

PARENTAL INVOLVEMENT AS AN ADMINISTRATIVE COMPONENT OF EDUCATIONAL
ADMINISTRATION FOR THE BLACK PEOPLE IN SOUTH AFRICA

BY

RAYMOTH VIKA GABELA

B.A.HONS., B.Ed. (U.Z.) M.A. (SIU-E), U.E.D. (U.Z.)

Submitted in Fulfilment or Partial Fulfilment
of the Requirement for the

DEGREE OF

MASTER OF EDUCATION

in the Department of Educational Planning and Administration

at the

University of Zululand

Date Submitted: April 1983

ACKNOWLEDGEMENTS

I wish to express my gratitude and indebtedness to the following people:

My supervisor, Professor A.J. Thembela for his advice, guidance and encouragement during the course of this study;

The library staff of the University of Zululand for their willingness to help whenever requested to do so;

The Human Sciences Research Council for the computer print-out of literature that has a bearing on this study;

The members of the Council for Education and Training for allowing me access to the confidential documents of the Council;

The University of Zululand for its multi-faceted support and encouragement;

My wife, Dudu, and children Nontobeko and Mundiwa for the moral support they gave me.

Among others who have rendered much assistance, encouragement and inspiration in many ways are my parents, brothers and sisters, students, my colleagues, friends and members of the Natal African Teachers' Union. For obvious support, I thank them sincerely.

Very sincere thanks also go to those who, not mentioned above, made valuable contributions to the completion of this study.

R.V. Gabela
Kwa-Dlangezwa
April 1983

DEDICATION

This work is dedicated to my mother, JABHISILE GASTINA (MAMBUYISA) and to my father, MACHIBI TITUS, who has passed away. I cannot thank them sufficiently for their love, kindness, humility and sacrifice.

DECLARATION

I, RAYMOTH VIKA GABELA do hereby declare that this dissertation represents my own work in conception and execution and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

Signed by me Raymoth Vika Gabela on the 15th
day of APRIL 1983.

TABLE OF CONTENTSPage

Acknowledgements	i
Declaration	iii
List of Figures	viii
Summary	ix

CHAPTER 11. ORIENTATION TO THE PROBLEM

1.1 Introduction	1
1.2 Definition of Concepts	3
1.2.1 Parent	3
1.2.2 Involvement	5
1.2.3 Component	7
1.2.4 The Black People	10
1.3 Statement of the Problem	13
1.4 Purpose of this Study	15
1.5 Delimitation of the Field of Study.....	16
1.6 Method of Study	17
1.6.1 Literature Study	17
1.6.2 Historical Method	17
1.7 Summary of Chapters	18
REFERENCES	20

CHAPTER 22. DIFFERENT PERSPECTIVES ON EDUCATION AS AN OCCURENCE.

2.1	Introduction	23
2.2	Pedagogics and Pedagogical Perspectives	25
2.2.1	The philosophical-pedagogical Perspective.....	26
2.2.2	The Didactico-pedagogical Perspective.....	38
2.2.3	The Psycho-pedagogical Perspective.	41
2.2.4	The Socio-pedagogical Perspective.	44
2.2.5	The Administrative-pedagogical Perspective.....	48
2.3	Integration and Summary.	53
	REFERENCE	55

CHAPTER 33. A REVIEW OF THE ORIGIN AND DEVELOPMENT OF ADMINISTRATIVE THEORIES IN RELATION TO EDUCATIONAL ADMINISTRATION AND PARENTAL INVOLVEMENT.

3.1	Introduction	59
3.2	The Concept of Theory and its Relevance for Educational Administration and Parental Involvement	60
3.3	The Development, Nature and Purpose of Educational Administration.	63
3.3.1	The Origin and Development of Theories of Administration.	63
3.3.2	The Nature of Educational Administration.....	69
3.3.3	The Purpose of Educational Administration.....	76

3.4	Parental Involvement in Educational Administration.....	76
3.4.1	Theory of Parental Involvement.	78
3.4.2	Instances of Parental Involvement.	82
3.4.2.1	Conferences.	83
3.4.2.2	School Visits by Parents.....	84
3.4.2.3	Home Visits by Teachers.....	86
3.4.2.4	The Parent-teacher Association.....	87
3.4.2.5	Keeping Parents Informed.	90
3.4.3	Factors that Influence Parental Involvement.....	92
3.4.3.1	Socio-economic Status of Parents.....	92
3.4.3.2	The Parent-teacher relations or Attitudes.....	93
3.4.3.3	Political Climate of the Country.....	95
3.5	Conclusion	97
	REFERENCES	99

CHAPTER 4

4.	<u>SOME ASPECTS OF PARENTAL INVOLVEMENT IN HISTORICAL PERSPECTIVE.</u>	
4.1	Introduction	104
4.2	The Role of the Black Parent in Traditional Education ..	105
4.3	The Western-oriented Educational System before 1910 and the Role and Place of the Black Parents.	113
4.3.1	Introduction	113
4.3.2	The Missionary Enterprise and Education.....	114
4.3.3	The Missionaries and the White Governments in Black Education	116

4.4	The Administration of Black Education and the Nature of Parental Involvement, 1910 - 1949.	123
4.5	The Eiselen Commission's Report: Its Origins, Contents and Significance.	146
4.6	Overview	155
	REFERENCES	160

CHAPTER 5

5. THE BANTU EDUCATION ACT AND THE BLACK COMMUNITY

5.1	Introduction	165
5.2	The Organisation of the Educational System and the Black Participation.	166
5.2.1	The Central Department of Education.	166
5.2.2	Financing of Education.	167
5.2.3	The Types of Schools.	171
5.2.3.1	Government/State Schools	171
5.2.3.2	Government Aided Schools	172
5.2.3.3	Non-Subsidised Schools	173
5.2.4	Regionalisation of Control in Black Education..	175
5.2.4.1	Regional Divisions	175
5.2.4.2	Homeland Divisions	177
5.2.5	The Statutory Control Bodies	185
5.2.5.1	The Advisory Council for Bantu Education..	186
5.2.5.2	The School Committees and School Boards..	199
5.3	Overview	217
5.4	Conclusion	228
	REFERENCES	230

CHAPTER 6

6. SUMMARY OF FINDINGS AND RECOMMENDATIONS

6.1	Introduction.....	236
6.2	Summary of Findings.....	236
6.3	Recommendations.....	242
6.4	Conclusion.....	245
	REFERENCES.....	247
	BIBLIOGRAPHY.....	248

LIST OF FIGURES

<u>Figure 1:</u>	Government Expenditure on Black Education 1925 - 1945	132
<u>Figure 2:</u>	Native Development Account, 1926-1936	133
<u>Figure 3:</u>	Classification of Black Culture Groups	154
<u>Figure 4:</u>	Foreign Explorers and Missionaries until the Beginning of the Twentieth Century	158
<u>Figure 5:</u>	White and Black settlement in the Eighteenth Century	159
<u>Figure 6:</u>	Schools According to Control, 1962-1975.....	174
<u>Figure 7:</u>	Regional Divisions, 1954.....	176
<u>Figure 8:</u>	Black Authorities in 1963	180
<u>Figure 9:</u>	Homeland Departments of Education and Culture	183

SUMMARY

The object of this dissertation was to determine parental involvement as an administrative component of educational administration for the Black people in South Africa. This study is in field of Educational Administration.

Parents are the first persons to organise educational situations for the child.

Six chapters were written. When stating the problem, it was indicated in the first chapter that serious administrative problems may come about as a result of unwholesome relationship and lack of co-operation between parents and administrators of education. The study of Educational Administration, its definitions, nature, purposes and procedure, demonstrate the relevance of participation of the parent clientele.

In considering educational administration as a practice a three-level paradigm was used, namely, the macro- meso- and micro-structural levels.

After analysing the administration of education for the Blacks in South Africa it was found that Black parental involvement is inadequate. Recommendations for the increase of parental involvement were made.

1. ORIENTATION TO THE PROBLEM

1.1 Introduction

Educational systems are universal phenomena in organised societies. Their content and character may vary tremendously in different cultures but they exist nonetheless. The universality of these arrangements can be attributed to the need for all human societies to preserve and enhance their cultural heritage and to inculcate in their young the thought patterns, formal customs and proprieties of that culture (Cave and Chesler, 1974:2).

A number of factors and forces place new demands and expectations on Black education. The expansion of knowledge; the increasing popular demand for education; the call for better quality of education, and the increase in school enrolment, all point to the importance of education as man's most formidable tool for survival. According to Coombs (1968:119),

"Any productive system, whatever its aims and technology, requires management. It must have leadership and direction, supervision and co-ordination, constant evaluation and adjustment."

Therefore, if educational change is to take place in response to the demands and expectations, the administrative structures of the educational system cannot rightly remain unchanged. However, a careful appraisal of Black educational practice indicates that problems of administrative nature are rarely assessed and almost

never/.....

never are the administrative problems at the level of theorising about education. Admittedly the subject is being studied, but it has largely been looked upon as an aspect of history of education aiming at indicating to students, teachers and teachers-to-be the detailed structure of their own or another educational organisation. Such a descriptive and factual study in itself is unlikely to bring about educational growth and change.

Hayward (1969:35) stresses the importance of studying educational administration by saying that "there can be no sounder reason for studying educational administration than the desire to make it more effective." As far as the practice of educational administration is concerned there is a need for the establishment and articulation of principles upon which such practice is based. Administration is doing and it has to be based on understanding. Secondly, an efficient educational system calls upon a wide assortment of its constituent parts to produce the kinds of skill, knowledge and management instruments required for its effective functioning. Thirdly the administrative structure of education cannot be properly appraised without recourse to a definitive analysis of the functions which various agencies must perform in supporting the process and purpose of education. It is against this background that the theme of the present study has been chosen.

In this dissertation it has been the continuous endeavour of the investigator to disclose the particular assistance given by the parent in actual pedagogical situations and the extent to which the school and the administrators of Black education generally

can promote the parent effort. To explicate the theme of the study certain terms have had to be defined and given specific meaning.

1.2 Definition of Concepts

1.2.1 Parent

Throughout the Holy Scriptures children are looked upon as gifts from God to parents (c.f. Genesis 30:23; 1 Samuel 2:1-10; Psalm 127:3; Luke 1:25). Parenthood has its conventional origin in marriage. This union forms the basis for the coming about of the family. As (Van Heerden 1976:176) puts it,

"Ouerskap tree as werklikheid na vore met die in-die-wereld-kom van 'n kind. Om mens te wees beteken om gebore te weer, en met aankoms in die menslike wêreld is ouerskap onmiddellik te sprake."

According to the Jewish tradition, as a result of the original sin Adam and Eve fell from the Glory of God. But their privilege of parenthood was never taken away. Adam would sweat for his family and Eve would bear children with hardship (Genesis 3:16-19).

According to the ordinance of creation the father is the head of the household and the highest authority. It is his calling to govern, protect, lead, mould and instruct. The

woman as mother is the heart of the household. She takes care of the child's material, spiritual and physical needs (Joubert, 1972:33 - 34). The parent may be defined as the pedagogically responsible adult who has the calling to lead the child from helpless babyhood to responsible adulthood. The parents make up the first prolonged interaction system which the individual child encounters. In this system the child discovers humanness and moves from his biogenetic instincts to learned responses.

Van Heerden (1976:172) argues that parent unavailability in educating the offspring does not take away the right to parenthood. She asserts,

" Selfs waar die verantwoordelikheid vir die versorging en opvoeding van die kind nie self beantwoord kan word nie, sal daar na die geboorte van so 'n kind, nog altyd bo en behalwe die aangenome ouers of voogde, die biologiese ouers wees. "

Under normal circumstances, however, parents do not merely exist; they live as pedagogical persons. Musgrave (1965:20) rightly points out that the family is not a necessary institution from the biological point of view, since reproduction of the species does not demand such an organisation. But within the limits set by hereditary potentiality the personality is formed and this development takes place best through the socialisation of the young within a small group such as the family. Situated in the home, the parents provide the dynamic experience for the child

to move forward along a goal-directed path towards self-direction (Paine, 1976:10).

1.2.2 Involvement

The term "involvement" denotes the state of being concerned (Concise Oxford Dictionary, Sixth Edition, 1976:570) Being a parent implies inalienable responsibility and concern to introduce the child to the human world of experience.

Parents get involved in education when they undertake the task of educating, set aims about it and structure the educational experience of the child, to give it a direction and control its progress. Van Heerden (1976:172) says:

" Kragtens die geboorte van 'n kind word die ouer onmiddellik aangespreek om deel te hê aan die pedagogiese en wel nie as passiewe toeskouer nie maar as aktiewe betrokke van wie die inisiatief, leiding en verantwoordelikheid binne die pedagogiese situasie voortaan sal uitgaan."

When a child is born he has the potential to develop in his new environment from the first second of his post-natal experience. The parent's care and love for the child establishes a subjective concern and the mutual parent-child interaction builds up the confidence of the child in the established values of the parent (Paine, 1976:10). Education is possible only in an educational situation where the parent

and/.....

and the child are together in a relationship of trust with a particular aim in mind. The parent's involvement in the education of the child entails guiding, instructing and influencing the child as well as creating a favourable organisational structure and climate for the child's education.

The parents are natural educators. The parents' task of educating comes out clearly in Deutoronomy 6:6-7, where it is stated,

" And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down, and when thou risest up."

The education that the child receives from home occurs at the conscious level of planned endeavour as well as at the unconscious or spontaneous level of natural involvement with the child along the road to becoming an adult.

For much of man's history and for many people today the process of education simply takes place as a consequence of the function of the family and the community into which the child is born. Modernised communities, on the other hand, have set aside particular individuals with a special task to which they can devote the major part of their working

energy/....

energy. Cultural development and the expansion of knowledge, skills and techniques to be imparted to the child have rendered the task of parent impossible for him. The establishment of an occupational category, teacher, and an educational agency, school, has removed the bulk of this task from the parent. The school is a modern example of an agency formally organised to cater for the child's intellectual, spiritual, vocational and recreational interests.

The establishment of the school with special functionaries located in it, requires special arrangements within which the teachers can organise their educating of children. By legal definition and common agreement the school takes over part of the parents' authority. The school determines how knowledge will be imparted to the children. The parents' involvement as far as school education is concerned becomes one of an administrative support system to determine the tendency and spirit of the school. In this connection Snyman (1976:23) says,

"Die ouer is daarop geregtig om te sê wat die gees en rigting van die skool moet wees maar hy moet altyd die sowereiniteit van die skool eerbiedig."

That is why in this study reference has been made to parental involvement as an administrative component.

1.2.3 Component

The term "component" is used as an attributive as well as a noun

and/.....

and it means "constituent part" or "contributing to the composition of a whole" (*The Concise Dictionary of Current English*, 1976:207). Modern societies consider education as the key instrument of progress. A host of organisations and people have a hand in managing at least some aspect of it. They include government agencies at various levels, churches and other private bodies, politicians and civil servants, administrative heads of universities and schools, professors, lecturers, teachers and parents. These agencies and people take part in building the country's or society's system of education.

Griessel and others (1978:411) characterise education systems as "interwoven structures, being a combination of educational institutions (schools) with other social structures." The other social structures like the state, churches, families, teachers, associations, universities and economic institutions, occur in a given combination to make a country's education possible. To speak of parental involvement as an administrative component of educational administration is, therefore, to acknowledge the role and place of parents among the constellation of social structures. The parents, the patrons of the school, the religious bodies, the teaching staff and other staff, the teachers' association, the state as a whole and even the nation have a stake in education.

The child does not belong to the state and, therefore, the state is not by itself responsible for his education. On the other hand the child as the subject of the state falls under its authority. The authority of the state rests upon the government. The government is not an organic

outgrowth/

outgrowth from the family. It is also not a community on its own but only an instrument of the community for the maintenance of authority and the law of the human community (Snyman, 1976:12). The state needs to make laws to protect children and youth. It can also see to it that the rights of the parents and those of professional educators are maintained. In some cases the state legislates for compulsory attendance, medium of instruction, religious education, internal control and so on.

In a national system of education the state functions as a juridical body which ascribes to every educational agency a special place in the interwoven whole. In addition the state takes interest in the standard and content of education so that the country's resources are not wasted on mediocre standard of education and that teaching and learning are not detrimental to the welfare of the state.

The religious functions of the Black family have gradually passed to the church and church organisations. The church as a holy gathering of believers in God and Christ does not stand completely apart from the school. Through the parents the child becomes a member of the church. The latter must carry out educational duties and see that the child attains the knowledge of God. That religious sentiments influence educational thinking is reflected in the composition of the Advisory Council for Education and Training.

The foregoing paragraphs demonstrate that the parents form an integral part of the educational system. On the other hand there

is a fair amount of evidence that the school has taken over much of the functions of the home as an educational agency. The government formulates explicit education policies and finances education institution on the assumption that education is necessary for both order and social progress. The success of an education system largely depends on the extent to which the functions of all the social structures are harmonised through legislation.

1.2.4 The Black People

The word "African" which means "a native of Africa" is an accepted description throughout Africa, to distinguish the darker skinned peoples of the continent from the Asians and Europeans. An African is taken to mean any person who is generally accepted as a member of any aboriginal race or tribe of Africa. In general African people also refer to themselves as "Black" to symbolise their darker skin colour and other common physical and cultural features.

The term Black is generally used with or without political or ideological significance attached to it. But as Roskam (1960:158) points out, in the South African population set-up, it is customary to speak in terms of divisible entities with pure and exclusive characteristics: "Whites" Europeans and Afrikaners for those who hold greater political power in the South African community; "Blacks", "Bantu," "Native" "Kafirs" and "Africans" for those whose ancestors lived in tribal communities on the African continent; "Asians" whose native home is

taken/?...?.

taken to be in Asia, and "Coloureds" for those who amongst other things are the product of racial interbreeding among the Blacks and Whites. The words "Bantu," "Native," "Kafir" as well as inclusive terms, "Non-European" and "Non-white," are in the opinion of most Africans, derogatory connotations. In particular the term kafir in its current usage is invariably taken to mean insult by those thus described. An Arab term for "heathen" or "infidel" (The Concise Oxford Dictionary, 1976:588), "Kafir" was originally used by the Arab Moslems to denigrate European christians and other non-Moslems.

Marquard (1952:34) is of the opinion that the term Black as applied to the Africans whose dark skins vary from black to light brown, is only used for convenience, and it is not an accurate description that they are called "black" and that Europeans are called "white." But as indicated earlier the term "Black" like Africans, indeed engenders the notion of equality and similarity. On the other hand the South African emphasis on colour distinction such as white and non-white has encouraged the development of a colour exclusivism based on common experiences of its adherents in white-ruled South Africa (Kotze, 1975:84).

During the advent of the Black Consciousness Movement at the beginning of the 1970's the term "Black" became a universal concept. For the Black Consciousness Movement skin colour as well as related features was not a criterion for Blackness. Blackness was used not only as a collective term for Africans, Indians and Coloureds, but referred

specifically/.....

specifically to people who identify themselves with a particular set of aspirations and who occupy a particular legal position in the South African society (Kotze, 1975:89).

The term "Black people" as used in this study refers to the South African people who also call themselves Africans, and are, on the basis of language and other cultural traits, broadly classified into Nguni, Tsonga, Sotho and Venda. The Nguni group is further sub-divided into Xhosa, Zulu, Ndebele and Swazi, and the Sotho group is sub-divided into South Sotho, North Sotho and Tswana. Although this classification is generally accepted among anthropologists and linguists, it is, as Van Warmelo (Hammond-Tooke, 1974:58) concedes, "a misleading over-simplification." The composite character of most of these groups, as attested to by history, linguistic affinities and some common cultural traits, makes a shambles of any attempt at their clear differentiation. It is more reasonable to speak of the Zulu language or cultural group, for example, than to speak of the Zulu ethnic group.

The word "ethnic" means "pertaining to race, peculiar to race or races, their origin and characteristics" (Oxford English Dictionary 1961).

The ethnic group refers to a population which is said to exhibit a certain undefined amount of physical and cultural homogeneity.

McDonagh (1953:12) defines an ethnic group as,

"one of a number of populations, which populations together comprise the species homo sapiens, and which individually maintain their differences, physical and cultural, by means of isolating mechanisms such as geographic and

social/.....

social barriers."

In the light of this definition it may be argued that the term "ethnic group" as applied to aforementioned Black population groups in South Africa, is inappropriate. Ethnic implies a combination of physical and cultural characteristics. Therefore, in this study reference may be made to the Black people in Kwa-Zulu to denote the descendants of the Zulu nucleus of tribes as well as other Black groups and individuals all of whom form part of the African community, and as such, share common educational experiences in a given environment.

1.3 Statement of the problem

The main point of departure in the consideration of parental involvement in education is whether education is viewed from the social or individual pedagogical standpoint. If the child is seen as an integral member of society then his education must be related to his primordial ties with society. Education serves the needs of the individual-in-society. The most vital and the most basic unit of society is the family. Ottaway (1966:3) observes that it is at home in the family that education derives its substance and the school derives its existence and life-blood. There is, therefore, a need for a functional partnership and working relationship between the parents and the educational administrators at school and other levels.

The parents needs to feel that he has a regular and representative way

in/.....

in which he can register judgment upon matters of educational importance. Parents want to know what goes at school as well as what the school would like to have them do. Serious administrative problems may come about as a result of unwholesome relationship and lack of co-operation between parents and educational administrators. Issues such as poor conduct of pupils, failures, dissatisfaction with the content of the school programme and concern about the standard of education may give rise to some problems in administration. Dangerous and uncreative tension may also arise between parents and teachers; between the principal and parents, and between teachers and pupils. Such tension may result in misunderstanding, antipathy or even open hostility. As Mays (Allen, 1968: 30) mentions, parents and home on the one side, and school on the other side, may at one time be obliged to pull in the opposite directions.

X Parents have natural rights in education and in making decisions about their children's welfare. But there is a danger that enlightened, anxious and ambitious Black parents will in time exert undue influence on what goes on in the schools whilst the diffident and socially more conscious parents leave too much to the school and avoid interfering in its policies and affairs. On the other hand it is undesirable from the democratic and pedagogical points of view for the principal and the teachers to work against the parents' wishes.

The point is not that some parents tend to be anxious or critical of the school programme whilst others tend to be diffident and self-effacing.

X The parents' function is to stimulate, to welcome, and to assist all forms of honest educational work. To do this presupposes a close and harmonious

relationship/.....

relationship with teachers in general and the principals in particular. The problem, therefore, hinges on understanding and helping parents to understand that they have certain rights; that the children have rights; that the school as an institution also has certain rights as well as obligations, and that education thrives, inter alia, on interaction between the home and the school.

1.4 The Purpose of the Study

A cursory look at the Blacks in South Africa shows a considerable interest in formal education. It is expected that this interest will call for the greater participation of parents in the administration of education. In the knowledge of the researcher this investigation is the first to be undertaken in the field of Black parental involvement in education. Consequently there seems to be a genuine need for a study of this kind.

The first aim of the study was to determine the nature and extent of involvement of parents in carrying out, promoting and directing the education of children. Such investigation has involved studying the following aspects:

- (i) The nature of parents' involvement as primary educators;
- (ii) The degree of parent participation in promoting experiences which may be considered helpful to the children in the latter's subsequent adjustment and susceptibility to school education, and
- (iii) The extent of parent participation in facilitating teaching

and/.....

and learning at school and in the control of education generally.

The second aim and main aim of this study was to establish the ~~nature and extent to which Black parental involvement in the admini-~~stration of education has been provided for by legislation and other official decisions.

1.5 Delimitation of the field of study

The preceding statements have indicated, at least in part, the scope of this study. Two important points should be noted with regard to the delimitation of the study: the area and people that the study entails, and the level of educational administration for which parental involvement has been considered. In essence this study has reference to the entire education system of the Black people in South Africa. Education is legislated for and designed alike for all Blacks. The content, control, financing and other aspects of education are determined by the central department of education. Local variations, such as those that are found in the self-governing territories, take place within the framework of the policy of the central government. In this investigation, therefore, the study of Black parental involvement in educational administration refers to all Black parents in South Africa. But because of ~~the possible variation in the administration of education which the~~ study of this magnitude entails, where variations obtain in the administration of education attention has been given to the situation

in/.....

in Kwa-Zulu. Secondly the researcher takes into account the different levels of educational administration. In this study attention will be given to the three levels of administration.

1.6 Method of Study

A research project normally requires the use of one or more methods.

The following method has, therefore, been used in this research;

1.6.1 Literature Study

Literature study entails going to the written sources and gathering items of information which relate to the topic.

The researcher, having decided exactly what information he is seeking, has looked for documents - textbooks, periodicals, research works and other materials - that have some bearing on the subject.

1.6.2 Historical Method

In this study the researcher has used the historical method which entails the search for, analysis and use of sources, both primary and secondary. The historical method is also relevant to this study because the developments in Black education as they relate to parental involvement have been treated historically. In this investigation use has been made of primary sources such as official publications, pieces of legislation,

regulations/.....

regulations and departmental and inter-departmental commissions' reports, in addition secondary sources referred to above.

1.7 Summary of Chapters

Chapter 1 is a general orientation to the problem. This chapter defines the key concepts; spells out the problem which has motivated the study; delimits the field of study, and outlines the method to be used in the investigation as well as the purpose of the study.

Chapter 2 explores different part-perspectives of Pedagogics in so far as they form the basis for the understanding of education and the place of parents in it.

Chapter 3 is an in-depth analysis of Educational Administration as a field of study: its origins, development nature, purpose and its implications for parental involvement. The chapter ends up by referring to various instances of bringing parents close to education through administrative arrangements initiated by the school administrators.

Chapter 4 deals with some aspects of parental involvement in historical perspective. Beginning with the role of the Black parent in traditional education, this chapter traces the development of Black school education in South Africa from the point of view of administration and parental involvement, from the beginning of the 19th century to

1953/.....

1953.

Chapter 5 deals with Black education from the time of the passing of the Black Education Act of 1953 to the present. Particular attention is given to legislative provisions and other official decisions, regarding administration of Black education, Black parental involvement and the functioning of statutory bodies.

Chapter 6 is a summary and a concluding chapter drawing attention to some of the recommendations regarding administration of education and parental involvement for the Black people in South Africa.

REFERENCES

1. Allen, B (editor) (1968): Headship in the 1970's, Alden and Mowbarry Ltd, Great Britain.
2. Cave, W.M. and Chesler, M.A. (1974) : Sociology of Education, An Anthology of Issues and Problems, Macmillan Publishing Co. Inc., U.S.A.
3. Coffin, E.C. (1968) : "Designing an Administrative Structure" in Journal of Secondary Education, Vol.1 43 no. 1 January 1968, California.
4. Coombs, P.H. (1968) : The World Educational Crisis, A Systems Analysis, Oxford University Press, Great Britain.
5. Goode W.J. and Hatte, P.K. (1952) : Methods in Social Research, McGraw-Hill Book Company, Inc.; New York.
6. The Gideons International (1961) : The Holy Bible, National Publishing House, U.S.A.
7. Havighurst R.J. and Neugarten B.L. (1976) : Society and Education, Allyn and Bacon Inc.; U.S.A.
8. Hayward, F.J.D (1969) : "The study of Educational Administration" in Journal of Education Volume 1 No. 1 July, 1969. University of Natal, R.S.A.
- Jessel, L. (1978) : The Ethnic process, an Evolutionary Concept of language and peoples, Mouton Publishers, The Hague, Netherlands.

10. Joubert, J.J. (1972) : Ouerverantwoordelikheid ten opsigte van Onderwys en Opvoeding van sy Kind ,Tuis en dié Implikasie daarvan vir die Onderwys en die Skoolorganisasie, an M.Ed. dissertation, Potchefstroom University for Christian Higher Education, R.S.A.
11. Kotze, D.A. (1975) : African Politics in South Africa, 1964-1974, Parties and Issues, J L van Schaik Ltd. Pretoria.
12. MacDonagh, E.C. and Richard, E.S. (1953) : Ethnic Relations in the United States, Appleton-Century-Croft Inc.; U.S.A
13. Marquard, L (1952) : The Peoples and Policies of South Africa, Oxford University Press, Great Britain.
14. Musgrave, P.W. (1963) : The Sociology of Education, Methuen Company Ltd.; Great Britain.
15. Ottaway, A.K.C. (1966) : Education and Society, Routledge and Kegan Paul, Great Britain.
16. Oxford English Dictionary (1961) : Oxford University Press, Great Britain.
- ~~17. Paine, K.R. (1976) : Fundamental Pedagogical Approach to~~
Parental Support and Availability in Education with Special Reference to the Role of the Father, an M.Ed.dissertation, University of South Africa.
18. Roskam, K.R. (1960) : Apartheid and Discrimination, Some Remarks with regard to the Relationships between white and Respective non-white Ethnic Groups in the Union of South Africa; A.W. Sythoff, Leyden, Netherlands

19. Rummel, J.F. (1964) : An Introduction to Research Procedures in Education, Harper-and Row Publishers, U.S.A.
20. Snyman, P.J. (1976) : Die Calvinistiese Ouer se Betrokkenheid in die Onderwys: Die Moontlikheid van die Implementering daarvan in die Praktyk, an M.Ed dissertation, Potchefstroom University for Christian Higher Education, R.S.A.
21. Sykes, J.B. (editor) (1976) : The Concise Oxford Dictionary of Current English, Oxford University Press, Great Britain.
22. Van Heerden, E (1976) : Begeleiding aan Ouers ten opsigte van Hulle Opvoedingstaak, a D.Ed thesis, Rand Afrikaans University R.S.A.
23. van Warmelo, N.J. (1974) : "The classification of Cultural Groups" in The Bantu-Speaking Peoples of Southern Africa, edited by W.D. Hammond-Tooke, Routledge & Kegan Paul, London.

2. DIFFERENT PERSPECTIVES ON EDUCATION AS AN OCCURENCE

2.1 Introduction

The subject of this study is parental involvement in educational administration. This involvement is primarily pedagogic and, therefore, cannot be looked into without reflection upon education generally. The term "education" comes from the Latin word educare or educere which means "to lead out" or "to draw out". This suggests the leading of a person from the sphere of childhood towards that of adulthood. Education is an important universal phenomenon that is always found among human beings. No other living being educates, is educated, is educable or commits himself to education. Smit and Kilian (1973:19) say in this connection

"Dit is eenmaal kenmerkend van die mens dat hy opvoed, opgevoed word en hom leer vir opvoeding en dat hy leer."

According to Klafki (Viljoen and Pienaar, 1971:23-24) education is essentially a two-sided unlocking of reality. On the one hand the adult unlocks the essence of the world for the child, and on the other hand he is obliged to the child to unlock himself to the learning content with which he is confronted. Education, therefore, means the unfolding of the whole child and the involvement of all his abilities and acts to their full capacity through the imparting of

knowledge/....

knowledge (Duminy and Söhnge, 1980:3).

Education involves an encounter in which the educator and educand confront each other in a concrete situation as persons. Gunter (1961:51) explains the educator's involvement with the educand in the following terms:

"Die opvoedeling het in die situasie waarin hy verkeer, hulp en leiding nodig. Die opvoeder wat die handeling van die kind en wat daar met hom gebeur, dophou en homself tot die nodige hulpverlening gedrewe voel, tree in die situasie van die opvoedeling om hom te help en te lei."

In this intervention the educator addresses the educand as a being-in-need-of-help and as a dependent being. The response of the educand occasions an existential dialogue between him and the educator.

Education, strictly speaking is not a thing persons possess, or which is a part of them. Even knowledge or skill or good character are not in themselves education but only evidence that one has been educated. Education is a process and a kind of activity in relation to human beings. To educate is to engage in a process and to have an education is to be someone who has undergone the process. The education phenomenon is there and can, therefore, be observed, investigated and known. Like other life experiences education raises questions and problems which arouse curiosity and

desire/.....

desire to know.

2.2 Pedagogics and pedagogical perspectives

Reflection on and investigation in connection with the education phenomenon and the problems it presents leads to the area of knowledge and a form of science known as Pedagogics. The term "pedagogics" is derived from the Greek word paidagogia and it means "leading the child." Leading the child is also derived from the words pais which means "child" and agein which means "to lead" or "to accompany".

Pedagogics can thus be described as the scientific thinking about problems of education, of showing the way to, or of accompanying the child. Viljoen and Pienaar (1971:15) point out that the words "educational" and "pedagogical" should by no means be used interchangeably. The former term is used to refer to the practical situation whilst the latter lays stress on the purely scientific meaning, namely the science of education.

To fashion the structure of pedagogics as a science, it becomes necessary to determine the field on which the discipline operates. This is explained in terms of a perspective. This means that to be an independent science Pedagogics has to have its own perspective on reality. The pedagogicians or educationists

endeavour/.....

~~endeavour to establish pedagogics as a science by taking as~~
their point of departure a scientific and systematic analysis
of the education phenomenon. But to focus on education as
a reality brings to mind many aspects of the phenomenon which
present themselves as possible points of departure. The education
~~phenomenon can be studied from different points of view each of~~
which gives only part of knowledge concerning education. Each
point of view is, therefore, called a part-perspective and is
explored by one of the part-disciplines of pedagogics.

In dealing with the part-disciplines of Pedagogics the investigator
will regard Pedagogics as the science of education. Secondly,
certain concepts will be used interchangeably to refer to the part-
disciplines of Pedagogics not because they mean the same but
because they focus on the same aspects of education, however,
different their emphasis may be.

2.2.1 The Philosophical-pedagogical Perspective

Philosophy of Education, also known by other names such as
~~Fundamental Pedagogics or Philosophical Pedagogics~~ is one of the
part-disciplines of pedagogics. Etymologically "philosophy"
consists of two Greek terms, namely, philia which means "love"
and sophos which means "wisdom." Historically the term "philosophy"
has varied considerably both in meaning and in scope. Plato
(Park, 1968:3) used the term to apply to "those who seek the absolute,
eternal and immutable those who love the truth in each thing."

According/.....

According to Kneller (1971:1) philosophy as an activity manifests itself in three modes: the speculative, the prescriptive and the analytical. ~~Speculative philosophy is a way of thinking systematically about everything that exists. It is the search for order and wholeness not only to particular items of experience but to all knowledge and all experience. Prescriptive philosophy seeks to establish standard for assessing values and judging conduct. To the prescriptive philosopher some forms of behaviour are worthwhile and others are not. Philosophy is analytical when it seeks to clarify speculative and prescriptive statements by focusing on words and meaning.~~

Philosophy attempts to understand reality as a whole by explaining it in the most general and systematic way. Like general philosophy Philosophy of Education is an attempt to find answers to the fundamental questions about education. It seeks to comprehend education in its entirety and to consider such general philosophical problems as the nature of the good life to which education should lead; the nature of man himself because it is man who is educated; the nature of society because education is a social process, and the nature of the ultimate reality which all knowledge seeks to penetrate (Kneller, 1971:5).

As man reflects on the purpose and significance of his life so will he reflect upon the aim and significance of his education. Education is ultimately bound up with a philosophy of life. The questions "what is education?" can be answered by also answering "What is life for?" Jeffrey (Ottaway, 1960:7) writes,

Education/.....

"Education is in fact nothing other than the whole life of a community viewed from the particular standpoint of learning to live that life."

If a mistake is made in the answer to the questions concerning the nature of man, his society and his destiny education is started on the wrong path.

~~theology. (the theological) and~~ Brubacher (1962:308) suggests that there are three major philosophies of education. In the first place there is the philosophy of secularism which, while it has a theory of moral education, has no religious point of view at all unless secularism itself be regarded as a religion. The secularist philosophy limits itself to the here and now, to the nature and to the judgment of human experience. Morals are simply the conduct patterns which men in association with other men over centuries have found most productive of human happiness and welfare. Hence in a school dominated by secularism, children learn to find the warrant ~~for moral character in their own adult experience.~~

In the second place there is the religious philosophy of humanism. The humanist is not satisfied that secularism gives as complete an account of education as it is possible to give. There is much of which man remains ignorant and is likely to remain ignorant even after the best education has been given to the best intellect. The humanist turns to a search for God for the inclusive and ultimate meaning of his educational effort. Yet, though he orients himself

to/.,....

to God, he is sceptical of the traditional supernatural approach to God. He constructs a social theory of religious education. Religious as he is, he puts his confidence in man and man's experience.

In the third place there is religious education dominated by ~~theological education and not by human education~~ theology. The theological educator recognises the role of man in nature but is convinced on the basis of reason and revelation, that there is more of human education than can be learned from human experience. Instead of a God who is merely immanent in the educational process, he worships a God who transcends it as well. Regarding God as Creator and man as creature, the theologian makes his whole philosophy of religion and moral education centre around this relationship.

Like general philosophy, philosophy of education may adopt a speculative, prescriptive and analytical approach. It is speculative in its approach when it seeks to establish theories of the nature of man, society and the world. It is prescriptive when it specifies the ends that education ought to follow and the general means it should use to attain them. It is analytical when it examines the rationality of educational ideas and the ways in which they are distorted by loose thinking. (Kneller, 1971).

