineate the two core facets of the provision of education. In this case "formal" is indicative of that which in the broadest sense is equal and within the boundaries of a system of education which is generally made available by the authorities in terms of school instruction. Under formal provision one would therefore include everything on the formal level belonging to the system of education of a country, from pre-primary education up to and including tertiary education.

Apart from this there seems to exist an increasing need of a more general and local nature all over the world for which arrangements cannot be made in terms of formal provision. In this respect one thinks, for example, of the contributions made by churches towards religious instruction, and of the input of the private sector in various kinds of vocational training.

#### b. Cultural diversity (including multi-ethnicity)

In most countries of the world this matter is just as topical as in the RSA. The most important in this connection are probably the Soviet Union, India, Malaysia, Peru, the United States of America and even Belgium. Understandably this matter of diversity or cultural diversity often has its origin in ethnicity. Although the latter is often linked to race or colour, it is not necessarily so. The ethnicity issue in Belgium (between the Flemish and the Walloons) has nothing to do with race or colour.

The models that have been described in this connection by researchers demonstrate irrefutably that it is not possible to talk only of commonality or diversity. Similarities and differences undeniably contribute to the polarisation which is encountered all over the world while claims in the one or other direction vary according to circumstances. A wise evaluation of both the common aspects as well as the diversity appears to be the most acceptable principle also at international level in order to accommodate the facts in any of the given situations. Society's problems in connection with this matter always extend beyond the area of educational provision in the light of political, religious economic and other aspects. Apart from the fact that it is therefore also a problem in the field of educational provision, it is not the only problem area.

c. Continuing education (including "continued education", "life-long education", and compensatory education.)

Education provision in the industrialised world has been accomplished in three distinct phases.

The first phase manifested itself in the general provision of education for all people in society. It was intended in this way to eliminate all forms of inequality, social handicaps, discrimination, etc.

The theory behind this was that absolute equality of education provision would neutralise and solve all problems in the social field.

When this did not happen, all the systems had of necessity to switch to a second form of education provision which could remedy the shortcomings which could not be abolished in the first phase. An so arrived the second phase, viz. compensatory education in which should be included all forms of remedial and supplementary education, education outside the context of the school, special education, etc. Even this

phase in educational provision could not eliminate the shortcomings on the social level of the Western countries.

Therefore a third phase in educational provision can be indicated. Various researchers have referred to it as "continuous education" or "life-long education" or "continuing education". In this third phase attempts are being made to fill the gaps left in the first two phases and, quite understandably, at present it is a subject of extensive investigation and discussion, inter alia, by UNESCO and related or comparable organisations.

d. Provision of education in the community context: Education communities

As far as especially industrialised communities are concerned all international investigations reveal that the generally known unitary and relatively closed systems that mark their systems of education, do not comply with the expectations of present times. "Closeness" and excessive centralisation disregard the fact that important moves have taken place and are still taking place with regard to claims on the provision of education made by particular types of society within the larger scheme of national economy. It is beyond reasonable doubt becoming evident that in most areas the communities expect that education should provide for local needs. These expectations do not only apply to the curriculum but also to issues such as religion, medium of instruction, general cultural identity, etc. Within the development of systems this gave rise to the concept of "education communities" which are progressively obtaining a say in educational matters on a decentralised basis without violating centralised aspects such as general compulsory education, national financing of education, etc. The concept "education community" therefore only emphasises the say and autonomy in educational matters of interested parties in a particular community, in terms of that which is expected of local education on formal as well as on non-formal levels.

e. Horizontal and vertical interchangeability and mobility

The basic details concerning horizontal and vertical interchangeability and mobility by means of forms of educational provision are not new in the RSA. The present practice of mutual co-operation between universities, colleges of education and technicons, the reciprocal recognition of courses and the transferring of students from one course to another, etc., are illustrations of what is meant by this. In a rigid vertical structure different types of education, especially academic and various forms of vocationally oriented education are placed so rigidly vertically next to one another that to transfer from one to the other is practically impossible. Greater mobility and horizontal interchangeability are not only more flexible and more reasonable but probably also have advantages pertaining to matters such as the provision of facilities, provision of personnel, curriculum, development, etc. In addition it undoubtedly offers at school level important possibilities for utilising alternative education resources.

f. Linking education provision to the needs of society, manpower needs and economic development

As reference is made in various principles to the above matters it is not only important to note that recent research in Eastern European, Asian, African and also in Latin-American countries supply important indications about the primary significance of this matter. In the West European situation it appears that an unmodified continuation of the traditional, unitary twelve-year system of education is creating practically insurmountable problems, inter alia, in terms of the demand for and supply of labour. The English school year closed in 1979 with a total of 258 000 unemployed school leavers for whom there existed no prospects on the labour market.



It is also only logical that increasing mechanisation of, for example, the agriculture and production sectors would not contribute to alleviate this type of situation. If this coherence is not taken into account in time, realistically and effectively, in a new system for the RSA, we may within twenty years be faced with the same situation in this country.

In the same context reference is made in several principles to the matter of manpower needs. This matter also is at present topical and relevant internationally. The changes that have so suddenly become acute in the South African situation have probably not yet reached their final stage. If this matter does not receive attention at the level of principles it can become one of the most important sources of frustration for society, the economy and the school-going population.

### 3.2.3 Other information

#### a. Society's demand for education

Sociological scenarios according to which a shift in and changes of social relations are described, was only systematically brought to the fore for the first time during the past two decades. The work of Bell on changes to the production and service sectors is generally well known.

Whatever the nature of these changes might be, the fact remains that the different factors connected with it will influence the demand for provision of education. Some of these details are available in historical documents, e.g. on industrialisation and urbanisation. Other aspects are much more subtle and are connected with concepts such as technological society, technocracy, expertocracy, etc. As each of these concepts will influence the South African situation to an increasing extent, they will also influence the demand for and types of education. In this connection, flexibility in the evolutionary sense of the word, becomes a probable prerequisite for a future South African system.

b. Open and closed systems (including the so-called unitary and diversified approaches)

Without fear of contradiction, the generally accepted Western European education models can be described as closed systems. The inherited British models which are at present still in force all over the world as remnants of the British Empire are probably the best examples of this type. The central idea of such a model is to be found in the uniform progression of all pupils with regard to a common core curriculum and the concomitant achievement requirements and certification. Built into such a system are various solutions which give access to the few diversities which have been provided in the post-war period, e.g. in terms of comprehensive schooling.

Next to this there has been built into the education, provision of, inter alia, the West African countries a greater "openness" whereby the often harmful exclusive effects of the unitary approach have to some extent been countered. In support of this "openness" a wider and more flexible interpretation has been given to concepts such as compulsory schooling, centralisation and medium of instruction, to name but a few. As a consequence an evolutionary characteristic has been built into the education system which offers alternatives to the rigidity of the traditional approach, particularly in areas where heterogeneity in societies is an undeniable fact. The preceding statements are not intended as value-judgments with regard to what one can expect in a closed or an open system. The question simply arises whether a thorough evaluation of the South African situation should not also pay attention to the advantages which more openness in the system offers for all the inhabitants of the RSA. The threatening crises in the existing unitary approaches in both Eastern and Western Europe reveal important facts, especially in terms of possibilities or variations or diversification. In the American context one would probably not be able to talk of a uniform system which is comparable to that in the

United Kingdom. Control of education and education policy in the USA is so divided between regional, state and federal rights of say, that there can be not mention of a unitary approach. Nevertheless, they experience great problems with a diversified approach and experiments which at present are eliciting fairly general opposition from especially the interested education communities.

For the South African situation these trends towards the so-called openness must also serve as a warning.

c. Education as a factor in social development.

During the past two decades on both the scientific and the developmental theoretic level the optimistic view prevailed that education is the most important single factor which reacts positively on, for example, political and socio-economic development, especially in developing countries. Indeed, it was expected that formal provision of education would prove to be one of the main supports in building up these areas.

During the past number of years increasingly more voices have been heard that no longer support unconditionally the optimism about the contribution of education to the social development. It is asserted outright that formal provision of education along the traditional closed pattern contributes to the retardation of economic emancipation and to destabilising political development. In the existing investigations the overestimation of the contribution of formal education to the economic development is argued on grounds of two so-called errors of reasoning. The first concerns the mistaken view concerning the coherence between education and the economy; the second deals with the matter of over-evaluation of the significance of education for the masses. In short the arguments amount to a statement that investment in education can only pay dividends if it can guarantee that the manpower potential is utilised productively in the development

of the country. If not, so the argument goes, it means that education investment is contrary to, instead of being conducive to the economic development.

One does not have to agree with this view to be able to take it into consideration in terms of local circumstances. On the broadest front it is generally accepted that the provision of education is indeed an important generating factor in the development of society, yet it has been proved quite successfully that formal education does not necessarily exert the influence on social patterns which is generally asserted. Other determinants, among which are religion, moral consciousness, work ethos, cultural traditions, etc., exert an equally strong or even neutralising influence on social development. All social shortcomings or maladies cannot therefore primarily be reduced to the education system and provision of education is also not always the correct remedy.

d. Education and schooling

Changes in society referred to in various preceding paragraphs also call to mind the contrast between education and schooling. This apparent contrast is accorded different nuances in different societies. On the one hand it refers to the contrast between education for adults and general school instruction. On the other hand it refers to different emphases within the school situation, and direct preference for the one or the other is expressed. Within an educational context this is most closely related to, inter alia, the degree to which the family and the community are willing to accept responsibility for general education, including instruction. The broader concept "schooling" refers to tendencies with regard to a directed provision of education which is something different from, for example, "education" as it is interpreted by the well-known liberal education in the Anglo-American world. In this regard the preferences of particular groups within society and of education communities must be borne in mind and taken into consideration when principles are formulated.

e. Job oriented education.

It is a well-known fact that the Eastern European and other communist countries have for several decades adopted this concept as one of the bases of their systems of education. It is continuously being modified and adapted to their situation but without relinquishing the principle of the matter. Since the late sixties this doctrine also appears regularly in official documents on education in developing and underdeveloped countries, including African and Asia. In industrialised countries this issue is increasingly being raised in terms of contradictions such as "scientific versus skill training" and "skills rather than knowledge". UNESCO reports on this issue emphasize the importance of job-intensive socio-economic development which includes all forms of formal and non-formal education. It is not included in the draft as a separate principle, but is included in different formulations for consideration so as not to anticipate the work of other committees in this regard.

3.2.4 Elucidation of the draft principles

The elucidation of the set of draft principles submitted to the Main Committee comprises two aspects, viz.

- A. Elucidation of a general nature based on the study of available literature, and
- B. elucidation resulting from discussions at the meetings of the Main Committee, the Work Committee: Educational principles and policy, and written comments by members of the Main Committee.

IN ORDER TO FACILITATE REFERENCE EACH PRINCIPLE IS REPEATED BEFORE PRESENTING ITS ELUCIDATION.

PRINCIPLE 1

The provision of education in the RSA offers each inhabitant of the country equal educational opportunities based on the principle that all forms of education are inseparable.

### ELUCIDATION

- A.1 In the request to the HSRC the Government stated, inter alia, that the investigation had to formulate guidelines for an educational infrastructure to provide for the manpower needs of the RSA, the self-realization of its inhabitants and a programme for the attainment of an education of equal quality for all population groups. The matter of an education of equal quality thus became the first general guiding principle of the committee.
- B.1 The idea that all education and instruction are linked inseparably must in this case be interpreted in the sense that formal education provision is a continuation of the education for which society and, in particular, the parents, are responsible. The committee is aware of the problems experienced in Black education, viz. that a direct continuation of education from the parental home to the school cannot always be accomplished.
2. Equal education opportunities imply that although education opportunities should be equal they will not necessarily be the same. However, equality is an absolute condition in matters such as physical facilities, provision and quality of personnel, content, ancillary services and financing. Great care was taken not to enter into too great detail as it could easily anticipate or prejudice the work and findings of other work committees.

### PRINCIPLE 2

Education in the RSA accords positive recognition to both the commonality and the diversity of religious and cultural aspects as well as of the philosophy of life of its free society.

## ELUCIDATION

- A.1 On the international level the matter of commonality and diversity is being debated under the heading of "unity in diversity". It is a very real issue in practically all countries in the world, in particular in plurally constituted societies such as the South African one. It is also related to the movement of the so-called Africanisation of education on the continent of Africa in which the Francophone countries have taken the lead.
- A.2 Attention is drawn to the intensive study that has been made of this matter overseas and which has been included in the bibliography.
- B.1 In his comments Dr K.B. Hartshorne states, inter alia, the following: "The principles of equal education and equal opportunities in education are inextricably bound up with the positive acknowledgement of both what is common to the people of South Africa and what is different in their philosophies of life and cultures. The diversity of the latter should be regarded as an enrichment of a fundamental unity, which is the primary principle, and not as decisive and separating. To the extent that different cultural communities exist these should be identified by free association of the people concerned and not institutionalised by legislation or state action. Acknowledgement of this concept of unity in diversity is basic to the operation of an open education system in a free society."
2. Mr F.A. Sonn writes as follows: "In beginsel 2 word melding gemaak van die noodsaaklikheid om binne die konteks van 'unity in diversity' erkenning te verleen aan kultuurverskille. Daarmee is prinsipiël geen fout te vind nie, mits, en dit is myns insiens 'n uiters belangrike voorwaarde, geen addisionele versperrings op ouers gelê word om hulle kinders te ontbloot aan die opvoedkundige kultuur van hulle keuse nie."

### PRINCIPLE 3

Provision of formal education is primarily the responsibility of the State, provided the individual and organised society both have a responsibility and a say in this regard.

#### ELUCIDATION

- A.1 The responsibility of the State as well as that of the different social sectors in respect of provision of education is the concern here. Understandably it is basically a matter of co-operation and mutual trust and responsibility.
- A.2 The involvement of all parties concerned in the provision of education and the acceptance of responsibility by society in partnership with the State in this connection are, in the opinion of the Committee, trends which can no longer be ignored in the South African situation.
- A.3 The attention of the Main Committee is drawn to the fact that in the United Kingdom special provision for this aspect is made in the Education Act.
- B.1 In this regard Mr. M.C. O'Dowd writes, inter alia, as follows: "It is not practicable for an adequate education system to be provided entirely by the State and all private individuals, institutions and organizations have an obligation to make their contribution. The State must recognize this necessity by creating no unnecessary difficulties in the way of private initiatives in education and by avoiding unnecessary attempts to control or direct such initiatives."
- B.2 The work committee is of the opinion that co-responsibility with regard to the financial situation ought to be planned in a differentiated manner in order to assist the poorer areas of society in this respect.



- B.3 The exact nature of the State's primary responsibility with regard to the provision of education will demand careful attention from the other committees working in this connection.

#### PRINCIPLE 4

The system of education shall provide for the establishment and State subsidization of private education.

#### ELUCIDATION

- A.1 This principle really embodies one of the oldest foundation stones of Western education conceptions and is also not unknown in the South African history of education.
- A.2 International investigations which deal with this matter are indeed relevant but the details thereof cannot be imposed on the South African situation without more ado.
- B.1 Inter alia, Mr M.C. O'Dowd comments as follows: "It is recognized that in view of the great complexity of the South African population it will not be feasible for the public education system to accommodate the cultural interests of all groups. In order to ensure that those groups which are too small or too unusual to be accommodated in the public system are not deprived of their rights, the right of any self-constituted group to establish private schools is recognized and it is further recognized that those who choose to make use of private schools must not, on that account, be deprived of their fair share of the public funds available for education..."
- B.2 Mr. F.A. Sonn writes as follows: "Die reg tot die stigting van privaatskole moet egter in beginsel aanvaar word. Sodanige skole, hoewel uit privaاتفondse gefinansier, kan van Staatsweë gesubsidieer word en aan sodanige skole kan outonomieit verleen word wat betref toelating van leerlinge tot

die skole" ... "Die subsidie beginsel sal privaatskoolonderwys beskikbaar stel aan alle leerlinge wat dit vereis en sal dit nie alleen die voorreg van die welgesteldes wees nie. Terselfdertyd kan persone wat sekere voorkeure gehandhaaf wil sien, dit in privaatskole doen en nie in publieke skole nie."

- B.3 As in the case of the previous principle other committees will have to pay direct attention to different aspects arising from this on the level of implementation.

#### PRINCIPLE 5

Education shall be embedded in the development of society as a whole and shall particularly be coupled with both manpower needs and the economic development in the RSA.

#### ELUCIDATION

- A.1 There can be little doubt that all over the world education is regarded as an access or means to development, economic progress and expansion, improving standards of living, establishing a cultural identity, etc. However, it need not be the case because a balance between education as such and its integration into the needs of society is not always obvious.
- B.2 The fact that so many industrialised countries did not consider this balance and did not anticipate it in their planning resulted, inter alia, in these countries having to cope with a large unemployment problem among school leavers, serious financial problems in the provision of education, a hopelessly unrealistically high enrolment of students at universities and similar problems.
- B.3 Experience, also locally, has proved beyond any doubt that mobility in a future system is only possible in terms of the country's needs. In support of this fact it must be stated that one third of the 150 000 unemployed in Denmark is below the age of 25. In the United Kingdom unemployment among

people younger than 18 has increased from 33 000 in 1974 to 258 000 in 1979.

- A.4 Any planning in this connection will also have to take into consideration the magnitude of the problem of education outside the school context and the contribution it can make to the future of Southern Africa.
- B.1 It is important to note that this principle is directed at the consideration that the education system should be sensitive to changes that take place in society and should endeavour to accommodate them.
- B.2 By its very nature this principle must also be read in conjunction with Principle 14 which deals with continuing educational research.
- B.3 Development in this connection does not only point to accomplished development but also includes anticipated development.
- B.4 In this connection Dr Hartshorne writes as follows: "The education system should be such that it can provide for the needs of society in South Africa, flexible and sensitive enough to respond to the changing needs, and creative and dynamic enough to anticipate changing needs so that children/individuals are adequately prepared for life in a changing society."

#### PRINCIPLE 6

Unity in the provision of education shall be based on harmonising the centralising and decentralising educational factors.

#### ELUCIDATION

- A.1 The balance between centralised and decentralised factors will probably be of basic significance in the design of a new

education system for the RSA. Arguments in favour of centralisation are mainly based on the following statements:

- 1.1 The establishment of education opportunities for all, and especially for the different types of education has become a particularly expensive and complicated matter.
- 1.2 Centralisation is conducive to specialization which has become a characteristic of modern times in more than one respect.
- 1.3 The pace at which change is taking place in the modern world demands that education planning should have a dynamic quality. Such a quality is not necessarily inherent in smaller and separate systems.
- 1.4 Increasing mobility of the population necessitates standardisation of, for example, diplomas and certificates.
- 1.5 Social and other equalising tendencies often demand strong central control in education.
- 1.6 Central control promotes more constructive policy making and planning.
- 1.7 Centralisation promotes uniformity, inter alia, with regard to the provision of equal opportunities.
- 1.8 Central control is advantageous for quick decision making and the execution thereof.
- 1.9 Research and development can be undertaken more effectively and on a larger scale.
- 1.10 Educational ancillary services can be provided in a more economic and co-ordinated way.

- A.2 The disadvantages of centralisation, i.e. the advantages of decentralisation are the following:
- 2.1 Local initiative and local responsibility and involvement are repressed.
  - 2.2 Adaptation to local needs in the provision of education is problematic.
  - 2.3 Centralisation leads to bureaucratisation.
  - 2.4 The profession and its right of say with regard to the provision of education are better catered for in a decentralised system.
  - 2.5 Decentralisation promotes consultation and opportunities for participation by all who use educational services.
  - 2.6 Maintaining particular cultural identities is better accomplished in a decentralised system.
- B.1 It must also be taken into account that "centralising and decentralising education factors" must be interpreted in the light of the fact that there is at present a certain mixture of centralised and decentralised factors which has a noticeable, dynamic character and which will undoubtedly change in the course of time.
- B.2 Attention is drawn to the fact that, although this principle is derived from or stems from the previous principle (Principle 5) it must also be seen in coherence with the other principles since the value of a set of principles becomes evident in their functional coherence.

## PRINCIPLE 7

In education communities the execution of the provision of education on formal as well as on non-formal levels shall be conceived with a high degree of internal and local autonomy and responsibility.

### ELUCIDATION

- A.1 The concept "education community" has already been explained in a paragraph included in the general explanatory elucidation preceding the set of principles.
- A.2 As such this concept points to a section of a community within the broader society with clearly indicative local needs and preferences. Fundamentally this means that such an education community has a particular say and autonomy with regard to its provision of education in terms of local needs that might exist.
- A.3 This concept has important and far-reaching implications to be considered by the systems committee.
- A.4 Attention is drawn to the fact that other committees will have to consider the ways in which all ancillary services could be made available to education communities on a decentralised basis, apart from those which are available on a central basis.

### PRINCIPLE 8

Education in the RSA is, inter alia, determined by the following recognised educational considerations on formal as well as on non-formal levels:

- . . individualization
- . differentiation
- . balance between generally formative and vocationally oriented education.
- . vertical and horizontal interchangeability

- . compensatory and remedial education
- . continuing education
- . vocational and guidance services
- . scientifically accountable curriculum development

### ELUCIDATION

- A.1 The only new concept added to these principles is that of "vertical and horizontal interchangeability" which has been dealt with in a separate paragraph in the general introduction. The concept "formal and non-formal" has already been mentioned (see Principle 7) and has also been dealt with in the introductory elucidation.
- B.1 The best English translation for the concept "vertikale en horizontale deurstroming" is most probably "vertical and horizontal interchangeability".

### PRINCIPLE 9

Equivalent standards in education are guaranteed by means of examinations and certification on all levels where they are considered to be necessary in terms of the national system.

- A.1 The concepts local education communities, partial autonomy and responsibility that have been referred to in previous principles give rise to the question of general or nationally guaranteed standards for all inhabitants and kinds of education.
- A.2 A new system will have to provide guarantees that will be equally valid for all population groups. In particular it will have to be able to develop as a parallel in terms of the activities and expectations of, for example the National Manpower Commission.
- A.3 Admission requirements to all forms of post-secondary education would be simplified in this connection by greater uniformity for the whole country.

- A.4 It would be possible to pay attention to the scepticism about and criticism of the way in which, for example, the Joint Matriculation Board is at present constituted and is functioning.
- B.1 In this respect Mr O'Dowd writes as follows: "These examinations must be so arranged that they do not impose uniformity of syllabus or of approach in subjects of a cultural nature as this would defeat the object of educational decentralisation."
- B.2 Attention is drawn to the fact that the concept "Examinations on all educational levels" does not imply a rigid uniformity and does not mean formal external examinations only. An expert contribution instead of a random input by experts would probably be able to clarify matters at the level of the systems committee.

#### PRINCIPLE 10

Unless circumstances justify a different practice, the child is educated through medium of his mother tongue. In this regard the interests of the child and the desires of the parents are predominant criteria.

#### ELUCIDATION

- A.1 This principle crops up so regularly all over the world and in all kinds of communities that further elucidation and comment will be superfluous.
- A.2 As the situation in South Africa poses particular problems as far as mother tongue instruction is concerned, especially among Blacks, the committee had to seek a formulation that would accommodate the total education practice in the RSA.
- A.3 Explanatory contributions made by various members of the Main Committee in this respect have been passed on to the



systems committee for consideration and will be discussed in detail in its report.

### PRINCIPLE 11

To guarantee the quality of the provision of education in education communities, tertiary education institutions shall accept accompanying responsibility.

### ELUCIDATION

- A.1 The interpretation of this principle must in the first instance be seen as directed to the provision of education on the non-formal level, i.e. especially outside the school context, post-tertiary, adult directed, refresher courses, etc.
- A.2 The development of this type of education is probably one of the most important keys to the future of the whole of Southern Africa.
- A.3 Apart from the fact that the existing tertiary organisation is itself facing an important era of development, it is a sine qua non that these institutions should be mobilised and utilised in a planned and systematic way in order to be of service to the socio-economic development of the country.
- A.4 This means that this high-level manpower will have to get involved in the communities by which they are maintained in accordance with development planning and that they should financially be persuaded by government as well as community sources to do this.
- A.5 In France and the Soviet Union the accompanying responsibility of tertiary education has already effectively been engaged in, especially, non-formal provision of education. In the vast, sparsely populated areas of Soviet Russia this type of service rendering has been developed to a fine art at the planning as well as the executive levels and is making a

valuable contribution to the basic training as well as the retraining of manpower.

- A.6 Attention is drawn to the fact that colleges of education and technicians in particular can contribute to a national development plan since they can render a kind of service to society which universities are not always able to do or are not geared to do.
- A.7 The work committee wishes to draw the attention to important statements in this regard which at present are receiving serious attention in almost all industrialised countries.

#### PRINCIPLE 12

As an autonomous educational sector tertiary education shall be structured in such a way that the scientific, social, economic, cultural and other relevant developmental aspects of society will be served.

#### ELUCIDATION

- A.1 The tertiary education sector is the only education level on which new knowledge is systematically generated. Although it is internationally accepted that these institutions represent the highest level of education it is also evident that their involvement in developmental tendencies is evoking fairly radical points of view.
- A.2 Although these points of view cannot be applied to the situation in the RSA without further ado, one can probably accept the fact that isolation between tertiary education and society will no longer be tolerated.
- A.3 Developments, particularly in the Soviet Union, prove that the particular skills which the tertiary education institutions possess can be applied in a developing society to great advantage if they are enabled to react to this summons autonomously.

A.4 All over the world the research potential embedded in these institutions seems to be irreplaceable in terms of manpower utilisation and training.

A.5 The work committee wishes to draw attention to the research done by the following authors and in which statements for consideration by the RSA are made: Armitage, P.; Berstecher, D; Lumsden, K.G.; Reynolds, P.A.; Robinson, E.

### PRINCIPLE 13

The quality and status of education are determined primarily by the training, quality and status of the persons responsible for education.

### ELUCIDATION

A.1 In the submissions on "problem areas" in education that were made to the Main Committee it seems indisputable that the status of the educationist is one of the most important and immediate problem areas in the current system.

A.2 Statements by the SATC in this regard point unambiguously to the fact that the quality and status of the teacher are closely related to adequate training opportunities, high professional demands and thorough control in view of the ethic code.

B.1 The work committee feels that the question of the expert teacher should be directly incorporated in the programme of principles in order not to allow the consumers of education any doubt that the Main Committee considers this question as of fundamental importance in formulating principles for a new system of education.

## PRINCIPLE 14

Education of the country shall be served by continuing research on the development of education and all connected matters.

### ELUCIDATION

- A.1 It is unthinkable that a unique final plan for education in the RSA can be designed. As time moves on new courses will have to be taken.
- A.2 Continuous adaptation presupposes continuing research so that by critical evaluation of the available research findings the mistakes generally made in developing countries can be avoided.
- A.3 Understandably other work committees will have to pay further attention to this important issue.

## 3.3 COMMENTS OF THE MAIN COMMITTEE ON THE PRECEDING PRINCIPLES AND THE FORMULATION OF A SET OF DRAFT PRINCIPLES FOR FURTHER TESTING

### 3.3.1 Consideration of principles

After a thorough and intensive discussion of each of the principles the following formulations were decided upon: (The following is a free translation of the discussions held in Afrikaans on the formulation of the eleven principles.)

### PRINCIPLE 1

Equal education opportunities shall be provided for each inhabitant, irrespective of race, colour, creed or sex.

### PRINCIPLE 2

There exists a close and sensitive relation between the formal and less formal aspects of education in the family and in

society. (These two principles replace the first principle formulated by the work committee.)

### PRINCIPLE 3

Education accords positive recognition to both the commonality and the diversity of the religious and cultural way of life in the inhabitants.

(This formulation replaces the second principle proposed by the work committee. Note the deletion of superfluous concepts such as "in the RSA", "philosophy of life" which is included in "cultural", and "free society" of which "inhabitants" is a simpler version.)

### PRINCIPLE 4

Provision of formal education is the responsibility of the State provided the individual and organised society have a co-responsibility and a say in this regard.

(This formulation replaces the third principle formulated by the work committee. The only change is the deletion of "primarily".)

### PRINCIPLE 5

The system of education shall leave room for the establishment and state subsidization of private education.

(The only change in this new formulation of the fourth principle submitted by the work committee is the replacement of "provide" with "leave room".)

### PRINCIPLE 6

Education shall keep pace with the needs of society and shall, inter alia, take into account both the manpower needs and the economic development in the RSA.

(Principle 5 of the work committee. Note how in this case the relation education: manpower derives a new meaning by replacing "coupled with" with "take into account".)

#### PRINCIPLE 7

In the provision of education the processes of centralisation and decentralisation must be reconciled.

(Principle 6 of the work committee. After discussion it was decided to scratch Principle 7 as formulated by the work committee. As formulated it is not a principle but an issue to be taken further by the work committee: Education system planning.)

#### PRINCIPLE 8

The educational needs of the individual will be met in the best way possible by means of the provision of education.

(Principle 8 of the work committee has been condensed.)

#### PRINCIPLE 9

Equivalent standards of education shall be maintained by means of all relevant media.

(Reformulation of the work committee's Principle 9. After discussion it was decided to delete Principles 10, 11 and 12 as they are already contained in Principles 3 and 8.)

#### PRINCIPLE 10

Recognition of the professional status of the teacher and the lecturer is of fundamental importance for the quality of education.

(Principle 13 of the work committee.)

## PRINCIPLE 11

Effective provision of education is based on continuing research.

(Principle 14 of the work committee.)

### 3.3.2 Further comments on the principles

Consensus was reached on eleven principles for the provision of education. Not a single one of the principles submitted by the work committee was retained unamended. A few were slightly amended (Principles 3, 4 and 6 of the work committee), while in other cases the principle was retained, but defined more precisely.

In a further discussion of the principles the following points were inter alia raised:

- There is some concern about the inadequate stress on the religious dimension, and there is no principle which allows for an issue such as patriotism. However, it was felt that the reaction of different bodies to these issues had to be tested before deciding whether they should be incorporated in the principles.
- In the introduction to the principles a clear distinction must be made between the principles and the way in which they will coherently be interpreted and implemented.

### 3.4 Amendments to the set of principles proposed by the work committee: Education system planning.

At the meeting of the work committee: Education system planning on Tuesday, 11 November 1980 the set of principles formulated by the Main Committee at its third meeting was again critically viewed. The following amendments to Principles 2, 4, 5, 6 and 8 were proposed and later confirmed by the Main Committee:

- Principle 2: The close and sensitive relation between the formal and less formal aspects of education in the school, the family and society shall be pursued.
- Principle 4: Provision of formal education is a responsibility of the State provided the individual and organised society have a co-responsibility and a say in this regard.
- Principle 5: The system shall provide for the establishment and state subsidisation of private education.
- Principle 6: Provision of education shall keep pace with the needs of society and shall, inter alia, take into account both manpower needs and economic development.
- Principle 8: The educational needs of each individual shall be met in the best possible way by the provision of education.

Apart from the above-mentioned amendments a new principle was formulated and indicated as Principle 5. This means that the number of the existing Principle 5 and all subsequent numbers have all moved up by one. The new Principle 5 reads as follows:

Non-formal education shall be regarded as part of the system of education provision.

### 3.5

#### SYNOPSIS

At the close of the third meeting of the Main Committee and the work committee: Education system planning respectively 12 principles for education in the RSA had been formulated on which the Main Committee had reached consensus. The next step would be to make these principles known to a wide group of interested persons and to ask for their comments.



## CHAPTER 4

### ASSESSING THE DRAFT PRINCIPLES BY SUBMITTING THEM FOR COMMENT TO CERTAIN INTERESTED BODIES.

#### 4.1 THE AIM OF ASSESSING THE PRINCIPLES

Various considerations were brought to bear in the decision to submit the principles for comment to a widely representative spectrum of bodies.

Firstly, as the principles constitute the foundation on which an education policy will be constructed, they were considered to be a matter of keen interest to many organized institutions and to virtually every adult person. Exposing the matter to comment would per se be a manifestation of one of the principles, viz. that institutions should participate in the formulation of a fundamental aspect of education in the RSA. Secondly, assessing the principles in this way was part of the scientific modus operandi of the investigation according to which an empirical survey of the opinions of an extensive group of representative bodies could be made. This added to the scientific status given to the ultimate set of principles formulated.

#### 4.2 THE CONTENT OF THE DOCUMENT SUBMITTED

##### 4.2.1 The Principles

The Principles sent for comment to the bodies concerned read as follows:

1. Equal opportunities for education should be provided for every inhabitant irrespective of race, colour, creed or sex.
2. A close relation between the formal and less formal aspects of education in the school, the family and society should be aimed at.

3. Education should afford positive recognition to the commonality as well as the diversity of the religious and cultural way of life of the inhabitants.
4. Provision of formal education should be primarily the responsibility of the State but the individual and organizations within society should also have a responsibility and say in this regard.
5. Non-formal education should be considered part of the system of educational provision.
6. The system of educational provision should provide for the establishment and state subsidization of private education.
7. Education should keep pace with the needs of society and should inter alia take into consideration both manpower needs and economic development.
8. The processes of centralization and decentralization should be reconciled in the provision of education.
9. The educational needs of the individual should be met in the best possible way.
10. Equivalent standards in education should be maintained by all the means available.
11. Recognition of the professional status of the teacher and lecturer is of fundamental importance to the quality of education.
12. Effective provision of education should be based on continuing research.

#### 4.2.2 Definitions of words

##### a. Provision for formal and non-formal education

Although these concepts are possibly less well known in the South African context on the international level they are commonly used to express two core facets of the provision of education. In this case the formal aspect refers to that which, in a general sense, is mostly made available uniformly by the authorities within the bounds of an education system in terms of schooling. Within the formal provision one would include everything which belongs to the education system of a country on the formal level, from pre-primary education to tertiary education.

In addition, it appears that to an increasing extent all over the world needs of a general or local nature exist for which no arrangements have been made in terms of formal provision. In this connection one can think, for example, of the contribution made by churches to the religious education or of the input of the private sector in the vocational training of various kinds.

##### b. Cultural diversity (including multi-ethnicity.)

In most countries of the world this matter is just as topical as in the RSA. The most important in this connection are probably the Soviet Union, India, Malaysia, Peru, the United States of America and even Belgium. Understandably this matter of diversity or cultural diversity often has its origin in ethnicity. Although the latter is frequently linked to race or colour, it is not necessarily so. The ethnicity issue in Belgium (between the Flemish and the Walloons) has nothing to do with race or colour.

The models that have been described in this connection by researchers demonstrate irrefutably that it is not possible to talk only of community or diversity. Similarities and

differences undeniably contribute to the polarisation which is encountered all over the world while claims vary according to circumstances. A wise evaluation of both the common aspects as well as the diversity appears too be the most acceptable principle also on international level in order to accommodate the facts in any of the given situations. Society's problems in connection with this matter always extend beyond the area of educational provision in the light of political, religious, economic and other aspects. Apart from the fact that it is therefore also a problem in the field of educational provision, it is not the only problem area.

c. Linking education provision to the needs of society, manpower needs and economic development

As reference is made in various principles to the above matters it is not only important to note that recent research in Eastern European, Asiatic, African and also in Latin-American countries supply important indications about the primary significance of this matter. In the West European situation it appears that an unmodified continuation of the traditional, unitary twelve year system of education is creating practically insurmountable problems, inter alia, in terms of the demand and supply of labour. The English school year closed in 1979 with a total of 258 000 unemployed school leavers for whom there existed no prospects on the labour market.

It is also only logical that increasing mechanisation of, for example, the agriculture and production sectors would not contribute to eliminate this type of situation. A similar development in the South African context is not anticipated. Realistically and effectively in the new system for the RSA, it can happen that within twenty years we shall be obtaining the same interest on our capital investment.

In the same context reference is made in the different principles to the matter of manpower needs. This matter is internationally, at present topical and relevant. The changes

that have so suddenly become acute in the South African situation require immediate attention. If this matter does not receive attention at the level of principles it can become one of the most important sources of frustration for society, the economy and the school-going population.

d. Society's demand for education

Sociological developments according to which a shift in and changes of social relations are described, was actually systematically brought to the fore for the first time during the past two decades. The work of Bell about changes relating to the production and service sectors is generally well known.

Whatever the nature of these changes might be, the fact remains that the different factors connected with it will influence the demand for provision of education. Some of these details are available in historical documents, e.g. industrialisation and urbanisation. Other aspects are much more subtle and are connected with concepts such as technological society, technocracy, expertocracy and such like. As each of these concepts will influence the South African situation to an increasing extent, they will also influence the demand for education and types of education. In this connection, flexibility, in the evolutionary sense of the word, becomes a probable pre-requisite for a future South African system.

4.2.3 Other information

Apart from the definition of words and their elucidation the following additional information was included in the documents that were sent out.

a. Continuing education (including "continued education", "life-long education", and compensatory education.)

Education provision in the industrialised world has been accomplished in three distinct phases.

The first phase manifested itself in the general provision of education for all people in society. It was intended in this way to eliminate all forms of inequality, social handicaps, discrimination, etc. The theory behind this was that absolute equality of education provision would neutralise and solve all problems in the social field.

When this did not happen, all the systems had of necessity to switch to a second form of education provision which could remedy the shortcomings which could not be abolished in the first phase. An so arrived the second phase, viz. compensatory education in which should be included all forms of remedial and supplementary education, education outside the context of the school, special education, etc. Even this phase in educational provision could not eliminate the shortcomings on the social level of the Western European countries.

Therefore a third phase in educational provision was indicated. Various researchers have referred to it as "continuous education" or "life-long education". In this third phase attempts are being made to fill the gaps left in the first two phases and, quite understandably, at present it is a subject of extensive investigation and discussion, inter alia, by UNESCO and related or comparable organisations.

b. Horizontal and vertical flow and mobility

The basic details concerning horizontal and vertical flow and mobility by means of forms of educational provision is not a new idea in the RSA. The present practice of mutual co-operation between universities, colleges of education and technicons, the reciprocal recognition of courses and the transferring of students from one course to another, etc., are illustrations of what is meant by this. In a rigid vertical structure different types of education, especially academic and various forms of vocational oriented education are placed so rigidly vertically next to one another that to transfer from the one to the other is practically impos-

sible. Greater mobility and horizontal flow are not only more flexible and more reasonable but probably also have advantages pertaining to matters like the provision of facilities, provision of personnel, curriculum planning, etc. In addition, it undoubtedly offers, on school level, important possibilities in the utilisation of alternative education sources.

c. Open and closed systems (including the so-called unitary and diversified approaches).

The generally accepted Western European education models can, without fear of contradiction, generally be described as closed systems. The inherited English models which are at present still in force all over the world as remnants of the British Empire are probably the best examples of this type. The central idea of such a model is to be found in the uniform progression of all pupils with regard to a common core curriculum and the concomitant achievement requirements and certification. Built into such a system are various solutions which give access to the few diversities which have been provided in the post-war period, e.g. in terms of comprehensive schooling.