In its speculative approach educational philosophy makes an endeavour to put the various parts together into some synthesis

or/....

or mosaic (Brubacher, 1962:6). Some philosophies actually succeed in achieving a unitary or monistic point of view or synthesis, as for instance, the totalitarianism of fascist or socialist education. Other philosophies paradoxically find unity in diversity and achieve a dualistic point of view. This type is illustrated in religious philosophies of education such as Catholicism, Calvinism, Islam and so on, where educational practice is determined by two distinct orders of thought, the natural and the supernatural. Other philosophies which are neither monistic nor dualistic may go under the title pluralism. Such is the educational philosophy of democracy which protects and promotes the cultivation of diverse personalities and cultures as a matter of central principle (Brubacher, 1962:7).

The point of view which a philosophy assumes in relation to the nature of man, his society and his world is usually reflected in the system of educational organisation and administration. For example, a fascist or socialist philosophy tends towards authoritarianism and centralisation. The Catholic and Calvinist philosophies insist on the religious character of an education system. In a democratic pluralistic society the state is only one among several educational agencies.

In addition to providing a world-view by which to interpret educational experiences educational philosophy also assumed the burden of formulating goals, norms or standards by which to conduct the educative process. (Ross (1969:14) remarks,

"A genuine/....

"A genuine philosophy matters to its

~~possessor to the extent of making him at~~
least try to live in accordance with it."

Every society forms its own ideal of man. It is this ideal which is the focus of education. And because a philosophy of education is a philosophy of life as manifested in education it must be prescriptive. Bekker and others (1976: 6-7) express this viewpoint when they assert,

"When considering aims it is necessary to look beyond the descriptive and to consider with care where to go with the child and his education; to be factual by making recommendations about means, and normative by making recommendations about ends within the context of education

~~as a phenomenon and its place in life.~~

A philosophy of education is prescriptive in its approach if it seeks to establish what is wrong or right; good or bad for education and what actions and qualities are more worthwhile and why they should be so. Thus the aim of education may be stated as self-realisation or adulthood on the understanding that such an aim is well-defined by the philosophy in question.

In its analytic approach educational philosophy subjects the terms and propositions relating to educational thought and practice to rigorous scrutiny as to the form in which they are stated. An illustration as scrutinising educational propositions is the

examination/.....

examination of self-realisation as an aim of education.

Brubacher (1962) warns against the ambiguity in the use of the term.

"Does self-realization mean, for instance

the maximal development of all one's potentialities?

If so, this is probably a physical impossibility.

There is not time enough in either formal or

informal education, for each individual to become

a poet and a plowman, a philosopher and a financier,

a saint and a sinner to say nothing of many other

kinds of selves (Brubacher 1962:114).

In other words self-realisation must not be confused with self-expression as the aim of education. The aim of self-realisation is to realise not so much the self one is, as the self one ought to become.

Philosophy of Education focuses on four basic elements: the first one is the educand and anthropological considerations connected with him. The second is what aim is had in views. The third element is the means and methods which are to be utilised to guide the child in accordance with the aim. The fourth element is the educator without whom there can be no formal education. Philosophy considers the education phenomenon and everything associated with it. According to Griessel and others (1979:15) this is ,

"the very part-perspective that accentuates the unity of Pedagogics because it works out the pedagogic to its conclusion."

For this reason the part-perspective is also referred to as

fundamental/....

Fundamental Pedagogics to stress the fundamental meaning of education.

In the light of the foregoing discussion, a distinction should be made Philosophy of Education as a discipline or a system of thought about education, and a philosophy of education, as an expression of a philosophy of life in education. A philosophy of life is the definition of man and the extent to which this may be made manifest in education. There will naturally be conflicting views on man and the ultimate reality. One school may emphasise man's spiritual nature whilst another lays emphasis on his material nature. Many education systems, however, draw their sustenance from more than one school of philosophical thought.

An analysis of a philosophy of education reveals two dimensions, namely, the metaphysical dimension and the social dimension.

The metaphysical dimension defines man in relation to, or to the exclusion of, the Supernatural Being whether He be transcendent or immanent. The human or social dimension of philosophy is revealed in man's social life. For example, the Christian philosophy of life is predicated upon the love of God and the love of one's neighbour (cf. Matthew 22: 37-40). The Afrikaner's Christian National Education philosophy emphasises two elements, namely, national identity and religious orientation (Snyman, 1976). These are philosophical foundations of education for the people concerned. To state that man is a sociocultural being is a social fact. All human beings are social beings. This is a

sociological/.....

sociological foundation of education. It does not by itself postulate a particular philosophy of education. It presupposes a philosophy.

This distinction is important especially because it helps to clarify our minds as to the points of departure for Philosophy of Education and Sociology of Education. In the light of this distinction, therefore, the question that needs to be answered is: What is the philosophy of education for the Black people in South Africa? It is not the purpose of this study to attempt ~~to present a systematic philosophy of education for the Blacks.~~

Without attempting to the exhaustive the investigator might mention or make some remarks about Black philosophical thinking ~~especially as it relates to the two-dimensional model of philosophy mentioned above.~~

In general man's religious belief stems from fear for the unknown and the desire for security. From the religious point of view it is the supernatural power which dispels fear and provides security. Such power is also dependent upon for resolving problems whose solutions seem to lie beyond human experience. The Blacks honoured the ancestors in the belief that the latter were in contact with the supernatural powers. This reverence was also based on genealogical seniority going beyond death. In the social life the elders were regarded as the source of wisdom which they did not renounce or lose as a result of death. In addition the

deceased/.....

deceased were honoured on the basis of immediate reward and retribution which also served as a form of social control.

The ancestors were considered as part of the living community and could, therefore, take part in whatever ceremony was staged for the family. In return for this gesture the ancestors were the source of rain, food and fortune. The honouring of the dead was transmitted by means of education and not by evangelism. It may be said, therefore, that the Black people believed in the power of the Supernatural Being insofar as it could reveal itself through the instrumentality of ancestor spirits working among the people. The notion of the Prime Mover (uMvelinqangi, uQamata or Modimo) was not unknown among Blacks. But it was the ancestors whom the people had to accost or speak to in the tone that was quite different from that of the suppliant.

Unity with the dead among the Black people went hand in hand with a strong in-group feeling. This was well demonstrated by the kinship system, pattern of residence, act of mourning the dead, collective ownership of land, homes, livestock and other resources, work parties and other sociological aspects of economy.

~~When Christianity was brought to the Black people in South Africa,~~
the missionary influence undermined the relationship which the Blacks had with the ancestors. On the whole the Black people have shown themselves to be highly susceptible to christian religion. However, for some people Christianity has increased the

range of alternatives for dealing with crisis situations. For example, although the idea that God takes His time to answer man's prayers is accepted, it is possible for some people to take recourse to spirits if the Christian alternative does not seem to offer an immediate solution to a crisis. This is, in a way, part of human weakness well illustrated by the Biblical account of Simon Peter's denial of his association with Christ (John 18: 17-27; Mark 14: 66-71).

The Western civilisation brought new economic values to the life of the Blacks. The western system of private ownership, economic value of goods and services, the idea of land, labour and capital as factors of production, and the Christian emphasis on the salvation of individual soul, all have had an impact on the Black man's sense of belonging. In spite of all this, however, the Black people still extol unity, common purpose and regard for one another. Kinship terms such as father, mother, sister, brother, uncle and so on, are also used in the generic sense to denote age and status. Nxumalo (1980:141), referring to the philosophy of ubuntu-botho as the basis for life amongst Blacks, has the following to say:

"In a Black society an individual does not live unto himself. His motivation to do things, to succeed and satisfy many of his wants, is not interfered with. But his sole gratification does not become the ultimate purpose of his life. The highest standards by which his humanity will be judged

are his/.....

are his preparedness to share, to acknowledge the humanness of his fellowmen."

~~consistency in educational thinking of any given people~~
This is a philosophical reflection on what constitutes good life and how it should be lived. However humanness, a belief in the supreme worth of the individual, is transcultural. In Islamic teaching one instruction forbids the devout Moslem to sleep in peace if at sundown there exists one hungry person within his range of vision (Livingstone, 1969:1).

A philosophy of life of a given people is translated into a philosophy of education when it is infused into the educational system designed by the people for themselves. Such a philosophy is so fashioned as to manifest itself as a body of policy principles or a set of behavioural prescription. One cannot logically speak of a philosophy of education apart from education designed for such a philosophy to find expression. It is also important to note that a philosophy of education is in fact an academic synthesis of the ideas that people have about education, namely, its nature, orientation and purpose. It is only when people put their ideas together and design their system of education that one may discern a philosophy of education. It is also through this involvement in designing their educational system that people may translate their ideas about life into education principles, objectives and goals. A search for a philosophy of education, therefore, means an academic search for consistency in the labyrinth of ideas about education in so far as this consistency is demonstrated by a given system of education.

Philosophy of education does not necessarily refer to what people are in terms of their racial origins, for example, as Blacks or Whites, but rather what people think about education, namely ideas and practices

that/.....

that are considered educationally relevant. It is the
~~consistency in educational thinking of a given people as people.~~

2.2.2 The Didactico-pedagogical Perspective

The term "didactics" is derived from the Greek word didaskein which means "to give instruction," "to present" or "convey contents" i.e. to teach or instruct. There is a close connection between the activities which we call education and teaching. Education is the general term descriptive of an inter-human relationship, while the science which deals with education is known as Pedagogics. But one cannot speak about education without at the same time expressing an opinion about teaching. Education is in fact ~~unthinkable~~ without teaching or instruction of some kind. This facet of the phenomenon gives a part-perspective from which didactical pedagogics operates (Viljoen and Pienaar, 1971:23).

Didactics may be described as a systematic reflection on and consideration of, the nature, essence, extent and ~~meaning of the human activity which is known as teaching.~~

Van der Stoep and Van der Stoep (1973:1) give the following description:

"In the scientific context didactics may be described as a theory of what teaching entails; which conditions are valid for the progress of

teaching/.....

teaching events; the general principles to be considered in teaching; all the different forms which teaching may assume; the methods which may be relevant in the practice of teaching ..."

~~is developed systematically.~~

The didactitian takes as his point of departure the didactic situation, i.e. the being together of an adult and child, keeping in mind on the one hand the presentation and on the other hand acquiring of certain learning contents. (Duminy and Söhngen 1980: ; Van der Stoep and Van der Stoep 1973:3). Human existence entails being taught at one time or another in some or other time and in some form or other. Smit and Kilian (1976) draw a distinction between the didactic situation and the didactic-pedagogic situation.

"Dit moet weereens beklemtoon word dat situasies waar kinders leer of selfs waar 'n grootmens van 'n kind iets leer, altyd moet as didaktiese situasie en nie as didaktiese-pedagogiese situasie nie.

~~Laasgenoemde situasie kry 'n mens net tussen 'n~~
volwassene en nie-volwassene " (Smit and Kilian 1976: 22-23).

There is a difference of degrees between an education situation in the narrow sense where the parent or teacher confronts the child with values and norms which he must learn and respect, and the teaching-education where the

child/.....

child must master skills, techniques and living content in the light of rules and norms of the teacher and parent. The phenomenon known as teaching therefore, takes place when man becomes a human being and does not just happen because people start schools in which such teaching is developed systematically.

The basic description in the didactical pedagogical perspective bears a threefold implication. In the first place a fundamental aspect is touched on. This means that didactical pedagogics must reflect upon the ~~meaning of teaching by answering the question why the child is to be~~ taught. In the second place there is a formal aspect which implies that teaching takes place in some basic form. This basic form involves conversation-as-dialogue, example-as-illustrative-image, play as a recreation of life-world and an assignment as an appeal for the child to take responsibility (Viljoen and Pienaar 1971:24). This aspect answers the question as to the how of teaching. The third and last aspect is the implication of content and it answers the question of what should be taught.

Didactical pedagogics answers these questions in general terms. It does not confront the child with a particular aim, method or content. Didactic questions are not only general but also comprehensive in the sense that they include each facet of teaching as it is manifested in practice. Smit and Kilian (1976:23) make the following assessment of this fact:

"Die didaktiese Pedagogiek is dus 'n teorie,
'n kunde of 'n leer wat ontstaan as gevolg van
'n nadenke oor die onderwysgebeure soos wat 'dit

tot/.....

tot in die skool aangetref word, met die doel om die handeling in die verskillende onderwys situasies in die skool beter te begryp en om dit te begrend."

Didactics is the study of both the theoretical and practical aspects of man's teaching activity insofar as these form an integral part of man's living world.

From the point of view of the didactician the child entering school is not being involved in a didactic situation for the first time, nor is learning activity new to him. From the moment of his birth, the child is constantly drawn into certain teaching situations by his natural educators, his parents. The learning activities performed by the child since birth actually make formal teaching, in that the child when entering school, already has a multitude of data at his disposal in the form of acquired knowledge, skills and insight (Van der Stoep and Van der Stoep, 1973:3). Didactical pedagogics as a part-discipline of Pedagogics handles the question as to how, by what means and in the light of what data teaching should be conducted. As a result of this theoretical reflection the teaching practice as a factor of education can be better understood and improved.

2.3 The Psycho-pedagogical Perspective

In considering the nature of the pedagogical situation especially from the foregoing two part-perspectives, the problem of the nature of man especially as educand is posed. The part-discipline best suited

to/.....

to treat this part-perspective on the education phenomenon is Psychopedagogics, also known as Psychological Pedagogics or Educational Psychology. In the view of pedagogicians or educationists, the educative process is a planned effort to guide boys and girls in the acquisition of certain knowledge, skills and attitudes somewhat harmonious with their cultural heritage. The product of education is the changes in behaviour that occur as a result of experience. To be effective the educator or teacher needs to know a great deal about the individuals he is teaching, their abilities, their stages of development through which they pass, and the different ways that the environment moulds their personalities and interests.

Psychology is often defined as the science of human behaviour; ~~described as a living reality. This reality presents~~ ~~itself as a~~ Educational Psychology is the field which is primarily concerned with the scientific investigation of the psychological aspects of education (Sawrey and Telford, 1969:3). Although the word "psychology" is derived from the Greek term psyche meaning "mind" or "soul," scientists consider that the mind as such is difficult to study. Observable behaviour is more easily analysed as a clue to a person's intangible inner being - his ideas, knowledge and feelings. Thus the subject matter of Educational Psychology is human behaviour and its implications for educating people (Magoon and Garrison, 1976:4).

The American Psychological Association (Garrison, 1964:5) sets the following aims of Educational Psychology:

"Educational Psychology is concerned primarily with the study of human behaviour as it is changed or directed under the social process of education, and secondarily with those studies of processes that

contribute to an increased understanding of how
behaviour is changed and directed through
education."

Psychopedagogics or Educational Psychology constitutes the foundations of education by providing an approach to educational problems as well as a set of techniques for studying children and the problems that arise in their education. In a similar fashion it offers information concerning the developmental, motivational, learning and adjustmental processes of education.

From the first moments of his life after his birth the child is situated in a co-existence structure or society which can be described as a living reality. This reality presents itself as a particular cultural milieu. The learning child in the education situation is a totality involved in reality through experience, information concerning the world, perception, suggestion, thinking and memorising. As a totality-in-communication, and thus as a person in the education, the child is accosted to proceed to self-realisation. But he must also be supported and helped in the act of learning. In this way the child "gives significance to the living reality surrounding him by shaping the cultural contents into content for himself and so establish a life-world" (Griesel and Others, 1979:249).

Psychopedagogics, therefore has the task of trying to fathom the child in the education situation as a being in need of help and support of the adult. This implies a study of the world-the home,

school/.....

school and other social situations - in which the child is cast and which he is called upon to give meaning to, with a view to making it his own. Formal education is concerned with modifying individuals and their behaviour in socioculturally approved directions. These directions may be explained in terms of progress to, and attainment of, adult. Viljoen and Pienaar (1972: 25) assessed the educator's accountability as follows:

"The authentic education situation is constituted when the adult's life-world coincides with that of the child in such a manner that the former takes liability and considers himself responsible for the child's becoming adult in terms of his own adulthood."

Psychopedagogics has accumulated a large body of educationally relevant information concerning the problems of how children learn, the things that motivate learning and many other factors that facilitate or retard learning. In addition educationists concede that the child has very many of his experiences out of school. It is in his home and among his family that he has his fundamental experiences and acquires attitudes and ways of behaviour towards himself and others. Understanding the child is important for the adult who has to accompany him in formal education situations.

1.2.4 The Sociopedagogical Perspective

The term "sociopedagogics" is made of two concepts namely socio and pedagogics. "Socio" is derived from the Latin term sociare meaning

simultaneous/....

"simultaneous" or "together" and its related meaning "to unite," "to join" or "to share". The noun socius is used to describe a partner or shareholder, and it is from this term that "society" is derived. Grambs (1965:4) defines society as

"A group of people who share a common culture which includes the formal and informal arrangements, the mores and language, the religious institutions and beliefs and the processes of governing and ordering that envelop a group of similarly socialised persons."

This perspective on education is related to the functionalist approach to the study of society. In terms of this approach every social institution, including education, serves a positive function, ensuring order and progress in that society. Accordingly without ~~culture man would be only an animal. It is through co-operation and~~ through social traditions that man becomes man (Durkeim, 1956:29).

According to this view every society has its definition, for instance, of what it means to be human or what it means to be African, Black, French, Chinese and so on in terms of culture. This definition with its concomitant rules and roles must be passed on. This is the function of education. In the broadest sense education is the society's formal mechanism for the transmission of its culture.

Sociopedagogics or Sociology of Education as a part-discipline of Pedagogics has its own perspective on education as a social reality. Du Toi (1978:14) remarks,

"Die Sosoipedagogiek vind die grond van sy bestaan

as deeldissipline in die antropologiese feit dat mens-wees mens-in-die-werêld-wees beteken, met ander woorde deur die begrippe "mens" en "werêld" word dus bestaansreg van die Sosiopedagogiek geproklameer."

As far as the pedagogicians are concerned education is something which takes place in society because of three basic facts about the human race. Firstly, everything which comprises the way of life of a society is learned. Secondly, biologically the human organism is predisposed to social living and social learning. The human infant is increasingly receptive to experience, values, and beliefs about the world around him. Thirdly because of his biological immaturity this infant is totally dependent from birth and for a very long time thereafter upon other people. In the broadest sense education is the process which links these three factors together.

Societies organise and institutionalise education in order to socialise their human generations and to secure their social and cultural survival. Brembeck (1966:12) defines socialisation as,

"the process by which a person learns the ways of the society into which he was born. It is made possible through social contact by the ebb and flow of human interactions."

Education embraces socialisation and enculturation of persons and their assimilation into a society. Education systems therefore, cannot be abstracted from the embracing cultural and social order; rather they

can/.....

can at best be understood as part and parcel of it (Cave and Chesler 1974: 3).

Education is a social thing, that is, it puts the child in contact with a given society. On the other hand to say that education is a social thing is not to formulate a programme of education. It is to state a social fact. Sociopedagogics has the assignment of reflecting on this issue in general terms. It focuses on education by studying educators, educands, homes, schools and other educational institutions in their social and cultural contexts.

The institution of education assumes a pivotal role both in inculcating the individual with the ways of the social order and in developing his ability to adopt new and emerging patterns. Education can, therefore, serve a conservative or reproductive function as well as a creative or productive function. Schools are partially responsible for the transfer from generation to the next of society's beliefs, values, sentiments, knowledge and patterns of behaviour. At the same time they can contribute to social change. They diffuse not only new information but attitudes, values, and ways of viewing the world that facilitate and encourage social change (Parelius and Parelius, 1978:29).

~~More important about the school is that it represents a life space in~~
which the phenomenon of education reveals itself in an orderly and systematic form. To carry out its task effectively the school needs to have close co-operation with the home. In this way it is possible to speak of the school system as an object of pedagogical reflection and

interpretation/.....

interpretation.

2.2.5 The Administrative-pedagogical Perspective

The word "administer" is derived from the Latin term administrare which means "assist" as well as "direct." In its Latin origin the term was used in the sense of "perform" "take charge of" or "accomplish" often with overtones of doing so in the spirit of aid or guidance (Baker, 1972:13; Campbell and Gregg, 1957: 85). Administration in current usage is generally defined as "the art of getting things done" (Simons, 1976:1). Emphasis is placed upon the processes methods and service.

Any unit of administration in the public or private service, be it large or small, is responsible for the administration of certain activities. It will have at its disposal certain resources like staff, buildings, office furniture, equipment and so on, and must decide on the best and most efficient way to utilise the resources in order to achieve its goals.

There seem to be certain important differences between the general concept of administration and the concept of educational administration. For example, unlike business, military, health or public administration educational administration cannot operate satisfactorily without dealing with the educational problems and functions of the entire community.

Medicine as an institution has the responsibility for community maintenance through healing the sick. In addition, the majority of institutions and agencies have the functions of more immediate

service/.....

service than does the school. They treat diseases; put out fires; purify and supply water; provide consumer and capital goods and services, ward off the enemy attack, and perform other tasks that keep the community going.

Education aims largely at the long-term objectives by helping people arm themselves with the knowledge and skill to avoid fires and to put them out better; to live free from diseases and to treat diseases more effectively. Education as a process is aimed at the promotion of the enrichment of living. In this respect the function of the school differs from other institutions in that it does things to people rather than for them (Campbell and Gregg, 1957:122). Educational administration therefore, derives its nature from the specialised service which it directs. The views of Handy and Hussain (1969:1) that Educational Administration is "largely an imitative step-child of managements used in business and industrial environment," cannot be accepted. Undoubtedly there is much to be learned by transfer of knowledge from one field of administration to another. But business, for example deals in the production of goods. It is promoted by the profit motive. Educational administration, on the other hand, is aimed at human development.

Educational Administration is a field of academic study based upon theoretical concepts to be understood and a body of knowledge to be studied and researched. As a part-discipline of Pedagogics, Educational Administration focuses on the structuring and organisation

of the/.....

of the education situation. An essential feature of Educational Administration is the study of dynamic relationships of the person-in-organisation with the educand as a focal point, and the utilisation of human resources to achieve definite organisational goals which have to do with the effective education of the child.

Nell (-:5) considers that the field of Educational Administration involves the study of the education phenomenon at three levels, namely, the macro-the meso - and the micro-structure. The microstructure refers to the structuring and functioning of the national system of education. The meso-structure involves amongst other things the influence of the views and the functioning of the local administrative agencies in relation to the government institutions and the broad community. The micro-structure refers to the functioning of the school with emphasis on the co-operation between the school, the home and the community. It is, therefore with the levels or aspects of administration that the present investigation is concerned.

The study of Educational Administration is concerned not merely with the execution of routine administrative tasks such as the keeping of records, time-tabling, handling stock finance control, but essentially with the dynamic processes of administration like planning problem identification, diagnosis and solving, decision making, organising, communicating leadership and evaluating. The processes of administration distinguish an administrator from a person who runs an office.

Administration implies that there is an organisation. , There is no need for the skills used by the administrator unless a group of people have

banded together. An organisation is made up of two or more people who have combined their efforts to achieve a commonly sought goal (Gortner, 1977:4). It is a channel through which the work of administration is accomplished. One point of departure is, therefore, to regard a school as an organisation. In this organisation administration as a practice is directly responsible, not of performing the work of the organisation, such as teaching, but of attending to its performance.

The success of those who are responsible for administration is to a great extent determined by their knowledge of the nature of organisations they serve, as well as their specialised knowledge and skill. From an organisational point of view the school thrives on its internal coherence and external relation with parents. Parental interests outside the school reach out into the organisation to influence the experiences, knowledge, values and sense of direction which are being imparted to pupils. At the same time the school as an organisation is called upon to reach out to parents and others who have legitimate claims to exercise such influences.

The word "management" is often used as a synonym for administration. In general usage management identifies a special group whose job is to direct efforts towards common objectives through the activities of other people (Massie, 1964:4). In industrial establishments reference is made to production management, personnel management, sales management and so on. With reference to educational administration, management is that

aspect/.....

aspect of administration which has to do with the immediate execution of tasks such as taking stock, caring for equipment, checking accounts and attending to registers (Nell, -:13).

Educational administration is not an exclusive privilege nor the concern of one chief or group of top managers, but is rather one which involves a relationship between the head and other members who together make the whole social structure of the enterprise such as the school. Walker (1970:3) refers to administration as,

"the process and agency which is responsible for the determination of the aims for which an organisation and its management are to strive, which establishes the broad policies under which they are to operate and which gives general oversight for the continuing effectiveness of the local operation in reaching the objective sought."

Educational administration cannot be conceived of as merely managing an organisation. It is an integral part of it, being responsible for its achievement and maintenance.

Educational Administration as a field of academic study is not to be explored only to know how certain things are, but also to obtain knowledge with a view to possible use in practice by teachers or educators. Hayward (1969:37) suggests that the future development in the improvement in administering education in South Africa should proceed along the

threefold/....

threefold strategy, namely,

- (a) training of educational administrators in the process of administrators;
- (b) the study of Educational Administration as a field , and
- (c) research in Educational Administration.

INTERGRATION AND SUMMARY

The study of Pedagogics as distinct from the practice of education helps clarify our minds about education with regard to the development of the child as the thinking, feeling and willing personality; the child in his social relationship; the aim of education; the teaching strategies; and the designing and structuring of the education situation. Didactically speaking, the learning situation experienced by the child from birth onwards is part of the adult's involvement with the child and, therefore, part of his education. Sociologically speaking a young growing person in the education situation is inducted into his society which has an environment comprising the patterns of action, cognition and evaluation. Psychologically education makes its contribution to social cohesion through the formation of a sound personality. Philosophically, education leads to the inculcation of an appropriate set of ideals and values. The task of educational administration is to promote the organisational climate and structures which conduce to teaching and learning and, therefore, to education.

Reflection/....

Reflection on the education situation is of value not only to the pedagogician as a scientifically interested person. It is also of value to the interested administrators, parents and teachers, who really wish to improve the structure of education or relationship with children in particular situations. The philosophy of education is operative if ~~a particular educational doctrine motivates the educator to follow a~~ a course of action. The didactical-pedagogical experience is continually in evidence as conscious teaching, sharing of experiences and inculcation of attitudes and moral codes take place. A sociopedagogic situation exists as the educator and educand are in contact with each other in transmitting knowledge in a norm-oriented and socially sanctioned interaction. Educational administration operates when parents are involved in the process of defining educational goals and, help direct the ~~course of education.~~ In the following chapter more attention will be given to educational administration and the implications it has for parental involvement in education.

REFERENCES

1. Baker R.J.S. (1972) : Administrative Theory and Public Administration, Hutchinson and Co., Ltd Britain.
2. Bekker J.H. and
Others (1976) : A Basic Philosophy of Education, Perskor Publishers, South Africa.
3. Brembeck, C.S. (1966): Social Foundations of Education, A Cross-cultural Approach, John Wiley and sons, Inc. U.S.A.
4. Brubacher, J.S. (1962) Modern Philosophies of Education, McGraw-Hill Book Co., U.S.A.
5. Campbell, R.F. and
~~Gregg, R.T. (1957)~~ : Administrative Behaviour in Education,
Harper & Row Publishers Inc., U.S.A.
6. Cave, W.M. and Chesler,
M.A. (1974) : Sociology of Education: An Anthology of Issues and Problems, Macmillan Publishing Co., Inc., U.S.A.
7. Duminy P.A. and
Söhnge, W.E. (1980) : Didactics; Theory and Practice, Longmans Penguin, Cape Town.
8. Durkeim, E (1956) : Education and Sociology, translated by S.D. Fox, The Free Press, New York.
9. Du Toit, A (1978) : Ouerbegeleiding as Sosiopedagogiese Hulpverlening, an M.Ed. dissertation, University of Pretoria.
10. Garrison K.C. and
Others (1964) : Educational Psychology, Appleton-Century Crofts, U.S.A.
11. Gortner, H.F. (1977) : Administration in the Public Sector, John Wiley and Sons, Inc., U.S.A.

12. Grambs, J.D. (1965) : School Scholars and Society; Prentice-Hall Inc; Englewood Cliffs New Jersey.
13. Griessel, G.A.J and others (1977) : Orientation in Pedagogics, A Manual for Beginners, University of South Africa.
14. Gunter, C.F.G. (1961): Opvoedingsfilosofie, Op Weg na 'n Christelike Opvoedingsfilosofie, Universite Uitgewers-en Boekhandelaars (Edms) Bpk; Stellenbosch.
15. Handy H.W. and Hussain, K.M. (1969) : Network Analysis of Educational Management, Prentice-Hall Inc; Englewood Cliffs, New Jersey.
16. Hayward F.J.D.(1969) : "The Study of Educational Administration" in Journal of Education Vol 1, No. 1 1969, University of Natal.
17. Kneller, G.F. (1971) : Introduction to the Philosophy of Education, John Wiley and Sons Inc., U.S.A.
18. Magoon, R.A. and Garrison K.C. (1976) : Educational Psychology, An Integrated View, Charles E. Merrill Publishing C,; U.S.A
19. Massie, J.L. (1964) : Essentials of Management, Prentice-Hall Inc., Englewood Cliffs New Jersey.
20. Nell, W.L.(19-- : "Die Eis van Toenemende Spesialisasie in die Onderwys: Enkele fasette van Onderwysadministrasie se bedrae tot 'n Antwoord vanuit Opvoedkunde." A Mimeographed paper, Date and Place of origin unknown.
21. Nxumalo, O.E.H.M (1980) The Sociological Significance of the Teaching of History as a Variable in the Socialization of African Secondary School Pupils, an M.A. dissertation, University of South Africa.

22. Ottaway, A.K.C.(1960): Education and Society, An Introduction to Sociology of Education, Routledge & Kegan Paul, London.
23. Paine, K.R. (1976) : A fundamental Pedagogical Approach to Parental Support and Availability in Education with Special Reference to the Role of the Father, an M.Ed dissertation, U.S.A.
24. Parelius, A.W. and Parelius, R.J. (1978) The Sociology of Education, Prentice Hall Inc Englewood Cliffs, New Jersey.
25. Park, J.(1968) (editor) Selected Readings in the Philosophy of Education, The Macmillan Co. U.S.A.
26. Ross, J.S. (1962) : Groundwork of Educational Theory, George G. Harrap Ltd. Great Britain.
27. Sawrey J.M. and Telford C.W. (1969) : Educational Psychology: Psychological Foundations of Education, Allyn and Bacon Inc., Boston.
28. Simon, H.A. (1976) : Administrative Behaviour: A Study of Decision-making Processes in Administrative Organisation, The Free Press, New York.
29. Smit, R.J. and Kilian C.J.G. (1973) : Onderwysende Opvoeding, N.G. KerkBoekhandel, Pretoria.
30. Snyman, P.J. (1976) : Die Calvinistiese ouer se Betrokkenheid in die Onderwys: Die moontlikheid van die Implementering Daarvan in die Praktijk, an M.Ed. dissertation Potchefstroom University for Christian Higher Education, R.S.A.

31. Spiers, M.(1975) : Techniques and Public Administration, A Contextual Evaluation, William Collins and Sons and Co., Ltd; Glasgow.
32. Van der Stoep, E.and : Didactic Orientation, McGraw-Hill Book Co., Johannesburg..
Van der Stoep O.A. :
~~(1973)~~
33. Viljoen T.A. and
Pienaar, J.J. (1971) : Fundamental Pedagogics, Butterworths, Durban.
34. Walker, W.G. (197)) : Theory and Practice in Educational Administration, University of Queensland Press, Queensland.
35. Livingstone, A (1969) : Social Policy in Developing Countries, Routledge and Kegan Paul, New York.
-

3. A REVIEW OF THE ORIGIN AND DEVELOPMENT OF ADMINISTRATIVE THEORIES IN RELATION TO EDUCATIONAL ADMINISTRATION AND PARENTAL INVOLVEMENT.

3.1 Introduction

O'Connor (1961:7) rightly points out that ultimately all questions that can be asked about a given educational system can be reduced to two, namely,

(i) What is held to be the value as an end of education?
and

(ii) What means will effectively realise this end?.

Education is not a science. Rather it is a set of practical activities which are directed by a common aim. But such activities have their theoretical justification in some scientific theory. The purpose of teaching is directed to the education of the child. Educational administration, as means set educational norms in respect of administrative and organisational facets of the educational situation.

The scientist in approaching education attempts, amongst other things, to examine the child, the system of education and the social setting in which education occurs - the ecology of the school. As has been noted in the last chapter, there are certain features of

organisations/.....

organisations like schools which merit scientific scrutiny. Firstly, there is a job to be done,, namely, educating children. Secondly, there is administration of education which implies initiation, direction and co-ordination of the specialised educational activities. Thirdly, there is a group of elements such as motivations, expectations, attitudes and so on, of the members of the educational organisation and the social environment. Working from these practical bases the scientist can arrive at a theory which provides a basis for research, sound administration and education. Let us now take a look at the theory of administration as it relates to education and parental involvement.

3.2 The Concept of Theory and its Relevance for Educational Administration and Parental Involvement.

The Greek word "theoros" is translated as "spectator": the word theory then has link with this meaning as a way of looking at or surveying a field of evidence with a view to extracting principles from it (Sutton, 1979:2). A theory is a mental conception which underlies practice. It is rooted in the world of experience and acts as a guide to the discovery of facts. In this connection Rummel (1964:16) states,

"Basic to good scientific research is a theory which serves as a point of departure for the scientific investigation of a problem."

The theory seeks to identify a pattern of relationship within which the empirical data can be understood. In this respect a theory is a tool of science since it may be used to define the kinds of data

to be/.....

to be analysed; it provides a guide to the way in which data are to be systematised, classified or integrated.

The need for the study of science becomes clear for example when one moves within a society beyond the provision of the basic essentials for maintaining life and health to such fields of human relationships as the care of children, control of poverty, education of the young and prevention of crime. At this level people concerned with these activities begin to disagree. In the case of education the helpers may disagree about who should be educated, how much they should be educated and how they should be educated. They may disagree about ~~why the need for education arose in the first place and about what~~ they are trying to do to meet this need. Further, they may disagree about who should educate and about the very nature of education itself. In the process of disagreement anyone who makes a choice and judgement implies a theory in the sense that there are reasons for his actions.

There is a general agreement that a theory is a set of related statements explaining some series of events. According to Beauchamp (1981:18) the most simple function of a theory is to provide a system for classifying the knowledge of that theoretical field. In the social sciences what the theory can do is to provide a simplified model which will help the practitioners to understand the ~~relationships of the real world.~~ At different levels and using different methodologies, the social scientists are concerned with man in

society/....

society and as members of groups with social systems and social interaction.

From a general observation of organisational phenomena a theory of administration can be postulated. When the administrator's experiences have led him to believe that certain kinds of acts will result in certain other events or acts, he is using a theory. A theory of administration enables us to understand and to predict administrative behaviour. Therefore, reliable prediction is rooted in sound theory and herein lies the necessity for those who seek to be effective in their role as professionals both to be acquainted with theory and to be able to use it to advantage in their work.

From a general observation of the educational activity and its structural arrangements a theory of parental involvement can be postulated. It can be stated, for example, that an educational system is functional only if it takes into account the aspirations of the people for whom it is intended. No educational system can function effectively unless it operates by the consent of the community whom it serves. A functioning system derives its sustenance, amongst other things, from the contribution made by the parent and other community members. These postulates can assist those who are engaged in educational administration to discover more facts and to map out the territory within which the educational administrators can operate. It may enable administrators to make decisions and take

actions/.....

actions with a good chance of being correct.

3.3 The Development, Nature and Purpose of Educational Administration

Van der Werf (1973:93) defines Educational Administration as "the science of verifying all the necessary functions to be performed by an organisation and the art of making them work together for purposes intended." How these are best brought together has been for some years the focus of administrative theorists. That administration is both a science and an art will be clear from the following discussion.

3.3.1 The Origin and Development of Theories of Administration

According to Owens (1970:37) the study of Cameralism is a reasonable starting point in the search for a systematic definition of administration. The Cameralist movement flourished in Germany and Austria in the 1700's. The Cameralist writers combined professional posts with public service. Their efforts were geared towards the organisation of knowledge and practice with respect to various activities of governing bodies in a civil state, as well as the development of special terminology for these functions. To the Cameralists administration was the process of studying, organising, inventing, developing, systematising, ordering and relating the activities of the state (Campbell and Gregg, 1957:86)

In the United States of America in the 19th century the

~~term "administration" too, was used in the context of~~

government and the ideas it represented gave rise to the growth of public administration. In that century the emergence of public administration was first crystallised by the publication in 1887 of Woodrow Wilson's "Study of Administration." In this article Wilson felt that the improvement of administrative techniques depended on scholarly study and learning in the specialised field of administration itself. He argued that the search for principles was essential in the development of administrative science (Self, 1972).

At the close of the 19th century - the time of Woodrow Wilson's contribution - Western Europe and American businessmen were stepping up their efforts to increase their profits from industry. The basic way to obtain greater profit in that era of industry was generally to be to lower the unit cost of producing goods. One way to do this was to increase mass production through innovations such as the assembly line. The early management undertaken during the middle and the latter half of the 19th century and the early years of the 20th century, was concerned with the study of work process with a view to increasing efficiency of the individual operative and the work force as a whole. The term "scientific management" was used to

designate/.....'

designate this approach and the name of Frederick Taylor is most commonly associated with the movement. The period 1910 - 1930 is regarded as the era of scientific management.

Frederick Taylor worked primarily at the operative level to solve the

~~practical production problems in factories in the U.S.A.~~ The main

claims of his school and its followers were that,

- (a) systematic examination and analysis of all processes, both administrative and operative, would reveal inconsistencies, errors and inefficiencies;
- (b) once employees in the organisation had seen their inefficiencies removed, or at least lessened they would and should recognise an identity of interests in promoting the interest of the organisation, and
- (c) the function of management is to discover the best utilisation of available resources, including personnel by the methods of (a) above (Spiers, 1975:23).

Taylor's principles of scientific management were aimed primarily at lowering the unit cost of factory production although he claimed that these principles could be applied universally (Owens, 1970:5). Taylor stressed that increased efficiency would be achieved in the management of all kinds of organisation by means of extreme specialisation and tight control of tasks including the managers' as well as workers' tasks (Pugh 1976:10).

Whilst Taylor worked in the U.S.A. Fayol, a French industrialist was working out some important ideas of his own. Fayol believed

that/.....

that a trained administrative group was essential for improving the operations of organisations which were becoming complex. Unlike Taylor who tended to view men as extensions of factory machinery, Fayol focused his attention on the manager rather than the worker. Fayol advocated for the search of sound principles for the study and teaching of administration. He defined administration as comprising five elements, namely, planning, organising, commanding, co-ordinating and controlling (Owens, 1970:6; Spiers, 1975:23-24).

Fayol made it clear that his purpose was to define administration as an important profession in its own right, as something that can and indeed must be taught, and as a subject of research (Baker, 1972:23). Both Taylor and Fayol were concerned with industrial production but they tended to stress organisational processes and ignore individuals as such. As for the administration of education the "efficiency movement" placed emphasis on the development of skills needed to run the schools in a business-oriented society (Handy and Hussain, 1969:2). This quasi-scientific management thrust in educational administration held sway until the 1930's when society became disenchanted with industrial practices as a result of the business collapse in 1929.

In time, as the principles of scientific management were applied to industry with care, a need to be more precise about the effect of human factors on production efficiency was felt. The time was ripe for a new emphasis on considering the individual worker's and manager's needs and aspirations within the organisation and the

manager's/.....

manager's need to provide structures and develop techniques that attempt to satisfy them. Human relations movement, therefore, constituted the second major approach to administration.

The work of Mary Parker Follet and Elton Mayo made a significant contribution to the human relations movement. Follet contended that the fundamental problem of any enterprise, whether it be local govern-

~~ment, national government, business organisation or an educational~~
system "is the building and maintenance of dynamic yet harmonious human relationship" (Campbell, 1971:107). It remained for Elton Mayo and his colleagues to supply empirical data in support of such a view. Mayo and his co-workers collected a large body of data that made it clear that productivity is likely to be increased when emphasis is placed upon such factors as worker participation, satisfaction, co-operation, moral and cohesiveness of the group (Owens, 1970:4).

From the 1950's further attempts were made to develop a scientific basis for administration. Chester Barnard, an American industrialist appeared on the scene. He studied administration with a view to relating it to behavioural sciences. Barnard spent time consulting with clergyman, military men, government officials, university officials leaders of businesses and other organisations. One of Barnard's major contributions was the concept of efficiency and effectiveness. Effectiveness is system-oriented and has to do with the achievement of the organisation goals. Efficiency, on the other hand, is person-oriented and has to do with the feelings of satisfaction a worker derives from membership in an organisation (Campbell, 1971:111). This

conception/.....

conception did much to put the work of Taylor and Fayol, who had concentration on organisation achievement and Follet and Mayo, who had tended to emphasise individual satisfaction, in appropriate perspective.

The three periods in the development might be roughly established as follows: scientific management, 1910-1930; human relations, 1930-1950; and behavioural science, 1950 to the present. Owens (1970:14) draws parallel between the principles of the Hegelian dialectic and the development of administration in order to illustrate how the present era of administrative theory has been arrived at. The Hegelian thesis was exemplified by the authoritarianism of Taylor. In this phase emphasis was laid on technological advancement and output as cue for efficiency. To achieve this, autocracy, bureaucratisation and division of labour were recommended. With the passage of time the opposite viewpoint (antithesis) came into vogue as Mayo's experiments led to an accentuation of organisational humanisation and accommodated such variables as participation, satisfaction, morale, cohesiveness, attitude and democratic supervision. The present era in which administrative theory is stressed is an outgrowth (synthesis) which incorporates features of the work of Taylor and Mayo and many newer behavioural insights not available in either men.

Educational administration was affected very little by the evolution of administration as a field of study until the middle of this century. This was mainly due to the fact that the teaching of educational administration was sequestered from the main stream of scholarly thought

and/.....

and research in which the evolution was occurring. The development of sciences including the study of educational planning and that of comparative education led to new insights which contributed to the field of educational administration. Recent developments in this field have affected both scientists and practitioners particularly in the U.S.A. Those who teach administration are becoming more conscious of the place of theory and careful research in the field. According to Beauchamp (1981:48) the status of theory in administration is incomplete but promising.

"Those who have toiled so arduously at theory building efforts in educational administration have made very real and substantial contributions to the development of administrative theory as sub-theory of educational theory" (Beauchamp, 1981: 47).

That the theory of administration is among the legitimate components of the educational theory is verified by the study of Pedagogics which in turn demonstrates the relevance of parental involvement in education. The investigation will look at educational administration by way of establishing how parental involvement may be regarded as its administrative component.

3.3.2 The Nature of Educational Administration

Sir Herbert Andrew (Allen, 1968:3) observes,

"The administrator's first concern must be that there is a place for every child and that it is a reasonably suitable place."

An essential component of an adequate scheme of educating educational administrators, therefore, is the achievement of a creative and dynamic relationship between academic study and the actual job of organising a school. One way to view the process of educational administration is to identify the basic functions which together make up the process. Educational administration can be viewed as a dynamic process of planning, organising, leading, co-ordinating and evaluating, all directed towards given objectives.

Planning refers to the activity involved in foretelling the future and preparing for it (Campbell, 1971:182). It is determining in ~~complementary (Gorton 1977:52) and for co-ordination~~ advance the objectives to be achieved and the means by which these are to be attained. In planning one works out a broad outline of the things that need to be done and the methods of doing them to accomplish the purpose set for the organisation. Planning is concerned primarily with the question of how a goal is to be achieved or decision implemented, the kinds of resources to be used and the time schedule to be followed. Without adequate planning the performance of the educational administrator will be impaired and the implementation of individual, group or programme goals and decisions will be hampered (Gorton, 1977:51). In short, the administrator who engages in the planning function attempts to answer the questions: who does what, with whom and over what period, in order to accomplish what purpose?

Organising/.....

Organising is the establishment of relationships between the activities to be performed, the personnel to perform them and the physical facilities that are needed (Robbins, 1976:17). When the administrator performs the function of organising, he is typically concerned with defining and arranging in some logical and systematic manner, people's activities, time and resources. Organising involves the definition and assignment of responsibility to the competent, interested and available personnel; the definition of the facilities needed; the formation of authority grades for supervision, and the establishment of communication relationships.

Co-ordinating is the process of fitting together the various groups and operations in such a way that they are mutually supplementary and complementary (Gorton 1977:52). A need for co-ordinating exists when two or more people, activities, resources or time either operate in conjunction with one another or should operate as such. The need for co-ordinating is particularly evident when the personnel with ~~different specialisms work towards the same or similar objectives.~~ The administrator may need to re-define roles and restructure tasks so that they do not compete or overlap, but they complement one another. A well-co-ordinated organisation is evidenced by such conditions as an up-to-date programme of work and exact instructions about how the various units and sub-units are to combine their efforts so that they can work more easily and smoothly.

Leading consists of guiding, supervision, motivation and communication.

Guiding refers to the activity of directing individuals in an organisation. Supervision refers to the observation of work, the workers and working conditions to ensure that the objectives are achieved (Robbins, 1976:19). The leading function also includes the responsibility of motivating personnel. This can be achieved by the satisfaction of their physiological, security, social and self-actualisation needs, through high, fringe benefits, promotion and satisfactory working conditions. Effective communication facilitates initiation of work and keeps the subordinates informed as to how they are performing.

Evaluating can be defined as the process of examining as carefully, thoroughly and objectively as possible an individual, group, process, programme or product in order to ascertain strengths and weaknesses (Gorton, 1977:62). It is the act of revising, regulating, controlling and monitoring activities to determine whether the individuals and the organisation are obtaining and utilising their resources effectively and efficiently so as to accomplish the objectives established in the planning phase. Evaluating merges with planning, organising, co-ordinating and leading functions when action is initiated to review, regulate and control performances, or to correct deviant performance; to compensate for previous errors or to prevent deviations before they occur (Robbins, 1976:414).

~~Some monitoring is necessary in educational administration to determine the extent to which goals are being met, whether any conflicts or disharmonies are encountered and so on, in order to provide a~~

basis/.....

basis for needed revisions (Morphet, 1974: 180). If performance is found to be unsatisfactory, one option is to alter the plans, to reorganise, to alter the relationships between the activities to be performed, the personnel to perform them and the physical factors in order to correct the deviation. Finally, correction or prevention of a deviation can be achieved through an adjustment in the leading function by increasing or decreasing the depth of supervision, altering motivators or changing communication patterns.

These five functions differentiate administrators from non-administrators. They are the methods which the administrator uses to achieve specific tasks or objectives. By thorough understanding these functions and by appropriately applying them, an administrator will be able to accomplish administrative tasks more effectively.

One approach suggested by Robert Katz (Massie, 1964:7) is a method of examining the job performance of the administrator in terms of certain skills. Skill in the words of Mayo (Campbell and Gregg, 1957:4) differs from general knowledge in that it is manifested at a particular point as a manipulative dexterity acquired by experience ~~in the handling of things or people or complexes or either or both.~~

A study of educational administration can be translated into practice through the demonstration of a skill of this kind. The distinction between these kinds of knowledge means that a person needs technical dexterity in handling things and social dexterity in handling people. The skill in this sense does not refer to skill in the sense that a carpenter has skill in driving a nail or a builder in laying a brick.

Rather it refers to an understanding or judgement of the reasons for doing or saying, or in the broadest sense the ability to use one's knowledge effectively (Griffiths, 1956:8). In this approach three skills are fundamental, namely, technical, human and conceptual skills.

Technical skills relate to the proficiency in a specific kind of activity particularly one involving correct procedures or techniques. This is the kind of skill most commonly acquired by school administrators during their period as teachers. It involves training in schedule making, maintaining records, school accounting and similar skills which ensure a certain level of competence in the trained administrator. Technical skills are those most easily taught and most easily learned and in which the highest degree of proficiency is achieved.

Human skills involve human relationships. It is the administrator's ability to work effectively as a group leader and group member to build co-operative effort with the organisation he leads. Essentially human skill is contrasted with technical skill: working with people versus working with things or managing an office (Griffiths, 1956:10). A principal who has developed a set of human skills knows himself, his strengths and his weaknesses. He is skilful in understanding others' words and behaviour because he accepts viewpoints and perceptions which differ from his own. He has inner sensitivity which enables him to consider new ideas and to work to bring about orderly changes in the school organisation.

Human/.....

Human relations is the practice of the skill by which one learns to relate himself to his social surrounding: the capacity of a person to communicate his feelings and ideas to others to receive such communication from others and to respond to their feelings and ideas in such a fashion as to promote congenial participation in a common task. Human skills are not easily attained.

Conceptual skills involve conceptual ability to see the enterprise as a whole, to see how the various functions of an organisation depend upon one another and how changes in any one part affect all the others. By recognising these relationships and perceiving the significant elements in any situation the administration is able to act in a way that advances the overall welfare of the organisation. Conceptual skill depends on developing a creative sense of devising new and unique ideas. As Massie (1964:8) states,

It enables the executive to perceive the pertinent factors to visualise the key problems and to discard the irrelevant factors."

Most of the skills referred to above can be learned. Interest in one's work, confidence in one's mental competence, desire to accept responsibility, respect for the dignity of one's associates and desire for creative contribution are some of the abilities that can be acquired by proper education. On the other hand administration is not a series of techniques that can best be transmitted from one administrator to another, It is not merely assigning teachers to

~~classrooms or managing school equipment, providing supplies or maintaining~~ records. Although these are the necessary activities of a school organisation, they are not the sine qua non of school administration.

3.3.3 The Purpose of Educational Administration

The central purpose of administration in any organisation is that of directing and co-ordinating the efforts of people towards the achievement of its goals. In education these goals have to do with teaching and learning. Therefore, the administrator in an educational organisation has as his central purpose the enhancement of teaching and learning (Campbell, 1971:120). All the activities of the administration - whether working with the public, the school committee or the professional staff - ultimately contributes to this end. Ruperti (1975:57) gives the following as the purpose of administration:

"The main and, indeed, the all-inclusive task of educational administration can be seen as the interpretation and detailed specification of enactments of legislatures in order to supply educational practice with useful and necessary guidelines."

The functions of administering an educational system are applied as a means to obtaining a better curriculum, a more adequate teaching staff, adequate school finance, proper functional buildings, efficient organisational and management procedures (Thembela, 1975:26).

Campbell (1971:121) says that "to enhance teaching and learning"

they.....

the administrator is required:

- (a) to discern and influence the development of goals and policies;
- (b) to stimulate and direct the development of programmes designed to achieve the goals and purposes;
- (c) to establish and co-ordinate an organisation concerned with planning and implementing programmes, and
- (d) to procure and manage resources, money and materials necessary to support the organisation and its programmes.

In short educational administration defines general and specific purposes and co-ordinates the activities of the educational organisation in seeking those purposes. Poor administration leads to dissipated effort, wasted resources and poor results.

The foregoing discussion presents a case for giving educational administration a place in the sun. It is clear that the great demands upon the school tend to make the educational enterprise, and in turn the administration of this enterprise, a special kind of profession. It is obvious, too, that the performance of administrative tasks is the concern not only of one administrator or even a team of administrators alone. Other people are nearly always involved. These people may be citizens, school committee members, members of the teaching staff and the parent clientele.

The development of administrative theories illustrates a dialectical process which has issued in the humanisation and democratisation of administration. On the other hand the nature of educational

administration/.....

administration as a co-operative enterprise derives from the nature of education itself. The level of satisfaction, that people derive from a given system of education is largely determined by the extent to which they have been involved in designing and directing that system. The study of Educational Administration, its definitions, nature, purposes and procedures demonstrate amongst other things the relevance of participation of the parent clientele. Let us now take a look at parental involvement.

.4 Parental Involvement in Educational Administration

3.4.1 Theory of Parental Involvement

The concept of educational administration particularly of the role of the school principal advanced by Davis (Griffiths, 1956:4) deals with three components: the administrator's job, the man he is and the social setting in which he functions. Briefly defined, the job includes the administrator's task and responsibilities which vary in importance and emphasis from time to time and encompass all that is relevant to administration of today's school. The man brings to the job certain capacities of body, mind, emotion and spirit. He has beliefs, values, expectations, behaviour patterns, energy reserves and skills. The social setting encompasses the pressures and compulsions of society which not only establish and set limits for the job but influence the thinking of the man and set the values by which to adjust himself and is judged (Griffiths, 1956:4). The society actively tries to influence the school organisation by

administrative intervention and through public opinion pressure at national or community level. The school-parent relationship, therefore, represents a point of continuing concern for the Black school principal largely because of the growing parents' interest in education.

~~responsibility for the safety, health, and for~~
It is not unusual for both the teacher and parent to underestimate the contributions that the home has made in educating the child before he goes to school. Yet by the time the child goes to school he has the ability to play, to observe the rules of safety, to use toilet facilities, to move about and wash himself. He has developed aspects of mental, ethical and aesthetic living. He has the concept of wrong or right, religious practices and story-telling. The parents, primarily, the mothers, have a predisposition for protecting and looking after the child and this not only promotes formative education but carries it along. Every child becomes a member of a family on the strength of the bond of love that exists between the parents. The child is thus a member of the family and on the strength of their parenthood which is an occupation or function which they cannot abandon, parents have an important say in the education of their children.

There is, therefore, ample justification for parental involvement in educational practice. The fact that the child is born completely helpless, that the mother is prepared to sacrifice herself for the child and that she displays a deep affection and unsolicited approach to, and love for, the child, indicates from the start that the

rearing/....

rearing of the child has been and is the primary task of the parent. It is the family situation that forms the primary pedagogic situation and the mother who, apart from the obligations demanded by the codes and laws of a particular society or culture, accepts the responsibility for the safety, protection, care and formative education of her child (Hattingh, 1978:6).

The parents can be held responsible for a considerable share of scholastic progress of the child and for at least a similar percentage of the moulding of his personality and character. It is, therefore, essential to ensure the full co-operation of the parent in education of the child. Muller (1968:43) is emphatic on this point when he says:

"The only way for any school to aspire towards performing its intentional and formative tasks efficiently is to enlist the services of all the parents of all the children for whose educational needs the school caters."

Harris (1975) is of the opinion that the two critical dimensions for viewing the educational operation at its central core are pupils and instruction. Therefore, instruction-relatedness and pupil-relatedness can be regarded as major dimensions for analysing the operation of the school. Endeavours that are characterised as directly instruction-related and also directly pupil-related include classroom presentation, education, counselling and assisting children in selecting a library book. On the other hand there are important

endeavours/.....

endeavours like keeping school account books, payment of funds and caring for school vehicles. Still other endeavours are directly instruction-related but not directly pupil-related. Such endeavours include observing in a classroom, curriculum designing, selecting new instructional materials and conducting an in-service training (Harris, 1975:5).

The administration area of the school is unique. It is characterised by endeavours that are highly instruction-related and highly pupil-

~~related. These are co-ordinating, facilitating, controlling~~

endeavours that are characteristic of a school principal. Administrative endeavours give unity to the entire operation by being somewhat related to all functional areas. In this connection it can be stated parental involvement can be directly pupil-related, or instruction-related or both. In the first place, as Wilkins (1976:240) says parents are not only mothers and fathers but a very large group of unpaid teachers. Secondly the school can benefit a great deal from the interest and goodwill of the parents; their willingness to support the principal and the staff in the work they are doing in the school, their encouragement interest and participation in discussions, and attendance of planned activities of the school.

Most people are pleased when a school is opened in their area because they believe that schools bring progress and prosperity to the people. There are some feckless parents, and there are some who are over-anxious about their children, but the majority do care a great deal about the education of their children. They are not the outsiders

to/.....

to the process of education; they are part of it. The educational role assigned to the parent of today is that of co-planner of the educational welfare of the child and of the proper atmosphere for the development of the whole child. This is parental involvement which is central to this work, namely, involvement as an administrative component of educational administration, which is important for education. The school depends for its strength and vigour on the support of the local community, and in turn, the interest and support of the community members depend upon their understanding of school affairs. We now want to identify instances of parental involvement which may be regarded as educationally sound.

The Instances of Parental Involvement

In chapter 2 it was pointed out that there are three levels of educational administration, namely, the macro-or central level, the meso-or intermediate or regional level, and the micro-or local level. Parental involvement in the administration of a given system of education may also occur at all three levels. The school is the basic unit of an educational system. It is here that parents come closest to the concrete realities of education, its benefits, successes or failures, its relevance or inadequacies. Secondly, involvement of parents at any level of educational administration is, in the last analysis geared towards securing a reasonably suitable place for learning for their children. In this part of the chapter, therefore, reference will be made to the instances of parental involvement at the school level.

From the school's point parent participation in education falls into

two broad categories, namely, working with parents as a group and interacting with parents on an individual basis. An extremely important question is one which pertains to the activation of the parent to fulfil his responsibility in respect of the education of the child. Parental involvement in school education may be effected through the following:

3.4.2.1 Conferences

It is normal for the school to arrange for conferences with parents of the school. In many instances the parents attend the meetings with an open mind, ready to learn from and be led by the teachers. It is important, therefore, that the school principal and teachers meet the parents to explain what the school is trying to do, and what it sees as useful contributions which parents could make and to hear from individual parents what they might be able to offer by way of special skills and time to help direct and school affairs. Activities which parents may be engaged in are parent-teacher workshops and special educational seminars which foster communication and understanding between parents and the school. Discussion at these conferences can cover a wide range of subjects such as curricular offerings, extra-curricular activities, discipline, requirements for effective study, school requisites, school policy and so on.

There are certain school tasks which only the teacher can perform; there are others of a non-teaching nature which

a parent/.....

a parent can be asked to do. Conferences may provide the opportunity for the enlistment of services of parents for the benefit of the pupil population of the school. The parent population might have some parent sportsmen, experienced leaders or organisers of youth movements. Parents may help with referring of sports or games, beautifying the school premises, arranging local functions or support with school fund and other requirements.

3.4.2.2

School Visits by Parents

Another way of involving parents is to invite them to visit the school on certain days to meet the teachers and to have a look at what is being done at the school. This provides the opportunity for the parent to come into the classroom and watch the children at work without engaging the teacher in the discussion especially about his own child. It can be helpful ~~to have the school well sign-posted, and if the school is large~~ for a cyclostyled handout to be provided - with a school plan, names of teachers and their classrooms and any particular activity planned for the day. If tea can be made available the occasion can be a pleasant social one. A special week may be set aside as the parents' week during which all children are encouraged to urge their parents to visit. This method will distribute the attendance of adults over several days, thus bringing fewer visitors into the school at any one time and

causing/....

causing less disruption of the school routine. In addition the school may set aside a particular day of the week or month when parents are invited to join children in the morning assembly.

Attendance at all these events are likely to be appreciated by children and staff and from them parents will learn about particular aspects of school life even if they will simply be playing a passive role. The goodwill and interest shown by the parents can be greater if the basis of co-operation is broadened and the mothers and fathers enabled to make a direct contribution to the life of the school. For example, arrangements may be made for teachers not engaged in classroom activities to have discussion and consultation with individual parents on the education of the children.

It is important that the parent should be able to see the principal when there is any matter concerning him or his child's education or his child's behaviour and attitude at home. The school would need to be informed about crises or changes which have occurred in the family which might temporarily or for a long time affect the child; a bereavement, a father's unemployment, a separation, a re-marriage, a serious illness, incapacitation, an operation or any other form of stressful situation. The school can do well by taking account of these in its dealing with the child.

Other particular occasions when parents need to visit the school will be when the child first comes to school or transfers there from another one. This is a valuable opportunity for the principal to talk about the school and what it is trying to do for every child. It is equally an excellent opportunity for the parent to speak about his child and to ask questions about the school generally. The principal may also request that the parent come to see him when the latter is concerned about the child in any way - underachievement, deterioration of behaviour, erratic performance in school work, general lack of interest, apparent over-tiredness, too frequent and sometimes unexplained absences, concern about activities on the way to or from school, and so on (Waters, 1979:163). Lastly, parents could be made honoured guests at all important extra-curricular events at the school. They may be personally invited to every athletic competition or match, every concert or dramatic performance organised by the school, whether or not their own children are taking an active part.

4.2.3 Home Visits by the Teachers .

Because a thorough understanding of the whole child is essential for effective education, home visits by teachers seem imperative. It is very difficult for parents who have not been in touch with educational procedures to appreciate what the home can contribute to the school programme. On the other hand, in most cases parents are willing to receive their child's teacher at home

and/.....

and much good can come from such a visit. Ways, therefore, have to be found in which parents and teachers can make and keep contact at the pupil's home for the benefit of education for the child. From the point of view of school publicity teachers may utilise home visits and interviews with parents to explain the work of the school, what it is attempting to do and how parents may co-operate in achieving its aims.

Admittedly a teacher can hardly be expected to call at the homes of all the parents for whose children he is solely or jointly responsible at school. In this connection Muller (1968:48) states that home visiting should be reserved only for cases where every other approach has failed and where personal contact with parents at home has become absolutely essential in the interest of the child. Consideration can also be given to the establishment of a post of a visiting teacher at the school who through personal visits can take care of the close contact with parents for better understanding between the home and the school and also for better and closer co-operation. The incumbent to such a post will require some training in personal relations.

3.4.2.4 The Parent-teacher Association

/Close and satisfactory co-operation between the parent and the school can be brought about by means of the parent-teacher association to which parents of school going children can be invited to subscribe. The parent-teacher association has in one

form or another become almost universal in the western countries. It is regarded as a means of channelling parent pressure as well as parents' involvement in education in organisationally accepted ways (Banks, 1968:120). There is definitely a wonderful opportunity of getting parents as a body interested in and keen on contributing to any worthwhile project which the school may wish to undertake.

The parent-teacher association ought to come about spontaneously but it should enjoy the support of the state or other education agencies. The association can constitute an excellent opportunity for parent participation provided it is properly structured, when its purposes and duties are wisely and clearly established, and if the principal and staff are able to give and maintain leadership. Each community may establish its own priorities based on its local situation and needs. It will have to decide whether it wants this sort of parent participation in education, and if so, what its goals will be and what its design should be. For their own self-development school parent groups need to retain their own leadership while at the same time enjoying the leadership of principals and staff which should be reflected in more of an active, advisory, consultative and facilitating role (Sills, 1978:46).

According to Allen (1965:40) an active parent-teacher association is not necessarily an index of either extensive or of healthy relationships between the school and the home. On this account

the/.....

~~the school needs a battery of other methods for contacting and~~

keeping communication with parents. Beattie (1978) holds the view that formalised parent participation in Europe seems to have been occasioned by political considerations and to have been substantially middle class in character. Citing instances from European experience, Beattie concludes,

"The answer is of course that decisions about parental involvement are not determined in the first place by egalitarian ideologies but by short-term political pressures" (1978:46).

This may be true in the case where formalised parent participation has emerged as part of a reform movement arising from disenchantment with existing political institutions rather than an innovation dictated by educational considerations. As for the Black community the integration of parents into the process of defining educational goals, designing programmes for their achievement, participation in the life of the school, as well as guidance to them about their meaningful role as parents is at the core of parental involvement as an administrative component.

A knowledgeable and skilled school principal will be the one who can accept and contribute to the legitimacy of organised parent-teacher activity, one who can help direct the interest of organised parents for influence and educational change, and one who can inspire school parents to work with rather than work against professional

educators/....

educators. Waters (1979:130) supports the view when he says,

"However good his other management techniques are in improving the overall performance of the school if the head is lacking in the skills of relating to people, all his work will be of an uphill nature, and not reach a satisfactory level."

The parent-teacher association can serve as a broad base from which can be drawn informed leadership for statutory educational control bodies. The experience acquired through membership in the association can cause the able parents to be selected on the committees and councils to the advantage of the schools and the pupils.

3.4.2.5 Keeping Parents informed

If parents are to carry out efficiently their part of the educational task they need to be kept informed not only about the progress of their own children but also about the various aspects of the school work. A carefully planned and co-ordinated information need to be furnished to the parents concerning the progress, problems and prospects of the school.

A school may find it worthwhile to compile a pamphlet which is brought up-to-date every year containing facts with regard to the

school/.....

school educational policy, local organisation, the coming and going of teachers, intra-and extra-curricular programmes and

~~achievement and the ways in which parents can through their~~
goodwill and co-operation aid the school in realising its objectives.

Since the school fund or development fund is payable by every

~~Black school-going pupil~~ a copy of this booklet may be supplied free of charge to every home represented in the school. In this way the school may keep parents posted with valuable information about what is going on at their school.

If it is feasible the principal may supply each home with a copy of an annual report on the school's achievements, problems and aspirations. If the parent community has a clear understanding and appreciation of what the school is doing as well as the concern of professional educators about the parents' wishes, there can be no problem about the school maintaining its real functions and securing parents' co-operation. If the principal succeeds in introducing a

~~warm and personal note into his document and in getting away~~

from dry officialdom and formalism it can work wonders by way of keeping parents alerted to the needs, the ideals and the progress of the school that caters for the education of their children (Muller, 1968:48).

An alternative source of information on the part of the school is to bring about an annual school magazine of which it tries to sell at least one copy to every home which has ties with the

school/.....

school. A carefully edited school magazine can give parents a bird's eye view of what is being done at the local school and can serve as a medium of keeping them informed of all the issues which the staff deems important enough to bring to the attention of the parents.

1.4.3 Factors that influence parental involvement

On the face of it the idea of parental involvement in school education looks very simple and practicable. However, there are some practical problems that may stand in the way of the implementation of this idea. The following are some of the important factors which may influence parental involvement in education:

3.4.3.1 Socio-economic Status of Parents

Sills (1978:46) argues that professional educators tend to talk to parents rather than with them. Some parents may thus be concerned about their own educational inadequacies. They may come to feel that educators will not listen to them and that they as parents are not capable of understanding the complexities of the school educational programmes. This is especially true of many Black illiterate and semi-literate parents who may come to such meetings reluctantly, fearing that their views will be regarded as naive, uninformative or unimportant. The school can help resolve this dilemma by assuring parents that school-parent meetings will serve in part as open

forum/.....

forum at which their concerns and viewpoints are encouraged and listened to.

Many parents may not come to school because of special circumstances. These might include being the family breadwinner, having a large number of children, lacking in transportation, lack of confidence in the ability to contribute or fear of rejection by the principal or teacher.

3.4.3.2 . The Parent-teacher relations or attitudes

Behr (1977:7) states that in most school systems the relationship between teachers and parents is not close enough. Many parents particularly in the lower income group, especially if they have experienced failure, view schools as hostile and forbidding institutions. In some cases parents who come from high income group may have a low opinion of teachers whose earning and social status may be considered lower than the parents' in question. Under such circumstances co-operation will be difficult.

Because in most cases schools are part of a large institutional bureaucracy which may be resistant to intrusion from outside, including parental intrusion, many parents may feel powerless or reluctant to press for desired change and, consequently may be apathetic about becoming actively involved in local school affairs. This apathy may even be more damaging to

education/.....

education when parents and parent groups refrain from attending to problems or needs which are immediate and which have a high probability of being resolved with organised parental concern. Examples of such resolvable problems might be having a traffic sign installed near the school building to avoid or combat pedestiran accidents; curbing acts of school vandalism, truancy and loitering in the streets and shopping centres during and after school; dealing with the abuse of alcoholic beverages, or assisting the principal design a programme of parent volunteers to assist in academic and extra-curricular school programmes.

As Sills (1978:47) remarks,

"As parent groups are able to achieve some degree of success in resolving obvious and immediate local school problems, they are provided with incentives to remain personally involved in the solving of more serious long-range school issues."

To adequately carry out the suggested role relative to promoting constructive parent involvement, it is essential that the principal understand and accept the right of parents to organise themselves into a collective force for implementing change, and that the school principal has some knowledge of what parent organisational strategies should be supported and in fact allowed to develop within the context of the school programme. Parents are likely to be willing and effective

supporters/.....

supporters of the school in which the principal helps to provide encouragement and professional direction to their quest for meaningful participation.

3.4.3.3 Political Climate of the Country

As noted earlier on the position a parent occupies in society may influence his involvement in school affairs. Kinloch (1972) says that there are two main criteria according to which a person is assigned a position in society, namely, heredity e.g. sex, race and age, and acquired characteristics e.g. educational qualification. In South Africa Kinloch (1972:48) says race is the determining factor:

"As the institutions open to each group remain restricted on a constant basis the stratification system remains a crystallised stable structure ... the privileged classes consolidate their advantages to improve their position even further while the fate of the lower classes continue to be one of deprivation."

Involvement in education may be determined by this social stratification. For example a Black school which is headed by a white will either be a partially closed private institution or a state or territorial institution in which the Black parent's say is very limited.

When asked why Black educationists had not been admitted to

the/.....

the higher echelons of the department's head office, Dr Abraham Fourie, Director-General Designate of the Department of Education and Training replied by saying that the employment of Black personnel is governed by various Acts (Raine, 1982:29). Under the Public Service Act the most senior post held by a Black civil servant in the Department of Education and Training is that of inspector of education. In terms of the Education and Training Act of 1979, the most senior post held by a Black staff member is rector of a teacher training college. Political dissatisfaction with central control of education and all legislation that goes with it, is bound to influence parental involvement at local level. The words of R.L. Peteni (Raine 1982:29) portray the Black man's attitude towards education:

"If the majority of officials holding top posts in the DET including those in the head office were Black, then there would be some validity to claims by the government that Blacks have the right of self-determination as far as education is concerned."

The Departmental Circular no. 3 of March 1981 from the Department of Education and Training made it clear that the choice of one of the official languages as the medium of instruction for the state-aided primary schools was the responsibility of the owners who in most cases are Afrikaans-speaking. The circular declared,

"It is essential that all owners of state-aided

schools/.....

schools will come to a decision as soon as possible in regard to the medium of instruction."

Although the circular referred to Article 3(b) of Education and Training Act No. 90 of 1979 which says,

"... wishes of the parents shall be taken into consideration in the application of this principle after standard 2,"

no specific instruction was included to ensure that the parents were indeed consulted on the matter or that they had a part to

~~play in the choice of the medium. In effect this circular~~

served to legitimise the decisions of owners of state-aided schools whilst reference to the wishes of the parents depoliticised the language issue as an educational question.

D.C. Badenhorst (Mercury Report, 1981), speaking at the Natal Youth Congress of the South African Bureau for Racial Affairs, said that the Government had made a big mistake in the past by not asking the Black man what type of educational system he would like, and had forced Bantu Education on him. All such observations point to the need for a realistic appraisal of the Black educational system with a view to permitting parent and other groups to work out an informed and sober strategy for the parental contribution to the educational process.

5 CONCLUSION

In the foregoing discussion "theory" has been referred to as a reflection on/....

on the practice. Therefore, a theory of educational administration is a reflection on the practice of educational administration. It implies the obligation of the theorist not only to discover principles of administration but to organise this knowledge in such a way that the practice of administration may find direction. What the study of educational administration provides for the administrator is not facts but an understanding of the kinds of facts that are relevant to his task.

In addition, a theory of parental involvement can be postulated to guide educational administrators, direct research and if possible, to develop other theories. The school administrators through co-operation with parents and through the command of knowledge can build and fortify the parents' educational task. Parents who share common aspirations about the education of their children may have mutual concerns about the problems of school education and may have a strong desire to become more directly involved in improving the quality of educational programmes. Close co-operation of the school and the community will lead to a better understanding of the problems of education on the part of lay citizens and greater appreciation of local needs on the part of professional educators and educational administrators.

In the following chapter we shall consider the historical development of Black education with special reference to parental involvement.

REFERENCES

1. Allen, B.(1968) (editor) : Headship in the 1970's, Basil Blackwell, Great Britain.
2. Baker, R.J.S. (1972) : Administrative Theory and Public Administration Hutchinson Co. Ltd, Britain.
3. Banks, O.(1968) : The Sociology of Education, Fletcher and son Ltd., Great Britain.
4. Beattie, N.(1978) : "Formalized Parent Participation in Education A Comparative Perspective (France, German Federal Republic, England and Wales)" in Comparative Education, Volume 14 No. 1 March 1978, Great Britain.
5. Beauchamp G.A. (1981) : Curriculum Theory, F.E. Peacock Publishers, Inc., U.S.A.
6. Behr A.L. (1971) : A Textbook of Educational Method, J.L. van Schaik Ltd., Pretoria.
7. Campbell, R.F. and Gregg, R.T. (1957) : Administrative Behaviour in Education, Harper and Row Publishers Inc., U.S.A.
8. Campbell R.F. and Others : Introduction to Educational Administration, (1971) Allyn and Bacon Inc., U.S.A.
9. Chafee, E. (1960) : "Harvesting Community Leadership for the Educational Future", in Journal of Secondary Education, Vol. 35 No. 8 December 1960. California.

10. Gorton, R.A. (1977) : School Administration, Challenge and Opportunity for Leadership, W.M. Brown Co., U.S.
11. Departmental Circular : Department of Education and Training,
No. 3 Of March 6 1981 Pretoria.
12. Griffiths, D.E. (1956) : Human Relations in School Administration
Appleton-Century-Crofts Inc., U.S.A.
13. Handy, H.W. and Hussain : Network Analysis of Educational Management
K.M. (1969) : Prentice-Hall Inc; Englewood Cliffs, New Jersey.
14. Hansen, D A and Gersl, J : On Education: Sociological Perspectives,
(1967) (editors) John Wiley and Sons Inc., USA
15. Harris, B.M. (1975) : Supervisory Behaviour in Education,
Prentice-Hall Inc., Englewood Cliffs,
New Jersey.
16. Hattingh, D.L. (1978) : The Place of the Parent Community in the Education System, Translated by
R.F. Purchaser, Human Sciences Research
Council, Pretoria.
17. Hughes, M.G. (1974) : Secondary School Administration, A
(editor) Management Approach, Pergamon Press,
New York.
18. Kinloch, G.C. (1972) : The Sociological Study of South Africa,
MacMillan Co., Johannesburg.
19. Massie J.L (1964) : Essentials of Management, Prentice-Hall
Englewood Cliffs, New Jersey.

20. Mercury Reporter(1981) "Schools not part of Black Culture"
in The Natal Mercury, 23 July 1981.
21. Morphet, E.L. and Others: Educational Organisation and Administration
(1974) Concepts Practices and Issues, Prentice-
Hall Inc., Englewood Cliffs, New Jersey.
22. Muller, J.D. (1968) : "Parents as full Partners in the
Education of their children" in
Transvaal Education Bulletin, Volume
13 no. 1 March 1968, Department of
Education, Transvaal.
23. O'Connor, D.J. (1961) : An Introduction to the Philosophy of
Education, Routledge and Kegan Paul,
Great Britain.
24. Otto H.J. (1944) : Elementary School Organisation and
Administration, Appleton-Century-Crofts
Inc., New York.
25. Owens, R.G. (1970) : Organizational Behaviour in Schools,
Prentice- Hall Inc., Englewood Cliffs,
New Jersey.
26. Pugh, D.S. (1976) : Organisation Theory, Cox and Wyman Ltd;
(editor) Great Britain.
27. Raine, S (1982) : "R2 000m Cost of Equal Education" in
The Star, Wednesday June 30, 1982,
Johannesburg.