Next to this there has been built into the education provision of, inter alia, the West African countries a greater "openness" whereby the often harmful exclusive effects of the unitary approach have to some extent been countered. In support of this "openness" a wider and more flexible interpretation has been given to concepts like compulsory schooling, centralisation and medium of instruction, to name but a few. As a consequence an evolutionary characteristic has been built into the education system which offers alternatives to the rigidity of the traditional approach, particularly in areas where heterogeneity in societies is an undeniable fact. The preceding statements are not intended as value-judgements with regard to what one can expect in a closed or open system. The question simply arises whether a thorough

evaluation of the South African situation should not also pay attention to the advantages which more openness in the system offers for all the inhabitants of the RSA. The threatening crises in the existing unitary approaches in both Eastern Europe and Western Europe reveal important facts especially in terms of possibilities or variations or diversification. Concerning the American set-up one would probably not be able to talk of a uniform system which is comparable with that in the United Kingdom. Control of education and education policy is so divided between regions, states and federal rights of say, that there can be no talk of a unitary approach. Nevertheless they experience great problems with a diversified approach and experiments which at present are eliciting fairly general resistance from especially the interested education communities.

For the South African situation these trends towards the so-called openness must also serve as a warning.

d. Education as a factor in social development

During the past two decades there ruled on both the scientific as well as development theory level the optimistic view that formal education is the most important single factor which reacts positively on, for example, political and socio-economic development, especially in developing countries. Indeed, it has been expected that formal provision of education would prove to be one of the main supports in building up these areas.

For the past number of years increasingly more voices have been heard that no longer support unconditionally the optimism about the contribution of education to the social development. It is asserted outright that formal provision of education along the traditional closed pattern contributes to the retardation of economic emancipation and to destabilise political development. In the existing investigations the overestimation of the contribution of formal education to the



economic development due to two so-called errors of reasoning is argued. The first concerns the mistaken view concerning the coherence between education and the economy; the second deals with the matter of over-evaluation of the significance of education for the masses. In short the arguments amount to a statement that investment in education can only pay dividends if it can guarantee that the manpower potential is utilised in a productive manner in the development of the country. If not, so the argument goes, it means that education investment is contrary to, instead of behind the economic development.

One does not have to agree with this view to be able to take it into consideration in terms of local circumstances. On the broadest front it is generally accepted that the provision of education is indeed an important generating factor in the development of society, yet it is proved quite successfully that formal education does not necessarily exert the influence on social patterns which is generally asserted. Other determinants, among which are religion, moral consciousness, work ethos, cultural traditions, etc., exert an equally strong or even neutralising influence on social development. Therefore all social shortcomings or maladies cannot primarily be reduced to the education system and also provision of education is not always the correct remedy.

#### 4.2.4 Elucidation of draft principles

Each principle drafted is clearly elucidated in the manner indicated below.

##### PRINCIPLE 1

Equal opportunities for education should be provided for every inhabitant irrespective of race, colour, creed or sex.

## ELUCIDATION

In the request to the HSRC the Government stated, inter alia, that the committee of inquiry should formulate guidelines for an educational infrastructure to supply the manpower needs of the RSA, the self-fulfilment of its inhabitants and a programme for the attainment of an education of equal quality for all population groups. The matter of an education of equal quality became the first general guiding principle of the committee.

Equal education opportunities imply that although education opportunities should be equal, they will not necessarily be the same. Equality is however an absolute condition in matters like physical facilities, provision of personnel, quality of personnel, contents, supportive and auxiliary services and financing. The committee took great care not to enter into too great detail as it could easily anticipate or prejudice the work and findings of other work committees.

## PRINCIPLE 2

A close relation between the formal and less formal aspects of education in the school, the family and society should be aimed at.

## ELUCIDATION

The idea that formal and informal education are linked inseparably must in this case be interpreted in the sense that formal educational provision is a continuation of the education for which society, and in particular, the parents, are responsible. Cognizance is taken of the problems experienced in Black education, viz. that a direct continuation of education from the parental home to the school cannot always be accomplished.

### PRINCIPLE 3

Education should afford positive recognition to the commonality as well as the diversity of the religious and cultural way of life of the inhabitants.

### ELUCIDATION

The matter of commonality (what is common in society) and diversity is being debated under the heading of "Unity in diversity". It is a very real issue in practically all countries in the world, in particular in plurally constituted societies like the South African situation. It is also related to the movement of so-called Africanisation of education on the continent of Africa in which the Francophone countries have taken the lead.

Attention is drawn to the intensive study that has been made of this matter overseas and which has been included in the literature.

### PRINCIPLE 4

Provision of formal education should be a responsibility of the State but the individual and organizations within society should also have a responsibility and say in this regard.

### ELUCIDATION

The responsibility of the State as well as that of the different social sectors in respect of provision of education is the concern here. Basically it is, understandably, a matter of co-operation and mutual trust and responsibility.

The involvement of all parties concerned in the provision of education and the acceptance of responsibility by society in partnership with the State in this connection, is in the opinion of the committee, a trend which can no longer be ignored in the South African situation.

Có-responsibility with regard to the financial situation ought to be planned in a differentiated manner in order to assist the poorer areas of society.

The exact nature of the State's responsibility with regard to the provision of education will demand careful attention from the other committees working in this connection.

#### PRINCIPLE 5

Non-formal education should be considered part of the system of educational provision.

#### ELUCIDATION

Formal and non-formal educational provision are concepts which on the international level are commonly used to express two core facets of the provision of education.

The formal aspect refers to that which, in a general sense, is mostly made available uniformly by the authorities within the bounds of an education system in terms of schooling.

To an increasing extent all over the world needs of a general or local nature exist for which no arrangements have been made in terms of formal provision. In this connection one can think, for example, of the contribution made by churches to the religious education or of the impact of the private sector in the vocational training of various kinds.

#### PRINCIPLE 6

The system of educational provision should provide for the establishment and state subsidization of private education.

## ELUCIDATION

The principle really embodies one of the oldest foundation stones of Western education conceptions and is also not unknown in the South African history of education.

International investigations which deal with this matter are indeed relevant but the details of it cannot just be imposed on the South African situation without change.

As in the case of Principle 5, other committees will have to pay attention to various aspects of implementation in this regard.

## PRINCIPLE 7

Education should keep pace with the needs of society and should inter alia take into consideration both manpower needs and economic development.

## ELUCIDATION

There can be little doubt that all over the world education is regarded as providing an opportunity and means for development, economic progress and expansion, increasing the standards of living, establishing a cultural identity, etc. It need not, however, be the case because a balance between education as such and the integration of it into the needs of society is not always obvious.

The fact that so many industrialised countries did not consider this balance and did not anticipate it in their planning, resulted in these countries, inter alia, having to cope with a large unemployment problem among school leavers, serious financial problems in the provision of education, a hopelessly unrealistic run on places at university and similar problems.

Experience, also locally, has shown beyond any doubt that mobility in a future system is only possible in terms of the needs of

the country. In support of this fact it must be stated that one third of the 150 000 unemployed in Denmark are below the age of 25. In the United Kingdom unemployment among people younger than 18 has increased from 33 000 to 258 000 between 1974 and 1979.

In this connection any planning will have to consider education outside the school context and the contribution that it can make to the future of Southern Africa.

It is important to note that this principle concentrates on the consideration that the education system should be sensitive to changes that take place in society and should endeavour to accommodate them.

By its very nature this principle must be read in conjunction with Principle 12 which deals with continuing educational research.

Development in this connection does not only signify accomplished development but also includes anticipated development.

#### PRINCIPLE 8

The processes of centralization and decentralization should be reconciled in the provision of education.

#### ELUCIDATION

The balance between centralised and decentralised factors will probably be of basic significance in the design of a new education system for the RSA. Arguments in favour of centralisation are mainly based on the following statements:

1. The establishment of education opportunities for all and especially for the different types of education has become a particularly expensive and complicated matter.

2. Centralisation is conducive to specialization, which is a characteristic of modern times in more than one respect.
3. The pace at which change is taking place in the modern world demands that education planning should have dynamic quality. Such quality is not necessarily inherent in smaller and separate systems.
4. Increasing mobility of the population necessitates standardisation concerning, for example, diplomas and certificates.
5. Centralisation also promotes uniformity, also with regard to the establishment of equal opportunities.

The advantages of decentralisation are the following:

1. Local initiative and local responsibility and involvement are encouraged.
2. Adaptation to local needs in provision of education is facilitated.
3. Decentralisation prevents bureaucratization.
4. The profession and its right of say with regard to provision of education is better catered for in a decentralised system.
5. Decentralisation promotes consultation and opportunities for participation by all who use educational services.
6. Maintaining particular cultural identities is better accomplished in a decentralised system.

It must also be taken into consideration that "centralising and decentralising education factors" must be viewed in the light of the fact that there is at present a certain mixture of centralised and decentralised factors which has a noticeably dynamic character and which will undoubtedly change in the course of time.

## PRINCIPLE 9

The educational needs of the individual should be met in the best possible way.

### ELUCIDATION

This principle implies that education in the RSA will be determined by the following recognised educational considerations, among others, on both the formal and non-formal levels:

Individualisation

Differentiation

Balance between general formative and vocationally oriented education

Mobility within a framework of vertical and horizontal education structure

Compensatory and remedial education

Continuing education

Vocational and educational guidance

Scientific and accountable curriculum planning

The only new concept which has been incorporated is that of vertical and horizontal mobility which has been dealt with in a separate paragraph in the preamble. The concept "formal and non-formal" has also been mentioned previously (refer to Principles 4 and 5) and has also been dealt with in the preamble.

## PRINCIPLE 10

Equivalent standards in education should be maintained by all the means available.

### ELUCIDATION

A new system will have to provide guarantees that will be equally valid for all population groups. In particular it will have to be able to develop as a parallel in terms of the activities and expectations of for example the National Manpower Commission.



Admission requirements to all forms of post-secondary education would be simplified in this connection by greater uniformity for the whole country.

The scepticism and criticism about the manner in which for example the Joint Matriculation Board has been composed and is functioning would be able to receive the necessary attention.

Attention is also drawn to the fact that the concept "equivalent educational standards" does not imply a rigid uniformity and does not mean formal external examinations only. An authoritative contribution instead of a random assortment of authorities would probably be able to clarify important matters at the level of the systems committee.

#### PRINCIPLE 11

Recognition of the professional status of the teacher and lecturer is of fundamental importance to the quality of education.

#### ELUCIDATION

In the submissions which have been received concerning problems in education, it appears beyond any doubt that the status of the educator is one of the most important and immediate matters of concern in the existing system.

Pronouncements from the SATC in this connection unequivocally indicate that the quality and status of the teacher is related to adequate training opportunities, high professional requirements and thorough control in terms of a code of ethics.

It was felt that the matter of specialist teachers must be directly incorporated in the programme of principles in order to leave the consumers of education in no doubt that the Main Committee regard it as an essential matter in the formulation of principles for a new education system.

## PRINCIPLE 12

Effective provision of education should be based on continuing research.

### ELUCIDATION

It is unthinkable that a system of education can be designed for all time for the RSA. With the passing of time, changes and adaptations will have to be made.

Continual adaptation presupposes continual research especially with a view to rectifying mistakes that may have been made, as has happened in the developing countries. A process of critically evaluating the available research results should be used in making modifications.

Various other work committees will quite conceivably have to devote further attention to this important matter.

#### 4.3 INSTITUTIONS AND PERSONS APPROACHED FOR COMMENT

Annexure A comprises a complete list of institutions and persons to whom the draft principles were submitted for comment. It is evident that the draft principles were submitted inter alia, to churches, national councils, universities, colleges of education, departments of education, academic, scientific and subject associations, administrators, MPCs concerned with education, teachers' associations, statutory bodies (such as the Committee of Heads of Education, the Joint Matriculation Board, The National Education Council, Committee of University Principles), student bodies and trade unions. The set of draft principles was submitted to a total of more than 250 institutions and persons, each time accompanied by a request for comment to be made and submitted to the HSRG before January 1981.

Comments arriving in time for implementation were received from just over 60 institutions. These comments were grouped under the

following categories and discussed accordingly at the fourth meeting of the Work Committee: Educational principles and policy:

- . General comment on the principles
- . Specific comment on each of the principles
- . Formulation of new principles
- . Proposals for reformulation of the principles
- . Alternative classification of the principles

#### 4.4 REVIEW OF THE COMMENT RECEIVED

##### 4.4.1 General comment on the principles

Quotations from the various submissions are freely resorted to in the following paragraphs to indicate that comments comprise both positive and negative aspects. It is significant that the set of principles is not rejected entirely by any person or institution, but that comments are aimed at improvements in wording and formulation, at alternative formulation or at interpretations of principles.

- a. Comments with a positive tenor are inter alia, the following:

We find general agreement with the sentiments of all but one of the principles. Many of the principles will result in far-reaching improvements in South African education. Our Association is in full accord with the 12 principles enumerated in the preliminary document. The Chamber recognises that the statement of the twelve principles represents a major re-direction in policy which will make it possible for the educational system of SA to be changed to meet the growing needs and aspirations of all the peoples of South Africa.

According to one institution the following points are given significant emphasis, which represents a marked change in approach

- the commitment to equal opportunities for education for all inhabitants
  - a firmer commitment on the part of the state to provide education for all children
  - an entirely new commitment to non-formal education, and to the role of the private sector in providing such education (and certain elements of formal education)
  - a greater commitment to private education
  - emphasis on that which is common to everyone within the community rather than on diversity
  - greater recognition for the teaching profession.
- .
- . It is also stated that the set of principles comply with the demands of universality and general acceptability and that differentiated interpretation is made possible.
- b. Negative comment includes inter alia, the following thoughts:
- . The set of principles together emanates a spirit which fails to give expression to distinct requirements such as the following:
    - A view of the child as central to the educational process, is lacking. It appears that precedence is given to economic considerations, manpower needs, and the interest of the wider community. In this regard the absence of an explicit assurance/statement that neither economic nor political but in the last resort pedagogical considerations will be the decisive factor in innovation is pointed out as a shortcoming.

- Still in keeping with the preceding is the assertion that the implication underlying the set of principles seems to be that the most significant, even perhaps the only determining factor for the provision of education is of an economic nature while the effects of enculturation, self-actualization, moral development, social adjustment and political rights are subordinated. In this connection the statement is also made that the principles underplay the strong interconnection between politics and education. The formulation of a principle stating clearly the relationship of education to its context is proposed.

. A second illuminative objection is to the title of the document viz. "Principles of Education". The twelve statements are not educational principles but a compilation of political, social and economic philosophies and principles on which a system of education could be founded.

A revised title for the document could, therefore, be: Principles that have to form the basis for a new system of education in the Republic of South Africa.

. The following objection is concerned with the generally vague and ambiguous character of the principles. The document as a whole is often vague or ambiguous, and more precise and terse formulations would be welcomed.

. Subsequently the translation of the principles from Afrikaans into English is pointed out. "(Need for an unambiguous translation.) There are several cases where the English and Afrikaans versions of the document seem to be saying different things.

. The principles emanate an emphasis on the cognitive aspects of educational development and an implicit under-emphasis on other aspects.

- The principles are largely isolated and do not reflect the closer merging as stipulated by Cabinet request.
- The religious and, more specifically Christian philosophy of life is underplayed, and in keeping with this is the total restraint placed upon the construction of a principle in which the desire for a common patriotism (South Africanism) is pursued.
- Insufficient reference is made in the principles to tertiary education.
- The multi-ethnicity or poly-ethnicity of the population of the RSA is not sufficiently brought into account.
- There is inadequate emphasis on the importance of giving a large measure of autonomy to the teaching profession to control its own affairs.
- It is also stated that the principles are extremely bland and, at face value, would probably not raise much debate between the proponents of socialism on the one hand and capitalism on the other.

It is subsequently pointed out that the parents' freedom of choice, inter alia, with respect to medium of instruction should be specified somewhere. There is also a request that the rights, duties and responsibilities of the various societal categories should be reflected in the principles.

Much of the criticism was not concerned with the principles as such but with their implementation. It was evident that more explicit definitions of some concepts were required to clarify possible confusion. In this respect the following will receive particular attention:

- formele, informele, nie-formele onderwys

formal, informal (non-formal) and less formal education (as well as their interrelationship)

- commonality - gemeenskaplikheid
- cultural diversity
- religious
  
- continued education
  
- principles
  
- needs
  
- inhabitant/inwoner
  
- gelykheid/equality
  
- gelyke gehalte onderwys
  
- gelyke onderwysgeleenthede/equal opportunities
  
- gelyke toegang/equal access to education

#### 4.4.2 Alternative formulations of principles proposed

For the sake of clarity the specific principle is first stated in both languages. This is followed by the different formulations.

BEGINSEL 1: GELYKE ONDERWYSGELEENTHEDE SAL AAN ELKE INWONER ONGE-  
AG VAN RAS, KLEUR, GELOOF OF GESLAG VERSKAF WORD.

PRINCIPLE 1: EQUAL OPPORTUNITIES FOR EDUCATION SHOULD BE PROVI-  
DED FOR EVERY INHABITANT IRRESPECTIVE OF RACE, COLOUR, CREED OR  
SEX.

Equal opportunities for education and equal access to such oppor-  
tunities will be given to each inhabitant irrespective of race,  
colour, creed or sex.\*

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\*Translation of proposal submitted in Afrikaans.

Equal opportunities for education should be provided for every inhabitant irrespective of race, ethnicity, religion, sex or other differentiating factors, e.g. age or physical condition.

The system of provision of education in the RSA should be of a Christian character, both in educational practice and in its organisation and administration with the implication that the religious convictions of those of other creeds be recognised, i.e. education grants positive recognition to both the commonality and the diversity of the religion, culture philosophy and language of the parents.\*

Equal opportunities for access to education must be provided for every inhabitant irrespective of race, colour, creed or sex.

Equal opportunities for education are provided for each inhabitant irrespective of population group, creed or sex.\*

Equal opportunities to education should be provided for every inhabitant irrespective of race, colour, creed, language, sex, social class or wealth.

BEGINSEL 2: DIE INTIEME EN SENSITIEWE VERBAND TUSSEN DIE FORMELE EN MINDER FORMELE ASPEKTE VAN DIE ONDERWYS IN DIE SKOOL, GESIN EN SAMELEWING SAL NAGESTREEF WORD.

PRINCIPLE 2: A CLOSE RELATION BETWEEN THE FORMAL AND THE LESS FORMAL ASPECTS OF EDUCATION IN THE SCHOOL, THE FAMILY AND SOCIETY SHOULD BE AIMED AT.

A close relation between the formal aspects in the school and the informal aspects in the family and community should exist in education.\*

A positive relationship between the formal and less formal educative processes in school, the family and society should be aimed at.

\* Translation of proposal submitted in Afrikaans.



The close and sensitive relation between the formal and less formal aspects of education in the school, family and society should be aimed at and maintained.

BEGINSEL 3: DIE ONDERWYS VERLEEN POSITIEWE ERKENNING AAN SOWEL DIE GEMEENSKAPLIKHEID AS DIE DIVERSITEIT VAN DIE RELIGIEUSE EN KULTURELE LEEFWYSE VAN DIE INWONERS.

PRINCIPLE 3: EDUCATION SHOULD AFFORD POSITIVE RECOGNITION TO THE COMMONALITY AS WELL AS THE DIVERSITY OF THE RELIGIOUS AND CULTURAL WAY OF LIFE OF THE INHABITANTS.

The education provided should positively recognise man's commonality but should also include a respect for the diversity of religious and cultural practices. The educational system should not be so rigid as to enforce the elimination of such diversity.

Education grants positive recognition to both the commonality and the diversity of the religious and cultural way of life of the inhabitants, preserving its Christian character as defined in the Constitution of the Republic of South Africa.\*

Education affords positive recognition to both the commonality and the diversity of the religious and cultural way of life of the inhabitants as well as to their language.\*

While education should afford recognition to the diversity of the religious cultures of the people of South Africa, the ideal of a common South Africanism should be promoted.

The system of provision of education should be of a Christian character both in educational practice and in its organisation and administration with the provision that the religious convictions of those of other creeds will be granted recognition; i.e. education affords positive recognition to both the commonality and the diversity of the religion, culture, philosophy and language of the parents\*.

\* Translation of proposal submitted in Afrikaans.

BEGINSEL 4: ONDERWYSVOORSIENING OP DIE FORMELE VLAK IS 'N VERANTWOORDELIKHEID VAN DIE STAAT MET DIEN VERSTANDE DAT DIE INDIVIDU EN DIE GEORGANISEERDE SAMELEWING MEDEVERANTWOORDELIKHEID EN INSPRAAK IN HIERDIE VERBAND HET.

PRINCIPLE 4: PROVISION OF FORMAL EDUCATION SHOULD BE PRIMARILY THE RESPONSIBILITY OF THE STATE BUT THE INDIVIDUAL AND ORGANIZATIONS WITHIN SOCIETY SHOULD ALSO HAVE A RESPONSIBILITY AND SAY IN THIS REGARD.

Provision of education on the formal level is a responsibility of the state with the assumption that the individual concerned, and organizations within society should assume co-responsibility and the right of participation in this regard.\*

Provision of formal education is the responsibility of the State. However, individuals and organisations within the community should have a say in this regard.\*

Provision of education on the formal level is a responsibility of the State with the provision that the individual, the parents and organisations within the community assume co-responsibility and the right of participation.\*

BEGINSEL 5: NIE-FORMELE ONDERWYS SAL GEAG WORD DEEL VAN DIE STELSEL VAN ONDERWYSVOORSIENING TE WEES.

PRINCIPLE 5: NON-FORMAL EDUCATION SHOULD BE CONSIDERED PART OF THE SYSTEM OF EDUCATIONAL PROVISION.

Non-formal education will be accepted as part of the chain/series of educational provision.\*

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\* Translation of proposal submitted in Afrikaans.

Non-formal education is regarded as part of the system of educational provision.\*

BEGINSEL 6: DIE STELSEL VAN ONDERWYSVOORSIENING SAL VIR DIE STIGTING EN STAATSUBSIDIERING VAN PRIVAATONDERWYS VOORSIENING MAAK.

PRINCIPLE 6: THE SYSTEM OF EDUCATIONAL PROVISION SHOULD PROVIDE FOR THE ESTABLISHMENT AND STATE SUBSIDIZATION OF PRIVATE EDUCATION.

The system of educational provision will provide for the institution and state subsidisation of independent private education.\*

The system of educational provision will provide for the institution and state subsidisation of private education on clearly stipulated conditions.

The system of educational provision should allow for the establishment and state subsidisation of private education.

The system of educational provision allows for the institution and state subsidisation of private education only if provision cannot be made within a given community for the requirements as laid down in Principle 1 above.\*

BEGINSEL 7: ONDERWYSVOORSIENING SAL TRED HOU MET DIE BEHOEFTE VAN DIE SAMELEWING EN SAL ONDER MEER REKENING HOU MET SOWEL MANNKRAGBEHOEFTE AS EKONOMIESE ONTWIKKELING.

PRINCIPLE 7: EDUCATION SHOULD KEEP PACE WITH THE NEEDS OF SOCIETY AND INTER ALIA TAKE INTO CONSIDERATION BOTH HANPOWER NEEDS AND ECONOMIC DEVELOPMENT.

Provision of education will take account of the general education of the individual and at the same time keep pace with the needs of

\* Translation of proposal submitted in Afrikaans.

society and inter alia, take into consideration both manpower needs and economic development.\*

Education will keep pace with the needs of society and will inter-alia take into account, and remain relevant to both manpower needs and economic development.\*

Provision of education will keep pace with the needs of society and will inter alia, take into account manpower needs as well as economic development subject to educational principles.\*

Provision of education will keep pace with the needs of society and will inter alia take into account manpower needs as well as economic development and economic principles.\*

Educational planning should keep pace with the needs of society and while taking into consideration the manpower needs and the economic development of South Africa should allow for the individual's choice of educational directions.

Education should keep pace with the needs of society and should inter alia take into consideration both social and manpower needs and economic development.

Provision of education keeps pace with educational requirements and the needs of society and takes into account also manpower needs and economic development.\*

Provision of education will keep pace with the needs of society and will inter alia, take into account educational requirements as well as manpower needs and economic development.\*

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\* Translation of proposal submitted in Afrikaans.

Provision of education should, always in accordance with educational principles, keep pace with the cultural and economic needs and development in society.\*

Education will keep pace with the needs of society and will inter alia take into account educational requirements as well as manpower needs and economic development.

BEGINSEL 8: IN DIE VOORSIENING VAN ONDERWYS MOET DIE PROSESSE VAN SENTRALISASIE EN DESENTRALISASIE VERSOEN WORD.

PRINCIPLE 8: THE PROCESSES OF CENTRALIZATION AND DECENTRALIZATION SHOULD BE RECONCILED IN THE PROVISION OF EDUCATION.

The processes of centralization and decentralization should be distinguished by (i) the existence of a single ministry of education and (ii) maximum decentralization of decision making by structures based on criteria other than race.\*

Within the provision of education due account should be taken of the implications of centralization and decentralization.\*

or

within the provision of education due consideration should be given to the advantages and the disadvantages of both centralization and decentralization.\*

There is need for centralization and decentralization in the provision of education.

There should be a unitary non-racial system of education under a single Minister, with devolution of authority by regions or spe-

\* Translation of proposal submitted in Afrikaans.

cialized fields of education being co-ordinated by a national policy-making body.

Within the provision of education equitable consideration should be given to both centralization and decentralization.\*

Within the provision of education due account should be taken of the implications of decentralization and centralisation.

or

Within the provision of education due account should be taken of the advantages and disadvantages relative to both centralization and decentralization.

BEGINSEL 9: AAN ELKE INDIVIDU SE ONDERWYSBEHOEFTE SAL TEN BESTE DEUR DIE ONDERWYSVOORSIENING TEGEMOET GEKOM WORD.

PRINCIPLE 9: THE EDUCATIONAL NEEDS OF THE INDIVIDUAL SHOULD BE MET IN THE BEST POSSIBLE WAY.

Every person's educational needs will be met to best advantage within the provision of education and mother tongue instruction - will be aimed at.\*

Provision of education will meet the educational needs of all to best advantage.\*

The educational needs of the individual should be met in the best possible way with the individual's own particular aptitudes, capacity and choice, rather than ethnic and cultural factors, determining the type of education he receives.

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Translation of proposal submitted in Afrikaans.

Each person's educational needs are met to best advantage and with appropriate guidance within educational provision.\*

The moulding of the individual in his totality should be aimed at.\*

Totality indicates the basic existential dimensions of the human being in all his relations.\*

The educational needs of each person will be met to best advantage within the provision of education.\*

The educational needs of the individual will be met to best advantage by the provision of education.\*

BEGINSEL 10: GELYKWAARDIGE ONDERWYSSTANDAARDE SAL MET ALLE TER-SAAKLIKE MIDDELE GEHANDHAAF WORD.

PRINCIPLE 10: EQUIVALENT STANDARDS IN EDUCATION SHOULD BE MAINTAINED BY ALL THE MEANS AVAILABLE.

Equivalent standards of education must be aimed at and maintained by all the means available.

OR

Equivalent standards of education should by every appropriate means be aimed at and maintained.\*

A common high standard of education should be achieved as soon as possible and thereafter maintained by all the means available.

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\* Translation of proposal submitted in Afrikaans.

Equivalent standards of education must be aimed at by every appropriate means.\*

BEGINSEL 11: ERKENNING VAN DIE PROFESSIONELE STATUS VAN DIE ONDERWYSER EN DOSENT IS VAN FUNDAMENTELE BELANG VIR DIE KWALITEIT VAN DIE ONDERWYS.

PRINCIPLE 11: RECOGNITION OF THE PROFESSIONAL STATUS OF THE TEACHER AND THE LECTURER IS OF FUNDAMENTAL IMPORTANCE TO THE QUALITY OF EDUCATION.

Recognition of the professional status of the teacher and the lecturer as those who practise the profession, is of fundamental importance to the quality of education.\*

Promoting the professional equipment and advancing the professional status of the teacher and the lecturer is of fundamental importance to the quality of education.\*

The professional status of the teacher must be recognised by his involvement in all educational decision-making.

Recognition of the professional status of the teacher is of fundamental importance to the quality of education and questions concerning the status of teachers should be taken up by a unitary, non-racial, statutory, professional council.\*

Recognition of the particular professional esteem of the teacher and the lecturer is of fundamental importance to the quality of education.\*

The achievement, maintenance and advancement of a high level of professional expertise by teachers and lecturers, and the concomitant recognition and promotion of professional status, are of fundamental importance to the quality of education.\*

\*Translation of proposal submitted in Afrikaans.



Recognition of the teacher and the lecturer as those who practise a profession with consequent concomitant status is of fundamental importance to the quality of education.\*

Recognition that the teacher and the lecturer are practising a profession is of fundamental importance to the quality of education.\*

BEGINSSEL 12: EFFEKTIEWE ONDERMYSVOORSIENING BERUS OP VOORTGESSETTE NAVORSING.

PRINCIPLE 12: EFFECTIVE PROVISION OF EDUCATION SHOULD BE BASED ON CONTINUING RESEARCH.

Effective provision of education is based on continual co-ordinated research and the efficacious and timely implementation of the applicable findings of research.\*

Effective provision of education is based on continual educational research.\*

Effective provision of education is based on the recognition and implementation of research findings that are pedagogically accountable.\*

Effective provision of education is based on continual research covering an exceedingly wide area.\*

#### 4.4.3 Proposals for new principles

The following proposals for new or additional principles were submitted:

Educational facilities should be provided so that each individual should have the opportunity to develop to the full his or her

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\* Translation of proposal submitted in Afrikaans.

learning potential. Between certain agreed age limits such education should be compulsory. Progress through the educational system should be based on their ability to cope with the successive stages only and the opportunities provided, at all levels of education, should be equal for each individual irrespective of race, colour, creed or sex.

#### Supporting argument

The principles, as set out, appear to include a basic principle relating to education without having stated clearly its aims, and a further set of statements which are either principles or policies of an educational system. This university would therefore suggest that a single educational principle or definition of the aim of the educational system be formulated and that all matters that are related to the implementation or operation of the educational system be separated from that fundamental principle. These should be read as interpretational statements or as definitions of the way in which the principle should be realised.

The capitalistic democracy - as at present in S.A. - can only function properly if every right and every privilege is attended by a corresponding duty and responsibility of quid pro quo.  
(Translation of proposal submitted in Afrikaans.)

#### ELUCIDATION:

Once this educational principle is overlooked people begin to think that the rest of the world owethem a living. This is one of the reasons why many countries of Europe and elsewhere are on the decline and why too many countries of Africa fail to progress. This educational blunder, promoted by socialistic governments who waste public funds (or more accurately taxpayers' money) renders the populations concerned parasitic. Applied to education, this principle implies that parent and child should make a financial contribution even if the lion's share of the educational provision is advanced by the State.

South Africa and in particular South African education has perhaps frequently been guilty of this blunder, e.g. by providing gratis school books (to White children) and unappreciated educational amenities that are burnt down or boycotted. (Translation of proposal submitted in Afrikaans.)

More broadly put, if the residents of Soweto had been given responsibility, e.g. in the form of property ownership, a little earlier, rioting would possibly not have taken hold so easily.

- The necessity for a multiprofessional approach to education and teaching so that the child may be met in his total human existentiality. (Translation of proposal submitted in Afrikaans.)
- As all-embracing principle the human dignity of the child is recognised at all times and each of the other principles should aim at promoting this human dignity, and not primarily at promoting the teaching profession. (Translation of proposal submitted in Afrikaans.)
- We propose too that a principle dealing specifically with curriculum development and its legitimation be formulated; in this connection a statement concerning the crucial role of language in education would also be appropriate. Particularly important is recognition of the need for committees dealing with curriculum matters to be truly representative.
- Concerning individual rights, we recommend the formulation of a principle affording greater protection of the right of the individual vis-a-vis, inter alia, communities, economic and manpower needs and societal pressures.
- Adequate representation of all people of South Africa must be provided for at each educational decision-making level.

- National, regional and specialized bodies making educational decisions should be broadly representative of the population as a whole.
- The education system's consultative and decision-making machinery should be such as to facilitate regular review and evaluation of the overall system and its components in response to changing social priorities.
- The educational institutions which serve a particular group shall have a lesser entitlement to public funds if they exclude academically qualified members of other groups who may wish to attend them.
- The system of educational provision in the RSA must be of a Christian character both in educational practice and in organisation and administration with the provision that the religious convictions of those of other creeds will be granted recognition, i.e. education affords positive recognition to both the commonality and the diversity of the religion, culture, philosophy and language of the parents. (Translation of proposal submitted in Afrikaans.)
- Education should have a national identity which should contribute towards a common South African loyalty and readiness to serve. (Translation of proposal submitted in Afrikaans.)
- Any examination or test must render an accurate reflection of the achievement or otherwise of the goals and objectives of formal education and teaching.

#### Supporting argument

The Chamber considers that a critical issue in education in the Republic is the examination system and suggests that perhaps education at present is aimed at equipping students to pass examinations rather than fitting them for the game of life and all it entails. We must beware of setting all the correct and just-

fiable educational goals for the right needs and then fail to "measure" what has been achieved or, worse still, "measure" something other than what we want to achieve.

- . Education should have a national identity which should contribute towards a common South African loyalty and readiness to serve. (Translation of proposal submitted in Afrikaans.)

#### ELUCIDATION

1. This principle is an essential addition to the draft principles.
2. The diversity of education implies education which evolves from inherent cultural roots. For this reason education will differ among diverse population groups. The diversities should, however not be detrimental to the common South African loyalty and readiness to serve. On the contrary, diversities should contribute to the enrichment of the wider population of the Republic of South Africa.

#### 4.4.4 Proposals with regard to the arrangement of the principles

Proposals were received from a few bodies with regard to the arrangement of the principles. These valuable proposals are given under the titles of the bodies concerned:

##### a. TRANSVAAL TEACHERS' ASSOCIATION

Principles 1, 2, 3, and 8 reflect socio-political ideals. (They refer, for example, to the position of minority groups in the RSA) and should thus be grouped together.

Principles 4, 6 and 9 are (as we see it) philosophical postulates affecting for example, the role of the individual and also the exercise of individual choice in society. This is of great importance to TTA.

Principles 5 and 10 concern educational provision and relate to problems of educational administration and co-ordination. (The Teachers' Centre of the TTA falls into this category. It makes further training available to many teachers in the Transvaal.)

Principles 7 and 11 are concerned with the role of teachers in society. In as much as they fulfil a need and are granted status commensurate with their position, these principles form the groundwork for professional recognition by those whom they serve. The interdependent nature of this need and its recognition is of great concern to bodies such as the SA Teachers' Council and our own Association.

Principle 12 is a subordinate but indispensable factor in education. It is the instrumental or investigatory means by which the implementation of all the above principles is tested. The recognition of problem areas and their solution, the success or failure of policy decisions and the effective realisation of new approaches - these are determined only by granting research the status it deserves.

b. UNIVERSITY OF CAPE TOWN

Principle 1:	Equal opportunities
Principle 2 and 5:	Formal, less formal, non-formal
Principle 3 and 6:	Commonality, diversity, private schools
Principle 4:	State and non-State responsibility
Principle 7 and 9:	Society, manpower, economy and the individual
Principle 8:	Centralization - Decentralization
Principle 10:	Equivalent standards
Principle 11:	The teaching profession
Principle 12:	Continuing research

c. URBAN FOUNDATION

Principle 1 is evidently the most important principle, since it represents the specific commitment of the Prime Minister and since the other principles follow from it.

The Foundation suggests, however, that the sequence of the principles be changed to group together those principles which are concerned with the same theme:

- |                        |  |
|------------------------|--|
| Principles 1 and 10:   | Equal opportunities and equivalent standards.                                  |
| Principle 11:          | The status of the teacher.   |
| Principles 3, 6 and 8: | Commonality and diversity and administrative provision for regulating both.    |
| Principles 2, 4 and 5: | Formal, non-formal and informal education.                                     |
| Principles 7 and 9:    | Balancing the educational needs of the individual with those of the community. |
| Principle 12:          | Research.  |

It is assumed that the principles (even in alternative sequence) should still be read as a single entity and regarded as interdependent.

d. UNIVERSITY OF SOUTH AFRICA

Mutual cohesion, functional relation and hierarchical arrangements

Comment received from Unisa indicated that a more logical grouping under headings such as "principles concerning objectives" and "regulating principles" would stress the mutual cohesion of the principles.

Under principles concerning objectives the following can be grouped:

1. Equal opportunities for education should be provided for every inhabitant irrespective of race, colour, creed, sex or income (1).
2. Provision of education will be directed to satisfy the educational needs of every individual in the best possible way (9).
3. Education will afford positive recognition to both commonality and the diversity of the religious and cultural way of life of the inhabitants (3).
4. The close and sensitive relation between the formal and less formal aspects of education in the school, the family and society will be aimed at (2).
5. Provision of education will keep pace with the needs of society and with both manpower needs and economic development (7).

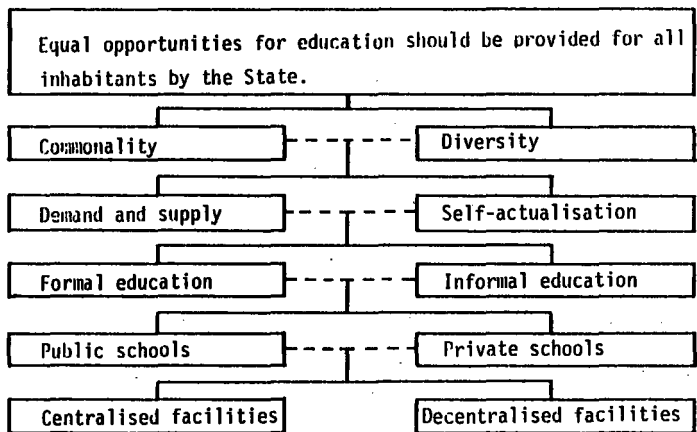
Under regulating objectives the following are grouped:

6. Provision of education on the formal level is a responsibility of the state with the provision that the individual and organisations within society assume co-responsibility and the right of participation (4).
7. Non-formal education will be regarded as part of the system of educational provision (5).
8. The system of education will provide for the institution and state subsidisation of private education (6).
9. Within the provision of education the processes of centralisation and decentralisation must be reconciled (8).



10. Recognition of the professional status of the teacher and the lecturer is of fundamental importance to the quality of education (11).
11. Equivalent standards of education will be maintained by every appropriate means (10).
12. Effective provision of education is based on sustained continuous research (12).