28. Robbins, S.P. (1976) : The Administrative Process:
Integrating Theory and Practice,
Prentice-Hall Englewood Cliffs, N.J.
29. Rummel, J.P (1964) : An Introduction to Research Procedures
in Education, Harper and Row Publishers,
USA.
30. Rupert, R.M. (1975) : The Education System in Southern
Africa, J.L. van Schaik Ltd., Pretoria
31. Self P (1972) : Administrative Theories and Politics
George Allen and Unwin Ltd., London.
32. Sills, J.H. In (1978) : "The School Principal and Parent Involvement," in Contemporary Education Vol.
50 No. 1 Fall, 1978, Indiana.
33. Spiers, M (1975) : Techniques and Public Administration,
A Contextual Evaluation, William
Collins Press and Co., Ltd., Glasgow.
34. Sutton, C. (1979) : Psychology for Social Workers and
Counsellors: An Introduction,
Routledge and Kegan Paul, London.
35. Thembela, A.J. (1978) : "The Application of Administrative
Theory to Educational Practice" in
Paidonomia, Journal of the Faculty
of Education, Volume 6 No. 1,
University of Zululand.
36. Thembela, A.J. (1975) "A Socio-pedagogic description of some
factors which influence the quality of a
didactic situation in urban and rural

- ~~African Schools in Natal (A comparative~~
Study)," M.Ed Dissertation, University
of Zululand.
37. Walker, W.G. (1970) : Theory and Practice in Educational
Administration, University of
Queensland Press, Queensland.
38. Waters, D. (1979) : Management and Headship in the
Primary School, Ward Lock Educational,
Great Britain.
39. Van der Werf, L. (1973) : "The Administration of Educational
Enterprise" in the Education Forum,
Volume 38 No. 1 November 1973,
USA.
40. Wilkins, E. (1976) : Education in Practice, A Handbook
for Teachers, Cox and Wyman Ltd;
London.

4. SOME ASPECTS OF PARENTAL INVOLVEMENT IN HISTORICAL PERSPECTIVE

4.1 Introduction

The purpose of this chapter is to determine the extent to which the Black parents involved themselves in traditional education, and to determine the extent to which formal, western-oriented education under the missionaries, the colonial and republican governments, provincial administration and the Union government made accommodation for this involvement. The chapter will, therefore, deal with traditional education undertaken by the home and formal school education which was first introduced by the missionaries and was finally, with brief exceptions, taken control of by the Union government.

Stub (1978:20) rightly states that the setting for education extends beyond the interpersonal context of the classroom to the most institutional one. The Black traditional education was characterised by a number of interrelated structural features at the centre of which was the family. Although education today is largely a public venture, in the final analysis there can be no better education conceived of than that which the citizens require to have in order to meet their needs. Parent-school relationship, therefore, represents a point of beginning for the educational planner and administrator.

Nxumalo (1978:37) has the following to say in this connection:

"Education has a queer characteristic of succeeding only if acceptable to the people for whom it is intended. It does not matter how

justifiable/.....

justifiable the academic principles are, as long as the implementers of the system are suspect or untrusted by the people the educational purposes are far from being realised."

It is against this background that the phases of development of Black education and in particular parental involvement, will be viewed.

4.2 The Role of the Black Parent in Traditional Education

In looking at the role of the Black parent in education the writer will use the past tense. But some of the things that will be said about the Blacks in this chapter are as true of the Blacks of today as those of yester years.

The government of the Black people was essentially patriarchal comparable to the ancient state of the Europeans (Molema:1920:113). The elementary group was the family connected by common allegiance to the male descendant. The aggregate of families formed the house or clan. The aggregation of clans made the tribe and the aggregation of tribes made the commonwealth. It is true, however, as Vilakazi (1982:3) says that the African people did not dub themselves "tribes" but that they referred to themselves as "people" or "nations." This Black concept of nationhood could be

considered/.....

considered narrow today as the elements of nationhood, namely, territorial attachment, common language and common government may imply either common descent or historic consciousness.

Molema (1920:114) points out that the Blacks in South Africa never dreamt of a highly centralised form of government. Each village was more or less an entity, independent of other villages ~~socially, economically and to a much less degree politically.~~

One of the outstanding features of Black life which also determined in a large measure the behaviour of the individual, was the emphasis placed on the family unit. The behaviour of each individual in relation to the rest of the unit was governed by elaborate rules (Gelfand, 1965:9). Each member of the Black family had his own well-defined duties which were laid down by the tradition, and were virtually impossible to change so long as the Black lived in that atmosphere. Bryant (1967:177) emphasises that in the Zulu social system, every kraal was self-contained and self-supporting, and by a tradition that bore the force, was more or less equally apportioned between its male and female inmates.

The Black family was, as a rule, composed of many families. Sons and daughters, whatever their age, remained subject to their parents. If they married and had children their families did not become separated and independent but formed part of the original

family/.....

family (Molema, 1920: 114-115). In short, parents, their children their grandchildren and their great-grandchildren, all formed one joint family. They all lived together in one part of the village their houses being continuous and interrupted by houses of other families, and disposed in simple geometric figures - circles, semi-circles and quadrilaterals (Molema 1920:115). In this village there was a brotherhood and a noticeable degree of social and economic equality. Shimkin (1978:v) in referring to the extended family structure among the Black Americans describes it as,

"a multi-household descent group which is the carrier of values, emotional closeness, economic co-operation child care, social regulation, and other functions in many Black communities."

The strength of the family was fortified by intimate bonds existing between the living people and the spirits of their departed relatives to whom they looked for protection, support and guidance. The older the person became, as his span of life drew to an end, the greater the respect and consideration he received. The effect of this outlook had a special bearing on social relationships, for instead of becoming a burden to the younger members of the family, each ageing man or woman felt secure in the knowledge that he or she was respected and revered by the young (Gelfard, 1965:10).

The Black people did not have different, well-defined socialising

agencies/.....

agencies pursuing set aims. In European society the home, school, church and peer group may all have different ideas about what constitutes suitable behaviour. In the Black society all individuals and groups concerned with socialisation worked together within a homogeneous framework to prepare the ideal member of the community (Hammond-Tooke, 1974:211).

According to Moumouni (1968:15), traditional education in Black Africa has been characterised by the following:

- (a) The great importance which is attached to it and its collective and social nature;
- (b) Its intimate tie with social life, both in a material and spiritual sense;
- (c) Its multivalent character both in terms of its goals and the means employed, and
- (d) Its gradual and progressive achievement in conformity with successive stages of physical, emotional and mental development of the child.

In Black society the birth of a child was hailed with great joy as an event of importance to the whole village. Care of the infant was in the mother's hands during infancy. She fed him for a long time, cared for him, calmed him, put him to sleep beside her,

singing/.....

singing soft lullabies and carried him everywhere on her back. After weaning, the child became one of the group of many toddlers to be seen about every Black village. Toddlers were looked after by their mothers and elder sisters who took great pride in teaching them the correct ways of greeting their elders, of receiving gifts, of dancing to the clapping hands, and countless other things. When naughty the toddlers were frightened by monsters who, in Black folklore, carried off disobedient children (Krige, 1956:96).

The cultivation of good manners was greatly encouraged among the Blacks, and every mother was careful to bring up her children in accordance with the accepted laws of good breeding and politeness. No child was permitted to be rude to his father or mother. He was strictly disciplined and severely punished by his mother if he showed lack of consideration to his parents or failed to carry out their instructions. According to usage everybody employed the words "father" and "mother" in talking to elderly people.

By the time he was 7 or 8 the child knew that certain members of the family had a special place in it and they had to be accorded the respect due to them. The younger obeyed the older and the older helped and protected the younger. The child was not handed over to the specially trained few, but rather his models for behaviour were all around him. From his immediate family as well as the whole community interested in his progress, he learned by emulating their behaviour. By percept and example the child was led into innumerable ways of proper behaviour. Emphasis was

placed on/.....

placed on pleasant character consideration towards others honesty, kindness, generosity, sociality and readiness to work in the family. To these attributes were super-added the manlier virtues of love of freedom, self-reliance, trustworthiness and self-defence (Bryant 1967:187). Gelfand (1965:122) stresses that the Africans looked for virtue and, therefore, beauty in a deeper metaphysical sense than the European. All people were essentially beautiful and what mattered was their character.

The child was taught how he should take pride in the personal appearance in cleanliness and neatness, to wash hands before taking a meal and to rinse his teeth after each meal. When a person was given food or anything whatsoever, good manners required that he should receive it with both hands regardless of its size. To use one hand was extremely bad form of behaviour and was indicative of low birth or discontented nature. Greediness was another quality much disliked. Any child who was inconsiderate or greedy was given a beating by his mother. But when a Black accepted food after he had had his meal it was not a sign of greed but of appreciation (Gelfand, 1965:120).

Black education, the preparation of the child for work of life, differed from that of the European. European education was conceived largely as the handing down to the next generation of a system of knowledge for overcoming the difficulties and solving the problems of adult life. It is true that traditional education involved some intellectual training which touched upon a limited areas: history, geography, knowledge of plants and their attributes, development of reasoning and the acquisition of elements of abstract thought in admittedly limited

way such as riddles and proverbs and discussion of various problems (Moumouni, 1968:23-24). In Black society success and welfare were not bound up with knowledge but with morality as well. Therefore, what man knew was less important than what he did, how he lived and how he behaved (Schapera, 1956:98).

At the age when the children of western nations began to attend school the Black children began to attend their "school" by helping parents in order to learn things required of them in later life. Girls of six or seven of age were inducted into the mysteries of household work and domestic duties such as the fetching of water the tidying of the house, the "stamping" of corn and the preparation of food. The boy helped father by looking after domestic animals; watched and helped the father make or repair domestic appliances, ornaments, assegais and other equipment. Cross-cultural data presented by history of African traditional education shows that African societies excluded direct influence of father on their sons in early infancy, but compensated in pre-adolescent years, when the boy teamed up and worked with the father until the breadth of experience bestowed manhood upon him (Moumouni, 1968; Molema, 1920). The father taught his young how to become a man, just as the mother taught her daughter everything relating to the role of the woman and mother.

As soon as the child was old enough to leave his family and run

errands/.....

errands it was considered very natural for him to be sent away by any adult, to be scolded, corrected, advised, consoled and rewarded by him or her. Through his daily activities the child in his successive stages was gradually made aware and came to understand the material and spiritual fundamentals of social life, values, customs, traditions and world-view. The Blacks also tended to conceive of the individual in a series of stages clearly marked off from one another not only in terms of physical, social and emotional development but also in terms of the learning content appropriate to the level of intellectual development. It was usual, therefore, at times to have some ceremonies by means of which a break with the faults and weaknesses of the previous stage was effected. The individual was instructed in the duties and privileges he was about to assume as well as in personal hygiene and the mysteries of human anatomy. These rites emphasises change that was taking place and helped give a lasting effect to the precepts inculcated.

The organisation of Black traditional education was embryonic and localised, rarely operating outside the village framework. The system of education was a reflection of the economic social and political structures of Black Africa. Education embraced character building as well as the development of physical aptitudes and the acquisition of those moral and intellectual qualities that were felt to be an integral part of manhood and womanhood. The features of traditional education in its method, content, processes and outlook on life, highlight the social and human content of

education/.....

education and the involvement of parents in it. To the extent that the child learned everywhere and all the time, instead of learning in circumstances determined in advance as to place and time outside of the productive and social world, he was in the school of life in the correct and real sense (Moumouni, 1968:29). Let us now look at the origins and development of formal, western-oriented education for the Blacks.

4.3 The Western-oriented Educational System before 1910 and the Role and Place of the Black Parents.

4.3.1. Introduction

Jones (Rose, 1970:38) says that a reasonably clear perspective of Black education is contingent upon an understanding of the political, economic and religious developments which have shaped the country and the attitudes of its people. The history of formal school education for the Blacks in South Africa has been written by various authors, all of whom show that in the early phases of Black education the religious element was the most important. The period from 1850 onwards was marked by the gradual intervention of colonial, republican, provincial and Union governments in the field of Black education. This intervention brought with it certain economic and political considerations. This section of the chapter will, therefore, examine the state of education at different stages in its development and the role and place of the Black parents.

The evolution of responsibility for and control of Black education has been marked off and summarised by the Eiselen Commission

(U.G. 53/1951:33) as follows:

- (a) Purely missionary responsibility and control;
- (b) Recognition and subsidising by colonial, republican and provincial governments (1850 - 1925);
- (c) Joint control exercised by the provincial governments and the Department of Native Affairs (1926-1945), and
- (d) Joint control exercised by the provincial governments and the Department of Education Arts and Science (1946-1949).

4.3.2 The Missionary Enterprise and Education

The missionary enterprise in the field of Black education in South Africa is for practical purposes, regarded as dating from the occupation of the Cape by the British in 1795 and finally in 1806. The first mission school for Blacks was opened in 1799 near the present site of King Williamstown in Ngqika's territory by Dr Johannes Theodosius van der

~~Kemp of the London Missionary Society (Horrell, 1963:2).~~ The aim of this missionary was to provide elementary education to facilitate the teaching of the Word of God. This attempt met with little success.

The final passing of the Cape Colony to Britain coincided with the wave of philanthropy and altruism that was sweeping over the United Kingdom, soon to be followed by the missionary zeal and activity. At about 1820, the time of the coming of the British settlers, the missionary movement began to be earnestly and systematically directed to work among the

Black communities/.....

Black communities in the Eastern Province (U.G. 29/1936:9). History presents an impressive record of missionary societies who, from 1816 onwards established mission stations first in Cape Colony and later in Natal, Transvaal and the Orange Free State. This track record will be dealt with in broad outline with reference to the education policies.

Missionary societies such as the Wesleyan, London, Glasgow, Rhenish, Paris and Berlin Societies, all interested themselves in the mission work and the education of the Blacks. The foremost aim of the missionary societies and of the churches, to which all other educational aims were subservient was the evangelisation of the Blacks. Because of the nature of the task, the means to carry it out and the aim set for it, the Black parents were not actively involved except in so far as they could show their willingness and co-operation in sending their children to school. With no fees being charged the training was in most cases similar to that given in the schools attached to the churches in Europe (Loram, 1927:48).

Missionary enterprise in Natal dates back from 1835 with the arrival of the English Missionary, Allen Gardiner, who had resigned from the active naval service and had been imbued with the missionary spirit (Emmanuelson, 1927:9). However, the success or failure of this English missionary cannot be ascertained. In the same year 1835, the American Board of Commissioners for Foreign Missions sent out

Dr Newton Adams and Messrs George Champion and Aldin Groot. They were followed by Reverend Daniel Lindley and an Anglican bishop, Bishop Colenso. It is argued that the American missionaries exercised a great influence among the Zulus in Natal and by 1850 they had established twelve mission stations (Coetzee, 1963:15-16).

Missionary work in the Orange Free State dates from the 1830's. Missionaries of the Berlin, Paris and Wesleyan Societies undertook mission work from 1835 onwards. But very little progress was made by the missionaries largely as a result of the hostilities among the Black tribes as well as between the Voortrekkers and Basotho. In the Transvaal missionaries were working among the Black people by 1842. But the foundation of educational work dates back from 1857 the time of the Hermannsburg Evangelical Lutheran Society (U.G. 53/1951:33). The missionaries carried out the educational work in these areas without active involvement on the part of the Black communities except as recipients of education.

.3.3 The Missionaries and White Governments in Black Education

The attention of the White government to Black education was first shown in 1841, the year of the first grants-in-aid of schools in the Cape (Pells, 1970:131; U.G. 61/1955:26). As conditions for subsidies schools had to give secular instruction, use English as the medium of instruction, and provide capable teachers, school buildings and furniture (Pells, 1970:131). Fixed at R30.00 per annum the subsidy was extremely inadequate to meet the needs of the school. The

superintendent/.....

Superintendent General of Education claimed the right to inspect the schools and to call for returns (Muriel, 1963:4). Many missionaries, fearing interference, preferred not to accept the conditions and continued to neglect secular instruction.

In 1854 when Sir George Grey arrived as Governor, he decided to establish institutions for industrial training of Black children. As an official of the British government Grey is reported to have declared,

"Natives are to become useful servants, consumers of our goods, contributors to our revenues; in short, a source of wealth to this Colony such as Providence designed them to be" (Pillay, 1982:2, De Kiewiet 1960:85).

Grey regarded education as a prime factor in the peaceful subjugation of the Blacks (Behr and MacMillan 1966: 331). He, therefore, sought and obtained from the Imperial Government a large annual sum for the purpose of subsidising mission institutions that would undertake to train Black youths in industrial occupations and to fit them to act as interpreters, evangelists, school masters, masons, carpenters, blacksmiths and wagon-builders (Behr 1966:328-331). Grants were consequently given to a number of institutions, including Lovedale of the Glasgow missionary Society and Healdtown of the Wesleyan Society:

In 1854 the Cape Colony received representative government and in 1861 a Commission was appointed to inquire into the system of education and to suggest the revision of the scale of grants.

The/....

The Commission's recommendations resulted in the continuance of grants-in-aid of mission schools and the official recognition of a new type of schools in the Eastern parts of the colony, namely, the Aborigines' Schools (Loram, 1927:49). The imperial grant ceased after ten years and in 1865 the Cape Government passed the Education Act (Act 13 of 1865). By this act the state sanctioned the inclusion of the Aborigines' schools in the educational system of the colony as aided ~~for the establishment of a school to train~~ mission schools. This control over Black education remained the same until the passing of the Union Act in 1910. Black education, therefore, was the work of the missionaries conducted outside of the participation of the Black community in its control, and with the qualified support of the Cape government. The British philosophy of trusteeship coupled with the missionary idea of social responsibility was at the basis of education.

Until the year 1848 there was little to record regarding Black education in Natal. Politically Natal was part of the Cape. Few missionaries who were at work among the Zulus in Natal maintained schools. The policy followed by the White government aimed at preserving racial and tribal characteristics of the Zulus. In Letters Patent of 1848 by which Natal became a separate colony, it was laid down that there should be no interference with the laws and customs of the Blacks except in so far as these were repugnant to the principles of humanity (Behr and MacMillan, 1966: 333). The leading denominations working in Natal were the Methodist, American Board, Roman Catholic, Anglican and Lutheran churches including Norwegian, Swedish, Berlin and American Lutherans.

In 1852 the Natal government appointed a Commission to look into the

state/....

state of Black education. One of the Commission's complaints was that no general systematic attempt had been made by the government to educate the Black youth (Emmanuelson, 1927:39). The Report of the Commission advocated measures which Loram (1927:55) summarises as

- (a) compulsory school attendance for three years of children between seven and twelve;
- (b) the teaching of English and Dutch languages, and
- (c) the establishment of industrial school in every village.

The Commission reported that the Black parents were usually

~~disinclined to allow their children to be instructed in mission~~
schools as they dreaded the breaking down of their customs. It recommended that the government should lessen the size of these communities and thereby break down the Black clanship and nationality and bring the youthful Black into daily personal contact with Europeans to facilitate the educational efforts of the missionaries (Emmanuelson, 1927:40).

None of the Commission's recommendations were carried as no government machinery for providing aid to missionary endeavour existed. In 1856 largely as a result of the influence of Bishop Colenso in collaboration with the Cape Governor, Sir George Grey, the Natal Legislative Council passed Ordinance 2 of 1856 regarding Black education. This legislation made it permissible for the Government of Natal both to establish and maintain schools for the education of the Blacks, and to contribute to the support of schools otherwise established (Loram, 1927:55). This ordinance, however, remained inoperative. But the number of Black schools increased as a result

of the/.....

of the missionary activity and from 1856 onwards small grants-in-aid were for the first time made available to assist mission schools. Meanwhile the Natal government continued with its policy to "no interference" by creating mission reserves as trust lands where the Blacks were to be settled and missionary activities carried on (Behr and MacMillan 1966:334).

From 1856 until 1884 Government and Government-aided schools for white pupils were open to all other children who could "conform in all respects to European habits and customs" (Horrel, 1963:19).

In 1884 a system of state-controlled schools was established with the passing of the Education Act (Act 5 of 1884). In terms of this Act an all-White council, the Council of Education, which since 1877 had been entrusted with the administration of education for the Whites, was given the powers,

- (a) to appoint teachers in the government Black schools;
- (b) to pay grants to mission schools subject to certain requirements such as the inclusion of practical subjects;
- (c) to appoint inspectors for Black schools, and
- (d) to submit annual reports to the Legislative Council (Loram, 1927:56).

No clergyman could become a member of the Council of Education (Emmanuelson 1927:97).

The passing of this Act gave impetus to Black education. In 1885 an Inspector of Black education was appointed and in the same year

seventy Black schools enjoyed grants-in-aid (Coetzee, 1963:438).

In 1894 the Council was abolished and Black education fell under the control of the Superintendent of Education as a sub-department. In 1907 following upon the Zulu Rebellion of the previous year, the Native Education Advisory Board was established. Its members who included two Blacks, comprised mainly missionaries (Behr and McMillan 1966:334). For the first time the Blacks got representation on an education advisory body in Natal. From 1908 the Provincial Education Department pledged itself not to issue any notice or regulation concerning Black schools without the advice and knowledge of the advisory board (Emmanuelson, 1927:224). This position remained the same until the establishment of the Union.

The missionaries who initiated educational work in the Transvaal went on without official support or recognition by the Republican Government. School education for the Blacks, therefore, remained the private undertaking of missionaries. Pells (1970:144) maintains that the majority of the White inhabitants were opposed to the education of the Blacks. After the Anglo-Boer War the Government made a survey of the schools conducted by the various religious bodies and in 1903 it instituted a scheme for the payment of grants-in-aid (Loram, 1927:62; U.G. 53/1951:33).

In the Orange Free State the Republican governments established in March 1854 had neither money nor time to pay attention to Black education (Coetzee, 1963:439). It was only from 1878 that small grants to mission schools conducted by the Dutch Reformed church at

Witziesshoek were made. But very little progress was made and education was often of an extremely rudimentary kind (Loram, 1927: 63).

The system of formal schooling for Blacks at its inception was, therefore almost entirely the product of missionary enterprise in its conception and execution. The different governments offered grants-in-aid which although were steadily increased, remained insufficient for the needs of the schools and had to be supplemented by donations from mission societies in South Africa and abroad.

Ross (Duminy 1967:4) has pointed out that to the missionaries as pioneers of Black education the question of wider and more general aims did not arise. Their main purpose was the evangelisation of the Blacks. The sociological perspective that the school is part of ~~society and not apart from it was scarcely needed during this period.~~

There was no way in which the family, like in the traditional education, would be the prime mover and final arbiter in matters with which school education was concerned. The absence of this consideration made the Black parent more of an outsider in the determination of an educational programme. More than that it was to be expected that in a new order the Black parents, being traditionally-minded and unlearned, would cling to old ideas about child up-bringing and Black ethos. The norms of behaviour were now to a great extent to be determined and promulgated by outsiders who took it as a self-appointed task to persuade the family to oblige and send its

children/.....

children to school.

Thus Black education, receiving qualified official support, was sustained chiefly by the devotion of the missionaries and the determination of those Blacks who wanted to get as much education as they could. The establishment of the Union of South Africa ushered in another phase of Black education.

4.4 The Administration of Black Education and the Nature of Parental Involvement, 1910-1949

The control and administration of Black affairs was, in terms of the Union Constitution, vested in the Governor-General-in-Council. The Union government placed the control of matters affecting Blacks, except for education, in the hands of Minister of Native Affairs. Black education, being treated as education, was under section 85(3) of the Union Constitution Act, left under the control of the Provincial Councils. As Pells (1970:136) writes,

"Thus did Pontius Pilate in the person of the Union Government once more washed his hands of Native education. Heretofore the responsibility had been the churches';

now it was to be shared with the provincial administrations."

Pells (1970) further states that this sub-division was nonetheless a blessing in disguise as opposition to the provision of education for Blacks was strong in the Transvaal and the Orange Free State.

In all provinces of the Union the Provincial Councils were the

legislative/.....

legislative authorities in regard to Black education. In 1915 the Under-Secretary for Education submitted a recommendation that Parliament should consider the advisability of assuming control of Black education on the following grounds:

- (i) that as four independent administrators were at the time responsible for Black education, there was no unity of policy
- (ii) that if education of the Blacks came under the control of the Union Department of Education, Black Education and other Black affairs would be under the same ultimate control, with the result that a consistent policy could be adopted for the whole Union and grievances and anomalies would be removed (Emmanuelson, 1927:311). Nothing came of these recommendations, however.

In each Province there existed an Advisory Board for Native Education representative chiefly of the missionaries controlling schools in the Province. The Boards consisted of 12-22 members each. They had to advise the Superintendent or Director of Education on such matters as he might report to them, and might on their own initiative, bring before the Department their views on any topic affecting Black education (U.G. 29/1936:36).

Initiative in starting schools of various kinds in the province rested largely with religious bodies. Although the Provincial Educational Departments initiated schools of their own, the number of their schools was relatively unimportant when compared with the very large number of schools which year after year had been established by religious bodies.

In/.....

In appraising the part played by the missionaries in this respect Evans (Molema, 1920: 97-98) had the following to say:

"It will come as a surprise to many to learn that missionary effort is the only force which has as yet, in any direct way, attempted the education and upliftment of the Bantu people over a large portion of South Africa."

On the other hand Black communities were showing a growing tendency to initiate schools of their own more especially in the Transvaal. A great many of the schools classified as government schools in the Transvaal were in fact established by religious communities and had been taken over in so far as financial responsibility and control were concerned (U G 53/1951:44).

There were, in general, four categories of schools, namely, private schools, subsidised mission schools, government schools and community schools. Private schools were started by religious bodies or communities or by individuals. These schools were under no obligation towards a governmental authority, but if they so wished they might apply for recognition by the respective Provincial Education Departments and be registered. Subsidised mission schools were schools founded by church organisations or mission societies and operating according to the syllabuses prescribed by the education department concerned. Government schools were schools which had either been started by the Department or had been taken over from a mission or some other body. Community schools were schools which had either been

initiated/

initiated by communities or had evolved by the amalgamation of several previously existing schools into a school for the maintenance of which the community had assumed responsibility (U G 53/1951:44).

The forms of local control exercised in the different provinces and applicable to different types of schools reflected the underlying differences between the categories of schools mentioned above. In the Cape Province there were three types of local control of Black schools, namely, control by school committees, school boards or manager.

Training and industrial schools were controlled by managers. Any representative of a mission school nominated by the mission station and approved by the Superintendent-General might be recognised as a manager, and many managers of schools were Black ministers (U.G. 29/1936:36).

The control of high, secondary, and primary schools was in the hands of either school boards, school committees or manager. The controlling bodies were directly responsible to the Cape Department of Education and their duties and functions were the same, namely,

- (a) General supervision of school buildings, grounds and equipment under their control;
- (b) Selection and nomination of teachers for appointment;
- (c) Dealing with and submitting reports to the Department on all matters affecting members of the staff of the respective schools;
- (d) Investigation of complaints against members of staff and reports to the Department thereon, and
- (e) Acting generally as the correspondent in all matters affecting the school (U.G. 53/1951:45).

In Natal government schools were administered and controlled directly by the Department. Each school was required to have a school committee whose chairman was nominated by the Director of Education for Government schools. In the case of aided schools the chairman was the manager of the school. The principal was the secretary of the school committee but without voting rights. In all provinces except the Cape, it was ordinarily required that managers of schools should be Europeans nominated by the mission concerned, and only in special circumstances might the Black representatives of a mission be officially recognised as managers of schools (U.G. 29/1936:36). In Natal the members of a school committee were four parents elected at an annual meeting (U.G. 53/1951:45). The powers and duties of the committees were:

- (a) To advise the manager or Director, as the case might be, on any matter affecting the school;
- (b) To investigate complaints by parents;
- (c) To offer suggestion for the improvement of the school premises, equipment and general work of the school;
- (d) To assist the principal in maintaining a good spirit;
- (e) To arrange satisfactory boarding accommodation for the teachers, and,
- (f) To arouse the interest of the community in the welfare of the school (U.G. 53/1951:45).

In the Free State certain schools in the urban areas were classified as departmental but they were in reality amalgamated mission or

~~municipally built schools conducted by the Department. The teachers~~

in these/.....

in these schools were not civil servants but were regarded as employees of the management of that particular school (U.G. 53/1951:44). The Free State regulations concerning school committees recognised only two categories of schools, namely amalgamated and denominational schools.

In the Orange Free State practically all urban schools were amalgamated schools, the local control of which was in the hands of a committee on which served representatives of two or more denominations and also Black parents (U.G. 29/1936:36). The duties of the school committee were concerned with the welfare and efficiency of the school, conditions of the school buildings, discipline and complaints against teachers. An executive of the committee, composed of the responsible ministers of the denominations concerned in the amalgamation, exercised the functions of a manager. Other denominations had the right to nominate teachers for certain designated posts (U.G. 53/1951:44).

In the Transvaal the distinction between departmental and community schools was very slight. There were a considerable number of community schools some of which were amalgamated community schools. Such schools fell under the superintendency of a departmental official in the same way as a departmental school but the responsibility to provide and maintain buildings, and to pay for a considerable number of teachers, rested with the community (U.G. 53/1951:44).

Provision was made in the Transvaal for school committees for three

types, namely, community schools, mission schools and amalgamated schools. The only real difference in the constitution of these committees was that the Superintendent of community schools was nominated by the Director of education whereas managers of mission and amalgamated schools were nominated by the managing bodies concerned. The duties of the school committees were very similar in all three types of schools. In the case of mission schools the duties of the committees were to help the superintendent in specific duties, With regard to two other types the duties of school committees were:

- (a) To make provision for the necessary school accommodation;
- (b) To make provision for the necessary school furniture;
- (c) To submit financial statements;
- (d) To make recommendations in regard to appointment of teachers, and
- (e) To help maintain a good tone in and out of school (U.G. 53/1951:46).

Representation of Black parents in the control of education under Provincial administration was, therefore, limited to the school level, was of a purely advisory nature and had to do with the provision and maintenance of school buildings. On the other hand there was a growing interest in education on the part of the Black community. It is estimated by 1949 community schools in the Transvaal comprised forty percent of all schools (U.G. 53/1951:44).

In 1919 the Cape government appointed a Provincial Commission to look into the state of Black education. The Commission recommended

that/.....

that there should be:

- (a) More government and less missionary control of education;
- (b) ~~Advisory Committee of Black parents;~~
- (c) Better salaries for Black teachers, and
- (d) A radical change in the curriculum with emphasis on hand work, such as weaving, mat-making, beadwork, carpentry and agriculture (Pells, 1970:137).

One of the first results of this commission's work was the appointment in 1921 of a Chief Inspector of Black education. Under his guidance the Cape Government endeavoured to follow step by step the recommendations of the Commission. Other changes were introduced in the curriculum which was gradually broadened to include the three R's, moral instruction, hygiene, African languages, nature study, handwork, agriculture and domestic science. The Provincial Administration was gradually made more and more responsible for salaries and school requisites. Nevertheless the churches remained the guiding and quickening spirit and an important controlling force in the sphere of education (Pells, 1970:137).

In 1923 the Natal Advisory Board for Native Education had the following as its main subjects for discussion:

- (a) Increased salary for Black teachers
- (b) Black representation on the Advisory Council for Native Education;
- (c) The appointment of Black supervisors
- (d) Compulsory education for Blacks and
- (e) Black taxation.

Emmanuelson (1927:300) made the following assessment of the existence of the Board in Natal:

"This list gives some idea of the usefulness of the Board of seventeen members in keeping the Education Department in direct touch with the wishes of the missionaries and the Natives they represent."

Black supervisors in Natal were first appointed in 1923, one for the Northern Districts and one for the South and Midlands. Two more supervisors were appointed in 1926, together with an extra inspector for Zululand (Emmanuelson 1927:301-302). By 1924 each of the four Education Departments had employed a staff of Black supervisors of schools. Their functions were in general to assist under the direction of a White Inspector in the conduct of the inspections and in improving the methods of instruction of the primary schools (U.G. 29/1936:37).

Until 1925 the four provinces each made separate provision from their own resources for Black education and were left to spend as little or as much as they could. In 1924 the Provincial Governments sought to impose Black tax to meet increasing liabilities in respect of Black schools. The Parliament would not allow this move. In 1925 the Union Government undertook responsibility of making grants to the Provinces on the grounds that the Provinces could not tax Blacks directly (U.G. 61/1955:23). As a result of the passing of the Native Taxation and Development Act (Act 41 of 1925) a new state account was created called the Native Development Account.

A sum equal to the amount being spent by all Provincial Administrations together on Black education was to be paid into the Native Development account annually. This sum was to be supplemented by one fifth of the yield of a new tax called the Native General Tax or Poll Tax of R2.00 per annum per adult male. The expenditure on Black education was then to be a minimum of R680 000 based on 1921 - 1922 Provincial expenditure which Brookes and Webb (1979:298) give as follows:

FIGURE 1

<u>PROVINCE</u>	<u>AMOUNT SPENT</u>
Cape	480 000
Natal	98 000
Transvaal	92 000
Orange Free State,	10 000
<u>TOTAL</u>	<u>680 000</u>

To this amount was to be added as much as forty cents in two rand from General tax.

The Poll Tax proved difficult to collect and the money collected was quite inadequate to provide for any sort of real progress. Pells (1970:139-140) tacitly describes the financing scheme as having been too inelastic. By fixing the basic grant at the sum

spent/.....

FIGURE 2

NATIVE DEVELOPMENT ACCOUNT FOR THE PERIOD 1/1/26-31/3/36

REVENUE

<u>YEAR</u>	General tax £1 per annum. 4s. due to Development Account, from 1/1/26 to 31/3/35; 7s. from 1/4/35 to 31/3/36, and 8s. from 1/4/36 onwards.				
	Cape	Natal	Transvaal	O.F.S.	Union
	£	£	£	£	£
1926-27.....	87,000	64,917	60, 614	20, 817	233, 348
1927-28.....	85,802	61,161	63, 913	22, 070	232, 946
1928-29.....	88,917	62,799	21, 323	21, 323	237, 263
1929-30	90,841	65,051	67, 145	22, 267	245, 304
1930-31.....	92,718	65,181	69, 419	21, 338	248, 656
1931-32.....	82,472	56,034	67, 143	21, 449	227, 098
1932-33.....	77,815	51,360	61, 667	19, 821	210, 663
1933-34.....	80,647	53,741	63, 208	16, 992	214, 588
1934-35.....	93,021	60,775	70, 057	22, 559	246, 412
1935-36.....	147,500	114,000	103, 500	30, 000	395, 000
TOTAL	926,733	654,444	691,465	218, 636	2,491, 278

EXPENDITURE

<u>YEAR</u>	<u>EDUCATION GRANTS TO PROVINCE</u>				
	Cape.	Natal.	Transvaal.	O.F.S.	Union.
	£	£	£	£	£
1926-27.....	298,385	71,561	61,450	18,313	449,709
1927-28.....	303,324	79,428	70,998	21,142	474,892
1928-29.....	319,067	91,963	78,884	30,405	520,319
1929-30.....	331,155	103,118	92,051	35,999	562,323
1930-31.....	342,687	110,018	98,978	39,223	590,906
1931-32.....	342,985	107,324	100,888	39,372	590,569
1932-33.....	334,976	104,002	92,728	39,892	571,598
1933-34.....	333,573	104,559	92,202	36,950	567,284
1935-36.....	368,535	128,191	123,725	46,650	667,101
TOTAL	3,311,622	1,007,581	909,172	344,892	5,573,267

SOURCE:

Report of the Inter-departmental Committee on Native Education,
1935-36 (U.G. 29/1936) Government Printer, Pretoria, p.133

spent by the Provinces in 1921 the Parliament inaugurated a period of complete stagnation. Brookes (1927:127) drew the following parallel with the financing scheme:

"Its absurdity is seen if we take the analogy of the Poor Whites. To finance their education out of their contribution to revenue would mean excluding their children from the schools."

In 1935 the Union Government appointed an Inter-departmental Committee on Native Education in terms of Government Notice 978 of July 12 1935. This committee, otherwise known as the Welsh Commission, was ~~the first of its kind in the Union to investigate the problems in~~ regard to Black education on a national scale. The committee pointed out that the government contribution to pupil for the education of the Whites was ten times as large as that for the education of Blacks (Behr and MacMillan, 1946:346). It also deplored the fact that much rivalry existed among different religious denominations and as a result a multiplicity of schools had been established often without regard to the needs of the community and the financial implications involved. The Committee nevertheless praised the sterling work which had been done by the missionaries over the years (Behr and MacMillan 1966:346).

The Committee recommended that the control of Black education be transferred from the Provincial Councils to the Central Government. The Report stated that the Committee, in proposing the administrative machinery for education, was guided by the underlying idea of

central/....

"central determination of policy with decentralisation of administration" (U.G. 29/1936:62). Accordingly a recommendation was made for the creation of Union or National Board of Native Education, consisting of,

- (a) The Secretary for Education;
- (b) The Secretary for Native Affairs
- (c) Union Director of Native Education
- (d) The four Provincial heads of the European Education Departments;
- (e) One representative from each of the four Provincial Advisory Boards;
- (f) The principal of the South African Native College (Fort Hare), and
- (g) Two Black members to be nominated by the Native Representative Council established the same year, 1936 (U.G. 29/1936:62).

The four Provincial Superintendents of Black education were to be attached to the Board as accessor members without vote. The functions of the Board were outlined as to advise the Minister; to consider the needs of the four Provinces; to determine the conditions of service for teachers, and to consider any other matter referred to it.

As regards the administration of education within the province the Report proposed the retention of the post of chief Inspector in each of the Provinces. With regard to the bigger matters affecting the policy he would be under the Union Director of Native Education. In matters of detailed administration, he would be allowed a

fairly/.....

fairly free hand within the powers vested in him by the Union National Education Act and he would further have the benefit of advice and guidance of a Provincial Advisory Board (U.G. 29/1936: 36).

In order to secure adequate interest in Black education within the Province and a sensitivity of the administration to the peculiar needs of the Province the Report suggested that there should be a Provincial Advisory Board to advise the Provincial Superintendent on all matters pertaining to Black education within the Province. The Constitution of the Provincial Advisory Board was suggested as follows:

- (a) The head of the European Education Department of the Province;
- (b) The Superintendent of Black education;
- (c) A representative of Native Affairs Department;
- (d) One or two Blacks representing Black opinion
- (e) One representative of the Black teachers' organisation(s);
- (f) One Provincial representative nominated by the Administrator to represent European public opinion;
- (g) One representative of the European teachers' organisations;
- (h) One representative of the Universities in that Province, and
- (i) Eight members representing the missions controlling state-aided schools (U.G. 29/1936:63).

The functions of the Board would be to:

- (a) Advise on matters pertaining to Black education with regard to the adjustment of curriculum, language medium and problems

in connection/.....

in connection with the establishment closing and amalgamation of schools;

- (b) to advise on such matters as might be referred to it;
- (c) to represent to the National Board the needs of the Province and to make recommendations accordingly (U.G. 29/1936:63-64).

The Welsh Commission upheld the view that Black education was an integral part of education generally and should therefore be treated as a national undertaking rather than a provincial matter. Secondly, working on the principle of central determination of policy with decentralisation of administration the Committee went on to propose the introduction and broadening the base of representation for the Black community at the Provincial level of educational administration. Thirdly, the Commission thought that it would be wise to have a board which did not only have Black representatives, but would advise on the content of education. With regard to the aim of education the Committee (U.G. 29/1936; paragraph 467) had arrived at the following definition:

"It is the effective organisation of the Native experience so that his tendencies and powers may develop in a manner satisfactory to himself and to the community in which he lives, by the growth of socially desirable knowledge attributes and skills."

The Committee, therefore, came out in favour of a centralised system of education for Blacks, a matter that had been studiously avoided by the Union Government in 1910. (Brookes (1930:21), writing in

the/.....

the similar vein, contended,

"There is no special philosophy of African education differentiating it from the rest of the world. That it has been possible to suggest the contrary is due only to pressure of political and economic considerations on the pedagogic conscience of the community concerned."

Whatever philosophical groundwork it could have used, the Welsh Commission definitely addressed itself to some practical problems attendant to the diversity of control in Black education. On the other hand Ross (Duminy:1967:6-7), in referring to the later developments within the framework of the separate development policy, declared:

"The main weakness of the recommendations of the Welsh Commission seems to be that the Commission did not see Bantu Education as an integral and functional part of a larger and planned and co-ordinated development programme for the Bantu Communities from the cultural, the social, the economic and the political point of view."

Be that as it may, legislation for the transfer of control of Black education was in the course of preparation when the Second World War broke out in 1939, with the result that the matter was shelved.

Between 1925 and 1943 an increasing proportion of Black taxes was devoted to education. For example, by 1945 four-fifths of general

tax/.....

tax paid by the Blacks were already being devoted to Black education (U.G. 61/1955:23). In addition voluntary contributions were made by missions and by the Black people to their schools. But the sum available remained much low. For twenty-three years the sum voted by the state had been restricted to an amount of R680,000 a year plus a proportion of the money paid by Blacks in direct taxation. Towards the end of the Second World War General Smuts came to realise that it was necessary to make some concessions to the growing aspirations of the Blacks. A major reform in Black education from the point of view of the state took place in 1945. In that year a deviation from the principle laid down in 1925 took place, when it was provided by the Native Education Finance Act (Act 29 of 1945) that Parliament would ~~annually vote funds for Black education.~~

In terms of the Act all funds for Black education would be drawn from the Consolidated Revenue Fund, to be financed from the general resources of the Union Treasury, expansion no longer being dependent on the amounts Blacks paid in direct taxation. The Provincial authorities would retain administration and control of education. The Native Education Finance Act took effect on 1 April 1945. As a result the expenditure rose from R4,4 million in 1945 to R8,7 million in 1947-48 and R15,7 million in 1953 when the system of financing was again changed (Horrel, 1968:2; U G 61/1955:23). Pells (1970:145)

makes the following assessment of the new financing policy:

"In the hands of benevolent authority this would mean more liberal endowment for Native Education. On the other since expenditure was no longer linked up with the

specific/....

specific revenue from the Native Tax, a reactionary government could starve Native education."

The Native Education Finance Act also called for the establishment of an advisory body to advise the Union Government and the Provincial Administration on matters relating to Black education and its maintenance, extension and improvement. The Government Notice R1374 of 3 August 1945 brought about the Union Advisory Board for Native Education, whose membership was as follows:

- (a) The Secretary for Native Affairs who was the ex officio chairman;
- (b) The Secretary for Education Arts and Science who was vice-chairman;
- (c) A representative of each Provincial Administration, nominated by the Executive Committee of the Province;
- (d) Two representative of the Native Representative Council appointed by the Minister in consultation with the said body, and
- (e) A maximum of three members nominated by the Minister of Education Arts and Science (R1374, 1945: 4-5).

In 1947 the Board decided and made recommendations to the Minister with regard to the following matters:

- (a) The budget submitted to it for consideration;
- (b) The establishment of school committees;
- (c) Subsistence allowance for Black supervisors, and
- (d) Recognition of previous service of Black teachers in the

neighbouring/.....

neighbouring territories (U.G. 42/1948:3)".

The Union Advisory Board for Native Education, however, relied on the staff drawn from the Union Department of Education, Arts and Science which had no experts of first-hand knowledge of Black education. Secondly, the Board was composed of persons either directly responsible to the Provincial Administration or representing other bodies concerned with Black education rather than Black parents. Thirdly, the Board was a statutory body and in terms of Section 3 of the Act, could only act in an advisory capacity to the Union Government and the Provincial Administration.

The Board was empowered to:

- (a) Give consideration to any matter relative to Black education and referred to it by the Secretary;
- (b) Advise the Minister of Education on the provision of funds available to the Provincial Education Departments;
- ~~(c) To give consideration to any proposed legislation in so~~
far as it affected Black education, and
- (d) To submit to the Minister its recommendations on any matter dealt with by it. It could
- (e) Appoint committees of one or more of its members for the purpose of enquiring into, investigating or reporting upon any matter falling within the scope of its functions (R1374, 1945:5).

In addition to the Union Advisory Board for Native Education there

were/.....

were Provincial Advisory Boards, which had modified their membership since the 1920's and were constituted to represent somewhat narrow range of interests, concerned for the most with purely school aspects of education. Of the twenty-two members of the Natal Advisory Board fifteen represented religious bodies conducting state-aided schools, two represented Black teachers, one member represented the Black parents' association and one member represented the Black opinion generally (U.G. 53/1951:114).

In the Free State, of thirteen members of the Board one member was nominated by the Black teachers' association, two members represented the Provincial Administration and the rest were nominated by religious societies. In the Cape Province, of the seventeen members of the Board ten were nominated by religious bodies controlling twenty or more schools. The other seven members were nominated as follows:

- One each by (a) The Superintendent-General of Education;
(b) The Universities and University College;
(c) The Association European Teachers in Black Schools;
(d) The Black teachers' association.

~~The Superintendent-General in consultation with the Chief Native~~
Affairs Commissioner and the Chief magistrate of the Transkei
appointed one representative for the Transkei and one for the
~~Ciskei~~ (U.G. 53/1951:114).

The Transvaal Advisory Board was made up as follows:

- (a) One member representing the Transvaal Provincial
Administration;

(b) One/.....

- (b) One member representing the Transvaal Education Department;
- (c) One member nominated by the Native Affairs Department;
- (d) One member nominated by and representative of each of ~~the religious bodies supervising Black schools registered~~ with the Education Department
- (e) One member with expert knowledge on Black affairs to be selected by the Director;
- (f) One member representing the Transvaal Missionary Association;
- (g) Two members representing the Transvaal and the Native Representative Council, and
- (h) One member representing the Transvaal African Teachers' Association (U.G. 53/1951:1).

As can be noted, with the exception of Natal none of the Boards provided for the representation of the Black parents, although all four Boards included representatives of the Black teachers' association. The Eiselen Commission (U.G. 53/1951:45) rightly pointed out that apart from school committees there was no other form of local control which served as link between the Department of Education and the school manager on the one hand and the school and parents on the other. The Union Advisory Board for Native Education was purely advisory and it could do little to achieve uniformity of policy and clarity of aims (Horrel, 1968:3). Although the central government provided the major portion of the funds, it had little control of how

money/.....

money was spent. Consequently each Province had its own policy.

Administratively, therefore, the Black community had little say over the management and conduct of schools although some influence might be exercised through the local school committee, if one existed. On the other hand many Black school communities were taking a keen interest in their schools and were prepared to make considerable sacrifices in time, labour and money to provide buildings and extra teachers.

The absence of a greater measure of local control of school affairs among the Blacks should be seen in a larger political context in South Africa. As has been mentioned earlier, the Union Constitution Act of 1910 excluded the Black people from direct representation in the Central Government of the Union. In terms of Native Administration Act of 1927 (Act 13 of 1927) with its subsequent amendments, the Governor-General was the supreme chief of the Black population in all four provinces. Although the tribal system was recognised and used to a great extent as the basis for administration, civil liberties for Blacks were drastically curtailed in favour of control by the public servants (Brookes and Webb, 1979:293). In 1936 an attempt was made to accommodate the political aspirations of the Blacks when Hertzog government passed the Representation of Native Act (Act 12 of 1936). The Act led to the establishment of the Native Representative Council on which figures like Dr J.L. Dube, Prince Mshiyeni kaDinuzulu, A.W.G. Champion, H.S. Msimang

and/.....

and Chief A.J. Luthuli served at some stage (Brookes and Webb 1979).

From 1946 onwards the Native Representative Council took a firm stand against all the discriminatory measures directed against the Blacks. The Secretary of the Native Affairs Department (U.G. 14/1948:14) reported in 1947 that the Native-Representative Council, having thrown a gauntlet to the Government in a demand for political rights similar to those enjoyed by Europeans had ceased to exist. The report depicted the situation as follows:

"The weakness of the system, however, has been the fact that the Council has little responsibility to carry. It has little or no executive function. In other words, it has been an advisory body. As its requests, particularly in the political sphere have not been acceded to, it not unnaturally became disgruntled and queried the reason for its existence" (U.G. 14/1948:2).

Through this Report the Department of Native Affairs advocated for the establishment of a fifty-member council, all elected, with the power of subsidiary legislation for Black areas in matters approved by the Central Government, and the power to impose personal tax upon Blacks, and the establishment of tribal councils consisting of chiefs and a small number of additional members (U.G. 14/1948:15).

These developments outside the sphere of education are referred to in detail because they are historical antecedents to a political

alternative/.....

alternative which was subsequently designed by the Union Government as a framework for the new system of Black education called "Bantu Education". ~~This new system of education was a result of the~~ accession to power of the Nationalist Party and the Eiselen Commission's Report whose origins, contents and significance will now be considered, in particular with reference to Black parent participation in education.

4.5 The Eiselen Commission's Report: Its Origins, Contents and Significance.

During the period of the Second World War and immediately thereafter South Africa experienced a tremendous industrial upheaval which brought about a great degree of urbanisation and resulted in changes in the economic and social life of its people (Horrel, 1968:4; Behr and MacMillan 1966:348). As a result of these developments there began a debate among White people as to the future position of Blacks, namely, whether the latter were to be part of a common integrated westernised society, or they were to be segregated. Questions also arose whether the aim of education for Blacks would be to assist them to adjust to a western environment or it should be to lay the foundation for separate communities.

When the Nationalist Party came to power in 1948 it found itself committed for the time being to the administration of the Native Education Finance Act which had been introduced in 1945. The Nationalists determined the policy towards Black education on the basis of the Christian National Education Policy which is elaborated in the following statement:

"We believe the calling and task of White South

Africa with respect to the native is to christianise him and to assist him culturally; that this calling and task has already found its clearly defined expression in three principles: guardianship, no levelling and segregation. Therefore, we believe that any system of education of the native should be based on the life and world view of the European, more particularly that of the Boer nation as the senior European guardian of the Native and that the native should be led to a *mutatis mutandis* but independent acceptance of the Christian and National Principles in education " (Jones, 1970:56).

Having adopted the principles of guardianship, no levelling and segregation, the Nationalist Party government decided to establish a separate educational system for the Blacks. In January 1949 the Governor-General appointed an eight-men commission on Native Education in terms of the Government Proclamation Number 4116 dated March 4, 1949. The following were the terms of reference:

- (a) The formulation of the principles and aims of education for Natives as an independent race;
- (b) The extent to which primary, secondary and vocational education system for Natives and the training of Native teachers should be modified in respect of the content and form of syllabuses;

(c) The/

- (c) The organisation and administration of the various branches of Native education;
- (d) The basis on which such education should be financed, and
- (e) Such aspects of Native education as might be related to the preceeding.

The Chairman of the Commission, Dr W.W.M. Eiselen had been Chief ~~Inspector of Native Education.~~ He was Professor of Anthropology at the University of Pretoria and was later appointed Secretary of Native Affairs. The commission decided at its first meeting on the 10 February, 1949, to draw up a questionnaire for completion by the education departments, church bodies, universities, teachers' association, principals of Black education institutions and other interested persons like chiefs, public servants and parents domiciled in towns, rurul areas and reserves (U.G. 53/1951:7).

After three years of investigation the Commission presented its findings and recommendations to the Government as 233-page Report. This document was divided into three parts, namely,

- (a) The Black and present system of education;
- (b) Critical appraisal of the present system of Black education, and
- (c) Proposals and recommendations (U.G. 53/1951:3-5).

The Report claimed that the Commissioners had made full use of previous reports including that of the Inter-departmental Committee on Native Education (U.G. 53/1951:8).

In dealing with the aims of education the Commission did acknowledge

that/.....

that Blacks who had given evidence showed an extreme aversion to any education specially adopted for the Blacks (U.G. 53/1951:43).

Nevertheless the Commission's Report expressed the view that Black education did have a separate existence. In paragraph 765 of the Report the Commission proposed the following definitions of the aims of Black education:

"(a) From the viewpoint of the whole society the aim of Bantu education is the development of a modern progressive culture, with social institutions which will be in harmony with one another and with the evolving conditions of life to be met in South Africa, and with the schools which must serve as effective agents in the process of development."

"(b) From the viewpoint of the individual the aims of Bantu education are the development of character and intellect, and the equipping of the child for his work and surroundings."

The first part of this definition highlights three important points that relate to education as a socio-cultural activity, namely the dynamic nature of culture, the adaptability of social institutions to changing situations, and the role played by education in this regard. In the second part of the definition the "surrounding" could be given a broad definition in the context of a wider South Africa. This concept of "surrounding" however, was clarified by Dr H.F. Verwoerd (U.G. 53/1956:3) who as Minister of Native Affairs made the following

utterances/.....

utterances:

"It is the policy of my Department that Bantu Education should have its roots entirely in the Native areas and in the Native environment and Native community. There Bantu education must be able to give complete expression and there it will perform its real service. The Bantu must be guided to serve his own community in all respects. There is no place for him in the European community above the level of certain forms of labour."

The Commission considered that there were certain weaknesses in the prevailing system of Black education. Briefly these amounted to the following:

- (a) The educational programme was not an integral part of a plan of socio-economic development.
- (b) It was split with a bewildering number of different agencies, and
- (c) It was conducted without active participation of the Blacks as a people either locally or on a wider basis (U.G. 53:1951:129).

Accordingly the Commission proposed that in dealing with Black education the Government should follow eleven guiding principles some of which related to Black involvement in education, namely,

- (a) Schools must be linked as closely as possible with the existing Black social institutions and a friendly though not necessarily uncritical attitude maintained between

the/....

the schools and these institutions;

- (b) Black personnel should be used to the maximum to make the schools as Black in spirit as possible as well as to provide employment.
- (c) Black parents should as far as practicable have a share in the control and life of the schools. It was only in this way that the children would see that their parents and the schools were not competitors but that they were complementary. Similarly the schools would educate the parents in certain social values (U.G. 53/1951:131).

The Report (U.G. 53/1951:12-13) appraised traditional Black culture in terms of its ability to make ample and sufficient provision for the education for its youth. Secondly the Report emphasised the disruptive nature of the influence of western culture and stressed the tribal nature of the life of the Blacks. Accordingly the Commission based the content of Black education on what it termed traditional culture and education. The Commission (U.G. 53/1951:131) emphasised

"Educational practice must recognise that it has to deal with a Bantu child, that is a child trained and conditioned in Bantu culture, endowed with a knowledge of a Bantu language, and imbued with values, interests and behaviour patterns learned at the knee of a Bantu mother."

The Report, while making references to progress and development, put a great emphasis on the conservative nature of education and

attached/.....

attached importance to what it regarded as the natural basis of Black tribal tradition.

In line with the guiding principles the commission recommended that the Central Government establish a framework to administer Black education as well as Black development. The commissioners suggested that Black education should fall under a Union Department. In addition the Report stated that active participation of the Blacks was required not only within the educational matters but also in local government and in the management of schools in order that these institutions might be developed to reach social significance (U.G. 53/1951:133). To achieve the active participation of the Blacks in carrying out the educational plan, the Commission suggested that Black local authorities should be created.

The Commission recommended that the Blacks be not held solely responsible ~~for the financing of their education but felt that they should play~~ a direct part in providing a certain proportion of the funds used for that purpose (U.G. 53/1951:159). The Local Authorities, made up of the local chiefs, if any, and elected and nominated members, would collect Black taxes and use this revenue along with a fixed scale of government subsidy, to administer all local services including primary education (U.G. 53/1951). More broadly Black regional authorities and boards of education would handle the conduct of secondary education.

With/.....

With strong emphasis being placed initially on the attainment of universal literacy, and thus on the primary schools, the Commission recommended a tri-level school system:

- (a) A lower primary school to provide minimum literacy for all children;
- (b) A higher primary school which would not merely serve to combine the work of the lower primary school but would sort out the children most suited for further education and begin to lead them in appropriate directions;
- (c) A series of post-primary schools whose functions would vary but which would provide the types of educated Blacks necessary for the development of the Black society (U.G. 53/1951:140).

The Commission brought out its Report in 1951. It proved to be one of the most controversial documents on Black education ever produced in South Africa. While the Report was still in the hands of the Department of Native Affairs the Union Parliament passed the Bantu⁺ Authorities Act (Act 68 of 1951). This act provided for the establishment of the tribal, regional and territorial authorities. The plan was that these bodies gradually take over the local control of schools run by missionary societies, Provincial administrators or Black communities. Such transfer of control would not take place until the local Black governing bodies achieved threefold list of cash competence and consent, that is they were able to collect school fees, capable of administering schools and were acceptable

+ The term "Bantu" has been removed from the statutes and since 1978 "Black" has been regarded as an official term.

to the local inhabitants (Behr and MacMillan, 1966:349). In the course of the same year, 1951 the Department of Native Affairs (U.G. 37/1955:13) reported;

"The Bantu Authorities Act is in no sense a return to primitive tribalism. On the contrary in devising a new system of local government the Department has drawn freely on the rich experience of the older organisation of councils and will continue to do so."

The principle underlying the establishment of Black authorities was that,

"The tribe should accept an ever-increasing measure of responsibility for its own development At a later stage when Territorial and Regional Authorities are established, development will probably be accelerated without any material enlargement of staff" (U.G. 53/1956:9).

The Report of the Department of Native Affairs (U.G. 53/1956: 9) identified the following culture groups on the basis of language:

FIGURE 3

CLASSIFICATION OF BLACK CULTURE GROUPS

<u>Name</u>	<u>Estimated Number</u>
Xhosa	2 486, 163
Zulu	2 205, 756
Northern Sotho	941, 297
Southern Sotho	917, 030
Tswana	703, 152
Tsonga	406, 051
Swazi	292, 511
Ndebele	211, 985
Venda	146, 317

Source: Department of Native Affairs (U.G. 53/1956), Government Printer, Pretoria 1956, p.9.

4.6 Overview

A survey of traditional Black education reveals that education was primarily the function of the family whose task was to inculcate in the individual certain personal and social attributes that were required of him as an educated person. When the missionaries came to South Africa they viewed education to be offered to Black children as a handmaiden of evangelisation, which was carried on with or without official assistance and without active involvement of the Black parents. Even after 1910 Black education was largely a missionary undertaking. The years from 1910 to 1945 may, therefore, be regarded as the period of adjustment during which the Union Government, initially unconcerned in the control of Black education gradually regarded as its obligation to extend and develop it.

Kgware (Duminy 1967:60) stated that education under the missionary influence was not only christian in outlook but also western in content, and was completely divorced from the institutional life of the people. According to Kgware it was to counter this development that the Eiselen Commission formulated its aims of education. But the resemblance between past and the present that was alluded to by the Commission may be quite deceptive. The traditional Black family was a large stable and powerful body and it was the principal

instrument/.....

instrument for the transmission of culture from one generation to the next. The community trusted it and looked up to it for the performance of this noble task. The family's responsibility towards younger member was assumed and there were no demands of tribal life in the sense that an outside tribal authority existed whose business was to ensure that the internal obligations of the home were being fulfilled.

The Eiselen Report made ample reference to traditional culture as the basis of a new educational plan. However, without elaborating on the relevant elements of the culture in questions, the Commission assumed,

"The degree in which traditional culture is able to develop and meet the needs of the Bantu under present and future circumstances, and the manner in which it is pervasive and influential largely determines the extent to which the education of the Bantu child should be based on idioms of Bantu culture" (U.G. 53/1951: 9).

Whilst it cannot be denied that contact between Europeans and Africans as well as Black education that ensued had a somewhat disruptive effect on the cultural life, such contact nonetheless occasioned a shift towards a new gestalt of the institutional life of the Blacks. This change was characterised, inter alia, by adherence to some religious denomination; pecuniary value of time and labour; awareness of rights and obligations outside the narrow family circle; the demand for civil rights in a common South Africa;

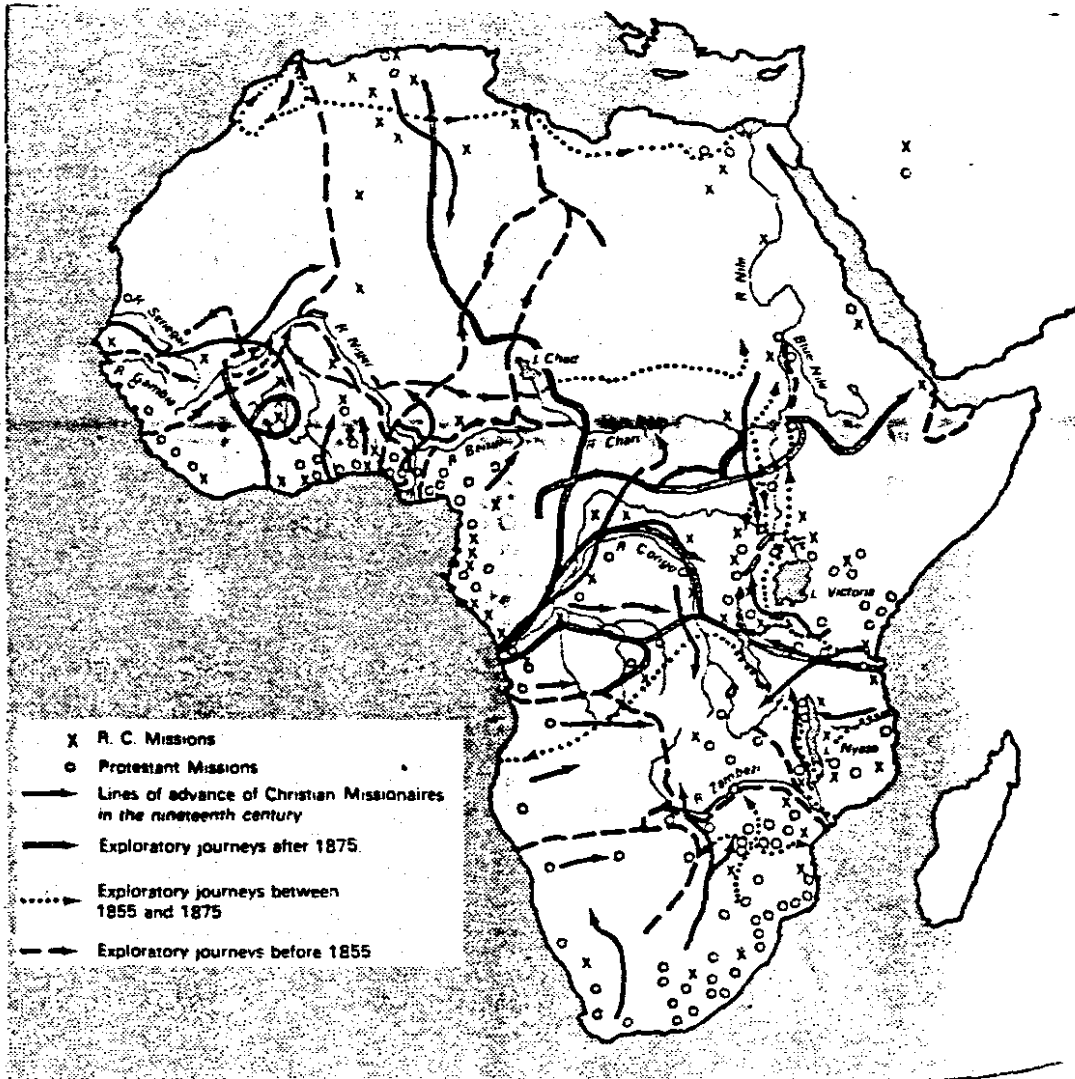
and/.....

and the acceptance of the value of school education. Without this shift it would not make sense for an Afrikaner to talk of guardianship. The crux of the matter in the determination of a new educational system was not what culture dictated as educationally sound but what the people themselves considered to be sound education for their children. However, the recommendations of the Eiselen Commission were accepted in principle by the Union Government and in 1953 the Bantu Education Act was passed by Parliament. This historical survey has clearly demonstrated, first, that in the precolonial educational arrangement of the Black there was a close relationship between educational practice and life at home. This education was adapted to the local needs of the time. Secondly, this survey has shown that whereas parents were totally involved in the education of their children in the Black traditional society, this involvement was almost totally eliminated during the various periods in the historical development of Black education when school-based education was introduced to Black society.

In the next chapter analysis will be made of the developments in Black education, following the passing of the Bantu Education Act.

FIGURE 4

FOREIGN EXPLORERS AND MISSIONARIES UNTIL THE BEGINNING
OF THE TWENTIETH CENTURY.

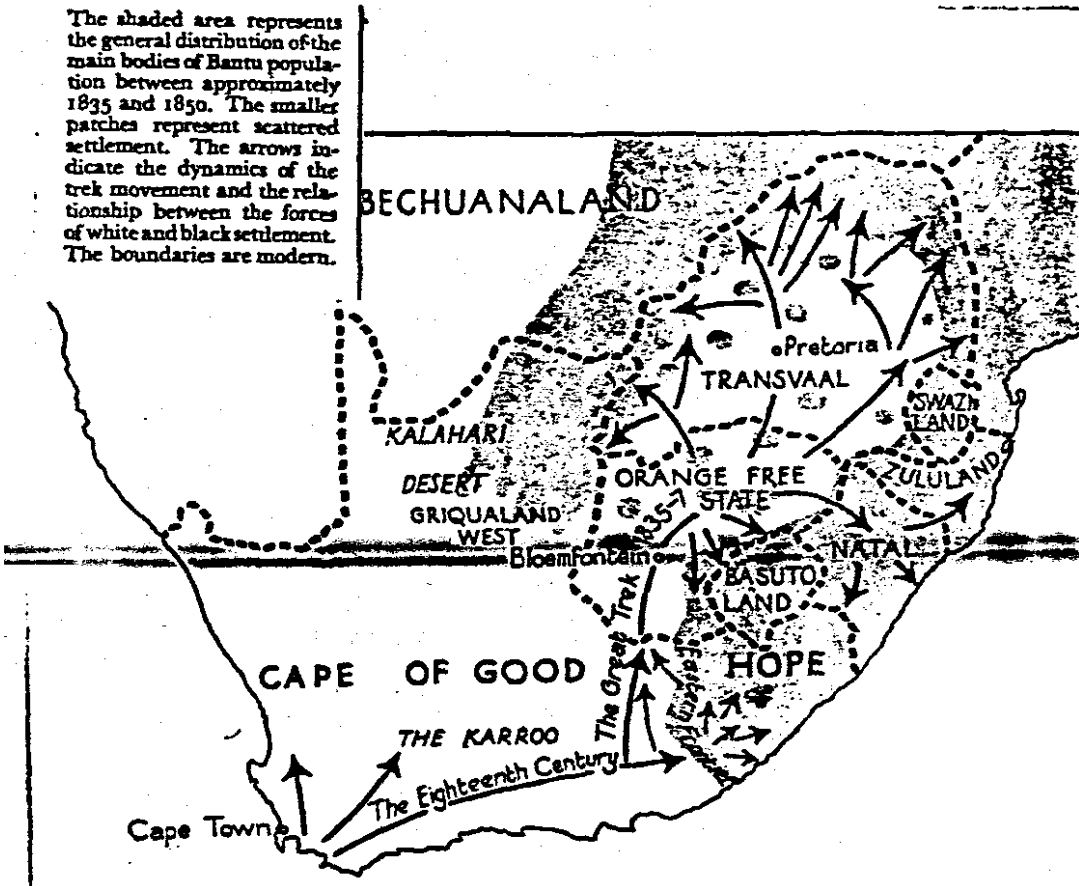


SOURCE:

AFRICA: A Modern History (1800-1975) 1978) by J.O. Sagay and D.A. Wilson,
William Clowes and Sons Ltd; Great Britain, p. 180.

FIGURE 5

WHITE AND BLACK SETTLEMENT IN THE EIGHTEENTH CENTURY



SOURCE: A History of South Africa, Social and Economic (1957), Oxford University Press, London, P. 286.

REFERENCES

1. Behr, A.L. and MacMillan R.G. (1966): Education in South Africa
J.L. van Schaik Ltd., Pretoria.
2. Brookes, E.H. (1930) : Native Education in South Africa. J.L.
van Schaik, Ltd., Pretoria.
3. Brookes, E.H. and Webb, C. de B. (1979): A History of Natal.
University of Natal Press, Natal.
4. Bryant, A.T. (1967) : The Zulu People as they were before the
White man came. Shuter and Shooter
Pietermaritzburg.
5. Coetzee, J.C. and others (1963): Onderwys in Suid Afrika. J.L.
van Schaik Bpk., Pretoria.
6. De Kiewiet, C.W. (1960) : A History of South Africa, Social and
Economic. Oxford University Press,
Great Britain.
7. Du Plessis, J. (1911) : A History of Christian Missions in
South Africa. Longmans, Green and
Company, South Africa.
8. Emmanuelson, O.E. (1927): A History of Native Education in Natal
Between 1835 and 1927. A thesis
presented for the degree of Master of
Education, University of South Africa.
9. Gelfand, M. (1965) : African Background: The Traditional
Culture of the Shona-speaking People.
Juta Publishers, Cape Town.

10. van der Wiet, V. (1974): "Growing up in Traditional Society" in The Bantu Speaking Peoples of South Africa, edited by W.D. Hammond-Tooke, Routledge and Kegan Paul, London
11. Jones, R.C. (1970) : "The Education for the Bantu in South Africa" in Education in Southern Africa edited by B. Rose, Collier-Macmillan Ltd, Johannesburg.
12. Herrel, M.(1963) : African Education: Some Origins and Development until 1953. South African Institute of Race Relations, Johannesburg.
13. Horrel, M.(1968) : Bantu Education to 1968. South African Institute of Race Relations, Johannesburg.
14. Kgware, W.M. (1967) : "The Present Revolution in Bantu Education and its Implications for the Future" in Trends and Challenges in the Education of the South African Bantu-edited by P.A. Duminy, J.L. van Schaik, Ltd., Pretoria.
15. Krige, E.J. (1956) : "The Individual Development" in The Bantu Speaking Tribes of South Africa, An Ethnographical Survey. edited by I. Schaperon, Maskew Miller. Cape Town.
16. Molema, M.S. (1920) : The Bantu Past and Present, an Ethnographical and Historical Study of the Native Races of South Africa. W. Green and Sons Ltd., Edinburgh,

17. Moumouni, A. (1968) : Education in Africa. Andre Deutsch Ltd., Great Britain.
18. Loram, C.T. (1927) : Education of the South African Native, Longmans, Green and Company Ltd.; Great Britain.
19. Pells, E.G. (1970) : 300 Years of Education in South Africa. Glenwood Press Publishers, U.S.A.
20. Pillay, T. (1982) : " The Development of the Educational System in South Africa." A paper read at the Conference on Education held in October 1982, University of Zululand.
21. Ross, J.J. (1967) : "Bantu Education in Historical Perspective" in Trends and challenge: in the Education of the South African Bantu.
22. Nxumalo, O.E.H.M. (1978) : "The Relevance of Education for the Black man" in Paidonomia, Journal of the Faculty of Education, University of Zululand, Volume 6 Number 1, 1968.
23. Shimkin, D.B. and others (1978): The Extended Family in Black Societies. Ed. Mouton Publishers, U.S.A.
24. Stub, H.R. (1975) : The Sociology of Education: A source Book. The Dorsey Press, U.S.A.

26. Vilakazi, A. (1982) : "The South African Education Dilemma"
A mimeographed paper

Departmental Reports and Government Notices

27. Department of Native Affairs: Report for the years 1945-1947
(U.G. 14/1948) Government Printer,
28. Pretoria, 1948.
28. Department of Native Affairs: Report for the years 1948-1949 (U.G.
51/1950).
29. Department of Native Affairs: Report for the periods 1950-1951 (U.G.
37/1955).
30. Department of Native Affairs: Report for the Years 1953-1954 (U.G.
53/1956).
31. Department of Education, Arts and Science: Government Gazette
No. R1374 3 August 1945.
32. Union Advisory Board on Native Education: Annual report. for 1947
(U.G. 42/1948) Government Printer,
Pretoria, 1948.

Special Commission's Reports

33. Report of the Inter-departmental Committee on Native Education,
1935-1936. (U.G. 29/1936) (Welsh Commission) Government Printer
Pretoria.
34. Report of the Commission of Native Education, 1949 - 1951 (U.G.
53/1951) (Eiselen Commission), Government Printer, Pretoria.

35. Summary of the Report of the Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa(U.G. 61/1955). (Tomlinson Report) Government Printer, Pretoria.
-

5. THE BANTU EDUCATION ACT AND THE BLACK COMMUNITY

5.1 Introduction

As a result of the work of the Eiselen Commission the Minister of Native Affairs presented the Bantu Education Bill to the House of Assembly in August 1953. The Bill dealt with the broad outline of the proposed system of education. It would be left to the responsible minister to make regulations covering all other matters. Under Section 12 of the Bill the Minister was granted the power to establish various types of Black Advisory boards or councils at the national, regional or local level. The Bill provided that if he wished the minister might transfer control to a local authority.

In his introductory remarks the Minister of Native Affairs (U.G. 53/1956:3) reported in 1953 that the Government policy of "autogenous development" accompanied by the assumption by the Blacks of a larger measure of responsibility for their own progress had been pursued consistently during the year. To implement that policy the Department had taken the necessary measures, amongst others, to integrate education in the pattern of community development.

"With the aim of replacing the feeling of frustration so prevalent among the Bantu in the past with a sense of fulfilment, the Bantu are now being asked to participate in a programme of work leading to autogenous development" (U.G. 53/1956:3).

In the preceeding two years the Department had had the Bantu Authorities Act passed by Parliament which according to the Minister's utterances meant an assumption by the Blacks of a larger measure of responsibility for their own progress. Bantu education according to the Nationalist policy was, therefore, looked upon as a viable tool for such progress. It had been stated by the Eiselen Commission that education should assist the Black people in the development of their own semi-autonomous societies, such development beginning from the basis of tribal tradition. The policies suggested in the Report the great number of which was adopted in the Bantu Education Act clearly reflected the attitudes of the Nationalist Government towards Black education.