The functional relation of the twelve formulated principles was diagrammatically summarised as follows:



The basic principle (equal opportunities for education are provided for every inhabitant by the State) is the primary statement which is subsequently qualified by the following subordinate principles.

- join together those who belong together
- satisfy the needs of individuals and of groups
- provide formal and informal instruction
- provide for public and private schools

- take education to the child, rather than the child to education

#### 4.4.5- Summary

The preceding explication comprises an attempt at grouping the comments received on the principles. It is inevitably not a complete arrangement since some submissions were received only after the ninth of February and could, therefore, not be included. Annexure B provides more detail with regard to comment on the draft principles. Comment received from some few institutions, such as e.g. Die Interkerklike kommissie vir onderwys was so comprehensively and functionally presented that the submitted documents frequently figured in toto in the discussion and deliberations.

## CHAPTER 5

### THE FORMULATION OF A SET OF PRINCIPLES FOR THE PROVISION OF EDUCATION IN THE RSA

#### 5.1 CONSIDERATION BY THE WORK COMMITTEE: EDUCATIONAL PRINCIPLES AND POLICY OF THE COMMENTS RECEIVED

##### 5.1.1 General comments received

At its meeting on 13 February 1981 the work committee discussed the comments received from the various bodies in depth. Subsequently an outline is given of the nature of the criticism submitted on the set of principles as well as of the way in which the work committee endeavoured to strengthen the set of principles in view thereof.

- A view of the child as central to the education process is wanting.

The work committee decided that this comment can, inter-alia, be attributed to the fact that Principle 7 preceded Principle 9. When reformulating and rearranging the principles this comment would be taken into account.

The most important and perhaps only determinant for the provision of education has an economic nature.

It was decided to take this comment into account too.

- Objection was made to the title of the document, viz. "Education Principles", and it was asserted that the twelve principles do not refer to education principles as such but rather to a composition of political, social and economic philosophies and principles on which a system of education could be based.

It was decided that this comment was valid and that it would be recommended to the Main Committee that the title of the document be amended to read as follows:

- . Principles for education in the RSA
- . Beginsels vir onderwys in die RSA
- . On the whole the document is frequently vague and ambiguous.

This problem can be solved by giving clear and exact definitions of words/concepts.

- . The principles tend to emphasise the cognitive aspects of educational development and implicitly to underemphasise other aspects.

This point of view is related to the comment that justice is not done to the child as being at the centre of the education process.

- . The principles stand too much apart and do not reflect the close coherence as envisaged in the instructions of the Cabinet.

This matter can be taken into consideration when the principles are arranged and reformulated.

- . Generally speaking the religious, and more specifically the Christian philosophy of life, is underemphasised. Related to this is the total restraint to construct a principle which strives at fostering a national spirit (South Africanism).

The work committee decided that this matter had to be taken into consideration when the principles were reformulated and proposals for new principles were considered.

- There is not sufficient reference to the involvement of the tertiary level for education in the principles.

The objection can be resolved by stating explicitly in the definition of words that all levels of education, including the tertiary level, are involved in the principles.

- The multi-ethnicity or poli-ethnicity of the population of the RSA has not been fully taken into consideration.

This objection is not valid - this specific matter has been adequately taken into account.

- There is insufficient emphasis on the importance of a high degree of self-determination that ought to be given to the education profession to organise its own affairs.

On the one hand this matter lies in the field of another work committee and on the other it does receive attention in Principle 8.

- The following concepts should be included in the explanation of words, but the precise definitions will only be possible when the other work committees have completed their work:

- equality
- education of equal quality
- equal educational opportunities
- equal access

- The principles are described as "extremely bland" and it is stated that partisans of socialism on the one hand and of capitalism on the other will find very little to debate.

This issue has already been discussed with the acceptance of the principle that the principles allow for differentiated interpretation.

- The freedom of parental choice, inter alia with regard to the medium of instruction, must be specified. In this respect there is also a request that the rights, duties and responsibilities of the different social categories be reflected in the set of principles.

When reformulating the principles and considering the proposals for new principles this matter will be looked into.

- Specific concepts will have to be defined more clearly in order to prevent confusion with the implementation.

It was decided to explain the following concepts in addition to those already explained:

- education
- formal, non-formal, informal
- commonality, cultural diversity, religious
- continuing education
- principles
- needs
- inhabitant

## 1.2 Comments relative to the operationalization of the principles

Apart from the preceding general comments on the principles, the reformulation of some of the principles, proposals for new principles and proposals relative to the arrangement of the principles, the preponderance of the remaining comments consists of reflections on the probable operationalization of the principles. Naturally the Work Committee: Educational principles and policy did not go into those comments but it was decided that the implications for other work committees (particularly the Work Committee: Education system planning) would be pointed out.

5.1.3 Reformulation of the principles in view of the comments received. (Translation of principles formulated in Afrikaans at the meeting of the work committee.)

PRINCIPLE 1

Various alternative formulations were received. However, it was decided to retain the principle in its original form. In the English text "should" will be replaced with "shall".

PRINCIPLE 2

This principle is amended to read as follows:

A positive relationship between the formal, non-formal and informal aspects of education in the school, society and the family is strived at.

PRINCIPLE 3

Alternative formulations for this principle were received including, inter alia, proposals that additions with regard to the religious aspects and the idea of nationalism/South Africanism should be made. After discussing the proposals it was decided not to accept them, but it was decided to make provision for the languages of the inhabitants. The principle was thus reformulated to read as follows:

Education accords positive recognition to both the commonality and the diversity of the religious and cultural way of life and of the languages of the inhabitants.

PRINCIPLE 4

In order to provide for the freedom of parental choice and for the rights, duties and responsibilities of the community this principle has been worded as follows:

Provision of formal education is a responsibility of the State provided the individual, the parents and organised society have a co-responsibility and a say in this regard.

#### PRINCIPLE 5

In order to outline more clearly the contribution of the State to the provision of non-formal education this principle has been reformulated as follows:

The private sector and the State have a co-responsibility for providing non-formal education.

#### PRINCIPLE 6

Although cognisance is taken of possible different formulations it was decided to retain the principle as it stands. In the English text "should provide" is replaced with "shall allow".

#### PRINCIPLE 7

Taking into consideration the comment that the set of principles has no educational basis, this principle has been reformulated as follows:

The provision of education shall keep pace with the needs of society in an educationally accounted way and shall, inter alia, take into account both manpower needs and economic development.

#### PRINCIPLE 8

The word "functionally" is added so that this principle reads as follows:

The processes of centralisation and decentralisation must be functionally reconciled in the provision of education.



## PRINCIPLE 9

It was decided to replace "each" with "the".

## PRINCIPLE 10

This principle has been reformulated as follows:

Equivalent standards of education shall be strived at and shall be maintained by the use of all relevant means.

## PRINCIPLES 11 AND 12

These principles remain unchanged.

### 5.1.4 Consideration of proposals for additional principles

Various proposals for additional principles were received (see previous paragraph). However, it became evident that most of these principles had either already been accommodated in existing principles or were not suitable for consideration. In a few cases the "principle" had already reached the level of operation and could successfully be referred to another work committee.

### 5.1.5 Arrangement of the principles

Various proposals with regard to the arrangement of the principles were received (see paragraph 4.4.4).

After intensive discussion of these proposals the work committee decided to follow the suggestion of the University of South Africa in arranging the principles and to distinguish between principles of objectives and regulating principles. With reference to this and a few other considerations the following set of principles was presented to the Main Committee in the following order: (see Appendix D for the original Afrikaans version of the principles that were submitted to the Main Committee.

- Principle 1:** Equal opportunities for education shall be provided for each inhabitant irrespective of race, colour, creed or sex.
- Principle 2:** Education accords recognition to both the commonality and the diversity in the religious and cultural way of life and the languages of the inhabitants.
- Principle 3:** A positive relation between the formal, non-formal and informal aspects of education in the school, the family and the society is strived at.
- Principle 4:** The individual's educational needs shall be met in the best possible way by the provision of education.
- Principle 5:** Provision of education shall keep pace with the needs of society in an educationally accounted way and shall, inter alia, take into consideration both manpower needs and economic development.
- Principle 6:** Provision of formal education is a responsibility of the State provided the individual, the parents and organised society have a co-responsibility and a say in this regard.
- Principle 7:** The private sector and the State shall have a co-responsibility in the provision of non-formal education.
- Principle 8:** The system of provision of education shall provide for the establishment and state subsidation of private education.
- Principle 9:** The processes of centralisation and decentralisation must be functionally reconciled in the provision of education.

Principle 10: Equivalent standards of education shall be strived at and shall be maintained by all relevant means.

Principle 11: Recognition of the professional status of the teacher and the lecturer is of fundamental importance to the quality of education.

Principle 12: Effective provision of education is based on continuing research.

5.2 FINALISING THE SET OF PRINCIPLES FOR THE PROVISION OF EDUCATION IN THE RSA BY THE MAIN COMMITTEE AT ITS FIFTH MEETING ON MONDAY, 23 FEBRUARY 1981

5.2.1 Introductory remark

In his introductory exposition at the fifth meeting of the Main Committee of the Investigation into Education the chairman of the Work Committee: Educational principles and policy pointed out that the comments on the principles that had been received could be divided into four broad categories, viz.:

- . Proposals for new principles
- . Reformulation of existing principles
- . Words and concepts used in the principles
- . Operationalization of the principles

The work committee paid close attention to all these matters and consequently the proposed amendments to the principles were adopted. Two proposals with regard to the formulation of new principles received particular attention. In one instance it concerned the formulation of a principle in which the Christian philosophy of life is predominant (in support of this an appeal was made to the Constitution) and in the other instance there was a request for a principle in which the fostering of patriotism or

South Africanism could be incorporated. However, the fact is that no reference to "Christian" as such is made in the Constitution and, as positive recognition of the religious aspect is incorporated in the principles, the work committee did not accept this new proposal. In respect of a principle on patriotism the committee felt that it would cause an infringement of its authority.

### 5.2.2 Discussion of the principles

In the discussion of the principles the unqualified nature of Principle 1 and the absence of a principle in which the freedom of parental choice is emphasised received special attention. The result of this exchange of views was that Principle 1 was combined with Principle 10 and was then qualified in a new Principle 1, that a new Principle 3 was formulated to provide for the freedom of parental choice, that Principles 4 and 5 were combined into a new Principle 4 and that, apart from minute amendments to Principles 6, 9 and 10, all the other principles were adopted. Due to these amendments there were now only 11 principles left.

The above-mentioned amendments led to the fact that the first five principles could be characterised as principles of objectives, the next four as regulating principles, while the remaining two constituted categories of their own. The final set of principles on which consensus was reached is 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 organised 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 systems 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.

5.2.3 Contributions resulting from the Seminar on the HSRC Investigation into Education (RAU, May 1981) and further amendments to some principles

During the Seminar held at RAU in May 1981 on problem areas in education revealed by the Investigation into Education, representatives drew attention to the philosophical connotation that is attached to the concept "principle" and to the fact that "principles for education" can be more narrowly interpreted than is reflected in the above eleven principles. Various other names were proposed and considered by the Main Committee before it was decided to use Principles for the provision of education in the RSA.

One more amendment to the set of principles was adopted at later meetings of the Main Committee. In Principle 3 "organized society" was replaced with "organizations in society".

5.2.4 Definition of words

Since it is possible that the set of principles for education in the RSA might contain a few concepts of which the meanings will not necessarily be interpreted in the same way and since problems in this respect had already been pointed out in the comments, it was decided to define a few key concepts that appear in the set of principles in an addendum to the principles. Definitions of the following concepts are presented:

5.2.4.1 Decentralisation

Distribution, delegation, allocation of functions related to administration or management; granting such functions to subsections of a whole.

#### 5.2.4.2 Functional

Performs a specific function or task; indicates adequate effective execution.

#### 5.2.4.3 Commonality

Grouping by virtue of aspects that are common to all and by which a social structure is brought about and in which a feeling of solidarity dominates.

#### 5.2.4.4 Education, formal, non-formal and informal

Formal refers to the recognisable form or formalistic aspect which means that formal education is coupled with educational institutions such as schools, institutes, colleges, technicons, universities, etc. that jointly constitute the education system of the country.

Non-formal education refers to all education outside the above-mentioned education system.

Informal refers to the spontaneity or unintentionality of education as, for example, it sometimes occurs in a family situation.

#### 5.2.4.5 Provision of education

The provision of these components that make formal and non-formal education possible. Such components comprise matters such as aims, curricula, teaching personnel and physical amenities; provision implies planning, execution and control.

#### 5.2.4.6 Educational opportunities, equal

Equal (same, identical, with the same provisos and limitations) opportunity (chance, possibility) to participate in formal and non-formal education.

#### 5.2.4.7 Educational standards, equivalent

The effect (outcome, result) of education measured by the same stipulated standardised criterion, norm or model of the same quantity and quality and certified accordingly.

#### 5.2.4.8 Private sector

Those sections of society, community or economic sector that are not sections of the civil service.

#### 5.2.4.9 Private education

Provision of formal and non-formal education maintained by (a) section(s) of the private sector and which complies with certain conditions with a view to State subsidisation.

#### 5.2.4.10 Society, organised

A group of persons who, due to mutual interests, constitute a community and who function effectively as a systematic entity. Constituents of organised society are, inter alia, vocational organisations, churches, families, cultural groups, the civil service, trade and industry, etc.

#### 5.2.4.11 Centralisation

Concentration or merging of functions in one body, especially as regards administrative and control functions.

### 5.3 CONCLUSION

The preceding set of principles for the provision of education in the RSA has been formulated by means of a process of gradual refinement over a period of several months. In this process a wide range of local and overseas literature was consulted, hundreds of submissions were studied, a large variety of individuals were consulted, submissions by members of the Main Committee were studied,



and various meetings of the work committee and the Main Committee were devoted to intensive discussions of the principles. It is hoped that the eleven principles which are a result of this process of refining will give education in the RSA a basis of principles on which a fair system of education provision for all the inhabitants of the country can be built.

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**APPENDIX A**

**ORGANIZATIONS TO WHOM THE PRINCIPLES WERE SENT FOR COMMENT**

ORGANIZATIONS TO WHOM THE PRINCIPLES WERE SENT:

Johannesburg Chamber of Commerce  
Natal Indian Council for Child Welfare  
National Council for the Care of the Cripples  
SA National Council for Child Welfare  
SA Society of Physiotherapy  
SA Optometric Association  
Hervormde Kerk in Suid-Afrika  
SA Vereniging van Onderwysers vir Biologie  
SA Vereniging vir die Bevordering van Opvoedkunde  
Afrikaanse Handelsinstituut  
Suid-Afrikaanse Buro vir Rasseaangeleenthede  
Die SA Nasionale Raad vir Kinder- en Gesinsorg

National Councils (Welfare)

SA Nasionale Raad vir Doves  
Nasionale Raad vir die Versorging van Kreupeles in Suid-Afrika  
SA Nasionale Raad vir Blindes  
SA Nasionale Epilepsieliga  
ACVV Hoofkantoor  
SA Nasionale Raad vir Kinder- en Gesinsorg  
Adviserende Raad op Universiteite  
Suid-Afrikaanse Chemiese Instituut  
Sielkundige Instituut van die RSA  
Suid-Afrikaanse Vrouefederasie

Methodist Church of Southern Africa

Northern Transvaal, Botswana, Mozambique District  
South Western Transvaal District  
Natal Coastal District  
Northern Free State & Lesotho District  
Kimberley & Bloemfontein District  
Natal West District  
Cape of Good Hope District  
Queenstown District

Grahamstown District

South Eastern Transvaal & Swaziland District

Presbyterian Church of South Africa

General Assembly - Mowbray

Presbytery Cape Town - Goodwood

SA Catholic Bishops Conference

Kleurling-onderwysstreekraade

Die Algemene Jeugkommissie

Gemeenskaplike Matrikulasieraad

Nasionale Onderwysersraad

Komitee van Onderwyshoofde

Departement Onderwys en Opleiding

Nederduitse Gereformeerde Sendingkerk in SA

Administrateur Natal

Administrateur Kaap die Goeie Hoop

Departement van Onderwys en Opleiding

Administrateur Transvaal

Administrateur OVS

Provincial Administration (MEC responsible for education)

Kaapstad

Bloemfontein

Pietermaritzburg

Pretoria

Universities/Universiteite

The Dean Faculty of Education/The Registrar:

University of Natal (Durban)

University of Natal (Pietermaritzburg)

University of the Witwatersrand

Rhodes University

University of Durban-Westville

University of Fort Hare  
University of Zululand  
University of Cape Town

Die Dekaan Fakulteit Opvoedkunde/Die Registrateur:

Universiteit van die Noorde  
Universiteit van Suid-Afrika  
Randse Afrikaanse Universiteit  
Universiteit van Pretoria  
Universiteit van die OVS  
Universiteit van Port Elizabeth  
Universiteit van Stellenbosch  
Vaalrivierse Tak van die Potchefstroomse Universiteit  
Potchefstroomse Universiteit vir CHO  
Universiteit van Wes-Kaapland

Die Registrateur - Mediese Universiteit van Suider-Afrika

The Registrar - Maluti Teachers' Training College

Bethel Training and Secondary School  
Johannesburg College of Education  
Sigcau Teachers' Training College  
Sebokeng Teachers' Training School  
Umlazi Teacher Training College  
Teachers' Training College - Witsieshoek  
Modiadji Teacher Training College  
Tivumbeni Teacher Training College  
Amanzimtoti Zulu Teacher Training College  
Masibulele Teachers' Training College  
Onderwyskollege - Bloemfontein  
Opleidingskollege vir Kleuterskoolonderwyseresse - Johannesburg  
Bellville Opleidingskollege  
Perseverance Opleidingskollege  
Dower Opleidingskollege  
Suid-Kaaplandse Opleidingskollege  
Chuene Teacher Training College

Potchefstroom Onderwyskollege  
Durban Onderwyskollege  
Onderwyskollege vir Verdere Opleiding - Pietermaritzburg  
Onderwyskollege vir Verdere Opleiding - Pretoria  
Hebron Teacher Training College  
Edgewood College of Education  
Transvaal College of Education  
Natal Training College  
Rand Training College  
Training College for Nursery Educ. - Claremont, Cape.  
Training College for Nursery Teachers - Houghton  
The Teachers' College - Port Elizabeth  
The Teachers' College - Cape Town  
The Teachers' College - Graaff-Reinet  
Megwenya Teacher Training College  
Orhovelani Teacher Training College  
Dr. C.N. Phatudi Teacher Training College  
Sekhukhune Teacher Training College

The Registrar:

Clarkbury Teachers' Training College  
Dr. Dube Teachers' Training College  
Mpumalanga Teacher Training College  
Zwelitsha Teacher Training College  
Ndebele College  
Bechet Training College  
Hewat Training College  
Ndaleni Teachers' Training College  
Mphohadi Teachers' Training College  
Dr. Rubusana Teachers' Training College - Mdantsane  
Transvaal Teachers' Training College - Soshanguve  
Tyume Teachers' Training College  
Eshowe Teacher Training College  
Soweto Teacher Training College  
Ntunzuma Teacher Training College

Bonamelo Teachers' Training College  
Mount Arthur Teachers' Training College  
Arthur Tsengiwe Teachers' Training College  
Kwena Moloto Teachers' Training College  
St Matthews Teachers' Training College  
Tshisimani Teachers' Training College  
Lennox Sebe Teachers' Training College  
Hoxane Teachers' Training College  
M.L. Sultan Technikon

Indian Education - Department of the Interior  
Ciskei Education Department  
Gazankulu Education Department  
Kangwane Education Department  
Kwazulu Education Department  
Lebowa Education Department  
Qwaqwa Education Department  
Venda Education Department  
St Francis Teachers' Training Centre - Crawford  
Natal Technikon  
Springfield College of Education  
Pholela Teachers' Training College  
Botshabelo Teachers' Training College

Die Registrateur/The Registrar:

Onderwyskollege - Paarl  
Onderwyskollege - Wellington  
Goudstadse Onderwyskollege  
Denne-oord Onderwyskollege - Stellenbosch  
Onderwyskollege Oudtshoorn  
Pretoriase Onderwyskollege

Setotolwane Teacher Training College  
Mokopane Teacher Training College

Port Elizabethse Technikon  
Skiereilandse Technikon  
Vaaldriehoekse Technikon  
Witwatersrandse Technikon  
Technikon RSA  
Pretoriase Technikon  
Kaapse Technikon  
Departement van Kleurlingsake  
Departement van Onderwys en Opleiding  
Departement van Onderwys Natal  
Departement van Onderwys OVS  
Departement van Onderwys Kaap die Goeie Hoop  
Departement van Nasionale Opvoeding  
Departement van Onderwys Transvaal

Die Koördinerende Komitee vir Onderwys en Gesondheid  
LUK belas met Onderwys, Provinsiale Administrasie  
SA National Council for Mental Health  
Baptiste Kerk NG Sendingkerk  
Sinodale Kommissie vir Diakonale Dienste van die NG Sendingkerk in SA.  
NG Kerk in Afrika  
Die Welsynskommissie van die Morawiese Broederkerk  
Lutherse Kerk  
Gereformeerde Sendingkerk  
Gereformeerde Ekumeniese Sinode  
Die Adviserende Komitee vir Gesondheidsake  
Subkomitee vir Kindergesondheid  
Subkomitee vir Gesondheidsvoorigting  
Departement Gesondheid, Volkswelsyn en Pensioene  
Die Brown Kommissie van Ondersoek na Gesondheidsdienste  
Die SA Geneeskundige en Tandheelkundige Raad  
Mediese Vereniging van SA  
Gemeenskaplike Matrikulasieraad  
SA Instituut vir Mediese Navorsing  
SA Mediese Navorsingsraad  
The Association of Technikon  
Transvaal Association of School Committees  
Christelike Opvoedkundevereniging van SA  
The SA Council for English Education

The English Academy of SA  
 Interkerklike Kommissie vir Opvoeding en Onderwys  
 Gereformeerde Kerk in Suid-Afrika  
 Nederduitse Gereformeerde Kerk in Suid-Afrika  
 Die Unie van Onderwysersverenigings in Suid-Afrika (U.T.A.S.A.)  
 Federale Raad van Onderwysersverenigings  
 Apostoliese Geloofsending van SA  
 SA Onderwysersraad vir Blankes  
 Komitee van Universiteitsrektore  
 Komitee van Universiteitshoofde  
 Kaaplandse Professionele Onderwysersunie (KPO)  
 Oranje-Vrystaat Kleurlingonderwysersunie  
 Vereniging vir Gereformeerde Skoolonderwys te Pretoria  
 Federasie van Afrikaanse Kultuurvereniginge  
 SA Akademie vir Wetenskap en Kuns  
 Transvaalse Onderwysersvereniging  
 Natal Teachers' Society  
 SA Council of Churches  
 Transvaal Teachers' Association  
 Christian League of Southern Africa  
 Teachers' Association of South Africa  
 Conference of Headmasters and Headmistresses  
 Natal Teachers' Society  
 Association of Governing Bodies of Tv1 English-Medium  
 Kongregasionele Kerk  
 Anglikaanse Kerk  
 Anglican Church  
 Catholic Church  
 SA Federation of Teachers' Associations  
 Moslems  
 The Society of Natal Teachers  
 Departement van Binnelandse Aangeleenthede  
 Direktoraat Ontwikkeling (Indiërsake)  
 Departement van Mannekragbenutting  
 W N N R  
 Departement Gesondheid van die Nasionale State  
 Association of Chambers of Commerce of SA  
 SA Institute of Racial Relations



Urban Foundation  
National African Federated Chamber of Commerce  
Trade Union Council of SA  
SA Federated Chamber of Industries  
Inkatha  
N U S A S  
Teachers' Action Committee  
SA Speech and Hearing Association  
SA Sielkundige Vereniging  
Afrikaanse Studentebond  
Geassosieerde Wetenskaplike en Tegniese Verenigings van SA  
Wiskundegenootskap van SA  
SA Genootskap vir Plantkundiges  
SA Stigting vir Tegniese en Beroepsonderwys  
SA Instituut vir Fisika  
SA Vereniging van Onderwysers van Natuur- en Skeikunde

Anglican Diocese of Johannesburg  
Apostoliese Geloofsending van SA  
Afrikaanse Christelike Vrouevereniging  
Administrateur van die OVS  
Sheikh Ababaker Najaar  
Departement van Binnelandse Aangeleenthede (Kleurlingsake)  
Departement van Onderwys en Opleiding  
Federasie van Afrikaanse Kultuurverenigings  
Federale Raad van Onderwysersverenigings  
Gemeenskaplike Matrikulasieraad  
Kerke in SA  
Joint Matriculation Board  
Komitee van Onderwyshoofde - Committee of Heads of Education  
Die Mediese Vereniging van SA  
ML Sultan Technikon  
The Methodist Church of SA  
Natal Teachers' Society  
Natal Chamber of Industries  
Nasionale Onderwysersraad  
Natal Education Department  
Onderwyskollege Bloemfontein

Onderwyskollege Wellington  
OVS Onderwysdepartement  
Onderwyskollege Potchefstroom  
Potchefstroomse Universiteit vir Christelike Hoër Onderwys  
PU vir CHO - (Fakulteit Opvoedkunde)  
SA Teachers' Association  
SA Federated Chamber of Industries  
SA Federated Chamber of Commerce  
Die SA Vereniging vir Voorligtingsielkundiges  
SA Institute of Race Relations  
SA Nasionale Raad vir Geestesgesondheid  
SA Federation of Industries  
SA Onderwysersraad  
Die Stedelike Stigting  
Transvaal Teachers' Association  
Transvaalse Onderwysersvereniging  
Technikon Pretoria  
Onderwysburo - TOD  
Universiteit van die OVS  
Universiteit van Port Elizabeth  
Universiteit van Pretoria  
Universiteit van Natal  
Universiteit van Wes-Kaapland  
Universiteit van Zululand  
Universiteit van Stellenbosch  
Universiteit van SA  
University of Cape Town  
University of the Witwatersrand  
Departement Gesondheid, Volkswelsyn en Pensioene  
Geassosieerde Wetenskaplike en Tegniese Verenigings van SA  
Transvaal Onderwysersvereniging  
Vereniging van Hoofde van Johannesburgse Hoërskole  
Universiteit van OVS (Plantkunde)  
Vereniging van Technikons  
W N N R  
Komitee van Onderwyshoofde  
SA Vereniging vir Voorligtingsielkundiges  
Technikon Port Elizabeth

**Technikon RSA**

**Administrateur van Transvaal**

**Die Registrateur, Universiteit van Pretoria**

**Die Suid-Afrikaanse Chemiese Instituut**

**Uitvoerende Komitee, Provinsie Die Kaap Die Goeie Hoop**

**Die Afrikaanse Studentebond**

**Administrateur van Natal**

**Suid-Afrikaanse Mediese Navorsingsraad**

## **APPENDIX B**

### **GENERAL COMMENTS RECEIVED ON THE PRINCIPLES**

**(The purpose of this appendix is to provide a broad outline  
of the comments received)**

## APPENDIX B

### GENERAL COMMENTS ON THE PRINCIPLES (EXTRACTS)

Uit die toeligtig wat in verband met die genoemde beginsels gegee is, blyk die volgende:

- Besonder diepgaande en uitgebreide literatuurstudie is onderneem
- Insiggewende besprekings daaroor is gehou en geskrewe kommentaar in ag geneem; en
- Die beginsels self voldoen aan die vereiste wat aan beginsels gestel word, naamlik dat dit universeel en fundamenteel is, dit wil sê dat die algemeen aanvaarbaar is en leiding en koers gee.

Gedifferensieerde interpretasie van die beginsels is moontlik. Daar is dus twee werklikhede: Die beginsels self en die interpretasie daarvan.

- Die TO stel hom (in sy Grondwet) ondubbelsinnig, onvoorwaardelik en met entoegasie op die weg van Christelike en nasionale opvoedende onderwys.
- Dit is ook vanselfsprekend dat die TO algemeen aanvaarbare onderwysbeginsels sal wil interpreteer in die lig van Christelike, nasionale en opvoedkundige beginsels.
- Die beginsels soos geformuleer, afsonderlik en in samehang beoordeel, is aanvaarbaar indien dit sou impliseer dat 'n onderwysgemeenskap 'n bepaalde professionele en kulturele karakter asook die medium vir sy onderwys mag opeis.
- Our overall reaction may be summed up as follows:
  - We find general agreement with the sentiments of all but one of the Principles.
  - However, we suggest several re-wording of the Principles. We feel wording is very important. Having examined both the English and Afrikaans versions, we find that problems arise not merely from translation but from fundamental concepts, which

are open to differing interpretation.

- Dat u met 1 - 3 wegval, vind ek in orde omdat 1 en 2 eintlik die terme van u opdrag is. Anders sou ek punt 3 eerste wou plaas. Dit is eintlik die essensie en fondament waarop alle ander gefundeer en gebou is. Ek vind dit ook pragtig dat u met nommer 12 afsluit, met die essensiële plek van navorsing, 'n noodwendigheid omdat geen beplanning eintlik daarsonder kan funksioneer en dinamies ontwikkel nie.
- Oorhoofs gesien gaan die Departement van Binnelandse Aangeleenthede (Kleurlingsake) akkoord met die 12 konseponderwysbeginsels wat as grondslag beoog word vir die ontwerp van 'n onderwysstelsel vir die RSA.
- The Chamber considers that a critical issue in education in the Republic is the examination system and suggests that perhaps education at present is aimed at equipping students to pass examinations rather than fitting them for the game of life and all it entails. We must beware of setting all the correct and justifiable educational goals for the right needs and then fail to "measure" what has been achieved or, worse still, "measure" something other than what we want to achieve.

Perhaps a thirteenth principle is necessary, namely:

"Any examination or test must render a true and accurate reflection of the achievement or otherwise of the goals and objectives of formal education and teaching."

Finally, we make the observation, with the utmost respect, that the principles are extremely bland and, at face value, would probably not raise much debate between the proponents of socialism (or worse) on the one hand and capitalism on the other.

- Although we find it necessary to question the wording and/or the intention of several of the Draft Education Principles, we acknowledge that many of the Principles will, if implemented, result in far-reaching improvements in South African education. Many of the insights and standpoints - particularly the commitment to equality

- represent significant advances in the history of South African educational thought. While we commend the Main Committee for this, we cannot over-emphasize the need for rapid and far-reaching changes.

In general, however, we believe that it is unfortunate that the document as a whole is often vague or ambiguous: this may be because of the short time available to the Main Committee. We recommend therefore that the principles should be formulated more precisely and tersely (strak), and at the same time we draw attention to the need for unambiguous translation.

The Main Committee has formulated the draft principles in a way that has been calculated to avoid the "prejudicing of other work committees' fields of research". This approach concerns us as it seems to us that only clearly formulated, unambiguous principles, which are prescriptive, can pave the way for a final report which is consistent, especially given the time available.

In our view the Draft Principles underplay the strong inter-connection between politics and education, and thus the need for any future educational dispensation to be generally acceptable. By the same token the Principles do not (and we believe should) make it quite explicit that education is embedded within a socio-politico-economic framework, and so cannot be expected to cure all the ills of society. We propose therefore the formulation of a principle stating clearly the relationship of education to its context, i.e. a statement of what may - and may not - be reasonably expected of education.

We note that the crucial importance of educational equality is recognized by placing it first in the list, but as the concept in this principle is perhaps the most open to differing interpretations, we propose that it be formulated more accurately and more specifically. A quotation from Entwistle may prove useful in this regard. We draw attention too to the fact that failure to meet and do justice to the legitimate aspirations of all the

people of the RSA for educational equality will have very serious consequences for the future of our country.

We propose too that a principle dealing specifically with curriculum development and its legitimation be formulated; in this connection a statement concerning the crucial role of language in education would also be appropriate. Particularly important is recognition of the need for committees dealing with curricula matters to be truly representative.

Concerning individual rights, we recommend the formulation of a principle affording greater protection of the rights of the individual vis-a-vis, inter alia, communities, economic and manpower needs and societal pressures.

We recommend that as a matter of urgency, for the guidance of the activities of the work committees, the concepts "formal", "less formal" and "non-formal" and their inter-relationships be clarified.

#### The structure of the HSRC document

The HSRC document is structured as follows:

1. Introductory remarks
2. The 12 draft principles
3. Definitions of terminology and other information
4. Explanation of draft principles

It is at times difficult to follow the rationale for this structure, which makes adequate comment problematic. For instance, in Section 3 certain terminology is defined, to pave the way for a better understanding of Section 4. However, only certain words or concepts are dealt with; and certain of the concepts which are dealt with do not seem to be clearly reflected in the detailed presentation in Section 4. The nature of the inter-dependence (samehang) of the draft principles is not always clear.



To cite examples:

- a. The Main Committee's understanding of formal and non-formal education is clarified in 3.1.1 (relating to Principles 2 and 5) but the cognate concept of less formal (used in Principle 2) is not. Yet less formal (Principle 2) seems to relate to "society", which we assure is also the case for non-formal.
- b. Cultural diversity is described in 3.1.2, probably to clarify Principle 3, but other terminology in that principle is not clarified ("commonality" and "religious" as opposed to "cultural" diversity).
- c. The Section 3.1.4 attempts to clarify the demand of society for education and 3.2.1 deals with continued education (a non-existent expression in the English-speaking world, a translation it would seem of "voortgesette onderwys", though the phrase also occurs in inverted commas in the Afrikaans version). Neither of these phrases seems to find a clear echo in the subsequent discussion of principles.
- d. At least three crucial concepts do not seem to be clarified at all:
  - A. "Principles": As the concept is undefined, other than the comment in Section 1 that an attempt was made to formulate them as tersely (strak) as possible in order to avoid any ambiguity, we are uncertain as to the purpose or intention of these principles. The same sentence in Section 1 goes on to state that the formulations are of such a nature as to avoid any "prejudicing of other work committees/fields of research."

Both these points require comment. First, the failure to define certain crucial terminology means that the principles have not in fact been defined as precisely as possible. Secondly, if these principles as formulated are not to "prejudice" the work of the other committees, there is

a danger that the global statements with a variety of possible interpretations may give rise to sharply conflicting recommendations from different work committees. This would seem to negate the purpose of establishing "principles" as the major first focus of the investigation; instead of the work committees being "prejudiced" the possibility now exists of commentators being compromised in that they had accepted certain vague principles only to find the implementation of those principles taking on forms contrary to the commentator's understanding of the principles. If the HSRC investigation is to be "scientific", it must rest upon shared understandings of words and concepts.

- B. "Equal opportunities": As this would seem to be a major facet of the request from the Prime Minister to the HSRC, it is disconcerting to note that no clear formulation of the concept has been attempted. In fact, the Prime Minister's request concerned educational equality ('n gelyke gehalte onderwys): are we to assume that this and equal educational opportunity are assumed here to be one and the same thing? It has been argued forcibly that one can have equality or equal opportunity, but not both. The subject of equality is so crucial that we give further attention to it below.
- C. A third concept that seems to be assumed as non-problematical is that of "needs": this is an example of terminology that requires clarification. Who is it, for instance, who determines these "needs"?

Given the complexity of translation, there are several cases where the English and Afrikaans versions of the document seem to be saying different things. Crucial is the translation of "sal" (used in 7 principles) to "should" in the English versions. The effect is to give the Afrikaans version a much stronger connotation than the English version. The equivalent to "sal" seems to be "shall" rather than "should". There are a further 4 principles where the English translation has "should", while the Afrikaans version is

much more definitive. The most striking example is in Principle 4, where "Onderwysvoorsiening ... is n verantwoordelikheid van die staat ..." becomes "Provision of ... should be primarily the responsibility of the State ..."

Another serious difference emerging from translation is that between "wetenskaplik-verantwoorde kurrikulering" and "Scientific and accountable curriculum planning" in 4.10.1 (for discussion of this point see below under 4.5). We believe that it is important that these differences in translation should be corrected and that comments should be seen in the light of these differences.

We wish to draw attention to two further instances of internal inconsistency:

a. The provision of formal education (Principle 4) is deemed to be primarily the responsibility of the State. Non-formal education (Principle 5) is, however, seen as part of the educational system. Is non-formal education, as part of the system, also to be primarily the responsibility of the State? If not what is it that requires state responsibility in the one case but not in other? This is not even to introduce the further complication of less formal education (Principle 2).

b. What is the relationship between the individual (Principle 9) and the various needs (Principle 7) and individual responsibility (Principle 4) and equal opportunities ... for every inhabitant (Principle 1)? We believe that the formulation of the draft principles should at least attempt to reconcile these tensions.

• Die beginsels vertoon in gelid met die huidige en toekomstige Suid-Afrikaanse situasie, hoewel die vraag ontstaan of dit prakties uitvoerbaar is, gesien ons sosio-ekonomiese werklikhede en omstandighede van ontploffing van skoolbevolking.

Die beginsels hang in n hoë mate los en reflekteer nie die hegte samehang soos in die opdrag van die Kabinet vervat nie, tensy die

rangskikking van 1 tot 6 as basies, en 7 tot 12 as medebepalend gesien word.

Die beginsels vertoon op sigselfstaande bepaalde leemtes, hoewel tog gangbaar indien dit in totaal in hul funksionele samehang gelees word.

Die beginsels adem h beklemtoning van die kognitiewe aspekte van opvoedkundige ontwikkeling en implisiete onderbeklemtoning van die ander aspekte.

Die terme "formeel", "minder formeel" en "informeel" skep verwarring en behoort duideliker omskryf te word.

Die woord "skoolse onderwys" (pp. 3 en 11) is te eng en behoort met "skoolse en tersiêre onderwys" vervang te word.

Die eksplisiete erkenning van die gesonde balans tussen die geesteswetenskappe en die natuurwetenskappe ontbreek.

Die geleentheid tot gedifferensieerde vertolking van die beginsels ter verskansing van die verskillende gemeenskappe se kultuurgoedere (insluitende taal) moet gewaarborg word.

Die vraag word gevra waarom slegs sekere vakke uitgelig is vir die aandag van sekere werkkomitees (p. 1, 8 reëls van onder). Daar word begryp dat daar besondere probleme ontstaan ten opsigte van die vakke wat genoem word, maar die probleme by sommige ander is nie minder nie. Hierdie "uitlig" van sommige vakke word soms gesien as h effektiewe degradering van veral die humaniora. Dit sou jammer wees as die indruk gewek word dat tegnokratisering van h belangrike faset van die opvoedingsgebeure nie as h wesenlike gevaar geïdentifiseer is nie.