5.2 The Central Department of Education

The Bantu Education Act (Act 47 of 1953) was passed by Parliament in 1953. Following upon the passing of the Act the control of Black education on 1 January 1954 passed to the newly instituted Division of Bantu Education by the Department of Native Affairs. This Department soon proved too large for effective operation. After the general election in 1958 the Department was divided to form two separate departments namely the Department of Bantu Administration and Development and the Department Bantu Education. It had the Minister, the Secretary and the Deputy Secretary under the Department of Bantu Education. In addition there were two under secretaries, one dealing with the professional, the other with the administrative aspects of Education (Horrel, 1968:23).

Under the Minister, the Secretary and the Deputy-Secretary at the

Department's head office in Pretoria there were, in 1966, the Chief of Planning and Control, two Under-Secretaries, one professional and the other administrative, the Chief Accountant and the Personnel Manager (R.P. 45/1968:3-5). Although there were three hundred and sixty-six members of staff, all were White except for one Black Inspector of schools, eighteen assistant Inspectors, one Black typist and twelve Black messengers or labourers (Horrel, 1968:23; R.P. 45/1968:5).

5.2.2. Financing of Education

The Union Government felt that Blacks should make a bigger financial contribution. It was estimated in 1954 that the Blacks paid R5 million in direct taxation of which one-fifth was diverted to the Native Trust Fund. The remaining R4 million could be regarded as their contribution to their education (Horrel, 1968:29). When Black education was taken over by the central government, it was decided to create a Black education account. In 1955 the Exchequer and Audit Amendment Act (Act 7 of 1955) was passed by the Union Parliament. The purpose of this Act was to give effect to the policy that the Blacks themselves should contribute in an increasing measure towards the cost of expanding their educational and other social services (Kgware 1967:64). The Act repealed the Native Education Finance Act of 1945 in terms of which Black education was regarded as an integral part of the education of the entire South African Community and was, therefore, financed in the same manner although not to the same degree, as the education

other/.....

population groups in the country.

The Exchequer and Audit Amendment Act created a Bantu Education Account into which was paid,

- (a) A fixed amount of R13 million annually from the consolidated Revenue Account;
- (b) Four-fifths of the amount collected from Black taxpayers plus such other miscellaneous amounts as might accrue to the schools from fees or other sources. One-fifth of the Black tax was directed to the Native Trust Fund, and
- (c) Such money as Parliament might make available in the form of recoverable advances to meet any deficit in the Black education account (Behr and MacMillan 1966:354; Horrel, 1968:29).

The new legislation meant that expansion in the provision of educational facilities for the Blacks was dependent upon an increased contribution by the Blacks in the form of taxation. But the funds were not sufficient to provide for the expansion of educational services. In 1957 the Department of Native Affairs decided to call for a greater contribution by the Blacks parents. School Boards would have to raise the capital costs for higher primary and post-primary schools and then apply for a Rand for Rand subsidy (Horrel, 1968:44). The Government Notice R251 of 22 February 1957 set out regulations for school fund in Black community schools to be applicable to all schools in a particular area if the relevant school board so decided. The revenue of these

funds/....

funds would be derived from bazaars, concerts, sales of handwork and so on, and in addition, pupils of secondary schools might be required by the school to make compulsory contributions amounting to not more than one rand per pupil per quarter. Voluntary contributions might be requested from the primary school pupils. The maximum amounts were stipulated by the Government Notice R217 of 21 February 1964 as ten cents per quarter in the lower primary schools and thirty cents per quarter in the higher primary classes.

In 1958 another means was devised by Parliament to increase the direct tax payable by the Blacks. This was done by way of the Native Taxation and Development Amendment Act (Act 38 of 1958). The Act provided that as from 1 January 1959 every male Black of the age of eighteen and over domiciled or resident in the Union of South Africa would have to pay basic general tax at the rate of three rand fifty cents a year instead of two rand as previously. During 1959 the Minister of Bantu Education announced before the Senate that if the White farmers wished to make use of school children on their farms under the supervision of the teachers to assist with farm activities this could be arranged to fit in with the school schedule (Hansard, 3464-67).

As from 1 January 1960 the Black male and female whose taxable income exceeded R360 per annum would have to pay an additional general tax starting at fifty cents for men and two rand for women and rising according to the income level. But even this measure failed to bring in the money required for education (Horrel, 1968:33).

As from/.....

As from 1 April 1963 the full amount collected by way of general tax of Blacks was to be paid in the Black education account and not only four-fifths of it as had been the practice earlier (Kgware, 1967:64). In addition large sums of money were contributed by Black parents to building funds and towards the salaries of privately paid teachers. Pupils might be asked to buy their own materials for handwork classes, to pay for readers and textbooks, and in post-primary schools to pay registration, examination and sports fees. But the amount of money contributed towards education still proved inadequate and had to be supplemented from the central funds and accounts. Consequently the Bantu Education Account was abolished in 1972 as a result of the passing of the Bantu Education Account Act (Act 20 of 1972). In abolishing this account the Government proposed "to make alternative provision for the financing of services with which the Bantu Education Account is charged, and to make provision for the payment of certain moneys into the Consolidated Revenue Fund" (R.P 93/1973:85).

From 1972 onwards the Central Government had to foot the bill of Black education in the White areas from the central Consolidated Revenue Fund. All tax collected from Blacks was to be paid into the Revenue Funds of their homelands (Rupert, 1976:66, R.P. 93/1973/85). Each of the Homeland⁺ Governments had to submit estimates for its own education according to its own education finance policy. During the 1977/1978 financial year the following amounts were set aside for expenditure on free issues in the white area (R.P. 14/1978:104):

+ In 1978 the word "homeland" was eliminated from official terminology and replaced by "Black national state."

School furniture	1 500 000
Teaching aids, requisites and materials	466 000
Readers	469 000
Grade Text books	1, 457 000
Bibles	40 000
School libraries	106 000
Manual training centres	<u>840 000</u>
TOTAL	<u>4 878 150</u>

The adjustments in the financing policy for Black education followed a long period during which the Government pegged its contribution at R13 million. However, it remained the Government policy that Blacks should as far as possible finance their own education. For this reason the great majority of Black schools are aided community schools. Following the introduction of sales tax in July 1978 the Black general tax was abolished by the Central Government.

5.3.3. The Types of Schools.

In order to further elucidate the extent of Black involvement in the management of their education, the type of schools will be discussed hereunder. The following types of schools were created in terms of regulations framed under the Bantu Education Act and its amendments:

5.2.3.1 Government/State Schools

The Government schools were placed under the direct control of the Department of Bantu Education. All existing provincial schools would become government schools and, further, government schools would be established. The government schools were for the most part

teacher/.....

establishment of a community school or not.

- (c) Other subsidised schools; The mine, factory, farm and hospital were the third category of government-aided schools. Aided mine or factory schools were situated in the mine or factory property and conducted for the sole benefit of children of Black employees of the mine or factory. The mine or factory school is state-aided and controlled by a school manager appointed by the proprietors of the mine or factory. A farm school is established, maintained and controlled by a White farmer or farm owner, and conducted for the sole benefit of Black employees or labour tenants of the farm owner. Black children from the neighbouring farms where no school exists may be admitted to an established farm school subject to the consent of the owner. Aided hospital schools are established and controlled by a hospital or convalescent home for the purpose of providing primary education to Black children of school-going age in hospital or convalescent home.

5.2.3.3 Non-Subsidised Schools

Unaided schools were the schools established by Black communities farmers, mine or factory owners or mission stations and were without subsidy until a subsidy was available. A majority of these schools were mission. In 1954 all ecclesiastical bodies which at that time controlled and administered Black schools were given the option of transferring the control of their schools to the state or retaining such control but without any financial aid from the state. Of some forty ecclesiastical bodies ten percent retained their institutions as private non-subsidised schools (Behr and MacMillan, 1966:353).

FIGURE 6

SCHOOLS ACCORDING TO CONTROL, 1962-1975

CONTROL	1962	1963	1964	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
Government/ Territorial Schools	1,707	1,693	1,663	1,678	1,679	1,679	1,719	1,756	1,798	1,830	1,874	1,952	1,994	2,104
Community Schools	3,565	3,658	3,801	3,883	4,039	4,177	4,297	4,470	4,612	4,807	5,001	5,193	5,538	5,926
Farm Schools	2,042	2,213	2,430	2,521	2,622	2,696	2,857	2,968	3,081	3,207	3,382	3,579	3,815	3,996
Mine/Factory Factory Schools	122	118	116	113	116	111	113	107	108	106	108	111	114	114
Hospital Schools	-	-	-	-	-	-	-	-	-	11	12	13	13	14
Private & Church Schools	108	746	586	563	547	534	501	484	462	438	416	402	308	230
Night Schools and Continuation classes	-	-	-	-	-	-	-	-	-	75	77	97	87	102
Specials schools	-	-	-	-	-	-	-	-	-	11	12	13	13	14
Scheduled Schools	33	7	18	13	23	24	26	28	25	29	29	33	34	37
TOTAL	8,429	8,463	8,636	8,810	9,061	9,257	9,551	9,853	10,125	10,551	10,948	11,427	11,947	12,573

SOURCE: Department of Bantu Education: Annual Report for the year 1972
(R.P. 93/1973). Government Printer
Pretoria, p.110
: Annual Report for the year 1976
(R.P. 27/1977) Government Printer,
Pretoria,, p.143.

The development of the school system depicted by figure 3 shows that between 1962 and 1975 the majority of Black schools were community schools. This shows the measure of involvement of the Black community in the establishment of schools and local provisions for education. In 1975 of 12 573 Black schools, about 50% were community schools.

5.2.4 Regionalisation of Control in Black education

5.2.1 Regional Divisions

At the same time as centralisation came into being in 1954 a preliminary decentralisation of the Pretoria head office took place. The country was divided into six regions on a more or less ethnological basis. Six regional offices were established by means of a further delegation of authority. At the head of each regional office was the Regional Director responsible to the Secretary for Bantu Education. The following regions were created (Horrel, 1968):

Region/.....

FIGURE 7

REGIONAL DIVISIONS, 1954

Region	Ethnic Group
Northern Transvaal	Northern sotho, Venda and Tsonga
Orange Free State and Northern Cape	Southern Sotho and Tswana
Southern Transvaal	Mainly Tswana
Natal	Zulu
Ciskei and Western Cape	Xhosa
Transkei	Xhosa

Each region was in turn divided into inspectorates or inspection circuits, with a White inspector of schools in charge assisted by Black sup-inspectors and supervisors. The headquarters of the six regions were established respectively at Pietersburg, Bloemfontein, Pretoria, Pietermaritzburg, King Williamstown and Umtata.

As a homeland developed, the decentralisation of Black education in the remaining areas into six gradually disappeared. For example, in 1963 with the passage of the Transkei Constitution Act (Act 48 of 1963) control of education in the Transkei was transferred to the Legislative Assembly of that territory. By 1966 there were five regional divisions in existence with forty-nine Black inspectors and one hundred and fifty-eight Black inspectors as the only highest ranking Black officials in the Department (R.P. 45/1968:5

Kgware (Duminy, 1967:58) viewed the appointment of Black inspectors and assistant Inspectors, the Black school Board Secretaries and Clerks as "another effort to involve the people in their education to make them more education-conscious than they have ever been before." By 1971 nine Territorial Authorities had been established. In the White areas four regional offices were in existence, namely, the Transvaal, Natal, the Cape and the Orange Free State. Each one of the regions had a number of inspectorates all with White inspectors at the head (R.P. 31/1973:4-5). In 1974 the Department's Report (R.P. 45/1975) announced the division of White areas into five regions, namely, the Southern Transvaal, Northern Transvaal, Orange Free State, Natal and the Cape. By 1976 Johannesburg had been made a separate region. Today the following divisions are to be found: Highveld, Northern Transvaal, Natal, Orange Free State, Orange-Vaal, Cape and Johannesburg.

5.2.4.2 Homeland Divisions

From 1954 Black education in South Africa was controlled primarily by the Central Government Department of Bantu Education and directed along the lines of segregation. The term "apartheid" was applied as a generic term to the policies, practices, and ideology of the Nationalist Party since its accession to power in 1948 (Rogerson and Pirie, 1979:323). While the terms "separate development" and "multinationalism" are also used, "apartheid" has remained widely used especially by the international community to designate the present system in South Africa. In 1954 the Government

appointed/.....

appointed the Commission for the Socio-Economic Development of the Bantu within the Union of South Africa, otherwise known as the Tomlinson Commission. The appointment of the Tomlinson Commission was a major step in the implementation of the Eiselen recommendations. The Tomlinson Report, presented to the Government in 1955, recommended that the Black reserves be developed so that territorial segregation might be increased. In justifying the ethnic differentiation of the population in the country the Report (U.G. 61/1955:2) stated,

"Culturally there are points of similarity as well as difference between the various groups and their sub-groups. These resemblances and contrasts are clearly visible in the various tribal institutions in vogue, such as the social system, economic activities, religious conceptions, the training of children, education and the political structure."

Like the Eiselen Commission, the Tomlinson Commission did not elaborate on the distinctive characteristics that justified ethnic differentiation of the Black people.

The Report mentioned that on the one hand the Commission had listened to evidence from the Blacks seeking their salvation in the ennoblement and enlargement of the traditional tribal structure; on the other hand, there was evidence which clearly pointed towards a desire for participation in the administration of the country by representatives elected from their ranks to the Union Parliament on the basis of a

common/.....

common electoral roll (U.G. 61/1955:15). Nonetheless the Commissioners stated that the purpose behind the Government measures was to create a national home for the Blacks for at least each of the bigger ethnic cultural group, while at the same time limiting their rights in the non-Black areas (U.G. 61/1955:101-106).

With the passage of the Bantu Education Act of 1953, therefore, the Nationalist Government embarked on a course which followed quite closely the one mapped out by the Eiselen Commission and further refined by the Tomlinson Commission (Jones, 1970:66). Between 1952 and 1954 there was a series of campaigns launched by the African National Congress, the South African Indian Congress, the Congress of Democrats and the Coloured Peoples' Congress against the Bantu Education Act, the Bantu Authorities and the Group Areas Act. However, the Secretary for Native Affairs (U.G. 53/1956:15) reported in 1954 that the Bantu Education Act was gaining increasing support among the Blacks especially since the prospect had been held out to them of obtaining direct control over their schools by means of school boards and school committees in collaboration with and under the supervision of the Black Authorities to be established. The Report described opposition to the Act as being of an isolated nature and not being representative of the Black opinion (U.G. 53/1956:21). From the point of view of the Report the new educational policy was a striking success and a blessing for the Blacks (U.G. 53/1956:4).

The Native Affairs Department (U.G. 37/1958:4) reported in 1956 that no less than thirty-three tribal authorities had been established in that

year. According to the report this showed more clearly than words to what degree the Blacks actually subscribed to and helped in the extension of the state policy in that sphere. In 1959 the Promotion of Self-Government Act (Act 46 of 1959) was passed and in 1963, with the passage of the Transkei Constitution Act control of education in the Transkei was transferred to the Legislative Assembly. It was decided, however, that for a certain period White educational officers seconded from the Department of Bantu Education would assist the Transkeian authorities where necessary (Behr and MacMillan, 1966).

According to the Editorial in the Bantu Education Journal of September 1967, the Department of Bantu Education planned to separate educational facilities in Black areas from those elsewhere, creating five regional organisations in the White areas and six in the Reserves. Each of the latter would serve students of a specific language group and in time would become the department of the relevant territorial authority. The Black areas were considered true homelands of the Blacks where they settled originally and where they acquired their rights to the exclusion of other races (R.P. 41/1965:11). In pursuit of this idea the Department of Bantu Administration and Development (R.P. 41/1965:11) gave the following list of the Black authorities established since 1953:

FIGURE 8

THE BLACK AUTHORITIES IN 1963

Description	Number at 31/12/62	Established during 1963	Total
Tribal Authorities	290	9	299
Regional Authorities	39	3	42
Territorial Authorities	5	-	5

The five territorial authorities were Ciskei in the Ciskei, Tswana in the Western areas, Lebowa in the Northern Transvaal, Mashangane (Gazankulu) in the North-Eastern Transvaal and Thoho-Ya-Ndou (Venda) in the Northern Transvaal.

Elaborating on the Government's policy Mr M.C. Botha then minister of Bantu Education (Duminy 1967:XIII) stated the following:

"It is the intention of the government to place responsibility for the everyday administration of education increasingly in the hands of territorial authorities with the present school boards acting as their local agents. Central control will be maintained in such matters as professional policy standards, courses, syllabuses, examinations and certification so that the quality of education for the Bantu throughout the Republic will be maintained at the highest possible level."

According to the Central Government's policy, therefore, territorial authorities as representatives of the Black community, would be created and be responsible for such procedural matters as the construction and maintenance of school buildings; the provision of school furniture, books and other equipment; employment and salaries of teachers, and the control of school boards and of hostels. The substance of education would be determined by the Central Government.

At the head of each territorial department of education there would provisionally be a White director assisted by White senior inspectors but Black inspectors would be in charge of inspection (Horrel, 1968:21-2). The existing central department would remain catering for the Blacks

in the/.....

in the White areas and be responsible for the educational policy as well as professional control and guidance for the territorial departments of education.

In the annual report the Bantu Education Department published in 1968 (R.P. 45/1968:1) that the Department had taken over schools that had evolved from the missionary activities of various churches; that the schools under the control of the Department were by reason of historical origin essentially community schools, and that the Department's primary task was to ensure that the Black population groups were led to independence and self-reliance. In 1968 the Government's plans were taken a step further forward when proclamations were gazetted providing for the newly constituted authorities in the Ciskei for the Xhosa and Bophuthatswana for the Tswana people, each to have an Executive Council authority service. The latter would be assisted for some time by officials seconded from the Republic's public service. Among the departments to be created in each territorial authority area would be a Department of Education and Culture. Other Black areas followed on the steps of Ciskei and Bophuthatswana. on 11 June 1970 Kwa-Zulu Territorial Authority was inaugurated at Nongoma.

In 1971 the South African Parliament passed the Homeland Constitution Act (Act 21 of 1971) providing for the assumption by the territorial authority of the same status as that which had been assumed by Transkei in 1964. With the granting of internal self-government status to the

homelands/.....

homelands the Legislative Assembly in these territories set up Departments of Education and Culture. By 1973 there were eight self-governing homelands each with a department of education. A department of education in a self-governing territory is independent administratively and with its own minister of education but remains closely linked professionally to the central department.

FIGURE 9

HOMELANDS: DEPARTMENTS OF EDUCATION AND CULTURE

Homeland Department	Headquarters	Directors/ Secretaries of Education	White Professional Assistants	White Inspectors	Black Inspectors and Educational Planners	Black Assistant Inspectors
Basotho-Qwawa	Witsieshoek	1	-	-	1	1
Bophuthatswana	Mafeking	1 ⁺	2	-	15	33
Ciskei	King Williams's Town	1 ⁺	2	-	8	22
Gazankulu	Giyani	1 ⁺	1	-	5	17
Kwa-Zulu	Pietermaritzburg	1	3	-	22	48
Lebowa	Seshego	1 ⁺	3	-	13	30
Transkei	Umtata	1 ⁺	1 ^b	2	28	46
Venda	Sibasa	1 ⁺	1	-	5	16
TOTAL		8	13	2	97	213

+ - Secretary for Education

b - Assistant Secretary

c - Including Supervisors

Source/.....

Source: Department of Bantu Education: Annual Report for the Year 1974.
(R.P. 75/1975) Government Printer,
Pretoria, p. 31

Administration and control of Black education therefore, is vested into two authorities

- (i) Those in the white areas under the direct control of the Department of Education and
- (ii) Those in the homelands under the control of the Homeland Departments of Education. Four territories, namely, Transkei, Bophuthatswana, Venda and Ciskei are now treated as independent republics with their own systems of education.

That the homeland governments exist with their departments set up in accordance with the stipulations of the Homeland Constitutional Act of 1971, is now an accomplished fact. The annual reports of the Department of Education and Training give long lists of high-ranking officials of the Homeland Departments of Education who are drawn from the Black communities to serve in various capacities, for example, as Ministers, Secretaries, Directors, Chief Inspectors, Educational Planners and Inspectors of schools. The Department of Education and Training reports with appreciation on the co-operation that exists between the central department and the Homeland Departments of Education on the one side and the central department and the statutory organs on the other side. In addition, the self-governing homelands may legislate for their territories in matters of education and other fields including the levying of taxes. For example, in terms of

Section 38(1) of Kwa-Zulu Education Act (Act 7 of 1978) the Bantu Education Act was repealed for Kwa-Zulu since 1978.

On the other hand the homelands were devised as a political alternative to Black participation in running the affairs of South Africa generally. The homeland policy is based on the belief that community development for the Blacks as well as their political aspirations can be realised within the framework of the tribal political system which can exist in a racially segregated social and political space. Therefore, in keeping with principles of "guardianship, no levelling and segregation," the homelands are the only legal outlet for political expression for the Blacks in the country.

5.2.5 The Statutory Control Bodies

In terms of Section 12 of the Bantu Education Act the Minister was empowered to establish various types of advisory boards, councils, or committees to manage or control schools at the national, regional or local level. Alternatively the control of schools might be entrusted to a Black authority in terms of the Bantu Authorities Act of 1951. In 1954 the Bantu Education Amendment Act (Act 44 of 1954) was passed to make provision for the establishment by the Minister of Native Affairs of Councils, Boards or other Bodies to which direct control of Black community schools might be entrusted (U.G. 53/1956:24). This legislation led to the establishment of statutory bodies such as the Advisory Council for Bantu Education at the central level and School Boards and School Committees at the local

level/.....

level of educational administration.

5.2.5.1 The Advisory Council for Bantu Education

The Government Notice R895 of 21 June 1963 issued by the Minister of Bantu Education made provision for the establishment of an Advisory Council for Bantu Education. The Council was set up in March 1964. It was composed of fifteen Black members appointed by the Minister "on the grounds of their experience and knowledge of administration and education affairs" (Kgware 1967:57). Seven members of the Advisory Council were selected in consultation with the territorial or regional authorities concerned to represent each of the main African language groups, namely, Zulu, Venda, Xhosa, Tsonga, Southern Sotho and Tswana. The remaining eight members were appointed to represent the interests of the University colleges, training colleges, farm and other schools, school boards, churches and other educational institutions.

The chairman and vice-chairman who were designated by the Minister, and one member chosen by the Advisory Council itself constituted an executive committee. The council might co-opt with the approval of the Minister of Bantu Education, any Black or White person to assist in its deliberation but such a person had no vote (Behr and MacMillan, 1966:357). In addition the Advisory Council had the services of seven committees which were established to deal with the interests of the various language groups.

The/.....

The functions of the Advisory Council were, amongst others, to advise the Minister regarding the policy and other matters concerning the education of the Blacks, to initiate investigation into educational problems and to uphold and promote the interests and prestige of the teaching profession (Government Notice R895, 1963:3). The deliberations of the Advisory Council were, since its inception, reported upon as part of the annual report for the Department of Bantu Education.

In 1966 the Advisory Council discussed and reported to the Department on the advisability of the reduction of the number of school years for pupils in primary schools, the revision of syllabuses and the introduction of instrumental music in secondary and teacher training schools (R.P. 45/1968:22). Apart from the later decision to reduce the primary school years and the occasional revision of syllabuses, ~~it would seem that the Department never supported the introduction of instrumental music in schools.~~ During 1968 the Advisory Council paid attention to the following issues:

- (a) The need for research into general educational problems;
- (b) Improvement in human relations in government schools;
- (c) Parent committees in government schools;
- (d) Improvement of adult education, and
- (e) The need for Black representatives on the Department sub-committee for school subjects (R.P. 32/1970:26).

The idea of parent committees in government schools has never really

taken root largely because the government schools are in most cases boarding schools which draw pupils from distant places. As far as Black representation on sub-committees for subjects is concerned the involvement of Blacks has until recently been restricted to the language boards set up for different African languages. However since 1981 Blacks have been appointed chief examiners for method subjects other than vernacular for the teacher training colleges. With regard to adult education it is remarkable that it was only after 1970 that the number of evening schools and continuation classes started to grow.

Since 1969 as the homelands, one after another assumed self-government, they began to feel the need for their own advisory councils. During 1974 the Venda and Transkei governments constituted their Education Advisory Councils governed by their own regulations (R.P. 45/1975:92). As a result of these development the existing Advisory Council for Bantu Education was dissolved and a new council of twenty-four members for the White areas was established in 1975 (R.P. 36/1976:90). The amended regulation provided for five 7-member regional sub-committees representing the Cape, Natal, Orange Free State, Southern Transvaal and Northern Transvaal.

In 1977 an additional sub-committee representing the Johannesburg region was constituted for the Advisory Council for Bantu Education. The creation of the new sub-committee brought the number of the regional sub-committees with which the Advisory Council had to liaise to six. In addition between 1974 and 1977 the Advisory Council discussed and made

its sub-missions regarding the following matters:

- (a) Apprenticeship for Black pupils;
- (b) Granting of bursaries to students in the homelands;
- (c) Improvement in the training of secondary school teachers;
- (d) The need for the extension of training facilities for Black medical students and for the admission of Black students to all existing medical schools;
- (e) Compulsory education;
- (f) Advisability of establishing a branch university at Soweto and feasibility of opening White universities to Black students;
- (g) Elimination of ethnicity as a basis for admission to university, and
- (h) admissibility or otherwise of ethnic school boards and school committees (R.P. 45/1975:94; RP 14/1978:98).

This list is indicative of the wide range of issues to which the Advisory Council had to address itself. There are definite changes that have taken place in regard to these matters although it is not easy to establish if all such changes are attributable to what the

Advisory Council originally intended. However, the Medical University of Southern Africa has been established for Blacks. In 1982 the

Department of Education and Training embarked on a three-year-training programme as minimum qualifications for teachers, while a teacher-upgrading programme was launched for teachers already in possession

of/.....

of two-year qualifications. In addition there has been a move towards enlisting the co-operation of parents in the introduction of compulsory education in the White areas. Lastly, Vista University was legislated for in 1981 and at the beginning of 1983 it started as a multi-campus university with branches in Soweto, Pretoria, Bloemfontein, Port Elizabeth.

In 1978 when the term "Bantu" was removed from the statutes of the Republic of South Africa, Parliament passed the Bantu Education Amendment Act (Act 67 of 1978) in terms of which the name of the Department of Bantu Education became known as the Department of Education and Training. The full name of the Council became the Advisory Council for Education and Training. In the same year, 1978, the Secretary for Education and Training (R.P. 52/1979:93) made the following reference to the Advisory Council's work:

"At the Minister's suggestion the Council was afforded the privilege of perusing the first draft of the education and Training Bill and suggesting amendments before its publication in 1979."

In 1978 Kwa-Zulu Government passed the Education Act (Act 7 of 1978). Section 32 (1) of the act empowers the Minister of Education and Culture to establish an education council for the area in the manner prescribed by the regulation.

In 1979 Parliament passed the Education and Training Act (Act 90 of 1979).

This/.....

This Act repealed the Bantu Education Act of 1953. Section 2(1) of the new legislation grants the Minister total control of all aspects of Black education by means of the following clause:

"It shall be the function of the Department under the direction and control of the Minister to perform all the work necessary for or incidental to the general administration of education for Blacks."

Section 4(1) of the Education and Training Act stipulates that there shall be a Council for Education and Training consisting of not fewer than twenty members to be appointed by the Minister. A member of the Council spoken to said that it was largely as a result of the earnest request of the Advisory Council that the change of name was incorporated in the new legislation. According to the new arrangement the Advisory Council for Education and Training established in terms of the old legislation would continue to function until the term of its members expired and would during this period be deemed for the purpose of the new act to be the Council established under Section 4.

The functions of the Council are laid out in Section 4(2) .

Accordingly the Council shall advise the Minister of Education and Training in regard to the general policy to be pursued in connection with education in schools and teacher training in so far as the professional aspects and guiding principles of such education and training are concerned. The Act states that the Minister may after consultation with or consideration of proposals made by the Council from time to

time/.....

time, determine general policy to be pursued in education within the framework of the following guiding principles:

- (a) The religious convictions of parents and pupils shall be respected;
- (b) The mother tongue as the medium of instruction;
- (c) It shall be the aim of and objective with the co-operation of parents to introduce compulsory school attendance and free tuition including free books in all areas;
- (d) Provision of education to take into account the aptitudes, interests and the training needs of pupils;
- (e) Co-ordination with other departments of education with regard to syllabuses, courses and examination standards;
- (f) Recognition to be given to the active involvement of the parent and the communities in the education system through parent-teacher associations, local or domestic committees or councils or in any similar manner, and that
- (g) School health services to be introduced in conjunction with the Department of Health.

The constitution, duties, powers, privileges and functions of the Council are prescribed in the Government Notice R957 of 1 May 1981. The Council draws its membership from a wide range of bodies and interests. According to regulation 2(1) the Council shall consist of,

- (a) Chairman of committees appointed for different regions;

(b) One/.....

- (b) One Inspector nominated by the Black Inspectors' Association from their own members;
- (c) One teacher who shall be nominated from their own members by the Teachers' Association recognised in terms Section 30 of the Act;
- (d) Not more than Six persons from the teaching staff nominated by the councils or governing bodies of the universities, technikons, training colleges and other tertiary education institutions determined by the Minister;
- (e) Two persons nominated from such local governing bodies as the Minister may determine who shall be members of such bodies
- (f) Not more than seven persons to be nominated by such
 - (i) cultural organisations,
 - (ii) ecclesiastical-religious organisations,
 - (iii) professions excluding teaching,
 - (iv) sport organisations, and
 - (v) groups of persons engaged in commerce and industry,

As the Minister may determine who shall be members of the organisations professions, groups or associations.

The Minister has the power to appoint from amongst representatives a person to be chairman and another to the vice-chairman. Section 4 of the Act further stipulates that the Department shall place a full-time secretary at the disposal of the Council. In terms of its constitution, therefore, the Council enjoys wider representation and greater input than its predecessor. But the interests that are represented fall under the purview of central administration and the self-governing territories do not have direct

representation/.....

representation on the Council. Secondly the Black parents as a group do not have direct representation on the Council. Perhaps this exclusion may be ascribed to the fact that the parent-teacher associations contemplated in Section 4(2) of the Act have not come into existence as yet.

In addition to the duties laid down in Section 4(2) of the Act the Council shall, according to regulation 3, initiate investigation into the education system continuously to make recommendations to the Minister regarding broad principles of a sound education policy, and to advise the Minister in regard to any other educational matter in respect of which the Council may deem it necessary or expedient (R 957, 1981:17).

The organs of the Council include the Executive Committee of the Council, standing committees of the Council and Special Committees of the Council. The Executive Committee of the council consists of chairman, vice-chairman and three other members designated by the Council. The Executive Committee assists the Council in carrying out its duties and in exercising its powers.

Standing Committees are appointed by the Minister for each of the regions in which department activities are organised. A Committee consists of not more than thirteen members, of whom

- (a) Four members are designated by the Minister from among members of the school committees in the region where the committees function;
- (b) One member nominated by the local Inspectors' Association from among their own members;

(c) One/.....

- (c) One member nominated by a recognised local Teachers' Association from among their own members;
- (d) One member nominated by such local government body as the Minister may determine who shall be a member of such body;
- (e) Two members designated by the Minister to represent such local religious-ecclesiastical organisations as the Minister may determine, and
- (f) Not more than four members designated by the Minister on the grounds of their expertise in the field of education (R957, 1981:20).

The Committee has chairman and vice-chairman appointed by the minister from among the members, and the secretary elected from among the members themselves. The Committee's duty is to investigate any matter regarding education in a specific region and to advise the Council of its findings and recommendations.

The Minister may, after consultation with or at the request of the Council, appoint a Special Committee which may include persons who are not members of the Council but who have special knowledge or experience of any aspect of education, to carry out such functions as may be determined by the Minister, after consultation with the Council. The chairman of the Special Committee is chosen from the members of the Council.

Being the only all-Black organ attached to an otherwise white-controlled Department of Education, the Council for Education and Training has a tremendous and extremely challenging task to perform. There is hardly any

educational/.....

educational matter that does not merit the attention of this body. Information gleaned from the confidential documents of the Council shows that the work covers a wide field ranging from the general policy and professional matters to the concrete operation of the school as a unit and a physical plant.

Since its inception as a new body, the Council has concerned itself with the overhaul of the Black educational system in the light of the guiding principles enunciated in the Act and with a view to making education more responsive to the needs of the Black community and South Africa generally. In its executive meetings and plenary sessions the Council has paid attention to, and made recommendations with regard to, the following matters:

- (a) The advisability of appointing Black personnel to higher posts;
- (b) Improvement of teacher-training programmes, up-grading of in-service teachers, further training and conditions of service;
- (c) Examination policy including conditions for certification, credibility and efficiency of departmental examinations;
- (d) Career education and school learning content;
- (e) Financing of Black education;
- (f) Post structures and salaries;
- (g) Free and compulsory education;
- (h) Rand for raid subsidy and supply of school requisites;
- (i) Effective management of schools including community involvement;
- (j) School counselling services;
- (k) Co-operation with national states, and

(1) De Lange/.....

(1) De Lange HSRC Education Commission Report.

The foregoing list highlights the importance of the Council for Education and Training as a regulatory and promotive agency. The Council was instrumental in the launching of a three-year teacher-training programme after standard 10 as a minimum professional qualification for any teacher in the place of the previous standard 10 plus 2 years' teacher-training course (Council, 1981:6). The Council also expressed its considered opinion on the H.S.R.C. investigation into education. While commending the Education Commission for its work the Council declared:

"The Council welcomes the more realistic approach to the financing of education, especially the commitment to achieve parity of expenditure per comparable pupil based on a recognised financial norm. However, a suggestion that parents will have to carry a great proportion of the real costs of education is not acceptable to Council representing the Black community if it is remembered that the Black community is poor and economically disadvantaged" (Council, 1982:2).

The Council also benefits from the deliberations of the regional committees from which have come recommendations, for example, regarding the establishment of parent-teacher associations, implementation of the programme for compulsory education, seminars for school committees, public relations machinery with Black personnel, consultation with the school committees in the appointment of school principals, and remuneration of members of governing councils and school committees for their involvement and sacrifice (Council, 1982:5). The Council also serves as a forum for the high-level

discussion/.....

discussion in the form of exchanges of ideas between the Council members and the departmental officials, as well as a healthy transfusion of ideas among the council members representing various organisations and interests.

Whatever the Council may perceive to be its task in relation to Black education this body remains basically an advisory agency whose decisions are not binding on the Department of Education and Training. Secondly, the Council has to make recommendations with due regard to the broad principle of education formulated by, and acceptable to the Government of South Africa. Whereas the Central Government has responded to the H.S.R.C Education Commission's recommendations by re-affirming its stand by the principles of the Christian character and the broad national character of education (Republic of South Africa, 1981:4), the Council has given the following response :

"In supporting the principle of free association, we reject the philosophy of Christian national education as narrow and exclusive and we advocate a broader philosophy to encompass all citizens of this land with due regard to a health diversity" (Council, 1982:3).

The Council's deliberations are not reported on separately but form part of the annual report of the Department of Education and Training. In spite of accurate reporting and close co-operation between the Council and the Department of Education and Training, the contributions of the Council are very likely to be misinterpreted or even undermined as those of a rubber stamp. Nevertheless, with enterprising, resourceful and perceptive membership, the Council is in a position to play a significant role in

Improving/....

improving the quality of Black education and influencing the official policy towards it.

5.2.5.2 The School Committees and School Boards *

Before the introduction of Bantu Education a large number of schools especially community schools in the Transvaal had elected school committees consisting mainly of parents. As noted earlier on, after the passing of the Bantu Education Act in 1953 the Bantu Education Amendment Act was passed in 1954 providing for the establishment by the Minister of Native Affairs of Councils Boards or other bodies to which direct control of Black community schools might be entrusted. The constitution, powers, functions and duties of the School Committees and School Boards were first laid out in the Government Notice Number R61 of 2 April 1955 and again in the Government Notice Number R1177 of 5 August 1960 as well as subsequent amendments. The establishment of a school committee or school board was at first an elaborate process that involved the chiefs, headmen, Native Affairs Commissioners, tribal authorities or other similar bodies, and the Secretary of Native Affairs, and from 1958, the Secretary for Bantu Education.

† In rural areas a School Committee was composed of seven members of whom two were nominated by the Secretary for Bantu Education to represent religious or other interests. The other members were nominated by the tribal authority, or if no such body existed, by the chief or headman after consultation with parents and the Secretary for Bantu Education.

Two of the five members were to represent the authority of the chief or the tribal authority or headman, and three were drawn from among the parents. The Chairman and Vice-chairman were nominated from the five members by the chief or headman or tribal authority in consultation with the Secretary.

In the urban areas the School Committee was made up of a minimum of eight members. Two or more members were nominated by the Native Affairs Commissioners in consultation with the Advisory Council or local authority. Two members were nominated by the Secretary to represent religious or other interests. The parents were to elect four representatives elected at a meeting called for the purpose. The Secretary would nominate the Chairman and Vice-Chairman. All appointments had to be approved by the Secretary for Bantu Education who might at his discretion terminate the appointment of a member or dissolve the Committee. The Committee had the power to appoint a secretary sometimes on a part-time basis who might not be a teacher or an officer of the department.

The qualifications for membership on the School Committee have remained the same over the years, namely, that

- (a) Only Black parents over the age of twenty-five may serve on a school Committee.
- (b) A member must not have been found guilty of any crime or offence for which he was sentenced to imprisonment for a term of six months or more five years prior to the date of his election or nomination.
- (c) He or she must be mentally normal.
- (d) No serving teacher or wife of a teacher or any other Black officer connected with school matters, might serve on the School Committee.

The School Committee had the following functions:

- (a) To institute and control funds;
- (b) To maintain school buildings and grounds and to erect new buildings deemed necessary;
- (c) To bring to the notice of the School Board any matter which in the opinion of the School Committee affected the welfare and efficiency of the school;
- (d) For any member to have access to any school or class under the supervision of the School Committee provided this did not interfere with the work therein or with the teacher in the carrying out of his or her professional duties;
- (e) To give advice to the Board on the functioning of the school under its aegis and on the appointment and efficiency of teacher;
- (f) To expel any pupil from school for any reason which the Committee might consider of sufficient importance to the school, although the parent would have the right of appeal to the School Board against such expulsion (R1177, 1960:6).

The Chairman of the School Committee had the obligation to convene a meeting of parents during March of each year, amongst other things, to give a financial report of the previous year.

The establishment of the School Board involved the same bodies and persons as in the case of the School Committee. In a rural area where no tribal or regional authority existed, the chief or headman would nominate four

parents/.....

parents from among members of School Committees in the areas served. Two members were nominated by the Secretary from among his representatives on School Committees in the area of the School Board concerned. Two more members representing special interests were nominated by the Secretary on account of their special knowledge or experience. The chief or headman would nominate the Chairman or Vice-Chairman.

In an area inhabited by two or more but less than five tribal organisations where no tribal or regional authority had been established each chief or headman would nominate one member after consultation with the Secretary. One parent member was further nominated by each chief or headman from among such members of the School Committee as had been nominated for the area for each chief or headman. Two members were nominated by the Secretary from among his representatives in the School Committee in the area. Two more members were nominated by the Secretary to represent particular interests or on account of special knowledge. The Chairman and Vice-Chairman were nominated by the Secretary.

In rural areas where there was a tribal or regional authority that body would nominate six of the eight members of the School Board subject to the departmental approval. Two of the members, the Chairman and Vice-Chairman were nominated by the authority from amongst its members; two were chosen from amongst the parent representatives on School Committees, and two were selected on the grounds of their special knowledge and experience. The Secretary would nominate the remaining two to represent religious or other interests.

In urban areas the Secretary would nominate six of the eight members of the

School Boards: the Chairman, Vice-Chairman and four persons to represent religious or other special interests. The Native Affairs Commissioner would appoint two or more members and the parent members of School Committees in the area would elect four representatives from among their ranks. All appointments were subject to the departmental approval.

In any other instance the Minister would determine what to do. Furthermore, if there were insufficient schools in the area to warrant the establishment of a School Board, a committee might be set up to serve the function of the School Board and Committee Board.

The School Boards were the employers of the teachers in the schools under their control. Subsidies for salaries were paid through them and might be withdrawn by the Department on a month's notice without reason being given (R61,1955). No appointment of teachers would be finalised or expenditure incurred without the department's approval. Should a Board appoint a teacher or incur any expenditure without the Secretary's prior approval members who voted for this course of action would be held to be personally responsible for paying the salary or meeting the expenditure (Horrel, 1968:25).

Other duties of the School Board were:

- (a) To maintain and control schools in the areas subject to the departmental approval;
- (b) To plan and promote, in collaboration with the Committees and the Department, erection of buildings and other accessories to a school;
- (c) To allocate control and maintain equipment;
- (d) To seek consultation with the inspectors of schools regarding the distribution of schools and the erection of new ones;

- (e) To investigate any complaint brought to it;
- (f) To consider reports referred to it by an inspector or any officer,
and
- (g) To supervise finance of School Committees (R1177, 1960).

School Boards might collect up to ten percent of the revenue of each school Committee in their areas. These funds were used for bursaries, organisations of little school functions and provision of amenities in the school board offices, and with the Regional Director's approval, for other purposes in the interest of education (Horrel, 1968:31-31). Every School Board had the services of a full-time Secretary.

As a result of the widespread introduction of Black School Boards and School Committees, the Black community took a greater interest in educational matters than they had done before. The members of these bodies acquired a great degree of enlightenment and experience in educational matters. But this system of appointment of School Board and School Committee members especially in the rural areas seemed to have been based on the assumption that local control of education was a tribal undertaking in which the chiefs and headmen could wield a good deal of power in regulating the participation of parents. No machinery was brought into existence to ensure that the parents were consulted in the nomination of their representatives and that the latter did hold themselves accountable. The application of the regulations regarding the appointment of School Committee and School Board members, therefore, could in practice hardly distinguish between responsibilities and sinecures. The rural areas were also a striking contrast to the urban areas where parents had the right to elect four representatives on the School Committee and be directly represented by four

elected/.....

elected members on the School Board.

Horrel (1968) has summarised certain criticisms which were expressed by the Black and other educationists. While they conceded that it was not only highly educated people who possessed integrity, common sense and administrative ability, the Black educationists nevertheless felt that members of the School Boards and School Committees should possess some educational qualifications even only literacy (Horrel 1968:26). The importance of literacy is seen when one considers that the Committee and Board members needed some elementary understanding of financial transactions, working procedures and the nature of school work generally.

It was also considered by some observers that all members of School Boards and School Committees should be elected by popular vote. It was possible for some chiefs in rural areas to appoint their friends rather than persons who would best serve the interests of education (Horrel, 1968:26). Some Secretaries of School Boards, motivated by personal disputes, past grievances or greed, could abuse their powers by influencing the Boards against teachers or by extracting certain favours.

At its meeting in January 1958 the Council of the Institute of Race Relations (Horrel, 1968:26-27) resolved:

"The Council notes with appreciation the establishment of African School Boards and School Committees. It considers, however, that if, as is apparently intended these bodies are to experience effective control of their schools:

(a) Their members should be elected by popular vote at

open meetings and not as at present, largely by nomination of officials, chiefs and headmen.

- (b) Their appointment and their continued term of office should not be subject to the approval of the Departmental official or Minister.
- (c) They should be given the powers to co-opt as members in an advisory capacity missionaries and other interested and qualified Europeans."

These criticisms were to a great extent consistent with the underlying principles of the Bantu Education Act relating to "the active participation of the Blacks as a people" at a local level, for there could have been no genuine participation of this sort other than the one in which the parent community would elect their representatives. However, the Department of Bantu Education (RP 26/1963:1) stated in its annual report for 1961:

" It may be said that with few exceptions, the large body of Bantu teachers as well as parents have accepted Bantu education as a unique opportunity for service to the country and as the most important key to the coming of age of a nation. Such criticism as is still occasionally heard usually has a political complexion and seldom a pedagogical basis."

One of the first acts to be passed by the Transkei Legislative Assembly after self-government was granted had the effect of disestablishing School Boards. In terms of the Education Act of 1964 the Transkei provided that all community schools would become government schools under the control of the

regional/....

regional authorities. But the School Committees were retained. In introducing the Bill the Minister of Education (Debates 1964:127) stated that control by the board had not only created a "multiplicity of administrative units with diverse conceptions as to the aims and practice of education but has also complicated the appointment and control of teachers."

The Department of Bantu Education must have heeded what it considered to be occasional criticism for in 1966 a new set of regulations was drawn up with regard to the operation of School Committees and School Boards. These regulations were promulgated by means of Government Notice R429 of 18 March 1966. In terms of the new regulations the School Committee were set up as follows:

A School Committee would consist of

- (a) Five representatives elected at a meeting of parents at which the Circuit Inspector or his authorised representative would preside;
- (b) Four members nominated by the Circuit Inspector after consultation with the Bantu Affairs Commissioner and churches on the one side and the tribal council, or township council or urban Black council or Black advisory board as locally interested persons on the other side. The Chairman and Vice-chairman would be nominated by the Circuit Inspector from among the members of the School Committee.

The qualifications for membership on the School Committee remained the same. Nomination or election was subject to the approval of the Regional Director. The term of office for members remained three years, provided that the Director would extend the term of office or dissolve the Committee in the interest of education and the Black community (R429, 1966:3). The

regulations/.....

regulations spelt out in detail the procedures to be followed in connection with notices concerning meetings, meeting intervals, procedures at meetings and liaison between the Committee and the principal or any member of the staff of the school or any other person showing interest in the school or any other person who in the opinion of the School Committee might be able to furnish information or give advice on any matter falling within the powers of the School Committee. The duties of the new School Committee remained the same except that the establishment control and administration of school funds were made more explicit. The Chairman had to ensure that he convened a general meeting of parents during March each year where,

- (a) A financial report of the previous year and estimates of revenue and expenditure for the new financial year would be presented, and
- (b) The principal had to submit as compiled by him a general report concerning the school (R429, 1966:6-7).

The new regulations required that there should be nine members of the School Board. Five members were to be elected from among the group of parent members elected for the School Committees in the area of the School Board concerned after consultation with locally interested persons and with due consideration to "the various national units in the area" (R429, 1966:16). The Chairman and Vice-chairman were to be nominated from among the members of the School Board. Nomination or election was subject to the approval of the Regional Director. The three-year term for membership on, and the duties, powers and functions of, the School Board remained the same as before. In addition the School Board had to keep such records and statistics and to furnish such returns and reports as the Secretary for Bantu Education

might/.....

might require from time to time. The School Board could authorise the Secretary of School Board to enter any school for checking school registers and to make copies thereof or extracts therefrom (R429, 1966:16). For the first time the School Board was made a juristic person, capable of suing or being sued.

The regulations gave details of procedures for calling meetings, payment of travelling allowances and attendance allowances, appropriation of revenue, methods of financial transaction, types of accounts and accounting books to be kept and the appointment of auditors (R429, 1966:18-19). The regulations further required that all books of account and other registers be kept in one of the official languages of the Republic (R429, 1966:22).

The new regulations were a significant improvement on the old system. The majority of members for each body were elected representatives and this number was also equal to the quorum required for a meeting to be validly conducted for each body. In addition the Executive Committee of each body was to consist of the Chairman, the Vice-chairman and two members of whom at least one would be elected from among the parent members on the Committee or Board. On the other hand the School Boards and School Committees were entrusted with a great responsibility of discerning and meeting the local needs of education and of adapting to the official requirements for conducting their business.

In 1966 the Department of Bantu Education (R P 45/1968:10) reported with contentment a total of five hundred and nine School Boards on which five thousand one hundred parents served, and in control of four thousand

one hundred/.....

one hundred and eight schools with twenty-three thousand one hundred and two teachers. With membership of School Committees, too, being considered about fifty thousand parents had been brought into participation in school affairs. This may be regarded as the climax of the parental involvement at local level. Kgware (Duminy, 1967:57) depicted this participation rather wryly when he said:

"Any inspector of Bantu schools can tell of the keen competition in the parent community for positions on School Boards and School Committees."

When the Departments of Education were set up in the Homelands the functions of the School Boards were taken over by the Homeland departments. But the Homeland departments retained the services of the School Committees while they made further provision for the administration of education (RP 36/1076:90). As has been mentioned earlier on, in terms of Act No 21 of 1971, the Homeland Governments were empowered to make their own laws to cover matters within their jurisdiction. Accordingly Section 38(1) of KwaZulu Education Act (Act 7 of 1978) repealed the Bantu Education Act for KwaZulu. Section 33(1) of the same act made the following initial provision for parent participation in the management of schools:

"For the purpose of enabling the parents of pupils at schools to participate in the management of schools and hostels, the Minister may in the manner prescribed by regulation establish for any school or schools, hostel or hostels, a board, committee or other body" (Government Notice 23, 1978:20).

In June 1976 a well-organised protest of some thousands of school children from the Southern Western Townships of Johannesburg led to a confrontation

with/.....

with the police. This event sparked off riots, violence and unrest which spread throughout South Africa in the months that followed. The Government-appointed Commission of Inquiry (RP 55/1980:42-51) found that the root cause of unrest was the enforcement of Afrikaans as a medium of instruction on a 50-50 basis with English. The language question was found to have been a long-standing problem between the Department of Bantu Education and the Departmental officials in the regional and inspectorate offices on the one hand, and the School Boards and School Committees on the other hand.

The details of unrest and the extent to which it affected Black education, falls outside the scope of this document. What needs to be mentioned, however, is that the cause of unrest referred to, had something to do with parent participation, the Bantu Education Act of 1953 and the regulations regarding School Committees and School Boards for Black community schools. For instance, in terms of Section 15 of the Bantu Education Act the Minister was granted total control of all aspects of Black education, including the power to draw up regulations, prescribing conditions of appointment for teachers, the medium of instruction and conditions of admission and expulsion of pupils. Secondly, Regulation 53 of the Government Notice R429 of 1966 read as follows:

"Any member of any school board shall have the right of access to any school under the control and management of such school board: Provided that such member shall not interfere in the work performed in such school or with any teacher in the performance of his professional duties."

According to these stipulations, therefore, it was outside the jurisdiction of the School Boards as well as beyond the power of the Black community to

decide/.....

decide on the medium of instruction in schools. The Cillie Commission (RP 55/1980:51-56) gives details of displeasures at, and misunderstanding about, the question of Afrikaans as a medium of instruction, which culminated in the meeting of ninety one delegates from the School Boards in Soweto, Pretoria, the East Rand, the Western Transvaal and the Vaal Triangle. These delegates met at Mpebatu Hotel in Atteridgeville on 21 December 1974 to discuss the question of Afrikaans as a medium of instruction in Black schools. According to the Report the meeting resolved to submit a memorandum and to request the Department that Afrikaans be not used as a medium of instruction in 'secondary schools'. In rejecting the request — the Department stated in its circular that the choice of a medium of instruction was a professional matter over which no school board had any jurisdiction (RP 55/1980:58-59).

Although there are several factors both underlying and direct that could be said to have caused the 1976 outburst in Soweto and its environs, the Cillie Commission (R P 55/1980) found that the handling of the Afrikaans language issued had made an immense contribution. Kane-Berman (1981:13-14) emphasises,

"Time and again during 1975 and 1976 teachers' organisations, school principals, school boards (whose members are drawn from among parents and community leaders), parents and the Soweto Urban Council sought to persuade the Department- all to no avail."

The Soweto flare-up was indeed a traumatic and shuddering event which saw the School Boards losing control of the schools and parents losing grip of their children. Although there is no clearly discernible causal relationship between this event and the subsequent government decisions

regarding/.....

regarding education after 1976, there was definitely a growing awareness among the government circles of the need to revamp the system of education for the Blacks. The Commission (RP 55/1980) found that among the Black community, especially in Soweto, there was considerable dissatisfaction

In 1977 by Government Notice R267 of 25 February 1977 the Department of Bantu Education made detailed amendments to the regulations of 1966. The new regulations prescribed that the School Committee would consist of nine parents elected at a meeting presided over by the Circuit Inspector or his representative. The School Committee would elect one of its members as Chairman and another member as Vice-chairman. Another member would be elected as Secretary whose duty would be to take minutes at the meetings and keep the names and addresses of members. As soon as election took place the names of the elected members would be announced and a list containing the names and addresses of all the members submitted to the Circuit Inspector. The Circuit Inspector would next submit the names and addresses to the School Board. The duties and functions remained supervisory and advisory under the new regulations. The committee members were granted the right of access to the school under the supervision of the school committee provided that such member would not interfere with the instruction in such schools (R 267, 1977:8).

A school Board would consist of parent from School Committees in the area of the School Board concerned who would be elected by such School Committees with due regard to the various national units in such area. The number of members to be so elected was to be determined as follows:

- 1 to 5 schools :6 members
- 6 to 10 schools :8 members
- 11 to 15 schools :10 members
- 16 or more schools :12 members (R267, 1977: 8-9).

Three additional members were to be nominated by the Regional Director after consultation with local interested persons. The School Board would elect one of its members as Chairman and another member as Vice-chairman. The presiding officer would immediately after the election had taken place announce the names of the elected parent members and as soon as possible thereafter submit to the Circuit Inspector a list containing the names and addresses of all the parent members.

The duties and functions of the School Board remained the same. But the Regional Director might at the request of the School Board under which School Committees fell, order any Committee established in terms of the old regulations to be dissolved and reconstituted in terms of the amended regulations (R267, 1977:6). The quorum for any school board was to be the nearest whole number above the number obtained if the total number of the School Board was divided by two. The Secretary of the School Board had to take minutes at the School Board meetings.

For the first time since 1953 the members of the School Boards and School Committees were hundred percent elected. There are also indications that the new constitution of the School Committees was adopted by the Homeland departments where the school committee had been retained. In KwaZulu, for example, the School Committee for a community school is elected in the same way as is required by these regulations except that the Department of Education and Culture has taken over the functions of the School Board. In

Soweto there was a departure from the rules. Following upon total breakdown of communication between the Department and the Black community, the State decided to accept full responsibility for the erection and maintenance of community schools on the one side, while attempting to get parents more involved in education by launching parent-teacher associations on the other side (Behr, 1978:326-327). From 1 April 1977 some forty secondary schools in the Johannesburg Region were declared State Schools.

In 1979 the Central Government passed the Education and Training Act (Act 90 of 1979). The new legislation repealed the Bantu Education Act of 1953, which since 1978 was known as the Black Education Act, following the elimination of the term "Bantu" from official terminology. The Act lays down seven cardinal principles which form the framework for Black education. Of these seven principles, principles (a), (b), (c) and (f) respectively read:

- "(i) That education in schools maintained, managed and controlled or subsidised by the Department shall have a Christian character, but that the religious conviction of the parents and the pupils shall be respected in regard to religious instruction and religious ceremonies;
- (ii) That the universally accepted principle of the use of the mother tongue as the medium of instruction be observed: Provided that this principle shall be applied at least up to and including standard two: Provided further that the wishes of the parents shall be taken into consideration in the application of this principle after Std. two and

also in the choice of one of the official languages as the medium of instruction where the mother tongue cannot be used as the medium of instruction after standard two;

- (iii) That it shall be the aim and objective with the co-operation of the parents to introduce compulsory school attendance and free tuition (including free school books) in all areas;
- (iv) That recognition be given to the active involvement of parent and the communities in the education system through the parent-teachers' associations, local or domestic committees or councils or in any similar authoritative manner."

Section 7(1) of the new Act provides for the active involvement by parents and the community in education as well as the control and management of state and community schools through the establishment by the Minister of councils, committees, boards or other bodies as he may deem expedient and on which any person may be accorded representation. Section 7(3) of the Act further provides for the Minister's withdrawal of duties, functions or disestablishment of such a body provided that the Council for Education and Training shall be afforded an opportunity to make representation relating to proposed withdrawal or disestablishment.

The passing of the Education and Training Act had as one of its results the disestablishment of School Boards with effect from 1 January 1980.

The Department of Education and Training + (R P 101/1979:23) reported that the change was in line with repeated requests from the organised teaching profess

+ The Black Education Amendment Act (Act 67 of 1978) substituted "Education and Training" for "Bantu Education."

as well as the view of three hundred and eighty-three out of four hundred and fifteen School Boards which had been approached individually. From 1980 the School Committees have been entrusted with local administrative control of community schools while professional control is in the hands of the decentralised control organisation of inspectors, principals and where applicable, heads of departments.

5.3 Overview

Having given an account of the working of the Bantu Education Act with regard to the participation of the Black parents in education, one is faced with the question as to whether the Black parents have been accorded optimal involvement in the education of their children, and whether such involvement has had a significant impact on the education policy. This question may at best be answered with reference to the socio-political climate in which Black education operates as well as the levels of administration of education at which involvement is possible.

Loram (1927) distinguished three schools of thought on the issue of Blacks in South Africa, namely, the Repressionists, Equalists and Segregationists. Under the Repressionists Loram (1927:3) categorised the group of Whites who saw the Blacks as inferior creatures and a source of cheap labour. The Equalists were considered to be Whites whose arguments pleaded for equality based on the belief that Black physical and mental qualities were similar to those of Whites (Loram, 1927:22). Midway between the Repressionists and Equalists Loram put the third group, which believed that a solution of problems attendant to Black-White relations might be found

in/.....

in recognising the rights of the Blacks to develop, but that any such development must be a slow progress. The policy had to be separation of races as far as possible.

Without getting into the details of whether Loram's typology of White opinion is still valid today, one nonetheless sees a very close resemblance between the segregationist attitude and the policy of separate development advocated by the Nationalist party government. In excluding the Blacks from representation in the political system at the central level, the Government of South Africa has devised alternative political participation for the Blacks, the alternative political engagements to which might lead the latter into prison. This exclusion of Blacks from participation in the central government machinery is very significant for education, for South Africa is a unitary state.

In South Africa the state determines the broad outline of the national education policy and all legislation is enacted by the central legislature which also determines the powers of subordinate law-making bodies. This does not conflict with the will of the Whites, because as Ruperti (1976:46) says:

"Enactments by a democratically elected legislature representing the people are ultimately rulings by the people itself and the education which it lays down embodies the wishes of the people. In such cases legislation merely provides a firm foundation for what is already general practice or the popular will."

Ruperti goes on to say that even when legislatures are not democratically elected by popular vote, but are nonetheless accepted by the people, it

still/.....

still holds good that education legislation enjoys at least popular consent. Here lies the dichotomy between Blacks and Whites. Because from 1953 onwards Black education was planned by Whites on the basis of separate provision for different racial groups and to the exclusion of Black persons and bodies representing educational opinion, it follows that Blacks could have become suspicious of, and resentful towards the educational system and its intentions.

At the central administrative level, therefore, the Blacks were not a party to legislation as well as detailed enactments by the implementary or executive organs of the Black system of education. Their participation was restricted to an advisory body attached to the Department, and which had to be constituted and function at the pleasure of the Minister and according to the Government policy. The lesson which South Africa may have learned from the 1976 events in Soweto is that a Department of Education cannot reasonably run education by decree alone but with consultation as well. The Council for Education seems poised to play a more significant role in Black education than its predecessor, judging from the present legislation.

The aim of Black education was similarly determined at the highest organisational level. As far as the aim of education was concerned the planners of Bantu Education made ample reference to the social and conservative nature of education. Although education serves these purposes amongst others, official pronouncements went to the extent of stressing that education had to be furnished to make the Blacks "essentially Bantu."

Black education was taken to be different not only in terms of control but also in terms of principles, processes, content, aims, thereby guaranteeing

the perpetuation of separate development. Luthuli (1978:61) has expressed a somewhat similar view in discussing what he considers to be a Zulu personality:

"It is the present writer's interest to point out in this Fundamental Pedagogical study that a Zulu-oriented school practice will have to be different from that of other societies like Sotho, Indians and even from that of the Whites whom they have all along the years emulated."

It is invalid to think in terms of a type of education specially designed for Zulus or Sothos as if they exist in a distinctive geographical space with a fixed set of characteristics.

In reflecting the aim of education with reference to a particular racial group M'Timkulu (1949:59) declared,

"One might well ask whether it is the business of any system of education to produce good Africans-or even for that matter good Europeans. Is not the aim of education rather the development of good men and women? But supposing it were the aim of education to produce good Africans, who is to say what is good African - the African himself or the European?"

To those from outside a given group who have a direct responsibility for planning an educational system there are two possible pitfalls involved when an assessment is made of the social forces in the determination of an educational plan. Firstly, in the face of the exclusion of people for whom the system of education is designed, it is

all too easy to universalise the educational programme of other societies and to dismiss as ignorance, reaction, or vested interest, the resistance to or rejection of unfamiliar ideas and practices. The missionary education among the Black people is often condemned on the grounds that it was western, bookish, unpractical and did not take into account the institutional life of the Black people. The second pitfall is that it is easily possible to overestimate the effect of cultural drag and to be so pre-occupied with the threat to traditional values as to cause stagnation or induce paralysis. The Bantu Education Act was based on the assumption that the Black people led a traditional tribal life which had to be preserved through education; that the disintegration of tribal life had been caused by the existing system of education and not so much by industrialisation of South Africa, and that in the determination of local parent participation in education, traditional tribal leadership had to be used as far as possible. The planners of Black education were faced with a dilemma to plan a progressive and adaptive system of education that would justify the country's use of resources on it, and to foster a social atavism that would keep the Blacks in their tribal state.

In the determination of their educational system at the central government level, therefore, the Black people have had no part to play. As South Africa is a unitary state, the decision taken or policy formulated at the central level, also determines the mode of parent participation at other levels. Besides this major determinant of Black participation, the question of Black education is bound up with the issue of Black-White relations which is fundamentally a political issue. M'Timkulu (1949:56) illustrates this point very clearly when he says:

"The real crux of the problem of the education of the

African/.....

African is:

"What are we educating for?" Here we speak with many voices because Black and White are not agreed on the future status of the African in this country. A really sound and honest educational policy cannot be evolved until this vital question has been settled."

The policy enunciated by the Ministers of Education since 1954 does not demonstrate convincingly that all the variations in the educational system for the Blacks have been dictated by purely educational considerations. The Nationalist Government has constantly stated that policies can be changed but policy principles remain a matter for the Congress of the Nationalist party. Although in practice a distinction is not always easy to make between policy and principle it is worth noting that a departure from the Government policy has been the qualified opening of White universities to Black students. But the recent protest of the White students against the idea of admitting Blacks at the University of Pretoria, is indicative of the extent to which educational issues can be tied up with race relations.

In the regional control of education Black parent participation has not been provided for except through the appointment of Black inspectors as professionals and civil servants. The regional divisions as organisational units of Black education are manned by White Regional Directors White Circuit Inspectors and Black inspectors, without an established liaison with the Black community of the regional unit. Although the Council for Education and Training can reach for the regional divisions through the Regional Committees, Government Notice R957 makes no reference to the regional and inspectorate offices in defining the duties and powers of the Regional Committees. According to Regulation 10 (1) of Government Notice R957, a Regional Committee is set up:

- (a) To advise the Council in regard to the general policy that should

be/.

be pursued so far as the professional aspects and guiding principles of education and training are concerned and on any matter regarding education in a specific region, and

- (b) To continuously investigate the education system and advise the Council of its findings and recommendations.

In the light of this regulation, there is no way in which the Regional Committee can serve as a control agency working jointly with Regional Directors and Circuit Inspectors.

Alongside the regional divisions, Homeland Departments of Education have emerged as part of a political machinery designed for Black participation. The concept of geographical separation of political rights forms the essential part of the Nationalist Government policy and the self-governing territories today called national states are meant to demonstrate the feasibility of this geographical separation. The national states are looked upon by the Government as the only legitimate political forum and alternative political engagements are very likely to lead the activists into prison. The homeland system was devised by the Government as an alternative to the moribund Native Representative Council, following its consideration by the Blacks as a shadow rather than a substance of political power.

Although the self-governing territory may legislate for its own affairs the central Government of South Africa retains the powers to repeal the Bantu Homeland Constitution Act of 1971. It may also, without testing the right of any court, limit the legislative powers of any national state (Buthelezi Commission, 1981:63). In addition each National State submits its budget to the Central Government through the Department of

Co-operation and Development. But the final allocation between each of the territories is made without further consultation with them.

Except for the self-governing territories parent participation in the local control of education was up to 1979 limited to the two statutory organs, namely, School Committees and School Boards. In praising the system the Department maintained that this was the best way in which local parents would be actively involved in the education of their children. The functioning of the School Boards and School Committees has been influenced by the manner in which they were established as well as the limited powers conferred upon them as regulatory agencies. The recent legislation, the Education and Training Act, provides for the establishment of parent-teachers' association in addition to councils, boards, committees and other bodies contemplated in the legislation. The functioning of all these bodies will depend on the education policy which is determined at the central level of educational administration.

The talk on educational matters in South Africa has taken on a new dimension as a result of the publication of the H.S.R.C. Committee Report on the provision of education in the Republic of South Africa. The Report analysed the state of education in South Africa generally and suggested some fundamental reforms in the various aspects of education. With regard to the management of education the Report considered education as a fundamental function of the state. The essence of the proposals is a three-level pattern of education management with strong built-in structures and procedures for participation, consultation and negotiation at each level (H.S.R.C., 1981:195). With regard to the first (central) level the Committee made the

following/

following recommendation:

"It is recommended that a single ministry of education be created to effectively meet the need for a national education policy aimed at "equal opportunity" and "equal quality and standards" and relevance to the changing educational needs of the RSA" (HSRC, 1981:195).

The H.S.R.C. Report recommends the establishment at the first level of a South African Council for Education representative of all people in South Africa and at the same time representative of the interest groups among the providers and the users of education. The Council is to be entrusted with various functions covering all aspects of education at the macro-level. In the recommendation regarding the second level the Report calls for the establishment of a corresponding statutory Second Level Council representative of all the inhabitants concerned at this level and working hand with a Second Level Department of Education. In the third level the Report recommends the greatest possible degree of freedom to be given to the school, giving parents and teachers a major in decision-making with regard to the Curriculum, appointments, associations and other matters (H.S.R.C. 1981: 201-202).

The H.S.R.C. Reports recommends a hierarchical structure of community participation corresponding to, and working closely with the three levels of education management. Although the Report has been acclaimed as a watershed in the history of education in South Africa (Gabela, 1982:1) this document seems to raise as many questions as it attempts to answer. Some of these questions relate to the acceptability or otherwise, in the South African context, of equitable infusion of funds and resources in the education for all, and the feasibility of the proposed system of education without corresponding social, political and economic adjustments. There have also

been questions raised about the motive of the Government in calling for an investigation of this nature. An opinion has been expressed that the H.S.R.C. Report is one way of meeting manpower requirements for the country, "an attempt to streamline and modernise apartheid" (Gabela, 1981:8).

The discussion of Black education has also surged to high level of academic disputation, regarding Black involvement in or reflection on education. Luthuli (1981) is of the opinion that the Blacks experience dearth in a properly enunciated philosophy of education:

"As a result of the lack of proper attention to problems that are philosophical in nature, we are today unable to discriminate between major and minor issues in education, we have been rendered unable to structure our system of education on any basis or foundation of certainty or solidarity. The result is chaos" (Luthuli 1981:5).

Luthuli is right in implying that the Blacks need to clarify their minds on educational issues. He goes on to say that because of this lack of fundamentals in education eruptions similar to those of 1976 will from time to time plague the Black community and the entire country. What Luthuli seems to suggest is that the Black people should have embarked on a metaphysical flight into space in search of a philosophy of education, while their education is planned outside that philosophy and without consultation with them.

What the Black people need is the participation in the identification of the educational needs as part of educational system planning, and an opportunity to design a system that will effectively meet these needs. A glance at the history of education in South Africa shows that vital decisions regarding

Black education, its principles, contents, aims, administration and financing, have been taken outside active involvement of the Black community on the basis of the eurocentric Christian philosophy of the missionaries or the Christian National Education philosophy of the present Government. A philosophy of Black education is no less and no more parochial than these. In this connection Vilakazi (1982:2) argues:

"In our search for education that leads towards an open society, one has to move beyond the parochialism of Black or White education and search for an education that has its roots in and will enhance our common humanity and one which takes into consideration our common environment and our common South African destiny."

Haasbroek (1982:16) in supporting the recognition of ethnic diversity argues that "Zuluness or Englishness seems very important" for an educational programme. Drawing upon historical evidence from North America, Europe and Asia to support his point of view, Haasbroek (1982:16) concludes:

"It must be borne in mind that it is a massive administrative task to recognise the needs of each language group and to make legislative provision in education and for cultural differences in spite of obvious similarities of homo sapiens."

It is striking to note that inspite of his liberal citation from the protagonists of ethnic differentiation abroad, Haasbroek does not adduce a similar evidence from the Black people in South Africa except by referring to Luthuli's thesis on a Zulu-oriented education (1978).

Whether the Black people need a Black philosophy or common philosophy or Zulus, Sotho - or Xhosa-oriented philosophy of education the fact is

that/.....

that Black participation in the control of the educational system designed for them has been very limited. This is a South African problem and as is often stated South Africa's problems are unique and cannot be solved with recourse to some example somewhere or abroad.

Conclusion

There are, therefore, three levels of administration of an educational system for the Blacks in South Africa, namely the macro-structural or central level, the meso-structural or regional level and the micro-structural or local level. These levels which have been referred to in chapter 3 are all levels where parent participation is possible. From 1953 Black education was planned by the White Government on the basis of separate provision for different groups and on the terms determined by Whites. Provisions for administration of Black education have since 1954 been made in accordance with the stated policy of the Government, which has also determined the nature and extent of Black participation. Since 1979 the Central Government has given greater prominence to the idea of Black participation by legislation. In addition to statutory arrangements of earlier times the Government has provided for the establishment of parent-teachers' associations. The new Council for Education and Training is entrusted with more explicit functions. However, it cannot be said that Black participation in the control of education is now optimal. Indeed the political framework within which Black education operates, it seems, will continue to determine the nature and extent or level of Black participation in education. But as Black education will have to go on in spite of any constraint on participation there is a need for initiative/.....

initiative to vary parent participation, particularly at the school level, where parents are in the closest touch with educational practice. This is a challenge for the school administrators. This brings us to some findings and recommendations that will be outlined in the next chapter.

REFERENCES

Books and Articles

1. Behr, A.L. and MacMillan, R.G. (1966): Education in South Africa. Van Schaik Ltd., Pretoria.
2. Behr, A.L. (1980) : New Perspectives in South African Education. A Blueprint for the last quarter of the twentieth century. Butterworths, Durban.
3. Botha, M.C. (1967) : "Address of the Honourable M.C. Botha M.P. Minister of Bantu Administration and Development and of Bantu Education at the Conference of the University College of Fort Hare on the 14th September 1966" in Trends and challenges in the Education of the South African Bantu, edited by P.A. Duminy. J.L. van Schaik Ltd., Pretoria.
4. Gabela, R.V. (1982) : Report on the Education Conference at Grahamstown, 4-6 February 1982 University of Zululand.
5. Haasbroek D.J.P. (1982) : "History supports a Zulu-oriented Education and School Practice," in Paidonomia, Journal of the Faculty of Education, Volume 10 Number 2, December 10. University of Zululand.

6. Horrel, M (1968) : Bantu Education to 1968. South African Institute of Race Relations, Johannesburg.
7. Jones, R.C. (1970) : "The Education of the Bantu in South Africa" in Education in Southern Africa, edited by B.Rose Collier-Macmillan Publishers, London

8. Kane-Berman, J. (1981) : Soweto Black Revolt, White Reaction. Ravan Press, Johannesburg.
9. Kgware, W.M. (1967): "The Present Revolution in Bantu Education and its Implications for the Future" in Trends and Challenges in the Education of the S.A. Bantu.
10. Loram, C.T. (1927) : The Education of South African Native, Longmans, Green and Company Ltd., Great Britain.
11. Luthuli P.C. (1981): Philosophical Foundations of Black Education South African. Butterworths, Durban-Pretoria.
12. Luthuli P.C. (1978): A Zulu-oriented Education and School Practice
A Thesis submitted for Doctor of Education degree, University of South Africa.
13. M'Timkulu, D.G.S. : "The African and Education" in Race Relations
(1949) Journal, Volume XVI Number 3 1949. Johannesburg.
14. Rogerson, C.M and : "Apartheid, Urbanisation, and Regional Planning
Pirie G.H. (1979) in South Africa," in Development of Urban Systems in Africa. edited by R.A. Obudho. Praeger Publishers, U.S.A.
15. Rupert, R.M. (1976): The Education System in Southern Africa. J.L van Schaik Ltd., Pretoria.
16. Vilakazi, A. (1982): The South African Dilemma. A mimeographed paper.

Departmental and Other Official Commissions

17. The Buthelezi Commission : The Requirements for Stability and Development in KwaZulu and Natal, Volume 1. H and H Publishers (Pty) Ltd., Durban. 1981
18. The Cillie Commission : Report of the Commission of Inquiry into the Riots at Soweto and Elsewhere from the 16th of June 1976 to the 28th of February 1977. Volume 1. Government Printer, Pretoria.
19. H.S.R.C Committee (1981): Report of the Main Committee of the HSRC Investigating into Education: Provision of Education in the RSA. July 1981, Pretoria.
20. Republic of South Africa (1981): Interim Memorandum, Provincial Comments by the Government on the Report of the Human Sciences Research Council on the Inquiry into the Provision of Education in the RSA. October, 1981.
21. Tomlinson Commission (1955): Summary of the Report of the Commission for the Socio-Economic Development of the Bantu Areas Within the Union of South Africa. U.G. 61/1955, Government Printer, Pretoria.

Departmental Reports

22. Department of Native Affairs (1956): Annual Report for the periods 1953-1954. U.G. 53/1956 Government Printer Pretoria.