Die hoofkomitee moet geluk gewens word met die stuk wat voorberei is. Die kommentaar wat volg, moet derhalwe nie as negatiewe kritiek gesien word nie. Dit mag wees dat die sake wat vervolgens aangemerkt word as moontlike aanvullings wel die aandag van die

komitee geniet het en met voorbedagte rade nie opgeneem is nie. In so 'n geval sou dit miskien gerade wees om by die inleiding tot die stuk 'n kursoriese aanduiding te gee van sake wat nie as beginseluitgangspunte beskou is nie en dus nie in die stuk opgeneem is nie of 'n ander paragraaf in te voeg wat die saak kan regstel sonder om in besonderhede te tree.

Van die belangrikste sake ten opsigte waarvan beginseluitgangspunte ooglopend ontbreek of ten opsigte waarvan daar in die toeliggende kommentaar te min aandag bestee word, is die volgende:

- 'n Siening van die kind as sentraal in die opvoedingsproses. (Die kommentaar in verband met die gevaar dat die beginsels die indruk wek dat daar op ekonomiese belange, mannekragbehoefte, belange van die breë gemeenskap, ensovoorts 'n te hoë premie geplaas word, is te wyte aan die feit dat daar eksplisiet na die sake verwys word, maar merendeels implisiet na die kind.)
- Beklemtoring van die religieuse as een van die kernsake wat in 'n onderwysstelsel vir die RSA in aanmerking geneem behoort te word.
- 'n Gebrekkige beklemtoring van die belangrikheid van 'n hoë mate van selfbeskikkingsreg wat aan die onderwysprofessie gegee moet word om sy sake te reël. (Dit is byvoorbeeld onontbeerlik dat 'n professionele beroepsraad direkte, effektiewe skakeling met die betrokke Minister moet hê, dat die raad oor effektiewe bevoegdhede ten opsigte van opleidingsaangeleenthede moet beskik en effektiewe beheer oor toelating tot die professie moet kan uitoefen.)
- 'n Duidelike uitspraak oor wie die leierskapsrol in die onderwys moet speel, ontbreek. Die saak kan nie onopgelos gelaat word as daar oor die totale onderwysopset besin word nie. Almal kan nie leiers wees nie. Tensy daar in die beginsels 'n duidelike uitspraak is, sou die werkkomitees met verskillende hipoteses moet werk en sekerlik nie optimaal doeltreffend kon werk nie. In die Van Wyk de Vries-verslag is 'n standpunt ondubbelsinnig gestel.

Tensy die RGN-ondersoek na die Onderwys dus sy standpunt duidelik stel, hang baie sake in die lug.

- Dit is belangrik dat daarop gewys sal word (miskien in die inleidende gedeelte) dat die beginsels nie net (of oorwegend) op die skoolsituasie betrekking het nie, maar ook op die tersiêre vlak en dat die werkkomitees die volle spektrum doeltreffend sal moet dek. Ver al in die lig hiervan behoort daar 'n duidelike beginseluitspraak te wees oor die leierskap van die universiteit en die belangrikheid dus nie net van voortgesette navorsing nie, maar ook van die feit dat by die navorsing die vennootskap tussen verskillende sektore van die onderwys en die noodsaaklike praktyk nie uit die oog verloor moet word nie. Dit is van kardinale belang dat die praktyk sal beseft dat teoretiese begroning juis noodsaaklik is vir sinvolle praktyk en dat navorsers nooit die behoeftes van die praktyk uit die oog mag verloor nie. Dit beklemtoon dan die noodsaaklikheid van indiensopleiding en ander voortgesette onderwysprogramme sowel as dat universiteite onder andere ook op die kwartêre vlak hulle leiersrol moet vervul.
- Noting the use to which previous government initiated investigations have been put, the SA Institute of Race Relations has grave reservations about responding to the invitation to comment on the Principles set out by the De Lange Committee. However, in view of the importance of the topic, the Institute wishes to contribute to the thinking of the De Lange Committee. We express our concern that it has not been possible to ensure representation on the Committee of major prevailing opinions on education. We would urge that any further steps in this study be directed by a group representative of the populace as a whole.

We believe the term inhabitant should explicitly include all the peoples of SA and we are this critical of the brief of the Committee as it is open to different interpretations as to whether pre- or post- 1975 boundaries are referred to.

This Institute believes in a unitary, integrated social and educational system based on equality of opportunity with full democratic

participation of all the peoples of SA. Our reply should therefore be read in the light of these principles. We respond to the principles specifically, and where necessary take account of the documented explanations of the principle in question.

• Wetenskaplike doelwitstelling

In die versoek van die Kabinet aan die RGN om 'n wetenskaplike ondersoek na die onderwys in die RSA in te stel en vir beginselriglyne vir 'n prakties uitvoerbare onderwysbeleid in die RSA word onder meer spesifiek as doelwit gestel ten einde 'n gelyke gehalte van onderwys vir ALLE BEVOLKINGSGROEPE TE BEREIK. Hiermee het die Kabinet -

- erkenning verleen aan en aandag gevra vir die meervoudigheid van bevolkingsgroepe in die RSA;
- die deur oopgelaat vir 'n wetenskaplike ondersoek/ondersoek op wetenskaplike wyse, om die harde werklikheid van multi-etnisiteit of poli-etnisiteit in die RSA voor oë te hou;
- eweneens die deur oopgelaat vir hierdie wetenskaplike ondersoek om, met inagneming van die werklikheid van multi-etnisiteit as eerste onderwysbeginsel vir die RSA te poneer dat die RSA nie een onderwysstelsel kan hê nie, maar 'n veelvoud van onderwysstelsels vir elke bevolkingsgroep, ontwerp deur elke volkgroep self, volgens sy eie aard en tradisie, en volgens sy eie ideale vir 'n eie toekoms in die RSA; en
- het die Kabinet die deur oopgelaat vir die wetenskaplike ondersoek om ten eerste 'n werkkomitee vir elke bevolkingsgroep aan te wys met die opdrag om elk onder meer werkkomitees aan te wys vir die verskeidenheid van belange soos byvoorbeeld uiteengesit onder werkkomitees (p. 1, punt 1. Opmerkings vooraf.).

Desondanks is die eerste skriftelike vrug van die wetenskaplike ondersoek 'n stel onderwysbeginsels vir die RSA as 'n geheel, asof die RSA se inwoners 'n homogene gemeenskap is; asof elke bevolkingsgroep nie 'n eie identiteit, eie aard, eie tradisie, eie kultuur, en eie ideale vir 'n eie toekoms het nie; en asof dit nie die vanselfsprekende reg van elke bevolkingsgroep is om sy eie onderwysstelsel vir die toekoms te ontwerp en te implementeer nie.

### Duideliker, skerper en saakliker formulerings

Die behoefte is uitgespreek dat die gestelde konseponderwysbeginsels bondiger en duideliker binne die een of ander sisteem gestel kon word. Daar is beweer dat die omhaal van woorde vaagheid en verwarring in die hand kan werk en selfs tot misverstande aanleiding kan gee. Die eerste en vierde onderwysbeginsel kon byvoorbeeld heel sinvol gekombineer gewees het.

Die pogings wat in die konsep aangewend word om bepaalde woorde en begrippe te omskryf, het nie almal bevredig nie. In plaas daarvan dat 'n bestaande vraagstuk opgehelder word, word soms meer probleme geskep omdat al hoe meer ongedefinieerde begrippe bygebring word. Verwys in hierdie verband byvoorbeeld na punt 4 (p. 5) van die konsep. Dit is byvoorbeeld ook nie duidelik wat met "n tendens (sic) wat nie langer in die Suid-Afrikaanse opset geïgnoreer kan word nie" (Toeligting, punt 2, laaste reëls) bedoel word nie. Klaarblyklik verdien ook die begrip "vertikale deurstroming" nader toeligting; ensovoorts.

### Onderwys, onderrig en opleiding

Daar is kommentaar ontvang dat, in die lig van die omvattende gekwalifiseerde onderwysprogram wat in die vooruitsig gestel word, dit reeds in hierdie stadium die moeite sou loon, om 'n duidelike onderskeid te tref tussen die begrippe en operasionalisering van onderwys, onderrig en opleiding.

### Ekonomiese verband

Punt 3 (p. 4) handel oor die verband van onderwysvoorsiening aan die behoeftes van die samelewing, maar veral mannekragbehoefte en ekonomiese ontwikkeling.

- Geen aanduiding word gegee of hierdie koppeling noodwendig of opsioneel sal wees nie.

Die aard, wese, inhoud en omvang van onderwys in die RSA sal volgens die konsep grootliks deur ekonomiese oorwegings bepaal word en hiermee word eerstens geïmpliseer dat ekonomiese groei, afplat-



ting, insinking en bloei jare vooruit geskat en akkuraat voorspel kan word. Tweedens word daar geïmpliseer dat die belangrikste (dalk enigsté?) determinant vir onderwysvoorsiening, ekonomies van aard is en dat enkulturasie, selfontplooiing, morele ontwikkeling, maatskaplike aanpassing en politieke aansprake, ondergeskik daaraan gestel word. (Ook die feit dat in Onderwysbeginsel nommer 3 geïmpliseer word dat "die religieuse en kulturele leefwyse van die inwoners" bepaal word deur die onderwys, word hierna weerspreek.)

Indien die ekonomiese motief die toneel gaan oorheers, dan word die gevaar geloop om geestelik en maatskaplik te vervlak, te degenerereer en te stagneer. Die gevaar van wrywing en konflik is ook nie uitgesluit wanneer pragmatiese doelwitte nagestreef word nie. Moontlik verdien die optimale ontwikkeling van die individu se volle persoonlikheid deur die onderwys, meer gewig in die verslag.

Andersyds is daar tog ook op gewys dat dit van wesenlike belang is dat die onderwys ingeskakel sal bly op onder andere onmiddellike mannekragbehoefte sodat skoolverlaters en afgestudeerdes daadwerklik en direk by 'n loopbaan betrek kan word. Toenemende verandering in mannekragbehoefte bring ook die noodsaaklikheid vir voortgesette opleiding mee, veral ten aansien van heropleiding van persone (byvoorbeeld huisvroue) wat na 'n tydperk van onderbreking weer die arbeidsmark wil betree. Dit geld miskien veral vir getroude vroue wat weer na 'n tydperk wil skoolhou - hulle vorm 'n besondere bron vir onderwysvoorsiening.

- Die beginsels is in die breë aanvaarbaar en word as riglyne vir die vernuwning van die onderwys van die RSA gesien. Dit is egter opmerklik dat in sowel die formulering as in die postulering van die 12 "beginsels" nie altyd voldoen is aan die wesenlike kenmerke van wat 'n beginsel is of behoort te wees nie.

Dit is aksiomaties dat gedifferensieerde interpretasie van onderwysbeginsels moontlik en noodsaaklik is vanweë verskillende lewensopvattinge.

Die noodsaaklikheid van 'n verweeftheid van die opvoeding en onder-

wys met die kultuur, ekonomie, godsdiens, ensovoorts word tereg benadruk. n Leemte is egter die afwesigheid van n uitdruklike versekering/stelling dat nie ekonomiese en politieke oorwegings nie, maar in die laaste instansie pedagogiese oorwegings die deurslag sal gee by die vernuwing van die onderwys van die RSA. Genoemde leemte kan daaraan toegeskryf word dat n bepaalde politieke bedeling as n feitlikheid in die vooruitsig gestel word terwyl van opvoedkundiges verwag word om onderwysbeginsels neer te lê en by hierdie beoogde bedeling in te val. Dit sou onderwyskundig meer verantwoord gewees het om eers n gedifferensieerde onderwysstelsel te ontwerp en dan van die staatsbestel te verwag om dit te implementeer.

Die beginsel van finansiële gelykberegtiging word ondersteun mits die nodige voorsorge getref sou word dat huidige onderwysstandaarde nie verlaag word nie. Finansiering volgens n gemeenskaplike formule sou byvoorbeeld in n ekonomies knellende periode in die toekoms kan lei tot n verlaging van die huidige standaarde van onderwysfasiliteite. Die moontlikheid van n meer plaaslike belasting betaalbaar deur dié oergemeenskap wat hulle kinders se onderwys bo die minimum standaarde wat staatsfinansiering moontlik maak, sou wou verhef, behoort as n demokratiese reg van ouers in die nuwe stelsel ingebou te word.

Die implementering van die onderwysvernuwing behoort te geskied met inagneming van die feit dat n betreklik swak toegeruste onderwys- en administratiewe personeel tesame met n betreklik ongeligte ouerkorps in sommige gevalle nie tot die realisering van te ambisieuse vernuwingskemas in staat mag blyk te wees nie. Hoewel betekenisvolle vernuwing wenslik is, moet die teoretiese ontwerp vir vernuwing ewolusionêr eerder as rewolusionêr wees ten einde te voorkom dat die vernuwing van die onderwys tot ontwrigting lei en uiteindelik teenproduktief mag blyk te wees.

- In die algemeen word saamgestem met die beginsels soos gestel. Hulle is wyd genoeg om heelwat speling in benaderings toe te laat en die finale beoordeling sal gevolglik in n baie hoë mate van die implementering afhang.

Die groot probleem blyk te wees om beginsels 1 en 10 met beginsel 3 te versoen: Gelyke geleentehede en standaarde vir almal met erkenning van kulturele ensovoorts diversiteit. Terwyl 'n mate van differensiasie seker altyd onvermydelik sal wees, word gevoel dat opvoedingsbeginsels so universeel is dat eenvormigheid primêr moet vooropstaan. Vandaar die gevoel dat een onderwysdepartement vir alle bevolkingsgroepe wenslik is.

Dit lyk onvermydelik dat beperkte geldelike en andere middele die voorsiening van gelyke onderwysgeleentehede en standaarde vir alle bevolkingsgroepe 'n ideaal maak wat eers oor 'n langer tydperk gerealiseer kan word. Nogtans word gevoel dat alle moontlike middele hiervoor ingespan moet word, selfs al sou dit beteken dat die huidige Blanke onderwys van sekere van sy nie-essensiële geriewe en privilegies afstand moet doen.

- In die breë gesien, neem hierdie inrigting genoë met die konsepbeginsels, maar spreek tog die vraag uit of die meerderheid van die genoemde beginsels inderdaad beginsels is, en of dit nie meer op die praktyk rondom die werklike fundamentele beginsels dui nie.
- In die lig van die bevolkingsamestelling in die RSA volgens die voorlopige syfers van die 1980-sensus en die projeksies wat op die vorige sensus gebaseer is en in die lig van die versoek wat die Kabinet aan die RGN gerig het, is die konseponderwysbeginsels vir die RSA aanneemlik maar met die voorbehoude wat hier gestel sal word.

Die beginsels voldoen aan universele vereistes vir beginsels, naamlik:

- dat dit algemeen aanvaarbaar moet wees; en
- riglyne moet neêrlê om leiding te gee.

Elke beginsel het ook die kenmerk inherent dat die beginsel en sy interpretasie twee onderskeibare werklikhede kan wees.

Daar word ook kennis geneem van die literatuurstudie en bespreking

wat die samestelling van die beginsels voorafgegaan het en dat die beginsels vir die onderskeie verteenwoordigers in die komitees aanvaarbaar was.

#### Gedifferensieerde interpretasie en implementering.

Die stel beginsels hou die moontlikheid in vir verskillende interpretasie deur die onderskeie volksgemeenskappe in die RSA wat ook geregverdig is. Begrippe wat in die bewoording van die beginsels gebruik word, dui op die moontlikheid van gedifferensieerde interpretasie. Die volgende dien as voorbeelde:

In beginsel 3 beklemtoon "diversiteit" die verskille tussen lede van 'n groep ten spyte van die "gemeenskaplikheid". In dié beginsel word die gronde vir die verskille duidelik uitgespel naamlik "religieuse en kulturele". Die kultureelbepaalde lewensopvatting noodsaak gedifferensieerde interpretasie van algemeen aanvaarbare beginsels. Elke besondere kultuuridentiteit het noodwendig as gevolg gedifferensieerde interpretasie van algemeen aanvaarbare beginsels.

In Wet 39 van 1967 word die beginsels van "Christelike karakter" en "breë nasionale karakter" steeds na veertien jaar gedifferensieerd vertolk.

Beginnel 1 kan verskillend vertolk word deur die onderskeie gemeenskappe en, onder andere, kan "onderwysgeleenthede" na fasiliteite, skoolplig en vry onderwys verwys terwyl 'n ander gemeenskap die begrip geheel anders vertolk.

Veral beginsel 3 leen sigself vir gedifferensieerde interpretasie selfs in 'n uitsluitlike Blanke gemeenskap waar meer as een moedertaal gebesig word. Die begrip "inwoner" maak ook deure oop vir wyd uiteenlopende interpretasie. Omdat elkeen van die beginsels tot gedifferensieerde interpretasie sal lei, word as eerste voorbehoud gestel:

Die beginsels is aanvaarbaar mits gedifferensieerde interpretasie en implementering toegelaat word.

Voorbehoud van sekere beginsels in Wet 39 van 1967.

a. Hierdie beginsel van die RGN is so breed aangesny dat dit nie net vir 'n makrostelsel van onderwys voorsiening maak nie maar ook vir 'n

mikrostelsel waarin die beginsels van Wet 39 van 1967 ook nagestreef kan word deur diegene wat meen dat hulle nie alles wat in die Wet gekulmineer het, sonder meer kan oorboord gooi nie. Kulturele identiteit en volksgebonde onderwys kan ook hiervolgens behoue bly sonder om die geleentheid vir koördineering agterweë te laat.

b. Die bedoeling is nie om dispueteerbare wysigings aan die beginsels aan te bring nie, maar beginsel 3 behoort aangevul te word om melding te maak van die Christelike grondslag van die onderwys in die RSA veral aangesien dit moontlik in wetgewing vasgelê kan word.

By die jongste kongres van die Suid-Afrikaanse Vereniging van die Bevordering van Opvoedkunde het prof. D. Vermaak (UOVS) op 15 Januarie 1981 in sy referaat: Implikasies vir die Makro-struktuur van die Onderwysstelsel in Suid-Afrika, ten opsigte van die Christelike beginsel in 'n multikulturele opset hom soos volg uitgelaat:

"Met verwysing na die inagneming van die Christelike beginsel, mag die eise van 'n beduidende deel van die bevolking dat die Christelike beginsel ten diepste die dryfkrag van die onderwysstelsel van die RSA moet wees, nie verontagsaam word nie. Indien daar sterk teenkanting is teen die gedagte dat dit as 'n algemeen-geldende beginsel vir alle onderwys moet geld, sal 'n nuwe makro-onderwysstruktuur 'n ingeboude waarborg moet hê wat aan diegene wat dit verkies, die geleentheid bied om die Christelike beginsel onverbloemd in die onderwys te verreken. Dit is van lewensbelang veral in die lig van die aanslag van die Kommunisme en Neo-Marxisme. In alle waarskynlikheid sal 'n waarborg in dié verband in die nuwe Grondwet ingebou moet word." (p.4)

Daar word derhalwe aanbeveel dat die onderwysbeginsels sal aandui dat hulle in ooreenstemming is met die Grondwet van die RSA waarin daar 'n lewens- en wêreldbeskouing in 'n staatkundige belydenis soos in die aanhef geformuleer, weerspieël word. Die formulering kan, onder andere, as eerste deel van beginsel 3 soos volg lees:

Die stelsel van onderwysvoorsiening moet sowel in die onderwyspraktyk as in die organisasie en administrasie daarvan 'n Christelike karakter hê - met dien verstande dat daar ook eerbiediging van die geloofsoortuigings van andersdenkendes sal wees.

Vir die res kan beginsel 3 behoue bly maar daar word aanbeveel dat die woorde "en die taal" net na "kulturele leefwyse" ingevoeg word.

Beginsel 3 is derhalwe aanneemlik met die voorbehoud dat dit aangevul

word soos reeds vermeld en dat die beginsel dan beginsel 1 word. Verdere kommentaar: Vanweë die gemeenskaplike gebondenheid van die verskeidenheid volksgroepe aan die land en die implikasies daarvan vir die nasionale lojaliteit, noodsaak dat die beginsels dit ook sal stel dat die onderwys 'n breë nasionale karakter sal hê. Die enigste beginsel waarby dit kan inpas, blyk beginsel 3 te wees. Die woord "nasionale" is weer onderhewig aan interpretasie maar moeilik vervangbaar.

In die lig van die veeltaligheid van die inwoners van die Republiek is dit nodig om 'n bepaling te hê dat gelyke onderwysgeleenthede voorsien sal word ongeag die moedertaal van die kind.

Par. 3.1: Waar die voorsiening van werkgeleenthede vir almal 'n dringende prioriteit in ons land is, moet gewaak word teen toenemende meganisering in alle produksie-sektore.

Omdat taal naas godsdiens en kultuur so 'n uiters aktuele en belangrike saak is, behoort dit in die beginsels opgeneem te word. Daar word voorgestel dat dit bygevoeg word by beginsel 3.

Ter wille van 'n gemeenskaplike lojaliteit deur die verskillende volksgroepe behoort die gedagte van 'n onderwys met 'n nasionale karakter ook in die beginsels opgeneem te word.

Die onderwysstelsel van die RSA behoort ook 'n Christelike karakter te hê, met inagneming van die geloofsoortuigings van die inwoners.

Origens word daar met die konsepbeginsels akkoord gegaan.

Na aanleiding van die konseponderwysbeginsels wat vir kommentaar aan ons voorgelê is, word namens ons Hoofbestuur meegedeel dat die inhoud daarvan in die algemeen aanvaarbaar is maar dat die volgende wysigings vir oorweging voorgelê word:

Beginsel 3: Voeg die woorde "en die taal" na leefwyse in die derde reël in.

Beginsel 4: Voeg die woord "betrokke" in voor individu in die tweede reël.

Na ons mening sal dit groter duidelikheid en sekerheid gee.

- Die Universiteit gaan akkoord met die stel van 12 onderwysbeginsels en vind dit voldoende en omvattend.

Die woordomskrywings en ander inligting is duidelik en behoort waninterpretasie tot 'n minimum te beperk.

Betreffende die bewoording en toeligting van die konsepbeginsels die volgende kommentaar. (Waar geen kommentaar gelewer word nie, vind die Universiteit beide die konsepbeginsel sowel as die toeligting in orde.)

- Omdat taal naas godsdiens en kultuur so 'n uiters aktuele saak is, behoort dit in die beginsels opgeneem te word. Daar word voorgestel dat dit by beginstel 3 bygevoeg word.

Ter wille van 'n gemeenskaplike lojaliteit deur die verskillende volksgroepe behoort die gedagte van onderwys met 'n nasionale karakter in die beginsels opgeneem te word.

Die onderwysstelsel van die RSA behoort ook 'n Christelike karakter te hê met inagneming van die geloofsoortuigings van die inwoners. Origens word daar met die konsepbeginsels akkoord gegaan.

- Die belangrike uitgangspunt van gelyke onderwysgeleenthede en gelykwaardige onderwysstandaarde aan almal ongeag ras, kleur en geloof word ten volle gesteun.

Bogenoemde uitgangspunt bring onses insiens nie die belangrike grondbeginsel van Christelike onderwys soos vervat in Wet 39 van 1967 in gedrang nie, aangesien die bestaande wetgewing slegs die moontlikheid vir volle Christelike onderwys moontlik maak. Dit kom in elk geval nog in geen skool Blank of Nie-Blank op die huidige tydstip tot volle verwerkliking nie. Hierdie wet is in lyn met die Christelike karakter van die grondwet en die Christelike staat en daar word genoegsame ruimte gelaat vir staatsondersteunde en privaatskole waar die ouers 'n ander lewensbeskouing as die Christelike toegedaan is.

As die Christelike beginsel suiwer toegepas word, dan is daar geen enkele lewensterrein van die samelewing, onder andere die nasionale, wat nie tot sy volle reg kan kom nie.

Die Nadere presisering van waarborge en verskansing van die beginsels en regte is plek-plek nodig. Hier word spesifiek verwys na die regte van die ouergemeenskap en die onderwyskorps, aangesien daar 'n tendens in die meeste Westerse lande bestaan om al hoe meer verantwoordelikhede deur die staat te laat oorneem. 'n Totale verstaatliking van die onderwys is op geen beginselgrondslag te regverdig nie.

In aansluiting hierby is 'n duidelike omskrywing van die regte en verantwoordelikhede van die verskillende samelewingsverbande betrokke by die onderwys nodig.

Daar word aanvaar dat die dokument wat vir kommentaar uitgereik is, 'n belangrike magtigingsverklaring uitmaak. Die konsepbeginsels soos geformuleer en geannoteer verteenwoordig wel baie positiewe geleenthede om die onderwysstelsel van Suid-Afrika te verander op 'n wyse wat dit nader in ooreenstemming bring met wat ons as die behoeftes en aspirasies van die bevolking van Suid-Afrika beskou. Daarbenewens is ons van mening dat die konsepbeginsels op sigself geen belangrike ontwikkeling in onderwys skyn te verhinder nie. Die Stedelike Stigting beskou dus die dokument in 'n positiewe lig, nieteenstaande enige algemene of gedetailleerde kritiek later in ons antwoord.

Ons het egter sekere kritiese kommentaar te lewer ten opsigte van die titel wat aan die dokument gegee is.

Eerstens wil dit vir ons voorkom of die 12 stellings nie "onderwysbeginsels" is nie. Hulle is meer 'n samestelling van politieke, sosiale en ekonomiese filosofieë en beginsels waarop 'n onderwysstelsel gebaseer sou kon word. Dit is noodsaaklik dat sodanige "beginsels" duidelik gestel word, maar daar moet ook aanvaar word dat hulle nie slegs deur opvoedkundige kommentaar alleen voldoende gedek kan word nie. Ons het dus ons kommentaar nie tot suiwer "onderwys"-sake beperk nie, maar ons laat lei deur die aantekeninge by die kon-



sepbeginsels, en het relevante kommentaar gelewer op die sosiale, ekonomiese en politieke sisteem waarbinne ons onderwysstelsel bestaan.

Tweedens word die begrip "RSA" nêrens gedefinieer nie. Daar word betoog dat die noodsaaklik is om die presiese geografiese gebied te omskryf waarvoor die nuwe onderwysstelsel voorgestel word.

Dit is nie 'n onbeduidende saak nie. Beginsel 7 lê neer dat die onderwysstelsel met "sowel mannekragbehoefte as ekonomiese ontwikkeling" rekening sal hou. Aantekening 4 op bl. 12 van die verklarende kommentaar dui aan dat beplanning gebaseer op beginsel 7 "Suider-Afrika" moet insluit. Hierdie standpunt is voorheen gestel in die Ekonomiese Ontwikkelingsprogram (1979 - 84) en in 'n toespraak deur die Eerste Minister by Mannekrag 2 000 (15.11.80). Om hierdie, en om ander redes word betoog dat die gebied waarvoor die onderwysstelsel beplan word meer presies omskryf moet word.

Daar word dus (vir oorweging) voorgelê:

- a. dat die hersiene titel van die finale dokument behoort te wees: "Beginsels wat die basis moet vorm vir 'n nuwe onderwysstelsel in die Republiek van Suid-Afrika (insluitende alle "nie-onafhanklike tuislande": en
- b. dat die konsepbeginsels bespreek moet word met die betrokke oortoriteite in Bophuthatswane, Transkei en Venda.

As finale punt ten opsigte van die dokument as geheel, wens ons die aandag te vestig op sekere verskille in beklemtoning tussen die bewonderenswaardige algemeenheid van toepassing op die beginsels, en die minder aanvaarbare ideologiese beklemtoning van party van die verklarende kommentaar. In par. 4.10.1 word bv. verklaar: "n Nuwe stelsel sal waarborg moet kan verskaf wat ewe goed vir alle bevolkingsgroepe sal geld". Beginsel 10 self maak egter heeltemal tereg geen melding van "bevolkingsgroepe" nie: en dit is na ons mening noodsaaklik dat alle verwysings na bestaande politieke ideologieë uit die toeligting verwyder moet word sodat die beginsels so vry as moontlik deur die werkkomitees toegepas kan word.

• COMMENTS ON THE THEME "EQUAL EDUCATION" (including comments on Principles 1 and 10)

Dit is vanselfsprekend dat die begrip "gelyke onderwys" van grondliggende belang is vir die beginsels. Dit vorm die onderwerp van beide beginsels 1 en 10, en lê ten grondslag van alle ander beginsels. Dit word dus afsonderlik bespreek, voor die bespreking van die oorblywende tien beginsels.

Die konsepbeginsels konsentreer tereg op sake wat direk relevant is vir die daarstelling van 'n "gelyke" onderwysstelsel. Soos egter in par. 1.2.1 hierbo opgemerk is, bestaan daar baie politieke, sosiale en ekonomiese faktore wat relevant is vir die daarstelling van "gelyke onderwys" binne enige gemeenskap. Trouens, enige onderwysstelsel is ingebed in die gemeenskap waarin dit funksioneer; dra by tot die ontwikkeling van die gemeenskap; en word uiteindelik beheer en bestuur deur die politieke mag binne daardie gemeenskap. Dit is veral van toepassing op enige pogings om "gelyke onderwys" te bewerkstellig. Ons betoog is dus dat "gelykheid" in onderwys nie, selfs nie in minimum formele terme, in 'n "ongelyke" gemeenskap bewerkstellig kan word nie. Soos die opdrag van die RGN implisiet aanvaar, is dit aan almal bekend dat "gelykheid" in die onderwys in SA nog bewerkstellig moet word. Dit volg dus dat die bereiking van hierdie doelwit, eksplisiet in die beginsels uiteengesit, politieke, ekonomiese en sosiale veranderinge sowel as veranderinge in die onderwys sal meebring.

Die begrip "gelyke onderwys" is op sigself kompleks en omstrede. Besonderhede van die polemieë sal nie hier vermeld word nie. Twee fundamentele stellings moet egter gemaak word:

"Gelyke onderwys" kan nie vertolk word om letterlik "identiese onderwys" te beteken nie, en opvoedkundig relevante verskille (en ongelykhede) in vermoë, belangstelling, agtergrond en baie ander faktore dui daarop dat identiese toegang, inset en resultate in 'n onderwysstelsel onmoontlik en waarskynlik onwenslik is.

"Gelyke onderwys" is dus 'n relatiewe konsep, sonder wetenskaplike of selfs algemeen aanvaarbare betekenis. Ons konsultasies en navorsing het ons egter daartoe gelei om ons toe te spits op twee

duidelike betekenis wat aan "gelyke onderwys" in die SA opset toegeskryf kan word.

"Gelyk" in hierdie konteks staan nou in verband met die begrippe regverdigheid en billikheid in die voorsiening van onderwys aan die een kant, en, aan die ander kant met deelname aan besluitneming waardeur regverdigheid en billikheid binne praktiese perke bewerkstellig en as bewerkstellig gesien word. Daarbenewens behoort statutêre en wetlike bepalinge te bestaan waardeur hersiening en vergoeding toeganklik gemaak word vir enige inwoner wat betoog dat hy of sy "ongelyk" behandel is.

"Gelyk" impliseer die snelle verwydering van growwe ongelykhede wat tans tussen die verskillende onderwyssisteme in Suid-Afrika bestaan.

Die verbintenis tot die voorsiening van gelyke onderwysgeleentheid soos uiteengesit in beginsel 1 en wat alle ander beginsels onderlê, moet lei tot hierdie minimum optrede.

Stappe om 'n waarneming van billikheid of regverdigheid in sodanige voorsiening te bewerkstellig, deur die betrokkenheid van almal gemeoid met toekomstige besluitneming oor onderwys sake.

Die daarstelling van statutêre en wetlike beveiliging teen ongelykhede.

Beslissende programme om die huidige ernstige ongelykhede in onderwys uit te skakel; sodanige programme sou gemik wees op, binne gegewe tydsbeperkings, gelyke toegang tot geleenthede, gelyke geldbesteding, gelyke onderwysvoorsiening en kompenserende programme om vroeëre ongelykhede te bowe te kom.

Stappe om groter gelykheid van geleentheid in die breër gemeenskap te bewerkstellig, waar sodanige stappe beide die veranderings in die onderwyssisteem steun en daardeur gesteun word.

Die konsepbeginsels vermeld spesifiek slegs twee van die baie aspekte van gelyke onderwys; naamlik gelyke geleenthede en gelykwaardige standaarde. Daar word betoog dat minstens nog een ander aspek vermeld moet word; nl. "gelyke toegang". Hierdie aspek dek kritieke kwessies soos mobiliteit, verpligte onderwys en die owerse vryheid

van keuse. Vir hierdie voorstel kan voorsiening gemaak word deur die woorde "en gelyke toegang tot geleentheid" te voeg by beginsel 1 wat dan soos volg sal lees:

"Gelyke onderwysgeleentheid en gelyke toegang tot geleentheid sal aan elke inwoner ongeag ras, kleur, geloof of geslag verskaf word."

#### TYDSPERSPEKTIEF MET BETREKKING TOT DIE KONSEPBEGINSELS

Die stigting is van opinie dat reg net ten volle aan die beginsels kan geskied as hulle in 'n tydsperspektief geplaas word. Ons bevindings in die opsig word kortliks hieronder uiteengesit:

##### Vergelyking met konsepbeginsels

Daar word aanvaar dat die huidige beginsels 'n belangrike wegbeweging verteenwoordig van die beginsels waarop wetgewing in die verlede eksplisiet of implisiet gebaseer was.

Die Stigting het ondersoek na hierdie aspek ingestel waarvan die volledige teks in aanhangsel I verskaf word. Die belangrikste gevolgtrekkings is kortliks soos volg:

Daar word op verskeie punte betekenisvolle nuwe klem gelê, wat 'n opvallende verandering in benadering verteenwoordig. Hulle is:

- die verbondenheid tot gelyke onderwysgeleentheid vir alle inwoners
- 'n sterker verbondenheid van die staat om onderwys aan alle kinders te voorsien
- 'n heeltemal nuwe verbondenheid tot nie-formele onderwys, en tot die rol van die privaatsektor in die voorsiening hiervan (en sekere elemente van formele onderwys)
- 'n groter verbondenheid tot privaatonderwys
- klemlegging op dit wat gemeenskaplik is eerder as op dit wat verskillend is binne die gemeenskap
- 'n groter erkenning van die onderwysprofessie.

Sekere bekende temas kom nog voor en mag herdefinisie vereis as hulle in ooreenstemming met nuwe ontwikkelings wil bly.

Weglating van verwysing na die nasionale en Christelike aard van alle onderwys word as positief beskou.

Die weglating van verwysing na moedertaalonderrig word ook opgemerk; daarop word in die Antwoord self kommentaar gelewer.

### Beginsels met betrekking tot die hede

Die konsepbeginsels verteenwoordig net die begin van 'n reaksie op die huidige krisis. Die griewe en eise wat daartoe gelei het dat die Eerste Minister sy oorspronklike verklaring in April 1980 uitgereik het, was baie konkreet en spesifiek. Ons is van mening dat die beginsels nie beskou sal word as sou hulle die griewe en eise tegemoetkom nie. Dit is daarom noodsaaklik dat dringende oorweging geskenk word aan die aankondiging van konkrete voorstelle, in ooreenstemming met die beginsels, en gerig op die inisiëring van minstens die volgende korttermynverbeterings:

Verhoogde uitgawe aan onderwys in die algemeen, en daadwerklike stappe om die ongelukheid in uitgawes wat teenswoordig in die verskillende onderwyssisteme bestaan, te beëindig.

Kragtige optrede om verbeterde toestande vir onderwysers, met betrekking tot salarisse, diensomstandighede, voor- en indiensopleiding en mobiliteit, teweeg te bring.

Finansiële voorsiening vir erkende volwasseneonderwysprogramme.

Meer effektiewe gebruik van skole, onderwysersopleiding- en tegniese opleidingsfasiliteite, wat teenswoordig onbenut is as gevolg van demografiese en ander faktore.

### Beginsels met betrekking tot die toekoms

Daar is eenparig gedurende ons konsultasie geredeneer dat die geloofwaardigheid van die beginsels nou verwant is aan die voorstelle vir hulle implementering oor sowel die medium as langer termyn. Met ander woorde die beginsels vereis 'n "tydstukrag" as hulle wet-tigheid wil verkry en 'n basis vir effektiewe verandering wil be-

werkstellig. Daar word dus aanbeveel dat oorweging geskenk word aan die aankondiging van wenslike medium- en langtermyn doelwitte in ooreenstemming met die beginsels. Daar word erken dat die Hoofkomitee nie die mag het om stappe te implementeer om daardie doelwitte te bereik nie; maar dit kan en behoort hulle so gou moontlik in die vorm van 'n program uiteen te sit.

Die Hoofkomitee word gelukkig met die stuk wat voorberei is. Hierdie kommentaar moet derhalwe nie as negatiewe kritiek gesien word nie. Dit mag wees dat die sake wat vervolgens aangemerkt word as moontlike aanvullings wel die aandag van die Komitee geniet het en met voorbedagte rade nie opgeneem is nie. In so 'n geval sou dit miskien gerade wees om by die inleiding tot die stuk 'n kursoriese aanduiding te gee van sake wat nie as beginseluitgangspunte beskou is nie en dus nie in die stuk opgeneem is nie of 'n ander paragraaf in te voeg wat die saak kan regstel sonder om in besonderhede te tree.

Van die belangrikste sake ten opsigte waarvan beginseluitgangspunte ooglopend ontbreek of ten opsigte waarvan daar in die toeliggende kommentaar te min aandag bestee word, is die volgende:

° Die siening dat die kind as sentraal in die opvoeding staan, kom nie duidelik genoeg na vore nie. (Die kommentaar in verband met die gevaar dat die beginsels die indruk wek dat daar op ekonomiese belange, mannekragbehoefte, belange van die breë gemeenskap, ens. 'n te hoë premie geplaas word is te wyte aan die feit dat daar eksplisiet na dié sake verwys word, maar merendeels implisiet na die kind.)

° 'n Duidelike beklemtoning van die belangrikheid van 'n hoë mate van selfbeskikkingsreg wat aan die onderwysprofessie gegee moet word om sy sake te reël, ontbreek. (Dit is bv. onontbeerlik dat 'n professionele beroepsraad direkte, effektiewe skakeling met die betrokke Minister moet hê, dat die raad oor effektiewe bevoegdheid ten opsigte van opleidingsaangeleenthede moet beskik en effektiewe beheer oor toelating tot die profesie moet kan uitoefen.)

° 'n Duidelike uitspraak oor wie die leiding moet neem in soverre dit die verskillende fasette van die onderwys betref, ontbreek. Die

saak kan nie onopgelos gelaat word as daar oor die totale onderwys=opset besin word nie. So sal byvoorbeeld die plek en taak van 'n professionele raad duidelik uitgespel moet word vir sover dit die leidende aandeel moet neem met betrekking tot professionele beheer=uitoefening. Tensy daar 'n duidelike uitspraak is, sou die werkkomitees met verskillende hipoteses moet werk en sekerlik nie optimaal doeltreffend kon werk nie. Tensy die RGN-ondersoek na die onderwys dus sy standpunt hieroor duidelik stel, hang baie sake in die lug.

° Die belangrikheid dat daarop gewys sal word (miskien in die inleidende gedeelte) dat die beginsels nie net (of oorwegend) op die skoolsituasie betrekking het nie, maar ook op die tersiêre vlak en dat die werkkomitees die volle spektrum doeltreffend sal moet dek, moet beklemtoon word. Veral in die lig hiervan behoort daar 'n duidelike uitspraak te wees oor die belangrikheid, nie net van voortgesette navorsing nie, maar ook van die feit dat by dié navorsing die vennootskap tussen verskillende sektore van die onderwys en die noodsaaklike praktyk nie uit die oog verloor moet word nie. Dit is van kardinale belang dat die praktyk sal beseft dat teoretiese begronding juis noodsaaklik is vir sinvolle praktyk en dat navorsers nooit die behoeftes van die praktyk uit die oog mag verloor nie. Dit beklemtoon dan die noodsaaklikheid van indiensopleiding en ander voortgesette onderwysprogramme.

• Die konseponderwysbeginsels soos in die vertroulike stuk bevat, is vir die AGS in 'n hoë mate sinvol en aanneemlik. Ons vind dit in die algemeen prinsipiële juis en omvattend genoeg om in breë trekke beslag te gee aan verantwoorde en doelgerigte onderwysbeleid.

In die verlede het ons heelwat probleme ondervind met die godsdienstleerplanne en -onderrig van die verskillende provinsies soos aangebied in skole en in kolleges. Dit was meestal geskoei op die belydenisskrifte van kerke van Gereformeerde belydenis, en het selfs dogmatiese gronde gedek.

Daar was vele gevalle van openlike diskriminasie teen sowel leerlinge as leerkrigte van die AGS. Baie van ons kinders is diep gekrenk en sielkundig benadeel deur die eng dogmatiese aanbieding van sekere leerkrigte.

As gevolg van voorgaande het ons besondere aandag aan hierdie faset van u konseponderwysbeginsels gegee. Omdat ons die mening toegedaan is dat die dogma primêr op die terrein van die kerk lê, vra ons beleefd dat duidelike waarborge aan minderheidsgroepe gegee sal word ten opsigte van godsdiensonderrig.

Verskeie van ons jongmense wat hulle vir die onderwys bekwaam het, kon vanweë hulle kerkverband nie daarin slaag om aanstellings te kry nie. Daarom sal ons graag wil sien dat daar nog 'n beginsel bygewerk sal word waarin gelyke beregtiging van onderwysers in minderheidsgroepe, soos byvoorbeeld hulle wat aan kleiner kerke behoort, gewaarborg word. Die neiging van 'n hoof godsdiensstige groep om sy wil en sy saak op die onderwys af te dwing, veroorsaak dat talle persone wat onderwysers wou gewees het, beroepe oorweeg waar hulle meen dat aanstellings en bevorderings meer op meriete geskied.

Die toepassing van hierdie beginsels in praktyk en die gestaltes wat dit gaan aanneem, is die eintlike faktor wat sal beslis of ideaal net ideaal sal bly, en of dit werklikheid gaan word. Dit is hier waar die grootste omsigtigheid, die raadpleging van alle betrokkenes en 'n bereidwilligheid tot aanpassing in verskillende situasies en omstandighede van uiterste belang is.

I have considered the document which was forwarded to me on 1 December, and, as requested, submit the following comments.

Little would be achieved if no attempt were made to evaluate the proposals critically. At the same time, the probability that all the points raised have been fully and frankly ventilated, is appreciated.

I note in the covering letter that the Cabinet request is...  
"vir beginselriglyne wat 'n prakties uitvoerbare onderwysbeleid in die Republiek van Suid-Afrika moontlik sal maak ten einde:

sy inwoners se potensiaal te laat verwesenlik;  
die ekonomiese groei van die Republiek van Suid-Afrika te bevorder;  
die lewensgehalte van al sy inwoners te verbeter, en 'n gelyke



gehalte van onderwys vir alle bevolkingsgroepe te bereik."

The critical question is whether or not the goals and ideals which have been stipulated are realistic. Are they attainable?  
Is hulle prakties uitvoerbaar?

It is my considered opinion that these goals and ideals cannot be achieved until socio-economic circumstances have altered significantly. To imagine that education can be divorced from socio-economic realities is to fail to appreciate the significant relationship between these factors is dynamic, and to attempt to achieve the stipulated goals through the schools and universities in isolation from social reality is to arouse expectations which are unlikely to be adequately realised.

If the twelve principles are viewed critically, they give rise to an immediate sense of disquiet. The reason is that it is obvious that to even partially achieve the stated goals or ideals will require a considerable time. It is equally obvious that the only logical approach is to build on the past. In spite of all the allegations, what has been achieved to date compares favourably with what has been achieved in many other countries. The point that is being made is that the only practical course is one which is geared to the present educational structures. It is from these structures that an endeavour will have to be made to achieve as part of an evolutionary process the stated goals and ideals.

Education is a sensitive issue. I have the impression that the principles and the comments highlight the cognitive aspects of educational development, and play down those oractic aspects which are generally regarded as being linked to formative education. While this is undoubtedly the attitude in tertiary institutions, it is not an accurate reflection of the goals in pre-primary, primary and secondary education. Education in the schools is an extension of education in the homes. It is primarily pupil centred; not subject centred to nearly the same extent as education in universities and technikons. Tradition, culture, religion and language are important considerations in the school situation, and to suggest that they are not significant and to plan accordingly is to jeopardise the prospect of acceptance of the proposed new

educational dispensation.

Tertiary institutions such as universities have admission requirements which ensure that only selected students gain admission. The universities themselves are clearly identified in terms of medium of instruction and function. Their concept of education is narrow, being basically subject or faculty oriented. The quest for knowledge is the primary consideration. To evolve principles which apply to the whole structure is of doubtful validity.

The principles contained in the document are obviously the product of debate and compromise. I am a little surprised that the four goals stipulated by the Cabinet were not accepted as the primary principles; and that other principles were not associated with the primary principles in order to give greater definition. As stated in the document, the principles appear to be somewhat unrelated and obscure.

It is with pleasure that we respond to the request for professional reaction to the draft principles submitted for our scrutiny and observation.

Our Association is in full accord with the 12 principles enumerated in the preliminary document. Furthermore, we wish to congratulate the Committee on its earnest and noteworthy attempt to tabulate principles which will guide the destiny of education in the Republic, within the framework of this general investigation by the Council.

Congratulations on a job well done.

The first and basic principle, that "equal opportunities for education should be provided for every inhabitant irrespective of race, colour, creed or sex", is welcomed as a statement which holds out possibilities for the kind of equal opportunity outlined in the preceding parts of this memorandum. It is, however, regretted that the HSRC has not entered into greater detail with regard to what constitutes equal opportunity and that in its supporting statement it speaks of equal opportunity not for individuals, but rather "for all population groups". Such recurring ideological statements,

although not found in the principles themselves, raise the suspicion that an attempt could be made to harmonise this and other principles with the politics of separate development and the notion of separate educational systems for different race groups. No set of principles which is susceptible to such an interpretation will be acceptable to the church. It is therefore submitted that the principles should include a clear statement about what constitutes equal opportunity and that such a statement should exclude any possibility of ambiguity in interpretation.

The same kind of ambiguity is found in Principle 10 which deals with equivalent standards in education. The principle fails to state whether equivalence is to be maintained between groups, regions or individuals, but the explanation makes it clear that the HSRC is thinking about "population groups" and this, coupled with the statement about "all the means available", suggests that the committee contemplates the closing of educational gaps while maintaining four racially distinct educational systems. If this is so, the general nature of the draft principles holds out little prospect for the fundamental change in education which the first principle presents as a possibility, and it is unlikely that they will be seen by the majority of the population as a satisfactory response to the crisis which persists in South African education.

The draft principles suffer on account of further major omissions. They fail to give any indication of the time scale involved in the application of the principles, and the accompanying notes have not dwelt on the dynamics of achieving the objectives of the draft principles. Indeed the statement of the Prime Minister of 6 May 1980 called for "a programme whereby the goal of equality of education for all population groups as soon as possible within South Africa's economic needs", and the continued unrest in Black schools in various parts of the country makes it imperative that the HSRC advise the government about such a programme and give an indication of the speed with which its various elements can be implemented. Finally, despite the recognition in Principle 5 of non-formal education as part of the educational system, the draft principles make no provision for redressing past and present inequalities in education through providing for a measure of compensatory education directed to those elements of the population which

have suffered disadvantage on account of the uneven distribution of human and financial resources among the racially segregated school systems. These omissions deserve the immediate attention of the HSRC if its investigation and recommendations are to enjoy any measure of support from Black South Africans.

This memorandum is submitted to the HSRC in response to a request from the director of the HSRC Investigation into Education. It is therefore comment on a document which has already been compiled, and it should not be seen as a comprehensive statement on the attitude of the church to education nor as an all-embracing statement about how education should be organised in SA.

We note that the HSRC is charged with conducting its investigation with regard to the RSA. This concept, of the RSA, has not been defined in the HSRC document. While not wishing to enter into a political debate regarding the Black states, we consider that the scope of the investigation should include the non-independent homelands and the territories of Bophuthatswana, Transkei and Venda. This will ensure a just and coherent approach to education in territories which are closely linked in a geographical, social, and economic sense.

#### The concern of the church in education

In the light of the gospels and the Christian conscience the church is bound to strive for a society in which all people can share in determining the way in which they will live. The Anglican Diocese of Johannesburg therefore upholds the view that any system of education based upon segregation and racial discrimination is unjust and therefore unacceptable.

All people are the creation of the one God. They are to be loved as he loves them, used in conformity with his perfect patterns, and not exploited or marred by greed or sin. Education is therefore development in learning to relate to oneself, to others and to God himself. It should tell of the love of God, it should develop in men and women a careful, responsible relation and a loving openness and service between people. Education should equip people to be free of the restrictions and inhibitions which prevent them reali-

sing their humanity, developing their talents and worshipping God.

We therefore believe that the necessary changes in the education systems should be made in the light of these Christian ideals, and that we should commit ourselves to an equal sharing of resources and the establishment of a unitary system of education, so as to dispel mistrust between people and create the opportunities for all our children to develop their talents to the full.

#### The question of equality in South African education

Equal education opportunity can only be developed within a political system where all people participate in a just sharing of power. Therefore, the process of redistributing educational resources and creating equal educational opportunity must take place concurrently with major changes in the SA political structure.

To ensure equitable educational opportunity for all children and young people, resources for education should be allocated in such a way that per capita expenditure on schooling should be the same for all races. This implies that one race group should not enjoy a more favourable teacher-pupil ratio than another, but well qualified teachers should be distributed among the schools without regard to the race of the pupils, that uniform standards should be applied in the provision and equipping of schools and that beyond the school system equal opportunities for employment and further study should be available to all on the basis of ability. This further implies that a process of integration should be set in motion, so that race ceases to be a factor in determining which school is attended by any particular child, and that Black and White people should share equally in the control and development of education for children of all races. Thus, any decentralisation in the organisation and control of education should be on a regional basis and not according to racial criteria.

With such a unified system of education, school attendance should be compulsory and free, the same age constraints should apply to children of all races, all parents should enjoy the same rights to choose the medium of instruction for their children, and the training, registration and evaluation of teachers should be on the

same basis and according to the same criteria for all.

If such a state of equality is to be achieved in the organisation of education, it is clear that in the period of transition attention will have to be paid to providing a form of compensatory education to close the gap which at present exists between Black and White people in educational achievement - a gap which arises out of the long history of discrimination in the social, political and educational fields against people of colour. Such positive action (a form of reverse discrimination) will need to be directed to assisting the disadvantaged to acquire confidence in using the basic skills of reading, writing, speaking, calculating and problem-solving. These are the skills which are necessary to enable the individual to communicate effectively with others, to move up the education ladder, to obtain satisfactory employment and to participate meaningfully in a technical-industrial society.

#### A program for closing the educational gap

We believe that the HSRC investigation should give priority to formulating a procedure for creating a unified system of education leading in due course to a racially-integrated system of schools. Such a system cannot be achieved at short notice, as it will require the amalgamation of bureaucracies, the development of regional structures, the movement and reallocation of teachers, the transfer of pupils, and a change in classroom practices as teacher-pupil ratios are adjusted to bring about a degree of uniformity. However, the following intermediate steps could be taken almost immediately, and the necessary legislation and executive orders prepared with very little trouble:

- Increased expenditure on African education and concurrent cut-backs in White expenditure, with an intermediate goal of achieving the same expenditure for all groups;
- increases in the proportion of the GNP devoted to education in order to meet these increases;
- redistribution of some White teachers on a voluntary basis to the existing Black systems;
- the establishment or conversion of some secondary schools to inter-racial "grammar" schools of a high standard;

- education of Black secondary teachers to acceptable standards, within the "open" universities;
- the end of segregation at tertiary level;
- teacher registration on a non-racial basis, with grades of registration to accommodate various levels of qualification, and professional status to be granted once an acceptable level has been reached; those below the acceptable level might be granted various grades of associate status;
- the establishment of programs of compensatory education, and
- distinguishing the needs of training from the broader needs of education; the existing Black systems should not be geared merely to the needs of the country for skilled manpower at certain low and intermediate levels.

Other intermediate work would involve the integration of certain educational controls and the elimination of the racially controlled systems. A single ministry of education might be established within a three-year period, during which time a start could also be made on the process of regional devolution on a geographic rather than a racial or ethnic basis. During this same period it would be necessary to equalise per capita expenditure in the public sector on education and to give to the ministry control of the distribution of finance, accreditation of pupils below matriculation level, the determination of minimum conditions of service for teachers and other employees, the supervision of pension funds, and the provision of support services to the regions as well as high-level inspections on a random basis in all regions. The regions themselves would need to rapidly develop the responsibility for introducing equitable primary and secondary education according to guidelines supervised by the ministry. Regions would be subject to minimum standards and certain principles relating to equality, but otherwise they would be free to give expression to local needs. However, financial resources would need to be allocated equitably to the regions from a central authority and should not be made dependent on the gross domestic product of a particular region.

All these changes would pose considerable challenges to individuals and communities and they would pose problems which would require adaptation on the part of administrators, teachers, pupils and

parents. But they are challenges which are worth accepting, for out of such a system would emerge the beginnings of a national unity and a prospect for peaceful growth and development.

With reference to the letter addressed to the Registrar in connection with the above, we are in agreement with the Draft Principles but wish to make one comment for the Committee's further consideration on the Explanation of Draft Principles: par. 4.1: Explanation 2 on page 9.

"Equal education opportunities imply that although education opportunities should be equal, they will not necessarily be the same."

We note your statement that the Committee took great care not to enter into great detail as it may influence the findings of other committees. In our opinion however, we feel that this is a statement which can be interpreted in any number of ways and thus it nullifies the term "explanation" - rather it creates confusion in interpretation.

We suggest therefore that the Main Committee re-examines the wording of this particular sentence in order that greater clarity in understanding the explanation can be achieved

#### COMMENTS ON THE DRAFT EDUCATION PRINCIPLES

BEGINSEL 1: *GELYKE ONDERWYSGELEENTIEDE SAL AAN ELKE INWONER ONGE-  
AG VAN RAS, KLEUR, GELOOF, OF GESLAG VERSKAF WORD:*

PRINCIPLE 1: *EQUAL OPPORTUNITIES FOR EDUCATION SHOULD BE PROVIDED  
FOR EVERY INHABITANT IRRESPECTIVE OF RACE, COLOUR,  
CREED OR SEX.*

Welcomed as a statement which holds out possibilities for equal opportunity. It is regretted that the HSRC has not entered into greater detail into what constitutes equal opportunity and that in its supporting statement it speaks of equal opportunity not for individuals but rather "for all population groups". Such recurring ideological statements, although not found in the principles themselves, raise the suspicion that an attempt could be made to harmo-



nise this and other principles with the politics of separate development and the notion of separate educational systems for different race groups. No set of principles which is susceptible to such an interpretation will be acceptable to the church. It is therefore submitted that the principles should include a clear statement about what constitutes equal opportunity and that such a statement should exclude any possibility of ambiguity in interpretation.

. Interpretasie van beginsel I:

Die staat kan nie sonder 'n besondere bydrae deur elke bevolkingsgroep gelyke onderwysgeleenthede skep nie.

"Gelyk" moet as gelykwaardig geïnterpreteer word en nie as identies nie.

"Gelyk moet beteken "minstens gelyk aan die hoogste bestaande standaard".

. Dit is 'n geregverdigde benadering en ook die uitgesproke begeerte van die Regering van die dag.

. Daar word met die beginsel saamgestem, maar ons wil dit tog beklemtoon dat in gevalle waar daar meer gevorderde standaarde bestaan, daardie standaarde nie moet stagneer of verlaag word nie. Die begrip "gelykwaardig" moet nie verwar word met die begrip "gelyke" of "gelykheid" nie.

. This is the fundamental principle upon which education should be based. The JMB has provided a selection mechanism to higher education for all, irrespective of creed or sex. This principle will throw an increasing burden upon the JMB and other examining bodies, but this is a development which, being foreseen, must be planned for and met.

. Die belangrike uitgangspunt van gelyke onderwysgeleenthede en gelykwaardige onderwysstandaarde aan almal ongeag ras, kleur en geloof word ten volle ondersteun. Gelyke onderwysgeleenthede impliseer nie noodwendig identiese onderwysgeleenthede nie. Dit moet egter gelykwaardig wees. Dit kan ook nie oornag geskied nie. Die landsekonomie en praktyk moet in ag geneem word.

Die bestaande hoë onderwysstandaarde moet die norm wees wat aangelê word en daar mag nie gehalte ingeboet word om die proses van gelyk-

waardigheid te verhaas nie.

- . In die lig van die veeltaligheid van die inwoners van die Republiek is dit nodig om 'n bepaling te hê dat gelyke onderwysgeleenthede voorsien sal word ongeag die moedertaal van die kind.
  
- . This principle obviously stems from the Cabinet stipulation "...ten einde 'n gelyke gehalte van onderwys vir alle bevolkings-groepe te bereik". Ek stel die vraag, is dit prakties uitvoerbaar? In my view, unless the population explosion is curbed, and the poverty cycle which affects a significant proportion of the population is broken, this ideal, though fully endorsed, is unlikely to be realised.  
There is a clear danger that pressures could be exerted which if successful would reduce education in South Africa to a general level somewhere below mediocrity. This would help no one. It is a regrettable fact that the growth in pupil population amongst the Non-Whites will make it virtually impossible to achieve the standards and the degree of sophistication achieved by the Whites.
  
- . Die stelsel van onderwysvoorsiening in die RSA moet 'n Christelike karakter hê, sowel in die onderwyspraktyk as in die organisasie en administrasie daarvan, met dien verstande dat daar erkenning aan die geloofsoortuiging van andersdenkendes verleen word, dit wil sê die onderwys verleen positiewe erkenning aan sowel die gemeenskaplikheid as die diversiteit van die godsdienste, kultuur, lewensbeskouing en taal van die ouers.
  
- . "Gelyke onderwysgeleenthede beteken vir ons nie identiese onderwysgeleenthede nie, maar gelykwaardige onderwysgeleenthede." "Elke inwoner" kan nie elkeen hoof vir hoof beteken nie, want daar is talle verstandelik gestremdes en nie-opvoedbare persone in ons land.

Dit kan ook nie onmiddellik plaasvind nie, maar namate dit ekonomies en prakties moontlik word.

In die daarstelling van die genoemde gelyke geleenthede moet, behalwe die gelyke basiese voorsiening wat deur die sentrale owerheid vir almal gemaak word, elke plaaslike owerheid en oergemeenskap ook 'n eie verdere bydrae maak na gelang van sy behoeftes en vermoëns.

Ons gaan ook van die veronderstelling uit dat die bestaande hoë onderwysstandaarde in geen opsig verlaag mag word met die oog daarop om die huidige laere te akkommodeer nie. Inteendeel, laasgenoemde moet geleidelik en so spoedig moontlik verhoog word. Ons verstaan hierdie beginsel ook so dat dit hier gaan om gelyke onderwysgeleenthede en -fasiliteite en nie om oop skole nie, anders sou ons dit nie ondersteun nie.

In this principle, we interpret "education" to mean formal education and to include all stages from pre-primary to tertiary. We feel that the words "access to" should be added, because the phrase "opportunities for education" is too vague. If the state is required to provide access to formal education, the implication is that poorer sections of the society (where access is at present limited) must be compensated for.

Once access is provided, the utilization of such access is a matter of individual choice or ability, but the chance of access must be there. We feel, too, that "should" would be better replaced by "must" in this principle, to make the demand more explicit. "Equal opportunities for access to education must be provided for every inhabitant irrespective of race, colour, creed or sex."

Ter toeligting van hierdie eerste beginsel stel die rapport "gelyke onderwysgeleenthede" gelyk aan "n gelyke gehalte onderwys vir alle bevolkingsgroepe" waarop die Kabinet besluit het en wat as n riglyn aan die RGN gegee is. Andersyds word hierdie twee verskillende begrippe (as sinoniem?) weer afwisselend in die verslag gebruik (vgl. p8 - 9).

Kommentaar hierop ontvang is dat dit n foutiewe interpretasie is. "n Gelyke gehalte onderwys" (van die Kabinet) beteken tog immers dat die onderwys wat wel aangebied word, van gelyke kwaliteit of standaard sal wees (kyk onderwysbeginsel nr 10).

Hierteen mag in beginsel geen beswaar ingebring word nie, maar "gelyke onderwysgeleenthede" impliseer, soos die rapport dit tereg self uitspel, "gelykheid in fisiese fasiliteite, personeelvoorsiening ... ondersteunende dienste en finansiering". Dit is n ander en veel omvattender saak, want dit raak die vraag of "gelyke onderwysgeleenthede" wat die rapport so kategoriees (na foutiewe interpretasie) as eerste beginsel vir die RSA poneer, hoegenaamd uitvoerbaar is. Aan die praktiese uitvoerbaarheid van sy gelyke

onderwysgeleenthede gaan die rapport stilswyend verby. Dit word as 'n ernstige gebrek aangedui. Daar word tot die slotsom gekom dat die rapport sy opdrag oor "n gelyke gehalte onderwys" misverstaan het en gevolglik foutiewelik 'n beginsel oor "gelyke onderwysgeleenthede" neergelê het.

- . Dit gaan hier om "inwoner". Geen land, glo ek, is verplig om in sy beplanning alle "inwoners" te akkommodeer nie, want dit sou ook gaste, toevallig en selfs onwettige besoekers (wat hier "woon") insluit. Wat van die woord "Suid-Afrikaners" in die plek te gebruik? Wat "gelykheid" betref (par. 4.1.2), stem ek saam dat dit nie "enersheid" bedoel nie. Maar my probleem lê daarin dat twee dinge wat gelyk is, a vir die Blanke en b vir 'n ander etniese groep, juis ongelyk moet wees, om gelyke effek (of waarde) te hê. As a en b albei = 12, terwyl die Blanke se vlak op 10 staan en die ander etniese groep op 6, dan kry hierdie groep iets wat nie by hom inpas nie en daarom ondienlik is. Daarom die vraag: As kulturele vlakke verskil, is gelyke fasiliteite gelykwaardig? Dit geld selfs vir fisiese fasiliteite. Ek verstaan en respekteer u bedoeling, maar is bang dat woorde naderhand bronne van botsing kan word.
- . The statement that equal educational opportunities do not necessarily imply that they will be the same is accepted. But as long as the "separate but equal" model (or slogan) of present politics takes precedence in the implementation of this policy such equality will never be achieved. Nor will it be seen to be achieved or striven for, which is equally important in the present climate. It may be advisable that many schools will be exclusively for one racial or language group rather than another (eg. for geographical or demographical reasons). However it is vitally important that some schools should be racially and culturally open so that this equality can be seen and experienced and believed in practice. It will also promote some of the good-will which is so necessary for the future.
- . Daar word volkome saamgestem dat gelyke onderwysgeleenthede nie identiese voorsiening beteken nie, maar dat gedifferensieerde onderwys ten opsigte van kultuurverskille sowel as binne 'n bepaalde kultuurmilieu as uitgangspunt vir verdere besinning behoort te geld. Verder mag die strewe na gelyke onderwysgeleenthede nie die verla-

ging van standarde in sekere gevalle tot gevolg hê nie.

- . It is stated that equal will not necessarily be the same and the Chamber feels that this may be interpreted in various ways which could lead to problems. An investigation would for instance be necessary in order to establish whether equal opportunities could really be achieved by having more than one education department determining education policy. It should also be kept in mind that the poor standards in Black schools is at least partly the result of inferior teaching, which is the result of limited training due to a lack of facilities, tutors and funds. As long as the under-utilised facilities for and tutors of White education are not available to all population groups, it seems inevitable that some form of discrimination will remain.
  
- . In hierdie beginsel is seker 'n ideaal geformuleer want ongekwalifiseerde voorsiening van onderwys op gelyke grondslag aan alle bevolkingsgroepe impliseer 'n ekonomiese risiko. Ander begrippe waarskynlik betrokke by hierdie beginsel is die volgende: Die grense van skoolplig indien onderwys verpligtend gaan wees en dit kan hoogstens met voltooiing van 'n primêre skool-loopbaan wees. Verpligte skoolbesoek het implikasies vir vry onderwys wat baie presies aangestip sal moet word.
  
- . "Gelyke onderwysgeleenthede" is 'n begrip waarvoor baie geredeneer kan word en die vraag word hier gestel of daar nie eerder van "gelykwaardige onderwysgeleenthede" (soos in beginsel 10) gepraat moet word nie. "Gelykheid" dui te veel op 'n strakheid wat nie genoegsaam vir diversiteit voorsiening maak nie. Daar moet verder gevra word of beginsel 10 nie in elke geval by beginsel 1 ingesluit word nie.
  
- . This principle is in complete conformity with Islamic pedagogic principles where free and equal education is the inherent right of the individual. We note however, that there cannot be equality in education in separatis, and hence suggest that in the implementation of this all schools be open to all people irrespective of religious, ethnic or racial differences between the people in the Republic of South Africa. It should be the right of the family to select the school which it desires its children to attend.

- a) We agree with the principle but wish to caution in Paragraph 4.1.2 of the circulated document (first sentence) that if education opportunities are different they should not operate to the detriment of any group viz. race, income, sex, rural or urban;
  - b) Implicit in this principle is the requirement that current inequalities in the provision of education be eliminated.
- n Baie lofwaardige beginsel as sodanig waarteen geen beswaar ingebring kan word nie. Probleme ontstaan egter rondom die begrip inwoner (by implikasie van die RSA) en die utiliteitsoorweging naamlik mannekragbehoefte wat in konflik met die selfverwesenliking van die inwoners sou kon wees.
- Hierdie eerste, algemeen begeleidende beginsel vorm die grondslag vir die daaropvolgende beginsels. Dit is jammer dat daar nie meer duidelik gestel word wat met "gelykheid" bedoel word nie. Miskien moet eerder van die term "gelykwaardigheid" gepraat word, aangesien by implikasie in hierdie beginsel "gelykheid in verskeidenheid" bedoel word (soos in beginsel nr 3 ook gestel word.)
- Daar word met die beginsel saamgestem, maar ons wil dit tog beklemtoon dat in gevalle waar daar meer gevorderde standaarde bestaan, daardie standaarde nie moet stagneer of verlaag word nie. Die begrip "gelykwaardig" of "gelykwaardigheid" moet nie verwar word met die begrip "gelyke" of "gelykheid" nie. Ook in Beginsel 10 word die begrippe "gelyke" of "gelykwaardige" in losse verband gebruik.
- We note that the crucial importance of educational equality is recognised by placing it first in the list, but as the concept in this principle is perhaps the most open to differing interpretations we propose that it be formulated more accurately and more specifically.
- "Equal opportunities". As this would seem to be a major facet of the request from the Prime Minister to the HSRC, it is disconcerting to note that no clear formulation of the concept has been attempted. In fact, the Prime Minister's request concerned educational equality (n gelyke gehalte onderwys). Are we to assume that this and equal educational opportunity are assumed here to be one and the same thing? It has been agreed forcibly that one can have equality or equal opportunity, but not both. The subject

of equality is so crucial that we give further attention to it below ...In summary Principle 1 is inadequately formulated. It offers no clarity on what is meant by "equal opportunities for education", it has an inadequate formulation of educationally irrelevant criteria, and it fails to do justice to the politico-economic-societal embeddedness of education.

- Gelyke onderwysgeleenthede word aan elke inwoner ongeag van bevolkingsgroep, geloof of geslag verskaf.
- Ek dink die term "gelyk" in dié konteks moet genuanseerd hanteer word. As dit sou impliseer dat alles gelyk moet wees, ook die onderwysproses, dan kan dit inderwaarheid ongelykheid tot gevolg hê vanweë verskille in die inset. Dit geld te meer in 'n heterogene opset, hier besonderlik multi-etnies en geografies wat Jallade ten opsigte van die opvoedkundige sisteme in geïndustrialiseerde lande opmerk, het 'n breër toepassingsmoontlikheid: "The fact that large numbers of children must repeat grades, as well as the fact that most of them are from socially, economically, and culturally disadvantaged families, suggest that primary education as it exists today is not quite as even in its treatment of all pupils as it is sometimes thought. Is it, in fact, totally impartial - that is, does it maintain only those inequalities that existed in the children before they came to school, regardless of whether they may have originated due to ability, social origin, or home influence - or does it reinforce and increase their inequalities?". Daar kan myns insiens dus hoogstens sprake wees van gelykwaardige onderwysgeleenthede, d.w.s. 'n omstandigheid waarbinne vorme van onderwys vir die ongelyke inset kan kompenseer en die eindresultate sodoende vergelykbaar maak.

Wat hier gesê word ten opsigte van die onderwysgeleenthede, is ipso facto waar van "gelyke gehalte" in 4.1.1 en die inhoud in 4.2. 'n Mens sou sover kon gaan deur te beweer dat indien "gelykheid" in absolute sin interpreteer word, dit juis ongelykheid impliseer, dit wat wil vermy word. "When I talk about equality, I mean more than equality of opportunity ... Equality entails an element of positive discrimination in favour of the disadvantaged."

Uit die twee aanhalings, wat twee standpuntpole verteenwoordig, blyk die ongelykheid in gelykheid baie duidelik.

- Die term "gelyke onderwysgeleenthede" leen hom tot verskillende interpretasies. Die term "gelykwaardige onderwysgeleenthede" word vir oorweging gegee. Gelykwaardigheid in die onderwys (p.9 par. 2) (fasiliteite, personeelkwaliteit ens.) bly n strewe wat in die nabye toekoms nog nie bereik sal kan word nie. In die lig hiervan is die term "absolute voorwaarde" (3e reël, par. 2) beslis te sterk gestel. p.9, par. 2.: Vervang "...dit nie noodwendig dieselfde hoef te wees nie" met "...dit uit die aard van die saak nie in alle gevalle dieselfde sal moet wees nie..."

- The Chamber supports this principle, but notes that it is apparently the intention for separate schools still to be provided for the different race groups. We would point out that integration of facilities for employees in the workplace has been arranged and is being introduced in many companies. A draft amendment to the Regulations formed under the Factories, Machinery and Building Work Act, 1941, of which the Chamber has had sight, indicates that the Department of Manpower Utilisation intends to remove the necessity for the provision of separate facilities for different races in factories.

In the circumstances and in the light of the changes slowly coming about in South Africa, it seems to us that the Republic should be setting its sights on problems associated with integrated education as the ultimate objective. We concede that at present the problems associated with integrated schooling are such as to negate any real possibility of its successful introduction at this junction.

- "Gelyke" onderwysgeleenthede impliseer nie noodwendig identiese onderwysgeleenthede nie. Dit moet egter gelykwaardig wees. Dit kan ook nie oornag geskied nie. Die landseksonomie en praktyk moet in ag geneem word. Die bestaande hoë onderwysstandaarde moet die norm wees wat aangelê word en daar mag nie gehalte ingeboet word om die proses van gelykwaardigheid te verhaas nie.

Solank die onekonomiese bydraes tot die staatskas in verhouding tot die bevolkingsgetalle voortduur, kan die staat nie sonder meer vir die ongekwalifiseerde voorsiening van gelyke onderwysfasiliteite vir al die bevolkingsgroepe verantwoordelik wees nie. In n almal insluitende onderwysstelsel sal die verskillende bevolkingsgroepe



elk n besondere bydrae ten behoewe van die onderwys moet lewer. Alhoewel dan voldoende en effektiewe onderwysgeleenthede beskikbaar moet wees om die minder vermoënde onderwysgemeenskappe op te hef, moet daar ook nie geleenthede aan daardie onderwysgemeenskappe gegee word wat dit kan bekostig om aan sy (hulle) kinders n meer gesofistikeerde skoolopvoeding en onderwys te bied nie?

The problem of "educational equality" or of "equal educational opportunity" has proved an intractable one, as the vast literature on this subject indicates, and as the Main Committee's document itself acknowledges in 3.2.1 and 3.2.4. Three issues seem to require comment:

- . What is meant by "equal opportunities for education";
- . whether the categories "race", "colour", "creed", and "sex" are appropriate and/or sufficient, and
- . why there should be this "equality".

Various approaches to the concept of educational equality have been posited in the past. One is the access model, which suggests that all persons should be allowed to enter educational institutions irrespective of race, colour, creed and so on. The role of the institution itself is seen as relatively passive, and its educational offerings are treated as a neutral factor. The demand for equality is adequately met by allowing admission and the responsibility for benefitting from such access then rests with the student. The input model still leaves the onus upon the student, but acknowledges the need for all educational institutions of a particular level or type to have basically equivalent facilities. This is the model that seems to be implied in the discussion in the HSRC document which argues that educational opportunities can be equal without being identical (though it does not clarify the point) but holds that parity with regard to physical facilities, staff, financing and so on are absolute prerequisites (see 4.1.2, HSRC document).

Both access and input models fail, however, to take serious account of the qualitative aspects of education in that they ignore the variable "inputs" to the school which must compensate for individual deficits. In other words, where educational institutions do manifest unequal outcomes, these should as far as possible arise on the

basis of differences which are manifestly educationally significant, not on the basis of educationally irrelevant categories such as "race, colour, creed or sex." This is the compensatory strategy Rawls terms the "principle of redress" - the mitigation of non-educational factors as determinants of educational success or failure. Educational provision proceeds, in this model, on the basis of justice or fairness, those who are "disadvantaged" for non-educational reasons beyond their control being given an extra share of the educational cake, as is the case with those who display exceptional talent or merit. Such an approach ties in well with manpower/productivity/economic development arguments requiring both the maximal development of superior talent and an adequate "baseline" of educational achievement for the population at large.

If Principle 1 means by "equal opportunities" an input or access model of schooling (as is implied in the HSRC document in 4.1.2), then this represents both a considerable advance on the existing situation and an inadequate formulation of equality. The mere allocation of resources into new buildings, facilities and better teaching is insufficient to produce real "equality", and because this concept is so crucial to the whole HSRC investigation, the principle must be defined more closely if it is to serve as an adequate criterion for the activities of the work committees. Only an educational dispensation that is both just and seen to be just will have legitimacy in the eyes of the population at large.

"...irrespective of race, colour, creed or sex"

The first principle lists these four factors as educationally invalid criteria for differential educational treatment. We raise the question as to whether other categories such as language (an area totally ignored in the Draft Principles), social class or wealth (the latter especially in the light of Principle 4) should not be included.

Entwistle has summed up the issue in the following words:

"...equality of educational opportunity implies that no one should be prevented through social or economic impediment from getting the best possible schooling from which he can benefit. Irrelevant

matters to do with social class, economic status, nationality, sex, ethnic origin, religious affiliation, race or geographical location should have no bearing upon access to schooling ... demonstrable differences in intelligence, achievement, talent, interests or tastes may justify differential educational provision. Everything hinges on this distinction between differences which are educationally significant and those which are educationally irrelevant." (H. Entwistle: Class, Culture and Education, London, Mellmen, 1978, p.8)

Treating people differently for valid educational reasons we may term differentiation; treating people differently for reasons that are educationally irrelevant we must term discrimination. The formulation of Principle 1 is not sufficient to safeguard South Africa's people against discrimination.

Why should there, in fact, be a principle requiring "equal opportunities for education?" Education must not be seen as an end in itself but as a means to an end in that it serves a number of societal functions, which is why it needs to be understood as embedded in the social, economic and political structure. The purposes behind the HSRC's investigation are quintessentially to bring about amelioration in the lives of all the inhabitants of the RSA as individuals, and the development of South Africa in all possible facets - points made clear in the brief given to the HSRC by the Prime Minister. As such, "educational decisions" are not at root educational at all but political and therefore they belong more properly to the field of ethics than of empirical investigation, however useful the latter may be in the successful application of appropriate educational strategies.

The empirical evidence is, however, largely in support of Bernstein's famous dictum that education cannot compensate for society. Coleman states it thus:

".. the relative intensity of the convergent school influences and the divergent out-of-school influences determines the effectiveness of the educational system in providing equality of educational opportunity. In this perspective, complete equality of opportunity can be reached only if all the divergent out-of-school influences

vanish..." (J. Coleman, *The Concept of Equality of Educational Opportunity*, Harvard Educational Review, Vol 38, No. 1, pp. 21 -22).

That is to say, inequality is multi-causal: focusing on some assumption of "equality of education" should not be allowed to divert attention from the massive political, social and economic inequalities that exist in the RSA. This reality is not, however, reflected in the Draft Principles. It needs, therefore, to be stated clearly, in some or other form that education is only one aspect of the fabric of the total society, and that it cannot be expected to put right by itself all the ills of that greater society. The provision of "equality of opportunity" cannot be located solely or even mainly within the educational system, for the causes of inequality and the means to its alleviation lie far more deeply within the total socio-economic-political dispensation operating in the RSA. Why then should there be a principle regarding "equal opportunities for education" if education's contribution is likely to be marginal? The most pressing reason is that this demand became the rallying cry of those who precipitated the educational crisis in schools under the Department of Coloured Affairs in 1980. The protest was, however, not against unequal schools as such but against unequal schools as a visible manifestation of greater inequalities.

Can "equal opportunities", then, be provided on the basis of a policy of "equal but separate" schools: this seems to be hinted at in the Prime Minister's brief to the HSRC that it was to formulate a programme for the establishment of education of the same quality "for all population groups". The notion of separate but equal was rejected by the US Supreme Court more than a quarter of a century ago on the basis that involuntary segregation in public education was inherently unequal. (*Brown v. Board of Education of Topeka*, 1954.) It is the imposition of separateness that is at issue.