23. Department of Native Affairs (1958) : Report for the period 1st January 1956 to 31st December 1958. U.G. 37/1958.
24. Department of Bantu Education (1963): Annual Report for the Calendar Year 1961. R.P. 26/1963, Government Printer, Pretoria.
25. Republic of South Africa (1964): Transkei Government: Debates of the Transkei Legislative Assembly Second Session, First Assembly 5 May to 19th June 1964, Elata Commercial Printers, Umtata.
26. Department of Bantu Administration and Development (1963): Annual Report for the Period 1st January 1963 to 31st December 1963. R.P. 41/1965 Government Printer, Pretoria.
27. Department of Bantu Education (1966): Annual Report for the Calendar 1966. R.P. 45/1968.
28. Department of Bantu Education (1968): Annual Report for the Calendar Year 1968. R.P. 32/1970.
29. Department of Bantu Education (1973): Annual Report for the Calendar 1971, R.P. 31/1973.
30. Department of Bantu Administration and Development (1971): Annual Report for the Period 1st January to 31st December 1971. R.P. 41/1971.
31. Department of Bantu Education (1973): Annual Report for the Calendar Year 1972. R.P. 93/1973.
32. Department of Bantu Education (1975): Annual Report for the Calendar Year 1975, R.P. 45/1975.
33. Department of Bantu Education (1976): Annual Report for the Calendar Year 1975. R.P. 36/1976.

34. Department of Education and Training (1978): Annual Report of Bantu Education, 1977 R.P. 14/1978.
35. Department of Education and Training (1979): Annual Report for the Calendar Year 1978 R.P. 52/1979.
36. Department of Education and Training (1979): Annual Report for the Calendar Year 1979 R.P. 101/1979.
37. Department of Education and Training (1981): Council for Education and Training : Summary of Proceedings at Ordinary Meeting held in Pretoria on 5-6 May 1981,
Annexure AA/82.
38. Department of Education and Training (1982): Council for Education and Training: Plenary Session, 30th Ordinary Meeting held at Educamus Building, 12 - 14 October 1982.
Annexure KK/82.

PARLIAMENTARY DEBATES STATUTES AND REGULATIONS

39. Union of South Africa (1959) Hansard 12 Column 3464 - 67, June 1959.
40. Union of South Africa (1953) Bantu Education Act (Act No. 47 of 1953).
41. Republic of South Africa (1979): Education and Training Act (Act No. 90 of 1979).
42. Department of Native Affairs (1955): Government Notice R61 of 2 April 1955.
43. Department of Bantu Education (1960): Government Notice R1177 of 5 August 1960
44. Department of Bantu Education (1966): Government Notice R429 of 19 March 1966.

45. Department of Bantu Education (1977): Government Notice R267 of 25 February 1977.
46. Department of Education and Training (1981): Government Notice R957 of 1 May 1981.

6. SUMMARY OF FINDINGS AND RECOMMENDATIONS

6.1 Introduction

This study is predicated upon educational administration as a process whereby co-operative endeavour in a human institution is effectively arranged. In this work a study has been made of education as a human concern in order to arrive at the essential points about Black parental involvement in education . In carrying out this study the family, the school and the state or governmental authority have come under scrutiny and the following findings were arrived at:

6.2 Summary of Findings

It was mentioned in the introductory chapter that the family is one of the societal structures which form the educational system as an interwoven structure. In addition to parents, teachers-in-organisations, churches, organised economic activities, state and other societal structures may find themselves as components of an educational system. It has been noted that the mutual relationship in which all these societal structures exist in the interest of education reflects their various responsibilities, rights, competencies, duties and limitations regarding education (Stone, 1981:121). Griessel and others (1976:43) stress that although these societal structures are involved in the network, their

contribution/.....

contribution has been qualified by education. Accordingly the planning, legislation, implementation, administration and organisation, all have to be decided by the demand of what is pedagogically useful.

X The major thrust in this study has been on the involvement of the parents in the educational system. It has been established in chapter 2 that our perspective of what constitutes parental involvement in education can be broadened by studying various part-disciplines of Pedagogics. The study has, therefore, indicated that parental involvement in education has a pedagogical as well as a moral justification.

An educational system as an institution has an organisational framework which requires the formulation of policy on a wide range of activities if it is to function effectively. This formulation of policy takes concrete form in specific regulations or laws such as those which have made for Black education. A conventional method of obtaining information upon which to base new developments in educational policy is through the appointment of ad hoc committees and departmental or interdepartmental commissions of inquiry. This brings together experts who can gather relevant information, obtain opinions and views of interested parties, and on this basis, advise the government about educational matters.

Bekker and others (1976:136) argue that important legislation and major changes in education have always been preceded by careful investigation of existing facts, situations and practices. In the Republic of South Africa educational policy for Black education is formulated at a central government level, leading to specific laws. The history of formal

education/

education for Blacks shows that the formulation of educational policy has excluded Blacks although the administering authority has, through the creation of statutory bodies and other arrangements, sought to secure the co-operation of Blacks in the implementation of such a policy.

For the Whites in the Republic of South Africa, National legislation has determined that public schools must be Christian and national in character. In terms of Section 2(1) (a) and (b) of the National Education Policy Act (Act 39 of 1967), the ideological convictions of the White in South Africa are legally entrenched in the schools. Therefore, in an indirect way, albeit on a democratic principle, the White parent has already had a share in the establishment of this legislation, since it is the authority of the parent's vote which ensures an educational policy in accordance with his outlook on life. The last part of Chapter 4 has demonstrated that this sort of participation has not been accorded to Blacks.

Another method of policy formulation at the central level is one of appointing permanent advisory committees, often set up under statute, whose job is to help the Minister of Education keep abreast of expert opinion and to make available facts and information relevant to the department. In this connection Beard and others (1981:6) state that for White education the overall structure of policy-making is a complex one which involves a large number of advisory bodies such as the National Education Advisory Council and the Committee of Education Heads, all of which have interests to preserve. As has been noted in chapter 5, Black participation at the central policy-making level is only by way of the Council for Education and Training, which is an advisory body attached to the central department of education.

When/.....

When assessing the share that parents ought to have in the administration of education, it is necessary to bear in mind the afore-mentioned methods of policy formulation. It is clear, therefore, that the parents' share in education may go beyond participation in a given set of statutory bodies created by educational legislation already in existence, into policy formulation, as well as formulation of such legislation itself.

A look at the history of education reveals that although the early missionaries were no doubt motivated by highest spiritual ideas, they made little or no attempt to understand African culture or use local environment for pedagogical purposes. On the other hand the first European administrators were unwilling or unable to spend much on the education for Blacks. The White governments were generally prepared to leave education in the hands of the missionaries. It was when school provision began to take on a dynamism of its own which threatened to get out of hand, that the White governments began to intervene actively in the field of Black education by adapting educational policies to administrative policies.

As has been mentioned in chapter 5, Dr H.F. Verwoerd, then Minister of Native Affairs, stated as early as 1953 that the Black had to be guided to serve his own community. Since 1953, therefore, there has been increasing emphasis on Black parent participation in the control of education. If these official statements about the desirability and even necessity of promoting Black parent participation has been accepted since 1953, this leads inevitably to important questions: What kinds of participation already exists? How effective and satisfactory are they? These and other

similar/....

similar questions have been answered in Chapter 5.

Rupert (1982: 2-3) says that because a community can take its ground motive into account better than another community or individual members of another community can, an educational system for a separate cultural community should ultimately be placed and developed by the community itself. In terms of the official policy the ultimate take-over referred to by Rupert may be equated with the establishment of educational sub-systems in the national states

Rupert (1982:3) further points out that as far as ground motives are concerned it is well-nigh impossible for persons from another cultural community, and and the dissatisfaction with the educational system experienced in recent times by many Blacks seems to confirm such a lack of complete understanding. Whilst the validity of the argument about the ground motives as determinants for education cannot be denied, it may be argued that the ground motives as deep-seated drives and urges behind human thought and action for Blacks have not been well-documented to warrant the establishment of different educational systems based on ethnic differentiation. Neither is it possible in practice to isolate the natural and cultural factors that may be said to determine such systems. It is striking that the H.S.R.C's recent investigation has not uncovered these important considerations. On the contrary the H.S.R.C. Committee (1981:194) expressed the hope that the needs of education as a functional area might provide some input into the constitutional deliberations.

The nature of Black parental involvement in the control of education at the regional and local levels has also been considered in this study. What

has/.....

has become clear from this study is that there is no Black parent participation in the control of education at the regional level except the administration of education by the Department of Education and Culture in a national state as provided for by the South African policy of separate development. With regard to participation of Black parents in the control of education at the local or school level, it appears from this investigation that there are two main channels through which the parent can be offered an opportunity to exercise a say in education, namely, by means of the established statutory bodies and by non-statutory arrangements. It has been noted in chapter 5 that the nature of Black parental involvement in statutory bodies is determined by legislation as well as detailed specification under regulations made by the central department. On the other hand the nature and extent of functional involvement in non-statutory arrangements will depend, first upon the co-operation between the department of education and parents, and second, upon the collaboration between the teachers and parents.

In the process of parental involvement in education at the school level, the school may find that it does not only have to receive information but give it as well. Chapter 3 has established that there are instances where the school can contribute by way of increasing parents' interest in, and understanding of, their children's education; by helping parents to provide the right kind of support for their children during their school years, and by providing as much information and guidance for parents as possible. On the other hand the teachers' understanding of children's learning difficulties and aspirations could be greater if the former know

more about/....

more about their pupils' home backgrounds and have more opportunity for meeting parents) and hearing from them some of the questions that particularly concern them.

As far as the substance of education is concerned, the Black people have not been given a real opportunity to grapple with curricular issues, such as the balance between change and tradition contemplated in the Black Education Act of 1953, referred to in chapters 4 and 5; the central function of the school, and the objectives to be attained as they relate to individual fulfilment and social development. According to Bekker and others (1976:24) a national education is no more strange and inevitable than a parental education. So part of the question as to the nature of education to be provided can be assumed to have been answered by saying that it must correspond to the wishes of the parents. However, this important consideration does not seem to apply to Black education. Although the policy of the central department of education has since 1953 emphasised the need for participation of Blacks in their own education, the variations in the educational system for the Blacks has brought about some doubts as to whether the system has been dictated primarily by educational considerations. It can be concluded from this study that, apart from participation in statutory bodies with advisory functions only, Black parents have not been involved in any significant manner in the planning, organising and administering the educational system for their children.

6.3 Recommendations

As this study has been concerned with the investigation of Black parental involvement/.....

involvement, in so doing the study has considered the conceptual bases of parental involvement and the extent to which Black parental involvement in the administration of education has been provided for in practice. It needs to be pointed out that if participation of Black parents in education is to be built on a firm foundation it should be based on research. Research is pertinent in respect of collaboration between the school and Black parents as well as the enlargement of the place of parents in administration.

According to Coombs (1968:122),

"One root of difficulty is the absence in most educational systems of strong institutional provisions for doing creative research on problems of educational management and for the continuous development of personnel to secure various managerial functions in the system."

In some overseas countries such as the U.S.A., Educational Administration is studied as a science and an academic discipline, even with internship attached. From a scientific point of view, Educational Administration as dealt with in this country seems to be largely a conceptually and methodologically underdeveloped field. Bekker and others (1976:136) sum up this situation when they say,

"There is a definite need for a theory of administration, because theories help in the identification and clarification of problems in the present and in the immediate future and serve the purpose of bringing a more scientific approach to administration."

It is not an easy task to establish what demands society makes on education and what contribution education can or should make especially in a society

where/.....

where vast and rapid changes are occurring. Yet it is precisely in such a society that a continuous examination of the goals and demands of society and of the forces operating in it, is necessary in order to keep education reality-oriented: to determine what knowledge is most worthwhile, which skills must be mastered and which values are relevant. One of the crucial issues in Black education is the determination of whether such education can be regarded as separate in content and orientation from White or other system in South Africa. The very complexity of this issue suggests the need for more sophisticated research to establish verified and adequate knowledge which may serve as a basis for curriculum planning. On the other hand the development and assessment of the curriculum call for the involvement of the people concerned with education. The nature and extent of such involvement is itself a subject of research.

As regards the statutory organs in Black education it was shown in chapter 5 that agencies such as school committees are meant for the community schools. It would seem on the strength of these data that at present statutory channels that have been created for a parent share in the control of education are inadequate and that there is a need for regularised parent representation for other types of schools. On the other hand school committees do not seem to provide the intimate atmosphere for the parent-teacher co-operation. Neither do they offer the individual parents the opportunity to make a contribution towards the educational affairs. Organised parent and controlled parent-teacher associations may play an important part in this case. The launching of parent-teacher associations may warrant a change in the make-up of the regional committees of the Council for Education and Training; draw the regional committees close to the parent communities in

different/.....

different localities, and instil a great deal of sensitivity to educational issues on the part of parents.

6.4 Conclusion

Education in the broad sense takes place in every human society and pre-colonial Africa is no exception. The family is a time-honoured educational agency. It is the desire of every concerned parent that his child will receive education and, that through such education, he will be able to take his place in society and in the world of occupations as an independent and responsible person. This study has affirmed that parental involvement in education can be justified on religious or moral, pedagogical and democratic grounds.

According to Dewey (1970:190) the keynote of democracy as a way of life may be expressed as the necessity for the participation of every mature human being in the formation of values that regulate the living of men together: which is necessary from the standpoint of both the general social welfare and the full development of human beings as individuals. From the standpoint of democracy, therefore, those who are affected by education as a social institution must have a share in producing and managing it. The social and democratic dimension of educational administration is reflected in the involvement of the people who constitute the educational community. It is on this basis that Black parental involvement in education at various levels of administration has been considered justifiable.

An educational system depends for its effective functioning, upon certain kinds of skills, knowledge, inputs and management instruments. At the micro-level this means, amongst other things, that for the construction,

reconstruction/.....

reconstruction and continual improvement of a system of education, the specific views, attitudes and inputs of parents must be taken into account. At the micro-level it means that the integration of parents into the process of directing education, and if necessary, guidance to them about their meaningful role as parents are of utmost importance.

The study has sought to spotlight the nature and extent of Black parental involvement on the South African educational scene. Even if due allowance is made for the separateness of the Black system of education, Black participation in administering this system has been very limited. It is against this background that the Black system of education is regarded as being in need of improvement backed by research.

REFERENCES

1. Beard, P.N.G. and Morrow, W.E. (1981): Problems of Pedagogics, Pedagogics and the study of Education in South Africa, Butterworths, South Africa.
2. Bekker, J.H. and others (1976): A Basic Philosophy of Education, Perskor Publishers, Johannesburg.
3. Coombs, P.H. (1968) : The World Educational Crisis, A System Analysis, Oxford University Press, London.
4. Dewey, J. (1970) : "Democracy and Educational Administration," in Nature, Aims and Policy, edited by A. Dupuis, University of Illinois Press, Urbana.
5. Griessel, G.A.J. and Others (1976): Orientation in Pedagogics, A manual for Beginners, University of South Africa, Pretoria.
6. Hilt, W.D. (1973) : Education as a Human Enterprise, Charles A. Jones Publishing Company, Ohio.
7. H.S.R.C. (1981) : Provision of Education in the R.S.A., Report of the H.S.R.C. Investigation into Education, Government Printer, Pretoria.
8. Stone, H.J.S. (1981) : The Common and the Diverse, A Profile of Comparative Education, McGraw-Hill Book Company, South Africa.
9. Ruperti, R.M. (1982) : "Notes on an Education System" in Paidonomia Journal of the Faculty of Education Volume 10 Number 2 December 1982 University of Zululand.

BIBLIOGRAPHY

1. BOOKS

1. Allen, B (1968) (editor): Headship in the 1970's, Alden and Mowbarry Ltd., Great Britain.
2. Baker, R.J.S. (1972) : Administrative Theory and Public Administration. Hutchinson and Co. Ltd., Great Britain.
3. Banks, O. (1968) : The Sociology of Education, Fletcher and Son Ltd, Great Britain.
4. Beard, P.N.G. and Morrow, W.E. (1981) (editor): Problems of Pedagogics, Pedagogics and the Study of Education in South Africa, Butterworths, South Africa.
5. Beauchamp, G.A. (1981) : Curriculum Theory, F.E. Peacock Publisher Inc., U.S.A.
6. Behr, A.L. and MacMillan, R.G. (1966): Education in South Africa, J.L. van Schalk Ltd., Pretoria.
7. Behr, A.L. (1980) : New Perspectives in South African Education, A Blueprint for the Last Quarter of the Twentieth Century, Butterworths, Durban.
8. Behr, A.L. (1977) : A Textbook of Educational Method, J.L. van Schalk Ltd., Pretoria.
9. Bekker, J.H. and Others (1976): A Basic Philosophy of Education, Perskor Publishers, Republic of South Africa.
- 10 Botha, M.C. (1967) : "Address of the Honourable M.C. Botha M.P., Minister of Bantu Administration and Development and of Bantu Education at the Conference of the University College of Fort Hare on 14th September 1966" in Trends and Challenges in the Education of the South African Bantu, edited by P.A. Duminy, J.L. van Schalk Ltd., Pretoria.

11. Brembeck, C.S. (1966) : Sociological Foundations of Education, A Cross- Cultural Approach, John Wiley and Sons Inc., U.S.A.
12. Brookes, E.H. (1980) : Native Education in South Africa, J.L. van Scalk Ltd., Pretoria.
13. Brokes, E.H. and Webb, C. de(1979): A History of Natal, University of Natal Press, Natal.
14. Brubacher, J.S. (1962) : Modern Philosophies of Education, McGraw-Hill Book Company, U.S.A.
15. Bryant, A.T. (1967) : The Zulu People as they were Before the White Man Came, Shuter, and Shooter, Pietermairtzburg.
16. Campbell, R.F. and Gregg, R.T. (1957): Administrative Behaviour in Education, Harper and Row Publishers Inc., U.S.A.
17. Campbell, R.F. and Others (1971): Introduction to Educational Administration Allyn and Bacon Inc., U.S.A.
18. Cave, W.M. and Chesler, M.A. (1974): Sociology of Education, An Anthology of Issues and Problems, MacMillan Publishing Co., Inc., U.S.A.
19. Coetzee, J.C. and Others (1963): Opvoeding in Suid-Africa, J.L. van Scalk Ltd., Pretoria.
20. Coombs, P.H. (1968) : The World Educational Crisis, A Systems Analysis, Oxford University Press, Great Britain.
21. Dewey, J. (1970) : "Democracy and Educational Administration" in Nature, Aims and Policy, edited by A. Dupuis, University of Illinois, Urbana.
22. Duminy P.A. and Söhnge, W.E. (1980): Didactics: Theory and Practice, Longmans Penguin, Cape Town.

23. Durkeim, E. (1956) : Education and Sociology, translated by S.D. Fox, The Free Press, New York.
24. Gelfand, M. (1965) : African Background: The Traditional Culture of the Shona-Speaking People, Juta Publishers, Cape Town.
25. The Gideons International (1961): The Holy Bible, National Publishing House, U.S.A.
26. Goode, W.J. and Hatte, P.K. (1952): Methods in Social Research, Mc-Graw-Hill Book Co., Inc., New York.
27. Gortner, H.F. (1971) : Administration in the Public Sector, John Wiley and Sons Inc., U.S.A.
28. Gorton, R.A. (1977) : School Administration, Challenge and Opportunity for Leadership, W.M. Brown and Co., U.S.A.
29. Grambs, J.D. (1965) : Schools, Scholars and Society, Prentice-Hall Inc., Englewood Cliffs, New Jersey.
30. Griessel, G.A.J. and Others (1977): Orientation in Pedagogics, A Manual for Beginners, University of South Africa.
31. Griffiths, D.E. (1956) : Human Relations in School Administration, Appleton-Century-Crofts Inc., U.S.A.
32. Gunter, C.F.G. (1961) : Opvoedingsfilosofie, Op Weg na 'n Christelike Opvoedingsfilosofie, Universiteits-Uitgewers-en Boekhandelaars (edms.) Beperk, Stellenbosch
33. Handy, H.W. and Hussain, K.M. (1969): Network Analysis of Educational Management, Prentice-Hall Inc., Englewood Cliffs, New Jersey.

34. Hansen, D.A. and Gersl, J. (1967) (editors): On Education: Sociological Perspectives, John Wiley and Sons Inc., U.S.A.
35. Harris, B.M. (1975) : Supervisory Behaviour in Education, Prentice-Hall Inc., Englewood Cliffs, New Jersey.
36. Hattingh D.L. (1978) : The Place of the Parent in the Community Education System, translated by R.F. Purchaser, Human Sciences Research Council, Pretoria.
37. Havighurst, R.J. and Neugarten, B.L. (1976): Society and Education, Allyn and Bacon Inc., U.S.A.
38. Hilt, W.D. (1973) : Education as a human Enterprise, Charles A. Jones Publishing Company, Ohio.
39. Horrel, M. (1963) : African Education: Some Origins and Development Before 1953, S.A.I.R.R. Johannesburg.
40. Horrel, M. (1968) : Bantu Education to 1968, S.A.I.R.R., Johannesburg
41. Hughes, M.G. (1974) (editor): Secondary School Administration, A Management Approach, Pergamon Press, New York.
42. Jessel, L. (1978) : The Ethnic Process, an Evolutionary Concept of Language and Peoples, Mouton Publishers, The Hague, Netherlands.
43. Jones, R.C. (1970) : "The Education for the Bantu in South Africa," in Education in Southern Africa, edited by B. Rose, Collier MacMillan Ltd; Johannesburg.
44. Kane-Berman, J. (1981) : Soweto Black Revolt, White Reaction, Ravan Press Johannesburg.

45. Kgwane, W.M. (1967) : "The Present Revolution in Bantu Education and Its Implications for the Future" in Trends and Challenges in the Education of the South African Bantu.
46. de Kiewiet, C.W. (1960): A History of South Africa, Social and Economic, Oxford University Press, Great Britain.
47. Kinloch, G.C. (1972) : The Sociological Study of South Africa, McMillan Company, Johannesburg.
48. Kneller, G.F. (1971) : Introduction to the Philosophy of Education, John Wiley and Sons Inc., U.S.A.
49. Kotze, D.A. (1975) : African Politics in South Africa, 1964-1974, Parties and Issues, J.L. van Schaik Ltd., Pretoria.
50. Krige, E.J. (1956) : "The Individual Development" in The Bantu-Speaking Tribes of South Africa, an Ethnographical Survey edited by I. Schapera, Maskew Miller, Cape Town
51. Loram, C.T. (1927) : Education of the South African Native, Longmans Green and Company Ltd., Great Britain.
52. Luthuli, P.C. (1981) : Philosophical Foundations of Black Education in South Africa, Butterworths, Durban-Pretoria.
53. MacDonagh, E.C. and Richard, E.S. (1953): Ethnic Relations in the United States, Appleton-Century-Crofts Inc., U.S.A.
54. Magoon, R.A. and Garrison, K.C. (1976): Educational Psychology, an Integrated View, Charles E. Merrill Publishing Co., U.S.A.
55. Marquard, L. (1952) : The Peoples and Policies of South Africa, Oxford University Press, Great Britain.

-
56. Massie, J.L. (1964) : Essentials of Management, Prentice-Hall Inc., Englewood Cliffs New Jersey.
 57. Morphet, E.L. and Others (1974): Educational Organisation and Administration: Concepts Practices and Issues, Prentice-Hall Inc., Englewood Cliffs, New Jersey.
 58. Moumouni, A (1968) : Education in Africa, Andre Deutsch Ltd., Great Britain.
 59. Musgrave, P.W. (1963) : The Sociology of Education, Methuen Company Ltd., Great Britain.
 60. O'Connor, D.J. (1961) : An Introduction to the Philosophy of Education, Routledge and Kegan Paul, Great Britain.
 61. Ottaway, A.K.C. (1966) : Education and Society, Routledge and Kegan Paul, Great Britain.
 62. Otto, H.J. (1944) : Elementary School Organisation and Administration, Appleton-Century-Crofts Inc., New York.
 63. Owens, R.G. (1970) : Organisational Behaviour in Schools, Prentice-Hall Inc., Englewood Cliffs, New Jersey.
 64. Oxford English Dictionary, Oxford University Press, Great Britain (1961).
 65. Parelius, A.N. and Parelius, R.J. (1978) : The Sociology of Education Prentice-Hall Inc., Englewood Cliffs, New Jersey.
 66. Park, J. (1968) (editor): Selected Readings in Philosophy of Education, The MacMillan Company, U.S.A.
 67. Pells, E.G. (1970) : 300 Years of Education in South Africa, Glenwood Press, Publishers, U.S.A.
 68. Pugh, D.S. (1976) (editor): Organisation Theory, Cox and Wyman Ltd., Great Britain.
 69. Robbins, S.P. (1976) : Administrative Process, Integrating Theory and Practice, Prentice-Hall Inc., Englewood Cliffs, New Jersey.

70. Rogerson, C.M. and Pirie, G.H. (1979): "Apartheid, Urbanisation, and Regional Planning in South Africa," in Developme of Urban Systems in Africa, edited by R.A. Obud Praeger Publishers, U.S.A.
71. Roskam, K.L. (1960) : Apartheid and Discrimination, Some Remarks with Regard to the Relationship Between White and Respective Non-White Ethnic Groups in the Union South Africa, A.W. Sythoff, Leyden, Netherlands.
72. Ross, J.J. (1967) : "Bantu Education in Historical Perspective," in Trends and Challenges in the Education of the South African Bantu.
73. Ross, J.S. (1962) : Groundwork of Educational Theory, George S. Harr Ltd., Great Britain.
74. Rumel, J.F. (1964) : An Introduction to Research Procedures in Education, Harper and Row Publishers, U.S.A.
75. Rupert, R.M. (1975) : The Education System in Southern Africa, J.L. van Schaik Ltd., Pretoria.
76. Sawrey, J.M. and Telford C.W. (1969): Educational Psychology: Psychological Foundations of Education, Allyn and Bacon Inc., Boston.
77. Self, P (1972) : Administrative Theories and Politics, George Allen, and Unwin Ltd., London.
78. Shinkin, D.B. and others (1978): The Extended Family in Black Societies, Ed Mouton Publishers, U.S.A.
79. Simon, H.A. (1976) : Administrative Behaviour: A Study of Decision Making Processes in Administrative Organisation, The Free Press, New York.

80. Smit, R.J. and Kilian, C.J.G. (1973): Onderwysende Opvoeding, N.G. Kerk-Boekhandel, Pretoria
81. Spiers, M (1975) : Techniques and Public Administration, A Contextual Evaluation, William Collins and Sons and Co. Ltd., Glasgow.
82. Van der Stoep, F and van der Stoep, O.A. (1973): Didactic Orientation, McGraw-Hill Book Co., Johannesburg.
83. Stone, H.J.S. (1981) : The Common and the Diverse, A Profile of Comparative Education, McGraw-Hill Book Co., South Africa.
84. Stub, H.R. (1975) : The Sociology of Education: A Source Book, The Dorsey Press, U.S.A.
85. Sutton, C. (1979) : Psychology for Social Workers and Counsellors, an Introduction, Routledge and Kegan Paul, London.
86. Sykes, J.B. (1976) (editor) : The Concise Oxford Dictionary for Current English, Oxford University Press, Great Britain.
87. Viljoen, T.A. and Pienaar J.J. (1971): Fundamental Pedagogics, Butterworths Durban.
88. Walker, W.G. (1970) : Theory and Practice in Educational Administration University of Queensland Press, Queensland.
89. Van Warmelo, N.J. (1974) : "The Classification of Cultural Groups," in The Bantu-Speaking Peoples of Southern Africa, edited by W.D. Hammond-Tooke, Routledge and Kegan Paul, London.
90. Waters, D (1979) : Management and Headship in the Primary School, Ward Lock Educational, Great Britain.

91. van der Wiet, V. (1974) : "Growing up in the Traditional Society" in The Bantu-Speaking Peoples of Southern Africa.
92. Wilkins, E. (1976) : Education in Practice, A Handbook for Teachers, Cox and Wyman Ltd., London.

11. Theses and Dissertations

1. Emmanuelson, O.E. (1927) : A History of Native Education in Natal Between 1835 and 1927, An M.Ed. dissertation University of South Africa, Pretoria.
2. van Heerden, E. (1976) : Begeleiding aan Ouers ten Op sigte van Hulle Opvoedingstaak, A.D. Ed. thesis, Rand Afrika University, Johannesburg.
3. Joubert, J.J. (1972) : Ouerverantwoordelikheid ten opsigte van sy Kind, Tuis en die Skoolorganisasie, an M.Ed. dissertation, Potchefstroom University for Christian Higher Education, Potchefstroom.
4. Luthuli, P.C. (1978) : A Zulu-oriented Education and School Practice, A.D.Ed. Thesis, University of South Africa, Pretoria.
5. Nxumalo, O.E.H.M. (1978) : The Sociological Significance of the Teaching of History as a Variable in the Socialisation of African Secondary School Pupils An M.A dissertation, University of South Africa, Pretoria.

6. Paine, K.R. (1976) : Fundamental Pedagogical Approach to Parental Support and Availability in Education with Special Reference to the Role of the Father, An M.Ed. dissertation, University of South Africa, Pretoria.
7. Snyman, P.J. (1976) : Die Calvinistiese Ouer se Betrokkenheid in die Onderwys: Die Moontlikheid van die Implementering daarvan in die Praktyk, an M.Ed. dissertation, Potchefstroom University for Christian Higher Education, Potchefstroom
8. Thembela, A.J. (1975) : A Sociopedagogic Description of Some Factors which Influence the Quality of a Didactic Situation in Urban and Rural African Schools in Natal (a Comparative Study), An M.Ed. dissertation, University of Zululand, Kwa-Dlangezwa.
9. du Toit, A. (1976) : Ouerbegeleiding as Sosiopedagogiese Hulpverlening, an M.Ed. dissertation, University of Pretoria, Pretoria.

111 Articles

1. Beattie, N. (1978) : "Formalized Parent Participation in Education, A Comparative Perspective (France, German Federal Republic, England and Wales," in Comparative Education, Volume 14 Number 1 March 1978, Great Britain.

2. Chaffee, E. (1960) : "Harvesting Community Leadership for the Educational Future," in Journal of Secondary Education, Volume 35 Number 8 December 1960, California.
3. Coffin, C.E. (1968) : "Designing an Administrative Structure," in Journal of Secondary Education Volume 43 Number 1 January 1968, California.
4. Gabela, R.V. (1982) : Report on the Education Conference at Grahamstown, 4-6 February 1982, University of Zululand.
5. Haasbroek, D.J.P. (1982): "History Supports a Zulu-Oriented Education and School Practice," in Paidonomia, Journal of the Faculty of Education Volume 10 Number 2, December 10 1982, University of Zululand.
6. Hayward, F.J.D. (1969) : "The Study of Educational Administration," in Journal of Education Volume 1 Number 1 July 1969, University of Natal.
7. Mercury Reporter (1981): "Schools not Part of Black Culture," in The Natal Mercury, 23 March 1981, Republic of South Africa.
8. M'Timkulu, D.G.S. (1949): "The African and Education," in Race Relations Journal Volume XVI Number 3 1949, Johannesburg.
9. Muller, J.D. (1968) : "Parents as Full Partners in the Education of their Children," in the Transvaal Education Bulletin, Volume 13 Number 1 March 1968, Department of Education, Transvaal.
10. Nell, W.L. (19—) : "Die Eis van Toenemende Spesialisasie in die Onderwys: Enkele fasette van Onderwys Administrasie Bedrae tot 'n Aantwoord vanuit Opvoedkunde," A Mimeographed Paper, date and place of publication unknown.

11. Nxumalo, O.E.H.M. (1978) : "The Relevance of Education for the Black Man," in Paidonomia, Journal of the Faculty of Education Volume 6 Number 1 1978, University of Zululand.
12. Pillay, T. (1982) : "The Development of the Educational System in South Africa," A paper read at the Conference on Education held in October, University of Zululand.
13. Raine, S. (1982) : "R2 000m Cost of Equal Education," in The Star, Wednesday June 30, 1982, Johannesburg.
14. Rupert, R.M. (1982) "Notes on an Education System," in Paidonomia, Journal of the Faculty of Education Volume 10, Number 2 December 1982, University of Zululand.
15. Sills, J.H. Jr. (1978): "The School Principal and Parent Involvement," in Contemporary Education Volume 50 number 1 Fall 1978, Indiana.
16. Thembela, A.J. (1978) : "The Application of Administrative Theory to Educational Practice" in Paidonomia, Journal of the Faculty of Education Volume 6 Number 1 1978, University of Zululand.
17. Vilakazi, A. (1982) : "The South African Education Dilemma," A mimeographed paper, University of Zululand.
18. van der Werf, L (1973): The Administration of Educational Enterprise, in the Education Forum Volume 38 Number 1 November 1973. U.S.A.

IV. DEPARTMENT REPORTS

1. Department of Native Affairs (1948): Report for the Years 1945-1947
(U.G.14/1948), Government Printer, Pretoria.
2. Union Advisory Board on Native Education (1948): Annual Report for 1947
(U.G. 42/1948), Government Printer, Pretoria.
3. Department of Native Affairs (1950): Report for the years 1948-1949
(U.G. 51/1950).
4. Department of Native Affairs (1955): Report for the period 1950-1951
(U.G. 37/1955).
5. Department of Native Affairs (1956): Report for the period 1953-1954
(U.G.53/1956).
6. Department of Native Affairs (1958): Report for the period 1st January
1956 to 31st December 1958 (U.G. 37/1958).
7. Department of Bantu Education (1963): Annual Report for the Calendar
Year 1961 (R.P. 26/1963), Government Printer,
Pretoria.
8. Department of Bantu Administration and Development (1963): Annual
Report for the Period 1st January 1963 to 31st
December 1963 (RP 41/1965), Government Printer,
Pretoria.
9. Department of Bantu Education (1968): Annual Report for the Calendar
Year (1966 (RP 45/1968).
10. Department of Bantu Education (1970): Annual Report for the Calendar
Year 1968 (R.P. 32/1970).
11. Department of Bantu Administration and Development (1971): Annual
Report for the Period 1st January to 31st
December 1971 (RP 41/1971).

12. Department of Bantu Education (1973): Annual Report for the Calendar Year 1972 (R.P. 93/1973).
13. Department of Bantu Education (1975): Annual Report for the Calendar Year 1975 (R.P. 36/1976).
14. Department of Bantu Education (1976): Annual Report for the Calendar Year 1975 (R.P. 36/1976).
15. Department of Education and Training (1978): Annual Report for Bantu Education, 1977 (R.P. 14/1978).
16. Department of Education and Training (1979): Annual Report for the Calendar Year 1978 (R.P. 52/1979).
17. Department of Education and Training (1979): Annual Report for the Calendar Year 1979 (R.P. 101/1979).
18. Department of Education and Training (1981): Council for Education and Training: Summary of Proceedings at Ordinary Meeting, held in Pretoria on 5-6 May 1981, Annexure AA/82.
19. Department of Education and Training (1982): Council for Education and Training : Plenary Session, 30th Ordinary Meeting, held at Educamus Building 12-14 October 1982, Annexure KK/82.

V. Parliamentary Debates Statutes Regulations and Circulars

1. Department of Education Arts and Science (1945): Government Notice R1374 of 3 August 1945.
2. Union of South Africa (1953): Bantu Education Act (Act No. 47 of 1953)

3. Department of Native Affairs (1955): Government Notice R61 of 2 April 1955.
4. Union of South Africa (1959): Hansard 12 Column 3464-67 June 1959.
5. Department of Bantu Education (1960): Government Notice R1177 of 5 August 1960.
6. Department of Bantu Education (1963): Government Notice R895 of 21 June 1963.
7. Republic of South Africa (1964): Transkei Government: Debates of the Transkei Legislative Assembly, Second Session, First Assembly, 5 May to 19th June 1964, Elata Commercial Printers, Umtata.
8. Department of Bantu Education (1966): Government Notice R429 of 18 March 1966.
9. Department of Bantu Education (1977): Government Notice R 267 of 25 February 1977.
10. Kwa-Zulu Government (1978): Kwa-Zulu Education Act (Act No. 7 of 1978).
11. Republic of South Africa (1979): Education and Training Act (Act No. 90 of 1979).
12. Department of Education and Training (1981): Departmental Circular Number 3 of March 6 1981, Pretoria.
13. Department of Education and Training (1981): Government Notice R957 of 1 May 1981.

VI. Departmental and Other Official Commissions' Reports

1. Report of the Inter-departmental Committee on Native Education, 1935-1936 (U.G. 29/1936) (Welsh Commission, Government Printer, Pretoria.

2. Report of the Commission on Native Education, 1949-1951 (U.G. 53/1951) (Eiselen Commission).
3. Summary of the Report of the Commission for the Socio-Economic Development of the Bantu Areas within the Union of South Africa (U.G. 61/1955) (Tomlinson Report).
4. The Cillie Commission (1980): Report of the Commission of Inquiry into the Riots at Soweto and Elsewhere from the 16th of June 1976 to the 28th of February 1977, Volume 1, Government Printer, Pretoria.
5. The Buthelezi Commission: (1981): The Requirements for Stability and Development in Kwa-Zulu and Natal, Volume 1, H. and H. Publications (Pty) Ltd., Durban.
6. H.S.R.C. Committee (1981): Provision of Education in the R.S.A., Report of the Main Committee of the H.S.R.C. Investigating into Education, July 1981, Pretoria.
7. Republic of South Africa (1981): Interim Memorandum, Provisional Comments by the Government on the Report of the Human Sciences Research Council on the Inquiry into the Provision of Education in the RSA, October 1981.