This is particularly true in the RSA where the definition of different groups and the classification of people into these groups has been the sole prerogative of the "white" parliament and does not rest upon consensus. Any attempt to justify separateness in education on the basis of a premise of parity of educational provision for all population groups is bound to fail because (a) "in-

equality of service has been the omnipresent consequence of separation" (President's Committee on Civil Rights, 1947); and because (b) the great majority of South Africa's people reject the need for the structural maintenance and enhancement of separate, unilaterally defined "group identities" as the primary consideration of policy, whether educational or otherwise.

In fine, we believe that the formulation of this principle is totally unacceptable if it means that all persons of a particular, unilaterally determined racial classification must be educated in separate equal educational institutions. If a unilateral decision is taken about an individual's "classification" and he is then only allowed to enter ("equal") institutions for the exclusive use of others so classified, then that individual has no equality of opportunity. This principle can only begin to have credibility if it means that no individual state institution may reject a potential student solely on the basis of the non-educational criteria listed. Communities which wish to define themselves as exclusive communities must then resort to the safeguards of Principles 3 and 6, and be prepared to pay for their exclusivism.

In summary Principle 1 is inadequately formulated. It offers no clarity on what is meant by "equal opportunities for education," it has an inadequate formulation of educationally irrelevant criteria, and it fails to do justice to the politico-economic-societal embeddedness of education.

- May I suggest that the following wording is more elegant and correct: "Equal opportunities for education should be provided for every inhabitant irrespective of race, ethnicity, religion, sex or other differentiating factors, e.g. age or physical condition."

I agree with the principle, but wish to point out that in the world at large it means exactly what it says. The interpretation given to it in Par. 2 of the explanation is, therefore, a contradictio in terminis. What it really means is that, inter alia, children of different racial backgrounds will not be segregated, that no group will be discriminated against through inferior educational programmes and that children suffering disadvantages will be given appropriate support and resources. If one shies away from the full

consequences by saying "equal educational opportunities... will not necessarily be the same" why use the well-known liberal democratic doctrine which is open to so much abuse (and ridicule)? Use of the word "should" even has a mandatory connotation, giving rise to visions of some sanctions if equal opportunities are not provided. Is there no way of saying exactly what is meant, without using this overworn terminology which means everything and means nothing? If the real acceptable principle is that equal but separate education will be provided it must be clearly stated. Any effort to disguise it or to soften its impact is bound to be detected.

**BEGINSEL 2:** *DIE INTIEME EN SENSITIEWE VERBAND TUSSEN DIE FORMELE EN MINDER FORMELE ASPEKTE VAN DIE ONDERWYS IN DIE SKOOL, GESIN EN SAMELEWING SAL NAGESTREEF WORD.*

**PRINCIPLE 2:** *A CLOSE RELATION BETWEEN THE FORMAL AND LESS FORMAL ASPECTS OF EDUCATION IN THE SCHOOL, THE FAMILY AND SOCIETY SHOULD BE AIMED AT.*

- . Die feit dat geleentheid vir die behoeftes en bydrae van plaaslike gemeenskappe en instansies geskep moet word in die onderwysstelsel en -kurrikulum, is van groot belang. Sodoende kan die ideaal van ware opvoeding in die breë sin daadwerklik nagestreef word.
- . We accept that the "full learning potential of the individual" is unlikely to be realised without a close relation between formal and less formal aspects of education.
- . Die noodsaaklikheid om die eenheidsverband tussen eerste (ouer- of omgewingsopvoeding) en latere (skoolse en amptelike opvoeding of eerder opleiding) opvoeding en of opleiding te behou is goed raakgesien. Waar die doel met die opleiding egter radikaal verskil van opvoeding en algemene vorming, moet probleme ver wag word.
- . Interpretasie
  1. Plaaslike voorkeure en behoeftes moet in ag geneem word.
  2. n Besondere onderwysgemeenskap moet besondere inspraak en outonomie hê wat die wyse en aard van sy onderwysvoorsiening betref.

3. Daar moet dus die moontlikheid bestaan vir interne differensiasie van die onderwysstelsel, op kultuurgronde.

- As stated, this principle does not appear to be particularly meaningful for it is merely a reference to a fact of which every school-teacher is aware. The real significance of the statement is that it constitutes an acknowledgement of the influence of the total environment on the process of education and gives to formal education a measure of perspective.

The social environment in which pupils gain experience and assimilate knowledge must of necessity be a major consideration when evolving an educational structure for pupils of widely differing social backgrounds.

- Die aandag word gevestig op 'n terminologieprobleem in hierdie verband. Daar word voorgestel dat dit opgelos word deur die internasionaal aanvaarbare terminologie te gebruik waarin:

"formele" onderwys verwys na alle onderwys en naskoolse onderwys wat amptelik georganiseer en/of gefinansier word deur die staat;

"nie-formele" onderwys verwys na ander georganiseerde onderwysprogramme, wie hulle ook al mag organiseer en finansier en wat ook al die onderwerp mag wees;

"informele" onderwys verwys na die leerprosesse en verwerwing van vaardighede wat natuurlik voorkom binne die individu se daaglikse lewe.

- Daar word gevoel dat die Engelse formulering van hierdie beginsel onbevredigend is en nie getrou is aan die Afrikaanse weergawe in twee gevalle nie. Dit, tesame met die voorgestelde terminologieverandering in 7.0 lei tot die volgende voorgestelde herformulering:

"In die onderwys behoort daar 'n nou verwantskap te bestaan tussen die formele aspekte in die skool en die informele aspekte in die gesin en die gemeenskap."

Daar word aanvaar dat leerlinge 'n verband en harmonie tussen die huislike lewe en die skool en tussen die skool en die gemeenskap moet aanvoel en ondervind. Op sy beurt impliseer dit 'n rol vir die

ouers en die verteenwoordigers van die gemeenskap in die onderwys-sisteem soos in beginsel 4 beoog. Omgekeerd word daar aanvaar dat daar, in die praktyk, 'n spanning tussen die onderwys-sisteem en enige vinnig veranderende gemeenskap sal wees. Hierdie feit beklemtoon verder die behoefte aan vinnige en effektiewe kommunikasie tussen ouers, skool en gemeenskap.

Daar word klem gelê op die feit dat die gewenste harmonie tussen die huis en skool nie die reg van ouers opsetlik beperk om 'n onderwys vir hulle kinders te kies wat nie binne die kultuur van die huis val nie. Die konsep van ouerlike vryheid van keuse geniet voorrang bo hierdie beginsel.

Dit is veral waar ten opsigte van die medium van onderrig. Daar word aangevoer dat ouers die vryheid behoort te hê om die taal-medium van onderrig in die formele onderwys van hulle kinders te kies, selfs al is dit nie die "huis"-taal nie.

- . Ook hierdie beginsel beklemtoon die noodsaaklikheid daarvan om by opvoeding erkenning te verleen aan die partikuliere behoeftes wat spruit uit kultuurdifferensiasie (wat nie met kultuurdiskriminasie verwar moet word nie). Onrus in gemeenskappe in die VSA en Brittanje waarvan onlangs weer eens kennis geneem moes word, spruit voort uit die miskenning van sowel die beginsel van kultuurdifferensiasie asook van die plek van die ouerhuis as primêre opvoedingsinstansie.
- . Par. 4.2 p.9, Principle 2: Care should be taken not to over-emphasise the difference between formal and informal education since the formal education could be designed purposely to guide the child in those aspects normally considered part of informal education, i.e. modern technological terms, norms and customs.
- . A close relation between the formal and less formal aspects of education in the school, the family and society should be aimed at. Education involves the home, the school, the community (church) and the state in a collective effort. This implies mutual consultation, mutual support and co-operation. Hence we fully endorse this principle. The educational system should, however, be flexible enough to accommodate much of the distinctive beliefs, skills (arts



and crafts) and characteristics of a community as formal aspects of education in the school.

• We feel that this principle should be reworded as follows:

"A positive relationship between the formal and less formal educative processes in school, the family and society should be aimed at."

The motivation for these changes is that we feel the existing phrase "education in the school" is too limiting. Processes, including processes of contact among the school, family and society, are in our view the most important aspect of education.

• Draft Principles 2 and 5

We have referred (3.2 above) to the problems of the relationship between formal, less formal and non-formal education. That said we are unsure of the intended meaning of these two principles: if they are intended to suggest that there should be a greater flexibility in educational provision and a movement away from the tendency to equate schooling and education, we welcome them and believe that they fulfil a useful purpose. And we do so particularly in the light of the past lack of enthusiasm (on the part of the authorities) towards educational provision which has not fallen under the aegis of the mainline educational authorities. If it is inherent in a definition of "non-formal education" that it operates outside the educational system, then Principle 5 presents conceptual problems. Also, the principle does not inform at all concerning the "pecking order" of the various educational agencies mentioned, and so is uninformative about the nature of the envisaged relationships. For instance, may the State insist on educating a child through the medium of a language different from that chosen by the parent, or may the State introduce criminal proceedings against the parents of a child being educated at home or in a "non-formal" educational environment?

• Die intieme en sensitiewe verband tussen die formele en minder formele aspekte van die onderwys in die skool, gesin en samelewing sal nagestreef word.

Hierdie intieme verband word respekteer met inagneming van die feit dat waar die ouers se medeseggenskap op formele onderwys betrekking het, ouerseggenskap verskans sal word.

Aangesien daar in die onderwys (nie-formeel en formeel) duidelike sprake is van plaaslike behoeftes en voorkeure, beteken dit dat -

- i. n besondere onderwysgemeenskap besondere inspraak moet hê betreffende sy onderwysvoorsiening; en
- ii. n besondere outonomie moet hê t.a.v. besluitneming oor die wyse en aard van sy onderwysvoorsiening.
- iii. Vanweë die feit dat opvoeding en onderwys n integrale deel van die gemeenskapskultuur uitmaak, móét daar met die ont-plooiing van n volk se onderwysstelsel steeds gepoog word om ten nouste by die betrokke gemeenskap aansluiting te vind. Dit is dus belangrik dat daar in n uniforme onderwysstelsel wat vir alle bevolkingsgroepe bedoel is, die moontlikhede moet wees vir interne differensiasie ten opsigte van die verskil-lende bevolkingsgroepe.

- . Het ons nie in die "toeligting" n weerspreking nie? In die beginsel self word van die nastreef van n (bestaande) verband gepraat, ter-wyl net daarna toegegee word dat daar in Swart onderwys nie altyd n direkte kontinuering van die opvoeding vanuit die ouerhuis tot in die skool is nie. Dieselfde sou gèsê kon word ten opsigte van kinders uit n armoedekultuur. Dit wil my voorkom of die skool on-der dié omstandighede n ekstra funksie bykry, nl. om opvoeding te stig, n kompensatoriese rol dus.

**BEGINSEL 3:** *DIE ONDERWYS VERLEEN POSITIEWE ERKENNING AAN SOWEL DIE GEMEENSKAPLIKHEID AS DIE DIVERSITEIT VAN DIE RELIGI-EUSE EN KULTURELE LEEFWYSE VAN DIE INWONERS.*

**PRINCIPLE 3:** *EDUCATION SHOULD AFFORD POSITIVE RECOGNITION TO THE COMMONALITY AS WELL AS THE DIVERSITY OF THE RELIGIOUS AND CULTURAL WAY OF LIFE OF THE INHABITANTS.*

- . "Commonality" is not a common word. Why select religion for special mention? Is religion not part of culture? What is a religious

way of life in any case? What about those who practise forefather worship? This principle should not result in neo-apartheid, but in cultural osmosis.

- Soos voorheen gemeld, onderskryf hierdie beginsel veral beginsel 1. "Gelykheid" impliseer "ooreenkoms in alle opsigte", "eendersheid" en "gelykstelling". Daarteenoor sal "gelykwaardigheid" impliseer "van dieselfde waarde", "gelykvormig."

- We accept in principle but suggest the following wording. "The education provided should positively recognise man's commonality but should also include a respect for the diversity of religious practices. The educational system should not be so rigid as to enforce the elimination of such diversity."

- 'n Suiwer beginsel wat as beginsel behoue moet bly en nie opgeoffer moet word aan algemene ekonomiese oorwegings nie. Tog moet die beginsel ook soepel hanteer word sodat gesonde (wedersydse) beïnvloeding binne die gegewe diversiteit nie 'n ander primêre kultuur- en religieuse verantwoordelikheid in die wiele ry nie. In hierdie verband sou nog baie studie en navorsing onderneem moet word.

- Hier word geen melding gemaak van die Christelike karakter van die onderwys soos in die Grondwet (en Wet no. 90 van 1979) genoem nie.

Voorstel: Dat no. 3 gewysig word om soos volg te lui (wysiging onderstreep):

Die onderwys verleen positiewe erkenning aan sowel die gemeenskaplikheid as die diversiteit van die religieuse en kulturele leefwyse van die inwoners met die beskerming van die Christelike karakter daarvan, soos in die grondwet van die RSA omskryf.

- In ooreenstemming met Wet 39 van 1967 (waaraan besondere waarde geheg word) staan Christelikheid sentraal.

Aangesien Christelikheid beoefen moet word in 'n vaderland waarvoor 'n besondere liefde gekoester moet word, is waardering van die volks-eie (d.w.s. die nasionale) van fundamentele betekenis.

Daar moet deur middel van die eie moedertaal opvoedende onderwys gegee word ten einde behoorlike volwassenheid te bevorder.

- . This principle is particularly valid and together with the second principle constitutes a rider or corollary relating to the first principle.

Having had some experience of education in Black schools in Natal, I find it difficult to accept the omission of any reference to language. For Black pupils and Black education in particular, language is a major consideration. I suggest the inclusion of the following:

"...kulturele leefwyse en die taal van die inwoners."

- . Daar word aanvaar dat die beginsel spesifieke relevansie het vir 'n plurale of multi-kulturele gemeenskap soos die van die RSA. Dit stel 'n beeld van 'n gesamentlike samelewing daar, maar ook is die nodige voorsorg getref vir spesifieke gemeenskappe wat hulle godsdiens en kultuur in hulle onderwys wens te weerspieël.

Die huidige formulering word verder aanbeveel omdat dit voorkeur gee aan dit wat gemeenskaplik is aan al die inwoners, terwyl dit die diversiteit van kultuur en godsdiens erken. Dit verteenwoordig deurslaggewende verandering ten opsigte van vroeëre denke oor hierdie tema.

Daar word egter sterk aanbeveel dat die voorkeur vir gemeenskaplikheid bo verskeidenheid deur al die werkkomitees wat op hierdie beginsel voortbou in ag geneem sal word, sodat hierdie beginsel nie negatief en verdeelend word nie. Almal betrokke by onderwys moet "be more conscious of unifying aspects than of those with diversity".

- . Die alom erkende beginsel van moedertaalonderwys word nie as beginsel gestel nie. Indien sekere groepe nie hierdie beginsel wil aanvaar nie, word gevoel dat dit nie van ander groepe weerhou moet word nie. (Kom hierdie beginsel miskien tot sy reg onder beginsels drie of nege?)

- . Omdat taal naas godsdiens en kultuur so 'n uiters aktuele saak is,

behoort dit in die beginsels opgeneem te word. Daar word voorgestel dat dit by beginsel 3 gevoeg word.

- Par. 4.3, p. 9 and 10, Principle 3: This principle forms part of the previous one and the Chamber would like to emphasise the importance of maintaining people's pride in their heritage whilst at the same time developing to their own maximum potential within the economic system. One implication is that it is imperative that pre-school children should already be brought into direct contact with the technological capitalistic SA economy.

It may also be necessary to determine whether the philosophy of Christian National Education be reconciled with the need for diversity inherent in a plural society.

- Education should afford positive recognition to the commonality as well as the diversity of the religious and cultural way of life of the inhabitants. We have stated in Principle 1 the importance of equal and free education. This, we want to reiterate, is a governing Principle of Islamic Education. Yet, cognisance should be taken of the diversities of cultures in a community for whom education is provided. Islam is not opposed to the cultures of different people, neither does it condemn the religious beliefs and practices of others. It not only grants but guarantees the individual the free right to practise his religion.

As Muslims, however, we are concerned that the education provided for Muslim children should consider the religious needs of such children: education should aim at the total development of the total human being. Islam has its unique value system and normative order. This value system and normative order should be an inherent aspect of the educational curriculum for Muslim children. One of the overriding principles of Islamic education is the development of a moral and refined personality in terms of the virtuous and normative system of the religion of Islam.

It is, therefore, necessary that in drafting curricula for Muslim children cognisance be given to the religious and cultural needs of such children while at the same time equipping them to function

as fully fledged members of a common society.

It is suggested that in areas of predominant Muslim residences, schools catering for the needs of Muslims be established, where the normative order and moral code may be inculcated together with the normal equal curricula provided in other schools; that such schools be staffed by teachers of high moral standing, and fully equipped to transmit such values; that the religious programmes at such schools should conform to definite curricula drafted and approved by the Muslim Community.

- Principles 3 and 6: We consider that Principle 6 is related to the point enshrined in Principle 3, and will deal with these two principles together.

The HSRC document makes the point in 3.1.2 that one cannot speak of commonality (*gemeenskaplikheid*) and diversity as exclusive, and that the most acceptable principle seems to be the recognition of both commonality and diversity. The tendency in South African education in the post-war period has been to stress diversity at the expense of commonality, so much so that the people of South Africa find themselves unilaterally defined not as one nation but as several nations who happen to live in a common geographical area - in this regard the use of inhabitants (*elke inwoner*) rather than citizens in Principle 1 is interesting. This diversity has been legally enforced by a multitude of laws and regulations, and in education by the establishment of racially and linguistically segregated institutions almost invariably of a totally closed nature. Similarly, the curricula offerings required within these segregated institutions have also been determined unilaterally by the "white" decision-makers, the result being a wide-ranging distortion of curricula content in favour of an exclusively White Afrikaner Nationalist definition of reality. Moreover, attempts have been made to create distinctive cultures for each of these unilaterally defined "nations," and for this purpose education has served merely as one of the agencies involved in the process.

Unfortunately for the proponents of this strategy, the great mass of South Africa's people does not share the government's interpretation of the existence of these groupings as the fundamental

reality of the South African situation, and therefore rejects as illegitimate and discriminatory all attempts to create, promote and maintain such "separate identities", especially if the purpose of the exercise is seen to be basically one of protecting the interests of only one section of the population. Principle 3 would seem to be a clear recognition of the failure of this over-emphasis on diversity, an acknowledgement of the realities of the commonality as opposed to the differentness of South Africa's people.

If Principle 3 means, however, that commonality can receive "positive recognition" by "being taught" in racially compartmentalised schools, it is bound to be seen as unacceptable to the majority. Given effective decision making power, the majority would almost certainly opt for an educational system not based first on racial classification but striving to recognise and promote the commonality of South Africa's people over against their diversity. Within this framework, then, decisions could be taken concerning the means of safeguarding cultural diversity, but these would be subservient to the overriding promotion of national unity within the context of inculcating a tolerance and understanding of the language, culture, traditions and religious beliefs of all South Africans. And ultimately this cannot be achieved by learning about people but only by learning alongside and from them. State schools must, therefore, be open to all if they are to provide positive recognition of the commonality of the inhabitants; racially divided schools (even if their creation is couched in terminology concerning "cultural diversity") cannot but attribute primacy to diversity - by their very existence, let alone what goes on inside them.

Does the white Afrikaner or the Muslim or the Zulu parent not have the right to educate his child in a school permeated by a White Afrikaner or a Muslim or a Zulu ethos? Yes, but this must then - if commonality is to be afforded its rightful place - be through private education as catered for in Principle 6. State schools must be common schools - the alternative is to over-emphasize diversity - while private schools may be institutions pursuing a particular educational philosophy (Steiner or Montessori schools, for instance),

The implication of Principle 6 is that the State's financial responsibility in the case of private schools will be considerably less than in state schools: this is appropriate, or else diversity would be seen as more important than commonality.

The question of affording positive recognition to the commonality as well as the diversity of the religious and cultural way of life of the inhabitants then becomes a question of curriculum and ethos within both state and private schools.

One further point needs to be aired. In the existing dispensation in the RSA it is required that each individual be moulded into the "cultural way of life" the political decision-makers have determined to be paradigmatical for the group into which the individual has been classified. Thus, for instance, in "white" schools all education is to be permeated by a Christian perspective, which cannot be and is not avoided by the legal right to withdraw from religious education. The rights of the individual need safeguarding in this regard as well, a factor that influences very greatly both the content of the curriculum and the processes of teaching and learning. We shall return to the position of the individual in discussion of Principle 9.

Principle 3, then, does not spell out clearly enough the meaning and therefore the implications of seeking to afford positive recognition to commonality as well as diversity: as it stands it can too easily be taken to mean that such a "balance" can in fact be attained in racially segregated (but "equal") schools, "open" schools having to be private. Private schools then become an expensive "safety-valve", monuments to an over-emphasis on ondersheid.

We find Principle 6 acceptable, especially if read in conjunction with principle 4 (to which we turn next) although the acceptability of the principle will be influenced by the degree of subsidization envisaged, the ease with which such establishments can be created and function, and the reasons for allowing or encouraging such institutions.

. n Uiters belangrike beginsel waarvan die implikasies in die alge-



mene kommentaar uitgestippel is. (vgl. par. 1.2 en 1.3)  
handhawing van die Christelike beginsel hef geensins die beginsel  
van godsdienstvryheid op nie. Beginnel 6 bevestig dit verder en  
beide beginsels is bestaande onderwyspraktyk in die RSA.

Elke gemeenskap moet egter die reg hê om binne n substelsel sy  
keuse ten opsigte van die religieuse, kulturele en nasionale gevoel  
verder te omskryf.

Wat die religieuse betref: Vir die Afrikaner-onderwyser staan  
Christelikheid sentraal omdat -

- i. opvoeding een van die weë is waarop God se skeppingsplan ver-  
loop;
- ii. die Christen-opvoeder deur God geroep word om Christelik op  
te voed;
- iii. die Christen-opvoeder verantwoording sal moet doen van sy  
opvoedingswerk aan verbondskinders; en
- iv. verbondskinders gelei en begelei moet word om Christus-sentries  
te lewe.

Wat die kulturele betref: Die nasionale is vir die Afrikaneronder-  
wyser belangrik want -

- i. daar moet Christus-sentries gelewe word in n vaderland waar-  
aan besondere waarde geheg word;
- ii. daar is sprake van besondere geroepenheid omdat elke mens  
deur God in n bepaalde groep- en nasionale verband geplaas  
is om vanuit daardie konkrete situasie ooreenkomstig God  
se Wet te lewe;
- iii. daar moet deur middel van die eie taal en kultuur opgevoed  
en onderwys word tot liefde en trou aan n gemeenskaplike  
vaderland ten einde gebalanseerde volwassenheid te bevorder.

Soos reeds gesê, het ons hier met die kern te doen, d.w.s. met  
religieuse (lewensbeskoulige) en kulturele differensiasie. (vgl.  
ook u opmerking p. 14, 2.6 oor "die handhawing van besondere kul-  
tuuridentiteite".) Ek is egter nie so gelukkig met die term  
"leefwyse" nie. Daar is so dikwels n leefwyse wat van die bely-  
denis radikaal verskil. Mens mag jou andersins op n blout em-  
piriese opname van die meetbare en sigbare leefwyse alleen verlaat,

wat maklik 'n skeefgetrokke beeld kan skep. Wat van "diversiteit van die religieuse begroning en kulturele uitlewning"?

- Principle 3 is welcomed in-so-far as it gives recognition to those things which all South Africans have in common, while at the same time according respect to diversities of culture, language and religion, the Church, however, feels that the major thrusts of the work committees should be in the direction of unifying the existing systems and that education with any specific language, racial, cultural or ethnic orientation should not be imposed upon any group or individual.
- This is the only principle about which we have severe doubts. We feel the words "commonality as well as the" should be removed and other words changed and added, so that the principle should read:

"While education should afford recognition to the diversity of the religions and cultures of the people of South Africa, an ideal of a common South Africanism should be promoted."

We feel that the ideal of "South Africanism" is important but that at the moment, because of the many groups and strands in our multi-faceted society, there is little which may be defined bluntly as "commonality" of religion or culture even among Whites - and which needs stressing in the education system. Who would decide what was "common" in religions and cultures?

- Die bewoording van hierdie beginsel laat die indruk dat "die onderwys" 'n outoritêre grootheid is wat "erkenning verleen" aan die "religieuse en kulturele leefwyse van die inwoners". Die teendeel is die geval. Onderwys is volksgebonde en word gerig deur 'n volk se lewens- en wêreldbeskouing. 'n Volk se godsdiens-tige geloof en kulturele waardes bepaal die hoofdoel of hoofinhoud van sy onderwys. Die onderwys staan nie as 'n grootheid bo of buite 'n volk se godsdiens en kulturele waardes nie, maar staan midde-in dit en trouens ten dienste daarvan. Dit geld vir skool en universiteit.
- Dit mag so wees, maar is die uitgangspunt nie beperk tot 'n vertikale onderskeiding nie? Wat van erkenning gee aan 'n horisontale

onderskeiding soos bv. bevoorreg, minder bevoorreg, ontnem, dus 'n sosio-ekonomies-politieke onderskeiding? Bepaal so 'n onderskeiding nie in ewe mate die onderwysingesteldheid nie?

My probleem met bogenoemde beginsel is verder dat in 'n multi-etniese opset dit om 'n rolverdeling gaan: magrol X ondergeskikte rol. Dit hou weer 'n subjektiewe konnotasie in: Wat is goed vir wie onder watter omstandighede? Hoe goed dus ook al die uitgangspunt, kan dit as gevolg van byfaktore by voorbaat gestigmatiseerd wees.

**BEGINSEL 4:** *ONDERWYSVOORSIENING OP DIE FORMELE VLAK IS 'N VERANTWOORDELIKHEID VAN DIE STAAT MET DIEN VERSTANDE DAT DIE INDIVIDU EN DIE GEORGANISEERDE SAMELEWING 'N MEDEVERANTWOORDELIKHEID EN INSpraak IN HIERDIE VERBAND HET.*

**PRINCIPLE 4:** *PROVISION OF FORMAL EDUCATION SHOULD BE PRIMARILY THE RESPONSIBILITY OF THE STATE BUT THE INDIVIDUAL AND ORGANIZATIONS WITHIN SOCIETY SHOULD ALSO HAVE A RESPONSIBILITY AND SAY IN THIS REGARD:*

- Here again the mandatory "should" bothers me. What if leftist or rightist groups, a church or socio-political movement should seize control of schools under the guise of taking responsibility and having a say. I prefer the word "may".
- Indien onderwysvoorsiening op die formele vlak die verantwoordelikheid van die staat is, met medeverantwoordelikheid en inspraak deur die georganiseerde samelewing, ontstaan die vraag tot op watter vlak die staat seggenskap gaan hê. Die probleem wat na vore kom, is wie die riglyne neerlê. In SA se geval is die sentrale beheer in die hande van slegs 'n deel van die bevolking. Ander groepe kan slegs "adviserend"(?) bydraes maak wat ook nog moet goedgekeur word.
- We would separate the education into two parts. The basic facilities of the public institution compulsory part we believe should be wholly the financial responsibility of the state. For other parts of the educational system the primary financial responsibility should be given to individuals and organisations within society.

- One of the most tragic episodes in the history of education in SA was the Government's closing down of the churches' African schools in the name of uniformly applying so-called "Bantu Education". It is widely felt in the churches that this was done not so much for educational as for political reasons. These Church schools for Blacks had developed a cultural tone, traditions and a pride in the Institution itself which greatly enriched their students. An incredible number of men who now hold leadership and Government positions in the so-called Homelands, and in neighbouring territories like Lesotho, Botswana, Swaziland and so forth, were products of these Church Schools. Having had contact with some of them at Government and leadership level there can be little doubt that the tone and attitude of the leadership given by these men has been influenced in a positive way by their association with these institutions.

However, the Church schools have been replaced by State institutions which (a) did not provide the same quality of education (b) were barren in terms of cultural tone and traditions (c) were distanced from the spiritual influence of the church, and I for one greatly fear for our land when this barrenness and sterility begins to reach the leadership echelons of our society. Lack of "roots" and "historical awareness" are some of the factors which pave the way for an anarchistic and nihilistic approach to life.

- I hope you will forgive this rather long pre-amble but I felt it necessary to say this before making the point that future educational policy should strongly encourage the Churches to get involved in education for all race groups once more. The state should actively and financially assist the Churches in re-establishing schools, institutions and other educational work amongst Blacks and all other ethnic groups.

I hope that the statement "organizations within society should also have a responsibility and say in this regard" (4.4) will be therefore interpreted in a strong sense and not a weak one.

- Te veel inspraak van die samelewingsektore in die bepaling van die beginsele kan lei tot 'n moeilik-hanteerbare diversiteit (vgl. die VSA). Veel eerder moet die samelewingsektore groter verantwoordede-

likheid aanvaar vir en meer betrokke raak by die uitvoering van 'n duidelik-uitgewerkte beleid. Dus eers beleid maak en dan die georganiseerde samelewing betrek ten opsigte van finansiële implikasie, erkenning (status) en toepaslike kursusinhoude.

Hierdie beginsel word sterk ondersteun, aangesien dit voorsiening maak vir die betrokkenheid van instansies anders as die staat by die voorsiening van formele onderwys. Op hierdie manier sal dit inisiatief en betrokkenheid deur individue en groepe aanmoedig. Dit is 'n noodsaaklike aanvulling by beide beginsels 3 en 6;

Sekere voorbehoude behoort in die toepassing van hierdie beginsel in aanmerking geneem te word om konflik met beginsel 1 en die algemene gees van die beginsels betreffende onderwysvoorsiening te vermy.

Daar moet onthou word dat historiese en huidige diskriminasiepraktyke op grond van ras sekere gemeenskappe ernstig onderontwikkeld gemaak het. Om te verwag dat hulle sekere verantwoordelikhede (soos onderwysfinansiering) onderneem, sou onrealisties wees. Daar word sterk aanbeveel dat finansies die direkte verantwoordelikheid van die staat moet wees, behalwe in beperkte gebiede waar ander reëlins moontlik is. Individue en organisasies sou 'n rol kon speel in die voorsiening van bestuurs- en ander administratiewe vaardighede, kon help om onderwysbeleid te formuleer en die kurrikula te ontwikkel. As hierdie punt nie deeglik uitgespel word nie, sou dit die eerste beginsel en die voorneme van die hele beginsel wat voorsiening van gelyke onderwysgeleentheid vir almal voorstaan, ontken.

Overseggenskap ten opsigte van die gees en rigting van die onderwys moet sterk beklemtoon word.

Almal wat by effektiewe onderwys baat (bv. Staat, privaatsektor, ouers) moet verantwoordelikheid vir onderwysvoorsiening aanvaar. Hierdie aangeleentheid kan moontlik wetlik gereël word.

Par. 4.4, p.10, Principle 4, and Principle 6: par. 4.6, p.11: The Chamber agrees but would point out that how this approach is implemented is of crucial importance. The Chamber feels that utilising the forces of the market place could play a significant

role in the development of education and training in line with the demands of the times. We would also strongly urge that the desocialisation of education should be studied under this principle. In this regard developments in Israel and Taiwan might be used as a basis for studying local circumstances.

- . Die begrip "formeel" wat hier gebruik word, stem onses insiens nie ooreen met die algemene betekenis wat normaalweg daaraan geheg word nie.

Ook is die staat, onses insiens, nie verantwoordelik vir alle formele onderwys nie. Oor mede-verantwoordelikheid en inspraak meen ons dat elke gemeenskap (of kultuurgroep) oor sy eie onderwys sake moet beslis.

- . Die woord "inspraak" hier is van kardinale belang. Dit beklemtoon dat daar 'n vennootskap veral tussen huis en skool moet wees en dui op die besondere problematiek van die vind van 'n gesonde ewewig tussen inspraak van die ouerhuis en die gemeenskap aan die een kant en die professionele outonomie van die onderwyser aan die ander kant. Dit was nog altyd 'n bron van potensieële wrywing, soos blyk uit beskrywingspunte en besprekings by kongresse van onderwysverenigings, asook by vergaderings van ander sektore van die gemeenskap wat soms hulle probleme wil probeer oplos deur 'n ongeregverdigde inbreuk op die werk van die skool. Daar word vertrou dat hierdie kwessie van "inspraak" die nodige aandag van meer as een van die RGN-werkkomitees sal geniet.

- . Provision of formal education should be primarily the responsibility of the State but the individual and organisations within society should also have a responsibility and say in this regard.

Although we agree that formal education should be primarily the responsibility of the State we feel that individual and organisations would have a say in the education which is being provided. Such communal and individual input should however, be responsible and practical in terms of the current needs of that community. We want to relate in this regard particularly to the existing State-aided Muslim Mission schools within the RSA. They have the unimpeachable record of providing education on par with those

schools which are fully administered by the State. In terms of the envisaged aim of equal opportunity in education these mission schools should be provided financial and other assistance on an equal basis with those of State schools.

While we are in full accord with Principle 2, we do feel that such recognition of a teacher's professional status should be subject to his acceptance of (and full adherence to) a strict code of ethics. Such a code should, among other, safeguard and foster the dignity of the pupils entrusted to his care.

- . Ek vind dit jammer dat na "die individu" nie "die ouers" ingevoeg is nie. Ek vind dit nie verkeerd om slegs een aspek van die "georganiseerde samelewing" hier uit te sonder nie, want "die ouers" is nie bloot een komponent nie; dis dié komponent. Die georganiseerde ouer is van almal die een wat nie mag ontbreek nie (en dit geld vir alle religieë). Die skool rus op 3 pylers: die ouers, die onderwysers, die staat; en van hulle is die ouers verreweg die diepste pyle. Ook by u toeligtingspunt 2 nl. medeverantwoordelikheid t.o.v. die finansiële opset, tref dit die ouer totaal anders as enige ander verband. U punt 4 word beklemtoon, in die lig van die beginsel.
- . Principle 4 is supported by the church. We wish to suggest, however, that society's responsibility in this regard should be recognised as an absolute right, and that the participation of individuals and organisations in the process of formal education should not detract from the responsibility of the state to make adequate financial provision on an equitable basis for all the country's inhabitants, irrespective of the contribution which they are able to make to the state through taxation.
- . A problem here seems to arise from translation. Also, we cannot agree that individuals and organisations have "a responsibility" in the provision of formal education. This must, as stated in the first words, be provided by the State. The principle, then, should read:

"Provision of formal education is the responsibility of the State. However, individuals and organizations within the community should

have a say in this regard."

- Telkens word hierin gepraat van "onderwysvoorsiening". Impliseer dit slegs die beskikbaarheid van onderwysers (ook dosente?) of ook die aard en gehalte van opleiding; d.w.s. slegs kwantiteit of ook kwaliteit. Daar moet ook groter duidelikheid verstrekkend word oor die mate en die aard waarin die individu en die georganiseerde samelewing verantwoordelikheid en inspraak sal hê. Indien hierdie inspraak onrealistiese groot afmetings aanneem, dan kan dit meebring dat volksvreemde elemente invloed op die onderwys sal begin uitoefen.

- In the HSRC document (4.4.2) the Main Committee makes the point that the involvement of all parties concerned (belanghebbendes) in educational provision is a trend which can no longer be ignored in South Africa. This statement seems to explain the formulation of Principle 4 - the basic assumption being that formal education has in the past been decided, provided, organised and conducted by the government of the day with insufficient consultation with and accountability to all the people of the country. In essence, a successful educational system depends to a large extent upon a considerable degree of consensus, the absence of which led to the "educational" crises of 1976 and 1980, the latter a situation that has not yet been resolved.

If our interpretation of this principle is correct, then we support it very strongly. Obviously the work committees of the HSRC inquiry will have to take into account the absolute priority of formulating adequate strategies for the democratisation of education, i.e. the extent to which educational decision-making is successful in involving all interested parties in its deliberations. The HSRC's credibility in conducting this investigation will therefore depend very largely upon the degree to which it is seen as having been representative in the formulation of its recommendations. Otherwise its report will be seen as yet another imposition of the views of an unrepresentative group upon the many. Here again, because education is not an end in itself but a means to an end, it must be understood within its broader political context: an essential prerequisite for a feasible dispensation - territorial, political, constitutional or educational - is consensus, or at least the re-



conciliation of conflicting interests through negotiation, and therefore the current investigation into educational policy must be seen as but one aspect of a greater debate concerning the future political dispensation for SA. The issue is one concerning the unacceptability of racial classification and its concomitant discriminatory manifestations. A principle recognising the right of "individuals" and "organisations" to have a "responsibility and say" must not be understood in such a way that the viewpoints of certain groups are regarded as "educational", while those of others are regarded as "political" and therefore ultra vires.

We need also to warn against the tendency to understand the "State" as existing somehow outside and above the people it serves.

Principle 4 paves the way, then, for sweeping and necessary changes in the processes of what the HSRC has come to call Education Management (Onderwysbestuur): decision-making and consultative processes, control and co-ordination, channels for the flow of information and so on. Read together with Principle 8 (centralisation and decentralisation), it offers a clear guideline for the far-reaching democratisation of education in South Africa. (see also discussion of Principle 8)

We must however, reiterate in this context the reservation raised earlier concerning the place of "non-formal education" (see 3.2). If it is to be "part of the educational system" (Principle 5) , we wish to know what the relative "responsibility and say" of the individual and organisations within the society will be in regard to non-formal (and also "less formal") education - who will decide, for instance, what is formal or non-formal and/or permissible under those labels. The same issue arises in regard to private education (Principle 6).

"Responsibility" in Principle 4 also obviously implies financial responsibility, as is indicated in 4.4.3 of the HSRC document, where the point is made that financial responsibility will have to be differentiated in order to accommodate the less advantaged sections of society. Decisions concerning individual financial responsibility must not be of such a nature that they constitute an educationally irrelevant factor mitigating against the achieve-

ment of "equal educational opportunities": this is why we raise the question of "wealth" in regard to the formulation of Principle 1. It needs also to be stated that, even in a system of "free" education, an analysis of "costs" to the individual for his education cannot be interpreted in a financially simplistic way: there are also the costs of delayed employment for people from disadvantaged economic backgrounds as well as certain "psychological costs" that influence decisions concerning the continuation of an individual's participation in formal education. The danger of laying financial responsibility for education upon the individual is that this may well result in the furthering of inequality rather than its alleviation.

We assume, too, that part of the reason for the inclusion of wording of Principle 3 is the concern that a new educational dispensation based upon these principles will have such profound financial implications that the state's resources will be inadequate. In this regard it needs to be noted that South Africa's expenditure on education lags far behind that of a great many other countries both "developed" and "developing" and also that any scheme of "equal educational opportunities" does not have to be based upon an extrapolation of the present educational dispensation for "whites". It cannot be assumed that the current level of investment in terms of funding and manpower in the best endowed educational institutions and sectors can be taken as a realistic norm. Serious consideration needs to be given to alternative modes of education which may turn out to be less expensive, rather than to resort to counterproductive financial expedients in an attempt to maintain an educational infrastructure that is not self evidently appropriate for the RSA. (This point is discussed briefly in 3.2.2 of the HSRC document.)

- . Hierdie beginsel bevestig die bestaande onderwyspraktyk en het die toets van die tyd deurstaan. Vergelyk ook die kommentaar by par. 1.4 en 1.5.
- . Die betrokkenheid by die verantwoordelikheid van alle belanghebbendes by onderwysvoorsiening, dus van almal wat by effektiewe onderwys baat (staat, privaatsektor, gemeenskap, ens.), moet beklemtoon word. Wetlike voorsiening vir die funksionering van die samewerking van belanghebbendes, moet geskep word.

- Sonder om puntenerig te wees, moet inspraak nie medeverantwoordelikheid voorafgaan nie. Was dit nie juis een vap die doodsondes van die "ou" bestel nie? Alleenlik deur inspraak te hê, werklike inspraak, is mens bereid om dan mede-verantwoordelikheid te aanvaar.

BEGINSEL 5: *NIE-FORMELE ONDERWYS SAL GEAG WORD DEEL VAN DIE STELSEL VAN ONDERWYSVOORSIENING TE WEES.*

PRINCIPLE 5: *NON-FORMAL EDUCATION SHOULD BE CONSIDERED PART OF THE SYSTEM OF EDUCATIONAL PROVISION.*

- Dit is belangrik dat die plaaslike gemeenskap geleentheid moet hê om bv. die skoolkurrikulum te mag omvorm en aanpas om by sy besondere omstandighede aan te sluit.
- We accept the need for non-formal education to form part of the system of educational provision but would consider that it would be wiser to define "non-formal" more closely. We take it to refer to in-service training in industry and commerce, to continuing education given by such recognised bodies as Universities or Technikon in such programmes as Extra-Mural Studies or Extension Units.
- Beter terme moet gevind word om te onderskei tussen formele, nie-formele en minder formele onderwys of aspekte van die onderwys. Laasgenoemde (vgl. beginsel 2) slaan op ouer- of gesins- of omgewingsopvoeding, waarby bv. kerke ingesluit kan wees, en kan nie deel van die amptelike onderwysvoorsiening deur die Staat uitmaak nie. Nogtans word daar in 4.5.1 (bl. 11) daarna verwys.
- Dit is van fundamentele belang dat 'n professionele onderwysraad jurisdiksie sal hê oor alle persone wat hulle opvoedkundig met kinders bemoei. Dit beteken dat sodanige persone onder 'n professionele gedragskode gestel moet word.
- To date it has not been necessary to consider defining the role of supporting institutions, be they from churches or the private sector. The comment too is vague. I doubt the relevance or the advisability of retaining this principle. I do not regard it as

sound policy to state as a principle matters better left to the discretion of those actually responsible for administering education. The elimination of this principle would not debar the private sector from contributing to formal education and training.

- Daar is algemene tevredenheid met en goedkeuring van die konsep soos beliggaam in hierdie beginsel. Die volledige redes vir die Stigting se baie positiewe reaksie op hierdie beginsel sal uiteengesit word in ons afsonderlike voorlegging oor volwasseneonderwys.

Daar word voorgestel dat twee geringe wysigings gemaak word ten opsigte van die bewoording:

- dat die woord "geag" vervang word deur die woorde "aanvaar as". Die nuwe formulering gee groter gewig aan die bedoeling van hierdie beginsel.
- Die woord "stelsel" vervang word deur die woord "reeks". In internasionale terminologie word "nie-formele" onderwys gedefinieer as dit wat nie deel van die sisteem is nie, maar dit is sekerlik onder die reeks onderwysgeleentede wat beskikbaar moet wees.

Daar word betoog dat die voorbeelde van nie-formele onderwys, soos verskaf in die verklarende aantekeninge, uitermate beperk is. In Weyer vertolking moet gebruik word om ander vorme van onderwysvoorsiening soos indiensopleiding, gevestigde korrespondensieskole en volwasseneonderwys in te sluit. Alhoewel bogenoemde nie direk onder staatsbeheer moet val nie, moet hulle dieselfde status as staatsinstelling gegee word.

- Die beginsel is suiwer. Op die implementeringsvlak sal daar onder andere met twee sake van kardinale belang rekening gehou moet word:

- i. Die geweldige finansiële implikasies as die nie-formele as deel van onderwysvoorsiening beskou word, kan nie net die Staat raak nie, maar ook die individu en die georganiseerde samelewing (beginsel 4) en bring ander probleme na vore, bv. gelykberegting, stremming van een groep om onrus by 'n ander, minder-gegoede te beperk (of benadeling van een groep deur bevoordeling van 'n ander ter wille van 'n gelykskakelingsproses);

ii. Die implikasies ten opsigte van die professionaliteit van diegene wat onderwys gee - dit is juis reeds een van die probleme wat deur die SAOR geïdentifiseer is dat instansies (bv. koerante) hulle op die gebied van nie-formele onderwysvoorsiening begewe, met bepaalde nadele vir die professionele status van die onderwysbe-roep.

- . Dit is nie duidelik wat presies met die woord "gelykvormig" hier bedoel word nie. ("Die formele dui op dit wat in die algemeenste sin gelykvormig en binne die grense van 'n onderwysstelsel meesal deur die owerheid in terme van skoolse onderwys beskikbaar gestel word.") As dit dui op sake soos finansiering en fisiese fasiliteite kan daar miskien mee akkoord gegaan word. As dit egter dui op miskien van die beginsel van differensiasie is dit 'n weerspreking onder andere van beginsels 1 - 3. Die vraag is of die woord nie heeltemal weggelaat kan word sonder om die betekenis van die stelling te versteur nie; dit sou dan onnodige verwarring en verskille in vertolking verhoed.
- . Principle 5 has been dealt with as part of our discussion on compensatory education. This principle is further welcomed because it answers the need for adult education, academic bridging and enrichment programs and the participation of private enterprise in providing a range of specialist services in education. The principle also recognises the right of the church to concern itself with education at both a formal and non-formal level.
- . Die beginsel word onderskryf. Daar sal egter gedink moet word om die beoefening van nie-formele onderwys, uitgesonderd die van kerklike instansies, onder een of ander vorm van beheer te plaas.
- . Dit is van kardinale belang dat 'n professionele raad jurisdiksie oor persone sal hê wat nie-formele en formele onderwys gee. Indien dit moontlik is en daar dus beheer oor die gedrag van die persone uitgeoefen kan word, kan daar moeilik beginselbesware teen nie-formele onderwys as sodanig ingebring word, solank die gewone program van onderrig en opleiding in die skool nie ontwig of ondermyn word nie.

Die probleem kan moontlik by wyse van wetgewing opgelos word.

Alle onderwys tot op standerd 10-vlak kan byvoorbeeld onder 'n mate van beheer van onderwysdepartemente geplaas word.

- . This forms part of Principle 2 but the Chamber would like to add that the kindergarten seems the ideal place to start with the initiation of pupils in the ways and concepts of the Western developing economy.
- . Dit lyk my lank nie meer waar dat die Staat sy verantwoordelikheid "beperk" tot skoolse onderwys nie, veral nie as daar 'n reusebehoefte aan onderwys op buite-skoolse vlak bestaan nie, veral ten opsigte van vorme van kompensasië-onderwys en voortgesette onderwys.

**BEGINSEL 6:** *DIE STELSEL VAN ONDERWYSVOORSIENING SAL VIR DIE STIGING EN STAATSUBSIDIERING VAN PRIVAATONDERWYS VOORSIENING MAAK:*

**PRINCIPLE 6:** *THE SYSTEM OF EDUCATIONAL PROVISION SHOULD PROVIDE FOR THE ESTABLISHMENT AND STATE SUBSIDIZATION OF PRIVATE EDUCATION*

- . We accept, subject to the fact that such subsidisation can only be made when the State's financial obligation to the whole system has been fulfilled.
- . As algemene moontlikheid aanvaarbaar, maar nouliks te beskou as amptelike onderwysbeginsel vir die RSA. Indien privaatonderwys in 'n land ontwikkel, sou dit dui op bepaalde leemtes. Indien 'n staat die herstel van sy eie "foute" of tekortkominge wil subsidieer sou dit goed wees, maar om so 'n beginsel in 'n stelsel in te kan bou, lyk verdag.
- . Indien daar aan die religieuse en kulturele behoeftes van 'n bepaalde groep mense nie in die onderwysstelsel voorsiening gemaak kan word nie, moet private skoolonderwys vir hulle moontlik gemaak word in die vorm van subsidiëring.
- . Daar sal streng gewaak moet word teen
  - i. Onnodige versplintering van die onderwys; en
  - ii. Ontkerstening van staatskole.
- . Hierdie beginsel is algemeen, maar nie eenparig nie, aanvaarbaar vir diegene wat gekonsulteer is. Dit word gesien as nou verwant aan beide beginsels 3 en 4.  
Daar word voorgestel dat die woord "onafhanklik" bygevoeg word tussen "subsidiëring van" en "privaatonderwys" in die teks. Daar word aangevoer dat die outonomie van die privaatonderwysinsetting beklemtoon moet word, met die beperking van die rol van die staat tot:
  - definisie van 'n kernkurrikulum in alle kursusse wat lei tot eksterne eksaminering.
  - die reg van inspeksie van fisiese fasiliteite
  - die aandrang op rekenskap ten opsigte van enige subsidie wat voorsien word.

Terwyl privaatskole die reg om te besluit oor toelating van leerlinge behoort te behou, behoort sodanige toelating gebaseer te wees op redelike basis van diversiteit van godsdiens en kultuur. Ras of kleur behoort nie op sigself

toegelaat te word as kriteria om toelating tot enige skool wat 'n staatsubsidie ontvang te weier nie.

• Die beginsel word onderskryf. Weer eens is dit duidelik dat daar by die implementering daarvan bepaalde implikasies is, bv. dat die inspraak van 'n professionele beroepsraad vir die onderwys by die bepaling van kwalifikasievereistes vir aanstelling van persone in privaatskole wat staatsubsidiëring ontvang, deeglike aandag sal moet kry.

• Mens kan by die implementering van 4.3 (p.9) groepe teëkom wat lewensbeskoulik en kultureel/etnies nie onderdak kan kry nie maar tog 'n verdienstelike aanspraak het. Dan kan ons nie sê: "Gaan heen en word warm" nie, wat sou gebeur as daar geen staatsubsidiëring hoegenaamd vir privaatonderwys was nie. Tans beweer die direkteur-generaal van Nasionale Opvoeding: "Die staat betaal geen subsidie van enige aard aan privaatskole nie" (Brief C2/4/4, 180-12-11).

• Principle 6 is particularly welcomed by the church. The State President recently gave public recognition to the part which private schools had played in the growth and development of South African education. Private initiative has been able to play such a part - in the Black systems through the now largely defunct mission schools, and in the White systems through the founding of over 150 church and church-related schools in this and the last century - because of its relative freedom from the constraints of bureaucratic control; it is now potentially capable of responding to challenges and opportunities presented by new circumstances. In a changing society this flexibility is to be encouraged, and the proposal to provide for state subsidies for private schools is welcomed. We do, however, wish to point out that such subsidies should be granted on an equal per capita basis, without regard to the race of the recipients, and that such grants should not compromise the independence of the private schools in academic, cultural and religious matters, nor in respect of their right to admit pupils of all races. The church further recognises that private schools should be accountable not only for the expenditure of subsidies, but also for the standards of pastoral care, education and physical plant relating to each school. In these matters, the state has a clear duty to register private schools and conduct periodic inspections.

• Indien daar nie ooreenkomstig beginsel 3 vir 'n bepaalde gemeenskap voorsiening gemaak kon word nie, behoort hierdie beginsel die probleem te onder-



vang.

Indien daar aan die religieuse en kulturele behoeftes van 'n bepaalde groep mense nie in die onderwysstelsel voorsiening gemaak kan word nie, moet privaatskoolonderwys vir hulle moontlik gemaak word in die vorm van staatsubsidiëring.

- Ek het nie 'n probleem met privaatonderwys as sodanig nie, maar dit kom verdrag voor as dit as onderwysbeginsel uitgesonder word. Dit sou ewe maklik kon tuishoort onder 4.

Ek sou ook dié kategorie uitgebrei wil sien tot "vorme van privaatonderwys" en nie net die gevestigde eng skoolse onderwysvoorsiening nie.

**BEGINSEL 7:** *ONDERWYSVOORSIENING SAL TRED HOU MET DIE BEHOEFTE VAN DIE SAMELEWING EN SAL ONDER MEER REKENING HOU MET SOWEL MANNEKRAGBEHOEFTE AS EKONOMIESE ONTWIKKELING:*

**PRINCIPLE 7:** *EDUCATION SHOULD KEEP PACE WITH THE NEEDS OF SOCIETY AND SHOULD INTER ALIA TAKE INTO CONSIDERATION BOTH MANPOWER NEEDS AND ECONOMIC DEVELOPMENT:*

- Hier word nie beskerming verleen aan die algemene opvoeding van die leerling nie. Die gevaar bestaan dat die leerling net ter wille van die behoeftes van die samelewing opgelei word.  
Voorstel: Dat no. 7 gewysig word om soos volg te lui (wysiging onderstreep)

Onderwysvoorsiening sal enersyds die algemene opvoeding van die individu in ag neem en andersyds tred hou met die behoeftes van die samelewing en sal onder meer rekening hou met sowel mannekragbehoefte as ekonomiese ontwikkeling.

- Tred hou met mannekragbehoefte en ekonomiese ontwikkeling moet altyd oorskadu word deur opvoedkundige vereistes.

Die departemente vir opvoedkundige leiding aan skole wat 'n sleutelrol moet speel in hierdie verband moet sterk uitgebou word met die hulp van goed gekwalifiseerde onderwysers (minimumvereiste: 'n B.Ed-graad in Skoolvoortligting).

It would seem that this principle is linked directly to- ...."ten einde die ekonomiese groei van die Republiek van Suid-Afrika te bevorder, en die lewensgehalte van al sy inwoners te verbeter."

While these goals are supported, the comment supporting the principle cannot be accepted.

It is not the function of the schools to give a high priority to the manpower needs of the economy; indeed the manpower needs of the economy are irrelevant in pre-primary, first, second and third phase education. Even in fourth phase education the need to develop the potential of pupils in relation to their interests, abilities and aptitudes must enjoy a far higher priority.

Again we divide the educational system into two parts. We believe that certainly the compulsory part, but possibly the whole of the school system is designed to provide a basic education for the population and therefore should not be considered in relation to manpower needs and economic development. For all the further provisions of facilities and in particular when there are different kinds of subsequent education we believe that manpower needs and economic development should be considered while recognising that individual ability and aptitude must also be a major consideration.

I am strongly opposed to the system of "streaming" too early in the educational process, because this does not take account of the fact that some people develop a sense of vocation and direction quite late in the process, sometimes even after completion of formal education. I am sure part of the answer to this problem lies in the statement mobility within a framework of vertical and horizontal education structure" (4.9.(1)).

However, vocational education and training rather than purely academic education would seem to be a priority for the development needs of our country at this time, particularly in the Black community. I do not believe the State is doing enough in this regard as yet. I think the statement "Balance between general formative and vocationally orientated education" is a most important one (4.9.(1)).

I am also opposed to too rigid a system of control which would, say, allow institutions to produce only "x" number of plumbers because only "x" number of employment opportunities exist. This leads to frustration and a negation of the freedom of the individual in society (e.g. the student riots in France in 1966). Such control should therefore be exercised at a very minimal level.

Die samelewing het nie net ekonomiese behoeftes nie. Duidelikheid sal verkry moet word oor wat met onderwysbeginsels bereik wil word. Dikwels word werkloosheid (ook onder jongmense) bepaal deur ander faktore.

Vanselfsprekend moet aandag gegee word aan die arbeidsmark en aan mannekrag-behoeftes, maar dan moet ook duidelik onderskei word tussen opleiding en opvoeding. Te veel mense kan in 'n bepaalde rigting opgelei word, maar aan opgevoede mense was daar nog nooit te veel nie.

This principle is more relevant to post-school and tertiary education.

The argument that the unemployment figures in Britain, or any other country, reflect adversely on a system of general education is so absurd as not to be worthy of comment.

There appears to be a lack of appreciation of the likely human needs of the world of tomorrow. The indications are that there will be increasing leisure time and it would appear to be reasonable to take cognisances of this fact.

Beginnels 7 en 9: Balansering van die behoeftes van die individu met dié van die samelewing.

Hierdie twee Beginsels het inleidende kommentaar nodig. Daar word duidelik aanvaar dat die onderwysstelsel rekening moet hou met mannekragbehoeftes en ekonomiese ontwikkeling. Dit is egter belangrik dat twee ander oorwegings gelyke gewig gegee word:

Onderwys moet gelyke aandag skenk aan die ontwikkeling van die potensiaal van elke individu as aan sy/haar voorbereiding vir 'n beroep.

Selfs by die oorweging van mannekrag- en ekonomiese behoeftes, kan onderwys nie eenvoudig mense voorsien om posisies in die huidige struktuur te vul nie. Die land het 'n dringende behoefte aan 'n meer gebalanseerde ekonomiese ontwikkeling, met sterk beklemtoning van landelike ontwikkeling, en die onderwysstelsel moet beplan word in die lig van sodanige toekomstige behoeftes en veranderings in die huidige stelsel, sowel as in die lig van die bekende behoeftes van die huidige struktuur.

Daar word algemeen ooreengestem dat hierdie beginsel 'n noodsaaklike element in die beplanning van 'n onderwysstelsel beliggaam. Sodanige oorweging is grootliks in onderwysbeplanning tot op datum geïgnoreer.

Daar word voorgestel dat die frase "en relevant wees vir" by die geformuleerde beginsel na die woorde "rekening hou met" bygevoeg word. So 'n byvoeging sou gewig verleen aan die beginsel en die inhoud beklemtoon.

Hierdie beginsel is aanvullend by beginsel 9 wat die ontwikkeling van die individu deur onderwys beklemtoon. Dit is noodsaaklik dat sowel die aspekte van ontwikkeling as die doelstellings van die onderwysstelsel erken word.

Hierdie beginsel het ook betrekking op beginsel 12 vir sover voortgesette navorsing vereis sal word om so na as moontlik vas te stel wat die "behoefte van die gemeenskap" is. Daar moet beklemtoon word dat hierdie frase 'n komplekse en moeilike veld van ondersoek verberg. Verskillende kategoriserings van "behoefte" kan in enige situasie gemaak word. Daarom, om uitvoering te gee aan hierdie beginsel, sal dit noodsaaklik wees om 'n geskikte en aanvaarbare meganisme vir die bepaling van behoeftes daar te stel.

In dié beginsel en in beginsel 9 gaan dit om "tred hou met 'n tegemoetkom van behoeftes": dit wat as noodsaaklik beleef en aanvaar word, moet mee rekening gehou word. Verskillende mense (ook volkere) beleef verskillende aangeleenthede as essensieel (ten spyte van ooreenkomste) en dit roep op tot gedifferensieerde interpretasie van beginsels.

Die stelling "Onderwysvoorsiening sal tred hou ..." sou miskien lievers anders gestel kon word, bv. "onderwysvoorsiening moet tred hou.../behoort tred te hou..."

Die gedagte word ondersteun. Dit beklemtoon die kardinale belangrikheid van 'n doeltreffende voorligtingsdiens wat deur persone wat ook opvoedkundig onderleg moet wees, beman moet word. Die belange van die kind moet juis verskans word. Die werkkomitees wat met hierdie saak verder handel, sal dus ook aan die verpligte registrasie van hierdie persone by 'n professionele beroepsraad vir die onderwys die nodige aandag moet skenk.

Die woorde "onderhewig aan opvoedkundige beginsels" behoort na die woorde "... ekonomiese ontwikkeling" aan die einde van beginsel 7 bygevoeg te word.

Paragraph 4.7 pages 11 and 12, Principle 7 -

The Chamber agrees and would like to stress that the present lack of appropriate planning concerning the subject mix and courses available at schools and universities places a high priority on this principle. There is no

proper/adequate career direction and guidance for pupils and students and this wastes time, money and effort.

It should also be kept in mind that teachers specialise in certain subjects and are not equipped to give career guidance. Specialised career guidance teachers will have to be employed in order to overcome the problem of career misguidance.

Principle 7, relating to the needs of society, is acceptable to the church, provided that such planning in relation to economic and manpower needs does not compromise the right of each individual to an education which will leave him free to develop his particular talents and seek further training in a sphere of activity of his own choice. In this respect Principle 9 should take precedence over Principle 7.

We do not feel that education, as a social institution, should be totally subservient to manpower needs. These are, in any case, difficult to predict and the existing principle would open the way to restricted "quotas" of personnel being allowed to take certain courses of study. This would negate the individual's right to choose direction in study.

We suggest a re-wording as follows:-

"Educational planning should keep pace with the needs of society and while taking into consideration the manpower needs and the economic development of South Africa, should allow for the individual's choice of educational direction."

In view of the fact that the social return on educational investment is so important in South Africa, we suggest that Educational Principle 7 be expanded to include social needs, as follows:

7 Education should keep pace with the needs of society and should inter alia take into consideration both social and manpower needs and economic development.

Principles 7 and 9: These two principles will be discussed together because of the inherent tension existing in any educational dispensation between the "needs of society" and the rights of the individual (see 3.4 above). As the vagueness of the word "needs" was commented on in 3.2 above, we shall accept the word for the purposes of this evaluation. It will also be assumed here that "manpower needs" refers to manpower for the greater

society and not the requirements of the teaching profession (about which see the comment on Principle 11 at 4.8 below).

These two principles draw heavily on the Prime Minister's brief to the HSRC, where expressions such as "the realisation of the inhabitants' potential", "economic growth", "quality of life", "manpower requirements" and "self-realisation" are to be found. Also, 3.1.3 of the HSRC document attempts a discussion of what later emerges in Principle 7, pointing to the massive unemployment of school leavers in the UK in 1979 and to the problem of manpower requirements which may produce frustration in society, the economy and the school (-leaving? population. Paragraph 3.2.4 of the HSRC document states that there has been an over-optimistic belief in the direct link between formal education and political social and economic development: the document warns that formal education does not necessarily have the considerable impact on social patterns (samelewingspatrone) that certain educationists would have us believe. It is also possible that section 3.1.4 concerning demand for education, is intended to be read in conjunction with Principle 7.

Principle 7 is significantly tentative in its expectations of the power of education to produce change, stating that it should "keep pace" with the "needs" of society and "take into consideration" manpower and economic factors. We believe that this tentativeness reveals a healthy scepticism. Our concern with this formulation is rather that the "needs of society", "manpower needs" and "economic development" might be taken to be neutral, given categories whereas they are in fact, crucially, matters of political decision: they reflect the type of society that is envisaged by those in a position to make decisions. All manpower and economic predictions are notoriously difficult to make with any significant degree of accuracy. Accordingly, "educational" decisions to "keep pace" or "take into consideration" must also be decisions of a political nature. Such decisions need therefore to be seen within a far greater context of a fundamental debate about the future of the RSA and the type of society and economy that is envisaged. These political decisions will stand or fall in so far as they are regarded as legitimate by the bulk of the populace, as will the educational decisions taken to give effect or to contribute to them.

Yet again, therefore, the processes of educational decision-making and access to positions of influence and power are highly significant. Our second concern with Principle 7 is that it offers no insight into the relationship between education on the one hand and "the needs of society", manpower needs and economic development on the other, other than to avoid the temptation to see a direct a

infallible contribution by education.

The HSRC comments 4.7 to 4.7.7 offer certain useful insights. First, that one needs to guard against the "over-education" of people for whom insufficient job opportunities exist - although the current problem in the RSA would seem to be precisely the reverse. Secondly, that the nature and rapidity of change requires flexibility in educational provision (4.7.5). Thirdly, that the contribution extra-school education (training?) can make to the future of Southern Africa is likely to become increasingly significant (4.7.4). Finally, that on-going research - not necessarily "educational" - is fundamentally important (4.7.6).

As far as Principle 9 is concerned, the HSRC document states that education (onderwys) of the individual must be determined on the basis of "recognised educational considerations" such as individualisation, differentiation, a balance between general formative (algemeen vormende) and vocationally oriented education, mobility within a framework of vertical and horizontal interpenetration (deurstroming), compensatory and remedial education, continuing education, adequate guidance services and (in the Afrikaans version) scientifically accountable curriculum development. The recognition given in this list to continuing education and compensatory-remedial education is particularly encouraging. As safeguards of individual rights are difficult to reconcile with broad societal categories such as manpower or economic requirements, we would wish to see in the principles a clear recognition of the need to protect individual rights in education. We have already made the point in connection with "diversity in Principle 3, that it too must allow for individual freedom and avoid the temptation to force individuals into a life-style and paradigms of a grouping into which they find themselves classified. (Should an educational authority, for example, be entitled to overrule a parent as to the "home language" of a child?) This tension is barely recognised in the list of "recognised educational considerations", where the juxtaposition of "general formative" and "individualisation" considerations is presented as non-problematic.

Two other aspects require attention:

"Vertical and horizontal interpenetration" (deurstroming)

An explanation of this concept is attempted in 3.2.2 (and perhaps in 3.2.3, on "open" and "closed" systems). The meaning seems to concern the creation of an educational system that allows people to move more easily from one branch of education to another, to eliminate cul de sacs - and to hold out the carrot of

financial economies being effected by the creation of more flexible institutions or systems. Much the same sort of point seems to be the purpose of 3.2.3, though it does end with a warning against "so-called openness".

If these two paragraphs are included to suggest the need for greater flexibility in South African education, they are to be welcomed, as the tendency in the educational arena at present is for a considerable degree of rigid control, little possibility existing for mobility. The comments under 3.2.3 may, however, depending on their interpretation, be seen as strategies for the maintenance of policies of inequality. If a more flexible approach might be possible in matters of "compulsory schooling, centralisation and medium of instruction", as is hinted, we must remain wary of accepting this approach unreservedly because the envisaged flexibility is justified in terms of the heterogeneity of South African society, and therefore might be employed to maintain racially determined differences of policy on the basis of "flexibility".

### Curriculum

We have already referred to the crucial importance of adequate curriculum development strategies (3.2 above): we want also to comment on the phrase wetenskaplik-verantwoorde kurrikulering (mistranslated as scientific and accountable). Curriculum development remains an underdeveloped art in South Africa, so any awareness of the need for a more sophisticated approach is obviously to be welcomed. However, it must be stated that because so many of the curricula decisions that are taken of necessity reflect particular world views, philosophies of knowledge, political biases and conceptions of the future, one needs to be inherently suspicious of any claims put forward in defence of the "scientific" nature of any curriculum development strategy. Crucial to adequate and appropriate curriculum development in the future will be the democratisation of educational management as we outline in 4.4 above: curriculum development is par excellence a political exercise. It follows then that any committee or group set up to arrive at a new curricula/educational dispensation will have to be of a truly representative nature if the fruits of its labours are to be deemed legitimate.

Aspects such as admission procedures and accreditation must also be seen as key factors in curriculum development, but the flexibility spoken of by the HSRC under 4.7 seems to be contradicted by the demand in 4.8.1.4 for standardisation of diplomas and certificates.

In summary Principle 7 contains too many vague rhetorical statements to be a useful guide to future educational policy, and its lack of protection of indivi-



dual rights suggests a "social engineering" model that may well compromise the Prime Minister's call for a programme to bring about the "self-realisation" of the country's inhabitants. However, we welcome recognition of the dangers of an over-optimistic faith in the capacity of education to solve a multitude of problems.

No person is likely to object to the terse fourteen words of Principle 9, though one may ask how "educational needs" differ from other "needs" (leaving aside again the issue of "needs" per se). The accompanying "recognised educational considerations", however, are by no means as obvious as we are being asked to believe, especially as it is only in one of them that the need for the reconciliation of inherent tensions is recognised.

- . Die voorsiening, van onderwys moet rekening hou met die drakrag van die samelewing. Die staat en plaaslike gemeenskap het elk 'n bepaalde verantwoordelikheid om na te kom. Alle behoeftes t.o.v. onderwys moet aan bepaalde opvoedkundige norme voldoen.

On stel voor dat hierdie beginsel gewysig word sodat dit soos volg lees:

Die onderwys sal tred hou met die behoeftes van die samelewing en sal onder meer rekening hou met sowel opvoedkundige vereistes as mannekragbehoefte en ekonomiese ontwikkeling.

In die onderwysvoorsiening sal 'n besondere plek toegeken moet word en status verleen word aan:

### Opvoedkundige leiding

Dit is duidelik dat onderwysers wat verantwoordelik is vir opvoedkundige leiding besondere verantwoordelikhede ten opsigte van landsontwikkeling in die toekoms gaan dra. Daarom moet hierdie onderwysers 'n besondere status hê. Status kan onder andere verwerf word deur toepaslike gespesialiseerde opleiding. In hierdie verband word aanbeveel dat B.Ed.-skoolvoorligting as minimum vereiste moet geld. Daar moet sterk aangedring word op opgeleideheid want die Departement Opvoedkundige Leiding van elke skool gaan in die toekoms 'n sleutelrol speel in die bevordering van landsontwikkeling.

- . Is dit nie ooridealisties gestel nie? In 'n snelgroeïende land veral, is die behoeftes van die samelewing altyd veel groter as waarin werklik voorsien kan word. Dink maar aan skoolplig, universiteits- en beroepsonderwys, om maar net 'n paar te noem. Ook wil ek net daarop wys dat onderwysstelsels hulself

n tradisie op die hals gehaal het van onmagtig te wees om tred te hou of vinnig aan te pas, in hoofsaak vanweë hul komplekse aard en die kompleksiteit van faktore wat inwerk op n onderwysstelsel. Ons eie onderwysgeskiedenis vanaf 1975 is n goeie bewys van hierdie standpuntinname.

**BEGINSEL 8:** *IN DIE VOORSIENING VAN ONDERWYS MOET DIE PROSESSE VAN SENTRALISASIE EN DESENTRALISASIE VERSOEN WORD:*

**PRINCIPLE 8:** *THE PROCESSES OF CENTRALIZATION AND DECENTRALIZATION SHOULD BE RECONCILED IN THE PROVISION OF EDUCATION:*

Die skepping van n almal insluitende Ministerie van Nasionale Opvoeding is sowel moontlik as wenslik. Ten einde die vereiste korrelasie tussen kultuur, samelewing en onderwys te bewerkstellig moet daar binne die breë raamwerk van die almal insluitende onderwysstelsel afsonderlike ministeries en/of departemente vir die hoofkultuurgroepe wees.

Benewens die gemeenskaplike wetgewing van die Ministerie van Nasionale Opvoeding moet daar ook nog ondergeskikte wetgewende liggame wees wat kragtens gedelegeerde gesag van die Ministerie van Nasionale Opvoeding bindende juridiese bepalinge op hulle onderskeie kultuurgemeenskappe kan uitvaardig.

In n eventuele omvattende onderwysstelsel wat al die heterogene bevolkingsgroepe moet akkomodeer, moet daar met die vraagstuk van differensiasie op beide die volks- en lewensbeskoulike vlak rekening gehou word. Egte en ware opvoedende onderwys is slegs moontlik as dit geskied in korrelasie met die volkskultuur asook met die lewens- en wêreldbeskouing wat in die opvoedeling se lewensmilieu aangetref word.

This is confusing. The educational institutions should be organised so as to meet the educational objectives. Centralization or decentralization are facets of organization, not principles. A country's constitution, and not only educational principles, will also determine the measure of centralization and decentralization. In the USA education is decentralized because of a federal system of government.

Par. 2.6 "Maintaining particular cultural identities is better accomplished in a decentralized system" assumes a premise which is debateable. All people do not want to maintain particular cultural identities by means of separate schools and in some cases it is impractical. Compare the reaction

to sending Black children in urban areas to schools in homelands and the question whether so-called Coloureds in South Africa have a cultural identity which really distinguishes them from the Afrikaners.

. We agree and believe that the maximum level of decentralization compatible with the maintenance of standards should be reached. Nevertheless we believe that the formal division of education into separated departments dealing with the education of race groups is fundamentally wrong and believe that decentralization should start from a centralised single Department of Education. We believe that this should be stated.

. In enige komplekse samelewing is daar sprake van sentralisasie en desentralisasie en om die twee te versoen spreek net vanself. Die voor- en nadele wat genoeg is, gee 'n aanduiding van wat ter sake is. Hoe om die ewewig werklik te bewerkstellig en wat die implikasies van so 'n beginsel in die praktyk kan wees, sal vooraf deeglik nagevors moet word.

. This is confusing. The educational institutions should be organised so as to meet the educational objectives. Centralization or decentralization are facets of organization, not principles. A country's constitution, and not only educational principles, will also determine the measure of centralization and decentralization. In the USA education is decentralized because of a federal system of government.

. Die benadering van die onderwys soos geïmpliseer in hierdie beginsel, is in breë trekke aanvaarbaar, vir sover die beginsel aandui dat sekere funksies in enige onderwysstelsel gesentraliseer moet word terwyl ander deur 'n gedentraliseerde struktuur kan en behoort gehanteer te word. Daar word nietemin sterk gevoel dat die huidige formulering te algemeen is, selfs vir 'n beginselverklaring. Dit sal waarskynlik lei tot of verwarring of teenoorgestelde vertolking, albei waarvan teen-produktief sal wees vir die Onderzoek se eie werk en vir die publiek se aanvaarding van die Beginsels. Die saak vir 'n alternatiewe formulering van hierdie beginsel word daarom bepleit in 6.3.3 en 6.3.4 en voorgestel in 6.3.5 hieronder.

Daar word aanvaar dat baie van die huidige probleme in die onderwys voortspuit uit 'n stelsel wat oorgesentraliseer is binne departemente terwyl dit verkeerdlik gedentraliseer word tussen departemente. Gevolglik word kommunikasiekanale binne elke departement omslagtig en die moontlikhede van verandering word verminder. 'n Veelvuldigheid van afsonderlike departemente

vermeerder burokrasie en onkoste. Ten slotte is die beginsel dat desentralisasie van die administrasie van onderwys op rassegroepe gebaseer word, onaanvaarbaar.

In die lig van bogenoemde opmerkings en die aanvaarde begeerte van die Hoofkomitee om beginsels te formuleer wat geïmplementeer kan word, word aanbeveel dat die verbondenheid tot 'n enkele onderwysministerie vir die RSA as 'n beginselsaak onderneem word. Sodanige beginsel behoort ook te verwys na die gelyktydige desentralisasie van besluitneming deur strukture gebaseer op ander kriteria as ras. Maar die stigting van 'n enkele bron van gesag, beheer en finansies bly 'n politieke en praktiese noodsaaklikheid.

Die bestaan van 'n enkele nasionale ministerie of departement is geheel en al in ooreenstemming met 'n dramatiese desentralisasie van besluitneming en rekenskap. Trouens, so 'n optrede is in die beste tradisies van 'n demokrasie en sal baie daartoe bydra om die belange van almal tegemoet te kom. Buitendien kan dit, indien goed hanteer, lei tot groter doeltreffendheid en deelname binne die sisteem. Dit dien herhaal te word dat die struktuur waardeur desentralisasie plaasvind, gebaseer behoort te wees op geografiese, sosiale of ekonomiese oorwegings, en nie op oorwegings van ras nie.

Daar word gevolglik voorgestel dat beginsel 8 soos volg herformuleer word:

Die prosesse van sentralisasie en desentralisasie in onderwys behoort geken te word aan (i) die bestaan van 'n enkele nasionale ministerie van onderwys en (ii) maksimum desentralisasie van besluitneming deur strukture gebaseer op ander kriteria as ras.

In die bewoording van die beginsel is dit miskien problematies om te sê dat daar in die onderwysvoorsiening 'n versoening van die prosesse van sentralisasie en desentralisasie bewerkstellig moet word. Miskien sou dit suiwerder wees om te sê: "In die voorsiening van onderwys moet daar deeglik rekening gehou word met die implikasies van sentralisasie en desentralisasie" of "In die voorsiening van onderwys moet daar deeglik rekening gehou word met die voor- en nadele wat aan sowel sentralisasie as desentralisasie verbonde is."

Dit is belangrik om te besef dat dié sake nie in isolasie, los van die bepaalde situasie, beoordeel kan word nie. As dit gebeur, is daar die gevaar dat ongeldige veralgemenings gemaak word.

Die stelling sou moontlik gewysig word om 'n meer positiewe standpunt te stel,

naamlik "Sentralisasie bevorder ook gelykwaardigheid...." (In die lig van die beginselstandpunt oor differensiasie is dit wenslik om die moontlike negatiewe konnotasie verbonde aan "eenvormigheid" te vermy.)

Onderwysadministratief gesien, is dit nie waar dat desentralisering burokratisering verhoed nie. Dit sou bv. bloot die swaartepunt kon verskuif - en n veel ongewenster negatief-burokratiese situasie tot gevolg hê. Dit is miskien belangrik om te besef dat burokrasie, wetenskaplik gesien, nie noodwendig n negatiewe konnotasie het nie. Dit is n saak wat seker nie in die bestek van hierdie kommentaar verder uiteengesit hoef te word nie, aangesien die betrokke vakkundiges in die werkkomitees sekerlik daaraan aandag sal skenk. Daar moet tog net gewaarsku word teen twee moontlike ernstige mistastings, nl:-

- (i) dat n burokratiese struktuur heeltemal uitgeskakel kan word (ook die negatiewe fasette daarvan); en
- (ii) dat funksionering binne n burokratiese struktuur in beginsel nie met die professionele status van die onderwysberoep te rym is nie.

Die stelling is moontlik darem te dogmaties. Dit is nie noodwendig so nie - veral nie dat dit "veel beter" tot sy reg kom nie. Inteendeel. Daar word aanbeveel dat die stelling hersien word om te lui:

"Die professie en sy inspraak ten opsigte van onderwysvoorsiening sou moontlik beter tot sy reg kom in n gedesentraliseerde opset."

U gee n waardevolle oorsig oor voor- en nadele van sentralisasie en desentralisasie. Ek onderstreep graag plaaslike inisiatief en lokale verantwoordelikheid as onontbeerlik as daar n stelsel van lewensbeskoulike differensiasie beplan word. Dis die slagaar van die voedingsbodem. Dit sluit verder aan by 2.5 (p.13) wat dieselfde tendens het, nl. die bevordering van konsultasie en deelnemingsgeleentheid. Dan word hierdie skool nie maar nóg n staatskool nie, maar myne (ouer), ons s'n (gemeenskap) en hiêrdie streek s'n.

Burokratisering (2.3 p.13) ontwikkel maklik in enige groot, lomp en onhanteerbare bedryf. Geen wonder dus dat dit vandag een van die grootste knelpunte in die onderwys is en nooit met salarismanipulering opgelos sal kan word nie. Dit word ook ondervang in u punt 4.11, p.15.

Kultuuridentiteite en die handhawing daarvan sowel as hulle inskakeling as faktor in die groei en wording van n volk is so essensieel dat dit hoë priori-

teit op desentralisasie lê. In die opset waarin ons tans is en besig is om in te beweeg, is daar geen heil te vind in 'n hoë mate van sentralisasie nie - dit sou meerderheidsdiktatuur en kulturele onderploeging in die onderwys in die hand werk. Dit sou maklik die onderwys kanaliseer om bloot die regerende faksie van die dag se onderwysbelange en -behoefte te dien.

Principle 8 has been discussed in the section relating to the development of a unified education system. We repeat that the commitment to a single ministry of education should be made a matter of principle, and that decentralisation of organisation, consultation and development should be based on regional and economic considerations and not on racial or ethnic structures.

We find the wording awkward, though the sentiment is acceptable, and suggest: "There is need for centralization and decentralization in the provision of education."

This principle needs to be read in conjunction with Principles 3 (commonality and diversity), 4 (State vs. non-State responsibility and say) and 6 (private education).

The thrust of all four of these principles seems to be clearly towards a more open, flexible and responsive educational dispensation allowing for a far greater degree of responsibility and say on the part of the people and a corresponding increase in the accountability and responsiveness of the State. They are therefore all aspects of an approach pointing to the need for a greater democratisation of education, and as such we welcome them.

Having said this we believe we must warn against an over-simplification of the centralisation-decentralisation issue. Danish education may be highly centralised and that of the USA bewilderingly decentralised, but there are far more people living in the city of New York than in the whole of Denmark. Also, some of the claims put forward in the HSRC document in favour of decentralisation are by no means inherently facets of decentralisation. The argument (4.8.2.3) that decentralization prevents or inhibits bureaucratisation is very far from proven - ask anybody dealing with a municipal authority. That the teaching profession is better served by a decentralised system (4.8.2.4) is contradicted by a host of examples of local tyranny and witch-hunts against teachers in the USA. That decentralisation promotes consultation and participation (4.8.2.5) is a moot point - and so on. In

fact, some of the arguments put forward here might well be stood on their heads: local initiative, responsibility and involvement (4.8.2.1) may well be fostered most effectively by pressure from a central authority, and perhaps only the latter will have the expertise and resources to deal effectively with local problems (4.8.2.2). Modern Norwegian education is the definitive example of centrally inspired, decentralised education. (Vide Reviews of National Policies for Education: Norway, OEDC, Paris, 1976) And Dixon reminds us that the local scholars need to be protected against a compulsory course in pyrotechnics instituted because the headmaster had a revelation (C.W. Dixon: Society, Schools and Progress in Scandinavia, Oxford, Pergamon, 1965, p. 177).

It has, then, to be noted that policies of decentralisation are policies emanating from the central authority. It is the central authority that decides, for instance, which matters are to be left to regional or local authorities: it is not so much an issue of decentralisation vs. centralisation but a matter of defining (centrally) the areas in which the local or regional authorities are entitled to claim authority. In fact, it is the central authority that defines the decentralised areas in the first place, and which can change its policy subsequently.

The centralisation-decentralisation issue is another reason why we find the formulation of Principle 1 inadequate, for it affords no safeguards for equality of educational opportunity in terms of geographical location. What is more, if this principle comes to be interpreted as allowing for one overarching educational ministry as the umbrella under which a number of ("decentralised") racially-segmented sub-departments exist, on the basis of the need to recognise "diversity", then it must be rejected out of hand as a violation of Principle 1.

The issue involved here is ultimately not so much one of the structural dispensation to be created, but of the style or ethos of educational control, management and administration. Centralisation and decentralisation are but strategies to give effect to this style or ethos.

- Paragraph 4.8, pages 12 and 13, Principle 8 - "The process of centralisation and decentralisation should be reconciled in the provision of education."  
and
- We advocate a unitary system of education under a single minister. We

therefore suggest a rewording of Educational Principle 8 (the processes of centralisation and decentralisation should be reconciled in the provision of education) as follows:

8 There should be a unitary, non-racial system of education under a single Minister, with devolution of authority by regions or specialized fields of education being co-ordinated by a national policy-making body.

This principle clearly relates to the structure and administration of education, and is significant in terms of the function of the Joint Matriculation Board. It is precisely in terms of this principle that the Board scrutinises the standards set and maintained by decentralised regional authorities and seeks to ensure an acceptable measure of uniformity and co-ordination.

Hierdie beginsel word sterk gesteun. Sentralisasie dui op die gemeenskaplikheid t.o.v. bepaalde onderwysaangeleenthede en word nie vertolk as onderwys-integrasie oor kultuurgrense heen nie. 'n Ministersraad van Nasionale Opvoeding kan 'n praktiese uitvloeisel wees, maar dit kan eweneens geskied sonder om die bestaan van verskillende departemente van onderwys met hul eie struktuur in gedrang te bring.

**BEGINSEL 9:** *AAN ELKE INDIVIDU SE ONDERWYSBEHOEFTE SAL TEN BESTE DEUR DIE ONDERWYSVOORSIENING TEGEMOET GEKOM WORD:*

**PRINCIPLE 9:** *THE EDUCATIONAL NEEDS OF THE INDIVIDUAL SHOULD BE MET IN THE BEST POSSIBLE WAY*

Die nuwe begrippe naamlik deurstroming en beweeglikheid, lê klem op 'n groot behoefte wat lank reeds gevoel is en waarin deur technikonopleiding in 'n groot mate voorsien is. Op sekondêre vlak sou dit lei tot groter vakkeuses en minder spesialisasie op 'n te vroeë stadium - iets wat algemeen verwelkom behoort te word.

Dit wil voorkom asof die moedertaal as medium van onderrig nêrens genoem mag word nie, en dit is nodig dat dit wel erken word.

Voorstel: Dat no. 9 gewysig word om soos volg te lui (wysiging onderstreep):

Aan elke individu se onderwysbehoefte sal ten beste deur die onderwysvoorsiening tegemoet gekom word en die gebruik van die moedertaal as die medium



van onderrig sal nagestreef word.

Die volgende fundamentele aangeleenthede moet deeglik in ag geneem word:

a) Begryping van andersheid

Elke kind is iemand wat self iemand wil wees. In die onderwys moet gepoog word om elke individuele kind te begryp sodat onderwys voorsien kan word wat rekening hou met sy eie persoonlike, religieuse en kulturele behoeftes. In die onderwys moet begryp word dat elke groep kinders met wie daar gewerk word se belewinge en ervaringe anders is as kinders wat jonger of ouer as hulle is of wat n ander religieuse en kulturele agtergrond het.

b) Die onderwys moet die kind help om sy moontlikhede te ontdek en te begryp.

Die kind se moontlikheid tot grootwording hang onder andere af van sy intelligensie, sy opvoedingsagtergrond en die waarde wat sy samelewing heg aan die menslike moontlikhede waaroor hy beskik.

c) Ontplooiing van moontlikhede

Die kind moet gehelp word om sy positiewe moontlikhede in te span. In die onderwys word inspanning, wat lei tot prestasie beklemtoon. Die kwaliteit van die inspanning en die wil om te presteer hang af van die besondere religieuse en kulturele dryfkragte daartoe.

While in theory this principle is supported, I do not regard it as "prakties uitvoerbaar".

To meet the needs of individual pupils requires a sophisticated, and therefore expensive, system of differentiated education. It would appear that this principle is linked to the Cabinet request to plan a system to develop the potential of the inhabitants of this country. In terms of both costs and manpower, it will not be possible to duplicate the system which characterises White education. There will have to be a modification of goals and an adaptation to a less costly and more realistic policy.

Daar is algemene ooreenstemming met hierdie beginsel, gesien as aanvullend by beginsel 7.

Daar word voorgestel dat "alle indiwidue" "elke indiwidu" vervang; twee implikasies van die beginsel is vroeër bespreek en die opmerkings wat

gemaak is, behoort in gedagte gehou te word by die vertolking van hierdie beginsel,

- . die behoeftes van die individu kan nie ten volle tegemoet gekom word nie tensy hy geografiese mobiliteit het;
- . kompenserende programme vir die sosiaal en ekonomies verstokenes sal vereis word.

Soos in beginsel 7 gaan dit in dié beginsel om "tred hou met en tegemoetkom van behoeftes": dit wat as noodsaaklik beleef en aanvaar word, moet mee rekening gehou word.

Hierdie beginsel word onderskryf. Dit hang ten nouste saam met die kwessie van differensiasie (trans- sowel as intrakultureel) en voorligting. Opmerkings wat vroeër in hierdie kommentaar in daardie verband gemaak is, is dus ook hier ter sake.

Die woord "aan" aan die begin van beginsel 9 behoort weggelaat te word. Die sin sal dan soos volg begin:

"Elke individu....."

Principle 9 is generally acceptable, despite its vague formulation. This principle needs to be read in conjunction with our comments on the need for social and political change and our insistence on compensatory education for disadvantaged individuals.

The educational needs of the individual should be met in the best possible way with the individual's own particular aptitudes, capacity and choice, rather than ethnic and cultural factors, determining the type of education he receives.

In the immediate future those institutions at all levels wishing to be open to all races should be allowed to become so; later, open access to all institutions of education should be allowed within this country.

Aan elke individu se onderwysbehoefte sal ten beste deur die onderwysvoorsiening tegemoetgekome word.

Ons stel voor dat beginsel gewysig word sodat dit soos volg lees:

Die individu se onderwysbehoefte sal ten beste deur die onderwysvoorsiening

tegemeetgekom word.

- . Dit is 'n pragtige ideaal, maar in 'n land waar daar nog nie eers laerskoolplig vir elke kind bestaan nie, lyk 'n beginsel soos hierdie uit sy plek. Dit herinner my aan die opmerking van Jallade: "As for the adaptation of learning to the needs of the individual, this remains a pious wish whose implementation is well in the future." (op. cit. 358).

Dit lyk my meer realisties dat as beginsel gestel word dat elke leerling van onderwys voorsien sal word tot en met ...

**BEGINSEL 10: GELYKWAARDIGE ONDERWYSSTANDAARDE SAL MET ALLE TERGAARLIJKE MIDDELE GEHANDHAAF WORD:**

**PRINCIPLE 10: EQUIVALENT STANDARDS IN EDUCATION SHOULD BE MAINTAINED BY ALL THE MEANS AVAILABLE:**

- . We accept. We would stress here that, while we wrote under 4 above of the financial responsibility of the State we accept that the responsibility for the maintenance of standards in a decentralised system can only be achieved by the acceptance of a central standards body. It would be independent of governmental departments of education and this should be clearly stated.
- . 'n Uitstekende beginsel wat hoë prioriteit moet kry met inagneming van al die ander beginsels wat hiermee verband hou. Waarskynlik sou dit die outonome vereistes wat verskeie tersiêre inrigtings tans stel en die gevolglike (gedeeltelike) duplisering van opleiding, fasiliteite, kwalifikasies, personeel, ens. beëindig.
- . Waarborge insake standarde moet verskaf word wat vir alle bevolkingsgroepe geld. Die standarde wat gestel word, moet rekening hou met
  - \* die kwaliteit dienslewering wat verwag gaan word;
  - \* landsbehoefte in terme van byvoorbeeld mannekragbehoefte en opvoedkundige oorewegings.
- . To implement this principle will have serious repercussions. Though the Joint Matriculation Board endeavours to ensure, as far as is possible and reasonable, some equivalence in standards; the fact remains that the

statistical adjustments are applied within the context of each separate group. As a result, there are considerable variations in standard.

A common examination for all groups would have devastating consequences for those who are currently disadvantaged.

At the school level, the only fair and reasonable method of assessing standards of attainment is to compare what is comparable.

Pupils within a culturally homogeneous group may be compared with one another. This comparison will reveal the gifted, the average and the below average pupils. It is what takes place in every school. The Senior Certificate Examination (External) provides a means of comparing pupils within an entire department, but the attempt to achieve an absolute standard in the entire Republic is neither attainable nor desirable.

Dit wil voorkom dat hierdie beginsel ook versigtiger bewoord behoort te word. In die eerste plek ontstaan die vraag waarom daar by beginsel 1 van "gelyke onderwysgeleenthede" gepraat word en hier van "gelykwaardige onderwysstandaarde." Word daar met "gelyke" nie tog "gelykwaardige" bedoel nie? Indien nie, behoort die rede in die afdeling oor woordskrywing verstrekkend te word. Indien die begrippe as sinoniem gesien word, sou die woord "gelykwaardige" verkieslik wees omdat die moontlike konnotasie ten opsigte van eendersheid - identiese (wat hier nie met differensiering te rym is nie) vermy sou word. Afgesien van hierdie vraag, wil dit voorkom dat die stelling lievers moet lui: "Gelykwaardige onderwysstandaarde moet met alle tersaaklike middele nagestreef en gehandhaaf word" of "Gelykwaardige onderwysstandaarde behoort met alle tersaaklike middele nagestreef en gehandhaaf te word." (Soos die bewoording tans is, word te kenne gegee dat die onderwysstandaarde huidiglik gelykwaardig is en slegs so gehandhaaf sal word.)

The Chamber agrees with the principles but would point out that the reconciliation is going to be a very thorny one. In very general terms the route that we favour points to a single department laying down minimum standards of education while allowing a measure of autonomy to localised institutions to exceed these if necessary and generally to make decisions in respect of issues about which localised communities feel particularly sensitive.

Hierdie kwessie van gelykwaardige onderwysstandaarde gaan in enige gedifferen-

sieerde stelsel n baie moeilike turksy word. Die maklikste weg van minste weerstand sal natuurlik n rekenaarkundige manipulering van die saak wees. Dit sal egter geen blywende oplossing bied nie, omdat dit die siel en gees, die lewegewende eieheid uit die stelsel sal weer en niemand na die hart praat nie. "Na die hart praat" - dis nou hartetaal, lewensbeskouing, religie wat in die spel kom, wat waardes weeg en vergelyk en toeken wat by die bepaling van gelykwaardigheid nie weggedink kan word nie. U formulering by punt 4 (p.15) toon dat daar begrip vir hierdie probleem is.

- There are not "equivalent standards" at present, so to speak of their being "maintained" is invalid. Also to speak of "equivalent standards" is misleading and would possibly be taken to mean a lowering of the high standards which do exist in some systems. We suggest as re-wording:

"A common high standard of education should be achieved as soon as possible and thereafter maintained by all the means available."

- Equivalent standards in education should be (sal) maintained by all the means available (met alle tersaaklike middele).

Apart from the fact that the English version of this principle is rather Orwellian, we find it generally acceptable. The comments following in the HSRC document (4.10.1 - 4.10.4) indicate a concern for parity in admission requirements at post-secondary institutions, concern at discrepancies existing at matriculation level, and so on. Unfortunately 4.10.1 seems to suggest the continuation of racially segmented education - a violation of Principle 1 - by using the phrase "for all population groups."

The question of "standards" is, however, a complex and emotive one. An adequate education system for the future will have to be far more flexible, as seems to be recognised in various of the statements in inequality - a factor in our criticism of Principle 1 - one must not allow simplistic conceptions of "equivalent standards" to constitute another aspect of perpetuating that inequality. We must, therefore, refer again to the need for sophisticated procedures of curriculum of excellence and for flexibility in keeping with the particular difficulties faced by the RSA. Flexibility and imagination will be key ingredients of curriculum development.

- The central responsibility of the JMB in controlling the standard of university admission requirements, represents an essential aspect of this principle.

- Die beginsel word onderskryf en word in die lig van die beginsel vertolk. Waarborge insake standaarde moet verskaf word wat vir alle bevolkingsgroepe geld.

Die standaarde wat gestel word moet rekening hou met

- die kwaliteit dienslewering wat verwag gaan word;
- landsbehoefte in terme van byvoorbeeld mannekragbehoefte.

- Die Stelling soos hierdie impliseer diversiteit en desentralisasie by voorbaat. Moet daar nie maar liever net van "onderwysstandaarde", dit wil sê die standaard van onderwys op die verskillende vlakke, gepraat word nie?

**BEGINSEL 11:** *ERKENNING VAN DIE PROFESSIONELE STATUS VAN DIE ONDERWYSER EN DOSENT IS VAN FUNDAMENTELE BELANG VIR DIE KWALITEIT VAN DIE ONDERWYSER.*

**PRINCIPLE 11:** *RECOGNITION OF THE PROFESSIONAL STATUS OF THE TEACHER AND LECTURER IS OF FUNDAMENTAL IMPORTANCE TO THE QUALITY OF EDUCATION*

- Die Goeie beginsel, maar slegs op papier van geen waarde vir 'n land en sy opvoedings- en onderwysbeleid nie. Die mate waarin die volle praktiese implikasies van hierdie beginsel in die praktyk deurwerk, sal die sukses van onderwysbeleid bepaal.
- Erkenning van professionele status impliseer dat daar 'n instansie (bv. 'n professionele raad) sal wees wat in staat sal wees om:
  - Hom te beywer om die standaarde van professionele opleiding in die onderwys te handhaaf en te verbeter. Dit impliseer die ontwerp en daarstelling van opleidingstrukture en -fasiliteite waarop voornemende studente en gekwalifiseerde onderwysers trots kan wees - trots wat gegrond is op professionele effektiwiteit en afgerondheid.
  - Die standaard van professionele gedrag in die onderwys te bepaal en te verseker dat dit gehandhaaf word. Dit vereis beheer oor:
    - optrede en gedrag van geregistreerdes
    - opstel van 'n professionele gedragskode
    - tug en dissipline oor diegene wat oortree teenoor die professie en die gemeenskap.

c. Doeltreffende beheer oor die professionele gedrag van onderwysers en ander geregistreerde persone uit te oefen. Dit impliseer dat:

- . Die raad beskikkingsreg moet hê oor wie kwalifiseer vir registrasie by die raad
- . alle persone wat toegelaat word tot die professie, eers geregistreer behoort te wees
- . oorweging geskenk moet word vir die daarstelling van verskillende registrasie-kategorieë.

- . This principle is one which I would like to support, but in view of the fact that the great majority of teachers for the foreseeable future will be relatively poorly qualified, to consider professional status appears to be unrealistic.

Would a better principle not be one that states that in relation to conditions of service, Education must be regarded as a single entity?

- . Daar is eenparige goedkeuring van hierdie konsepbeginsel. Die vraagstukke betrokke by die werwing, opleiding en behoud van onderwysers word duidelik deur almal vir hierdie tydsbestek as van kritiese belang beskou.

Soos hierbo aangedui in 3.2.2, is dit nodig om onmiddellike kragtige stappe te neem om die beginsel in werking te stel, sowel as om langer termynmaatreëls te ontwerp om te verhoed dat so 'n krisis weer in die toekoms ontstaan.

Die Stigting lê, deur die Hoofkomitee, 'n gedetailleerde voorlegging oor die onderwerp voor aan die relevante werkkomitee.

- . Die beginsel word onderskryf. Die implikasies van die stelling is natuurlik geweldig omvangryk, byvoorbeeld: reg van die professie om self oor sy professionele sake te beslis; jurisdiksie aan die professie om ten opsigte van aspekte van opleiding afdwingbare besluite te neem en kursusstrukture en -inhoud voor te skryf; erkenning van die professie se beslissingsreg ten opsigte van wie toegelaat mag word om op vaste basis onderwys te gee, ens. Daar moet gemeld word dat die wyse waarop huidiglik aan die status van die professie erkenning gegee word, nie as die ideaal beskou kan word nie.

Telkens wanneer daar van "onderwys" sprake is, word meteen daarmee persone wat onderwys gee, geïmpliceer. Dit beteken dat die gedagte van 'n professionele raad wat die hoogste moontlike mate van seggenskap moet hê, deurgaans

beklemtoon moet word. Die effektiewe implementering (operasionalisering) van onderwysbeginsels hang in 'n baie groot mate af van -

- a. die standaarde van professionele opleiding in die onderwys;
- b. die standaarde van professionele gedrag van onderwysers; en
- c. doeltreffende beheer oor professionele gedrag van alle persone wat toegelaat word tot die professie.

Die woorde "... as beoefenaar van die professie ..." behoort by beginsel 11 bygevoeg te word sodat dit as volg lui:

"Erkenning van die professionele status van die onderwyser en dosent as beoefenaar van die professie is van fundamentele belang vir die kwaliteit van die onderwys."

U aandag word verder daarop gevestig dat die SAOR die daarstelling van 'n komitee om spesifiek die aangeleentheid van die erkenning van die status van die onderwysprofessie te hanteer, as hoogs wenslik ag. In dié verband word u verwys na 'n skrywe van die Raad (1980-01-29, verwysing IR) en die memoranda wat deur die Raad van die RGN-ondersoek na die Onderwys voorgelê is en wat moontlik vir so 'n komitee relevant kon wees.

The Chamber would urge immediate action to this issue in order to attract and retain members of the teaching profession. Removal of salaries and emoluments from the public service control might help. The Chamber would furthermore like to emphasise that all discrimination on the basis of sex in the teaching profession should be abolished. This does not only refer to the remuneration of teachers but also to the reserving of posts for men in order to "balance" the numerical ration between men and women at schools.

Principle 11 meets with the approval of the church. Acceptance of this principle implies a commitment to an immediate upgrading of teaching in the Black systems of education through in-service training, the training of all future teachers in racially-integrated universities and colleges of education, the appointment of teachers to schools and areas where they are most needed, and the immediate scrapping of professional registration of teachers on a racial basis. Recognised teachers' associations should also be encouraged to open their membership to teachers irrespective of their race. There also appears to be a need to review the level of remuneration of teachers in relation to salaries which are enjoyed by people in other responsible occupations.



This principle as worded, reflects no logical connection between "recognition of professional status" and "quality of education". For example, enforcing registration of teachers does not necessarily raise the quality of education! We suggest therefore:

"The professional status of the teacher must be recognised by his involvement in all educational decision-making".

We see no need to add the words " and lecturer", for we see the teaching as a whole profession.

Die probleem om aan die onderwys professionele status te verleen is die burokratiese beheer daarvan. Vir solank klerke die wel en wee van die onderwyser bepaal, sal daar van professionalisering weinig sprake kan wees. Tog word daar in die kommentare sterk aangedring op professionalisering. Dermate dat die salarisstrukture vir die onderwysers, uit die van die owerheidsektor behoort gelig te word.

Die behoeftes van onderwysers en dosente om hulle volkome in die beroep te kan verwesenlik, verdien in hierdie verband ook beklemtoning. Om professionele status te bereik, sal roetine en sleurtake deur nie-onderwysers onderneem moet word om dusdoende die onderwyser of dosent meer vryheid te laat vir professionele (kreatiewe) arbeid.

There can be no doubt that the quality of education depends to a significant degree upon the establishment and maintenance of a skilled and satisfied educational workforce.

We must warn, however, against a simplistic focusing on "professional status" as a key concept, because much of the work done in investigating the status of the teacher has tended to be historically and sociologically naive. It may be as important to view the teacher crisis as a symptom of a far greater malaise, particularly with regard to styles of educational control, management and decision-making. The dictatorial attitudes of so many in the educational inspectorates is but one aspect of this.

In short, it is the status and satisfaction of the educator that matters, not his or her recognition as a professional. What is needed is a realistic salary-benefits-conditions of service package that makes a career in education attractive, within the framework of a flexible educational dispensation

that seems to use all possible resources in meeting the requirements of a new education programme, and so rationalises (that is, uses effectively) the manpower upon which an education system may realistically call. Better education does not necessarily mean more teachers via an extrapolation of existing teacher-pupil ratios in the advantaged sector. The quality of the teaching workforce must also, of course, be seen not only as a sine qua non for improved educational provision, but also as a consequence of it.

It has to be noted that racism and sexism are two of the most powerful factors producing the current low status of teachers. In this regard we wish to single out legislation that created the South African Teachers' Council for Whites and the policy of setting both racial and sexual restrictions in regard to posts in education, and in regard to salaries.

- This is accepted as essential in the building up of an educational system which is capable of maintaining academic and professional standards within the community.
- Die beginsel word onderskryf met die uitgangspunt dat die huidige professionele status van die onderwyser en dosent nie die eindpunt is nie. Alle weë en middele moet in werking gestel word om die aansien en status van die professie verder te verhoog sodat daar werklik sprake van hoë professionaliteit kan wees. Die TO stel voor dat die beginsel gewysig word sodat dit soos volg lees:

Erkenning dat die onderwyser en dosent beoefenaars van 'n professie is, is van fundamentele belang vir die kwaliteit van die onderwys.

Erkenning van professionele status impliseer dat daar 'n instansie (bv. 'n professionele raad) sal wees wat in staat sal wees om --

- a. hom te beywer om die standaarde van professionele opleiding in die onderwys te handhaaf en te verbeter. Dit impliseer die ontwerp en daarstelling van opleidingstrukture en -fasiliteite waarop voornemende studente en gekwalifiseerde onderwysers trots kan wees - trots wat gegrond is op professionele effektiwiteit en afgerondheid.
- b. die standaard van professionele gedrag in die onderwys te bepaal en te verseker dat dit gehandhaaf word. Dit vereis beheer oor:

- optrede en gedrag van geregistreerdes;
  - opstel van 'n professionele gedragskode;
  - tug en dissipline oor diegene wat oortree teenoor die professie en die gemeenskap.
- c. doeltreffende beheer oor die professionele gedrag van onderwysers en ander geregistreerde persone uit te oefen.

Dit impliseer dat-

- die raad beskikkingsreg moet hê oor wie vir registrasie by die raad kwalifiseer;
- alle persone wat toegelaat word tot die professie, eers geregistreer behoort te wees;
- oorweging geskenk moet word vir die daarstelling van verskillende registrasie-kategorieë.

Beginnels 11 en 12: Hierdie beginsels spreek vir hulself. Miskien net een opmerklike ten opsigte van 2.11. Dit is moeilik om van erkenning aan die professionele status van 'n beroep te praat indien 'n groot persentasie van dié korps ondergekwalifiseerd is en in bedenklige omstandighede moet werk.

Status gaan saam met die reg tot selfbeskikking en geen ander kompensatoriese faktore kan vir die afwesigheid daarvan vergoed nie.

**BEGINSEL 12: EFFEKTIEWE ONDERWYSVOORSIENING BERUS OP VOORTGESETTE NAVORSING**

**PRINCIPLE 12: EFFECTIVE PROVISION OF EDUCATION SHOULD BE BASED ON CONTINUING RESEARCH:**

- We accept. We would stress however that it is essential that a major part of the "continuing research" must be carried out by researchers independent of the educational system itself. Institutional or "in-system" research is far less likely to produce an adequately innovative approach to the fundamental examination of the system which is constantly needed. We consider this requires explicit stating.
- 'n Beginsel wat vanself spreek en saam met ander beginsels hopelik in aparte en hergestruktureerde politieke bestelle ten opsigte van onderwys in die RSA en aanliggende gebiede voortdurend aandag sal ontvang.
- Navorsingsbewustheid moet by die klas- en vakonderwyser ingeskerp word deur

- . inleidende opleiding in navorsingsmetodologie te verskaf reeds tydens die aanvangsopleiding;
- . n betrokke raak by navorsingsprojekte

Navorsingsparaatheid moet deur verdere (nagraadse) studie aan universiteite geskep en verskerp word.

Die Raad vir Geesteswetenskaplike Navorsing moet steeds uitgebou word met die oog op groeiende effektiwiteit van die Suid-Afrikaanse Plan vir Geesteswetenskaplike Navorsing.

- . While one accepts that continuous research and adjustment to change is an essential part of any education system, it is such normal and inevitable practice that it can hardly be regarded as a principle.

I note that there is no reference to the state save as the provider of funds and the institution primarily responsible for education. It does occur to me that no matter what views any group may cherish in respect of the government at present in power, the groups composing our society have obligations to one another which, if not observed, will be to the disadvantage of all.

In fact, the present investigation into education is a manifestation of common concerns and common problems. There is clear evidence of a desire to promote goodwill and social cohesion. I would consider that a principle aimed at promoting social cohesion and goodwill, a common loyalty would not be out of place.

- . Hierdie beginsel word algemeen aanvaar;

daar word opgemerk dat n verskeidenheid van navorsingsbenaderings gebruik sal moet word, en finansiële voorsiening sal gevolglik in onderwysbegrotings vir hierdie aktiwiteite gemaak moet word.

- . Die beginsel word onderskryf. Die stelling by punt 2 op p. 16 is miskien egter n te eng siening. Dit is aksiomaties in die vergelykende opvoedkunde dat dit n ernstige mistasting is om n studie van onderwys in verskillende stelsels te maak met n primêre bedoeling om "die foute wat algemeen begaan is .... te vermy". Vergelykende studie behoort juis evaluerend ten opsigte van sowel ooreenkomste as verskillende, sowel verdienstes as leemtes, te

wees. In herbewording van die stelling sou dus gerade wees.

- Hierdie voortgesette navorsing is om twee redes belangrik. Eerstens, nadat die huidige behoeftes bepaal is en die implementering materialiseer, ontstaan daar baie voorsiene en onvoorsiene knelpunte. So kan die probleem by lewensbeskouwlike (religieuse) differensiasie die gevaar word van versplintering in 'n menigte onmotiveerbare groepies, sowel in die geval van die Christelike as van die nie-Christelike. Vir soortgelyke probleme sal daar navorsingspanne pal in die veld moet wees. Geen stelsel kan sonder voortdurende skawing en aanpassing goed werk nie. En die probeer-en-trefmetode kan nie geduld word nie. Tweedens moet navorsingspanne voortdurend die beginsels en die praktyk en sy eise bymekaar probeer bring. Dan sal die nodige plastisiteit verbeeldingryk doeltreffend gehandhaaf kan word.

- The concept of "rolling reform" as a necessary feature of any future educational dispensation (implied in the HSR document 4.12.1 and 4.12.2) is to be welcomed, and we therefore support the basis of Principle 12.

We must warn, however, against the temptation to understand by "educational research" solely those activities that stand outside of and apart from the social, economic and political realities of the context within which education finds itself. Much educational research has tended to ignore or take for granted such socio-political categories, thus laying itself open to the legitimate accusation that it seeks to buttress the existing order on the pretext of being "scientific". Educational research must therefore cover all aspects of the context that influences, and is influenced by, education.

What is more, the effective provision of education cannot rest only on "continuing research". Given the political dimension of educational decision-making, the effective provision of education is dependent upon its ability to legitimize the dispensation decided upon. Access to decision-making power and adequate procedures for consultation are crucial. "Research" points rather to the feasibility or otherwise of the implementation of decisions taken previously. Our warning here is again against the temptation to see education as something ultimately of a scientifically verifiable nature.

- Die beginsel word onderskryf, maar dit word beklemtoon dat dit hier veral ook om onderwyskundige navorsing moet gaan.

Ons stel voor dat die beginsel gewysig word dat dit soos volg lees:

Effektiewe onderwysvoorsiening berus op voortgesette navorsing wat oor 'n baie breë terrein sal geskied.

Ons onderskryf die beginsel, maar beklemtoon dat dit hier veral ook om natuurwyskundige navorsing moet gaan.

- i. Navorsingsbewustheid moet by die klas- en vakonderwyser ingeskerp word deur
  - inleidende opleiding in navorsingsmetodologie te verskaf reeds tydens die aanvangsopleiding;
  - 'n betrokke raak by navorsingsprojekte.
- ii. Navorsingsparaatheid moet deur verdere (nagraadse) studie aan universiteite geskep en verskerp word.

## APPENDIX C

### BEGINSEL 1

Die onderwys in die RSA bied aan elke burger van die land gelyke beregtiging en ontplooiingsgeleenthede waarvoor die landsowerheid tot en met die 16e lewensjaar die verantwoordelikheid aanvaar binne 'n buigbare sisteem van formele en nie-formele onderwysvoorsiening.

### BEGINSEL 2

Die beginsel van gelyke beregtiging en ontplooiingsgeleenthede is onlosmaaklik verbonde aan die positiewe erkenning van die lewensbeskouwlike en kulturele diversiteit in die RSA synde voorwaardes vir 'n demokratiese samelewing.

### BEGINSEL 3

Die betekenis van die formele en nie-formele onderwys in die ontwikkeling van die RSA vereis samewerking tussen al die samelewingsorgane op politieke, ekonomiese, sosiale en kulturele vlak. In die RSA moet die onderwys ingebed wees in die kader van samelewingsontwikkelingsaktiwiteite wat 'n harmoniëring van gesentraliseerde en gedentraliseerde onderwysbeleid noodsaaklik maak. Die industriële, landbou- en diensverlenende produksie-sektore sal 'n besondere medeverantwoordelikheid by die skepping van onderwysvoorsiening moet dra.

### BEGINSEL 4

Die administratiewe en edukatiewe uitvoering van die onderwysvoorsieninge op formele en nie-formele vlak verlang 'n hoë mate van interne outonomie waarby alle opvoeders en ander belanghebbendes (ouers, onderwysers, verteenwoordigers van die plaaslike gemeenskap, ens.) betrek is ten einde gemeenskaplike medeverantwoordelikheid te dra.

### BEGINSEL 5

Een Ministerie van Onderwys is vir onderwysbeleid en -beheer op sowel formele as nie-formele vlak verantwoordelik.

## BEGINSEL 6

Die onderwys in die RSA word bepaal deur die pedagogiese prinsipes van individualisering, differensiering en voortgesette onderwys.

## BEGINSEL 7

Die onderwys in die RSA word gerig deur die harmonisering op formele en nie-formele vlak van algemeen vormende en beroepsgerigte onderwys, waarby die stelsel van onderwysvoorsiening gekenmerk word deur 'n sisteem van horisontale en vertikale deurstroming.

## BEGINSEL 8

'n Sisteem van nasionale eksamens op sowel matrikulasie as op beroepskwalifiserende niveau, ongeag van die organisasie van die formele en nie-formele onderwysvoorsiening, is die waarborg van gelyke onderwysgeleenthede en onderwysstandaarde waardeur 'n optimalisering van die ekonomiese, sosiale en kulturele potensiëring van die land veilig gestel word.

## BEGINSEL 9

Die grondslag van die Suid-Afrikaanse onderwysstelsel is 'n vierjarige primêre skool waarin die moedertaal die hoofmedium is.

## BEGINSEL 10

Die voortgesette onderwys (gekenmerk deur die samehang van algemeen vormende en beroepsgerigte onderwys op formele en nie-formele vlak) sal in onderwysgemeenskappe gekonsipieer word. Die inrigting van hierdie onderwysvoorsieninge moet met die nasionale ontwikkelingsbeleid gesinchroniseer word met insluiting van 'n gekoördineerde deelname van alle belangegroepes.

## BEGINSEL 11

Vir die waarborg van die kwaliteit van die onderwysvoorsiening in hierdie onderwysgemeenskappe sal die tersiêre onderwysinrigtings 'n pedagogies-didaktiese begeleidende verantwoordelikheid neem. Hierdie diens sal op 'n streekbasis gelewer word en besondere aandag gee aan voortgesette opleiding van onderwyspersoneel.



#### BEGINSEL 12

Vir breë gebruik van onderwysvoorsieninge in die RSA moet ondersteunende maatreëls op die gebied van volwasseneonderwys vir die plaaslike gemeenskappe, sowel as 'n stelsel van bevoordeling vir die georganiseerde diensverlenende sektore wat by die onderwysvoorsiening betrokke is, (landbou, industrie, ens.) ontwerp word. Hierbenewens maak dit 'n voorsiening vir vervoer en inwoningsfasiliteite noodsaaklik.

#### BEGINSEL 13

Daar word op streekbasis 'n stelsel van beroeps- en voorligtingsdienste georganiseer.

#### BEGINSEL 14

Die universiteit is die leier op die gebied van die tersiêre onderwys.

#### BEGINSEL 15

Die tersiêre onderwysvoorsiening sluit alle erkende na-sekundêre onderwys in en moet sodanig georganiseer word dat die beginsel van horisontale en vertikale deurstroming hierin volledig tot sy reg kom.

#### BEGINSEL 16

Die struktuur van die tersiêre onderwys sal sodanig wees dat die sosiale, ekonomiese en kulturele ontwikkeling van die land daardeur gedien word.

#### BEGINSEL 17

'n Nasionale instituut vir navorsing oor onderwysontwikkeling en -innovasie word ingerig onder direkte beheer van die nasionale ministerie, maar met streekafdelings om sowel sentrale as streeksbelange te dien. Vir die opleiding van personeel ter bemanning van hierdie instituut het die universiteite op nagraadse vlak 'n primêre verantwoordelikheid.

## APPENDIX D

### BEGINSEL 1

Gelyke onderwysgeleenthede sal aan elke inwoner ongeag van ras, kleur, geloof of geslag verskaf word.

### BEGINSEL 2

Die onderwys verleen positiewe erkenning aan sowel die gemeenskaplikheid as die diversiteit van die religieuse en kulturele leefwyse en die tale van inwoners.

### BEGINSEL 3

’n Positiewe verband tussen die formele, nie-formele en informele aspekte van die onderwys in die skool, samelewing en gesin word nagestreef.

### BEGINSEL 4

Die individu se onderwysbehoefte sal ten beste deur die onderwysvoorsiening tegemoet gekom word.

### BEGINSEL 5

Onderwysvoorsiening sal op opvoedkundig verantwoorde wyse tred hou met die behoeftes van die samelewing en sal onder meer rekening hou met sowel mannekragbehoefte as ekonomiese ontwikkeling.

### BEGINSEL 6

Onderwysvoorsiening op die formele vlak is ’n verantwoordelikheid van die staat met dien verstande dat die individu, die ouers en die georganiseerde samelewing ’n medeverantwoordelikheid en inspraak in hierdie verband het.

### BEGINSEL 7

Die privaatsektor en die staat sal medeverantwoordelikheid hê in die voorsiening van nie-formele onderwys.

### BEGINSEL 8

Die stelsel van onderwysvoorsiening sal vir die stigting en staatsubsidiëring van privaatonderwys voorsiening maak.

**BEGINSEL 9**

In die voorsiening van onderwys moet die proses van sentralisasie en desentralisasie funksioneel versoen word.

**BEGINSEL 10**

Gelykwaardige onderwysstandaarde sal met alle tersaaklike middele nagestreef en gehandhaaf word.

**BEGINSEL 11**

Erkenning van die professionele status van die onderwyser en dosent is van fundamentele belang vir die kwaliteit van die onderwys.

**BEGINSEL 12**

Effektiewe onderwysvoorsiening berus op voortgesette navorsing.

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