

ask: 'Does he understand other men?' 'Is he devoted to his duty?' 'Is he duty-minded?' 'Does he drink?' 'If so, how much?' 'Does he dress properly?' 'Is he corrupting our youth?' 'Can he change youth in the right direction?' But how many appointments boards put these questions in the forefront of selection procedures? Many ignore the fact that if leadership in a situation of change demands that academic leaders should be sensitised to the demands and discipline of change, if there is no getting away from the censor of society upon the most educated and better paid sectors of the community, then university teachers must not only be good managers of the learning processes, they will have to be exemplary managers of their own lives and of public affairs committed to their care. The more senior the academic, the greater his responsibility in this respect. When he attends committees outside university or joins with other men in voluntary work, he will be expected by the community outside the university to show 'correct' attitudes and values and a sensitivity to the great issues of his time. To this he must add exceptional ability as a committee man, a good understanding of public business and leadership in the solution of problems. Though administration may not be his speciality, failure to administer a committee or a public service agency committed to his care will produce the most severe criticism, Why, it will be asked, should men of so much learning fail to grasp the most elementary of official routine and public procedures? Sensitising academics to the values and worrying issues of their time is thus not enough for their training. They must be good managers of change as well as upright men. The excellence of the academic cannot be limited to his speciality or to purely university tasks. It must extend to all tasks which society may increasingly call upon him to perform as well as to the kind of life he leads.

The question that must be asked is whether present-day official conceptions of the job of an academic are sufficiently elastic to include these extra-curricular demands in a developing country." (pp. 111-112)

That in my view is a most interesting passage. I am a little

worried by the occasional suggestion that public opinion could become important in the wrong kind of way ("Does he dress properly?") or that, worse, the political powers might wish to exert too great a pressure on academic thought ("he will be expected by the community outside the university to show 'correct' attitudes and values . . ."). But the main thrust of the statement seems to me to be excellent: a really dedicated university staff-member should be, particularly in a developing country, a person who is constantly aware of the relationship between his specifically academic concerns and the whole life of the surrounding society.

And that is true also – or should as far as possible be made to be true – of South Africa. So is Professor Wandira's nicely balanced final paragraph:

"This discussion leads to one final conclusion. In seeking an identity which can be developed by Africa itself, the African university seeks those qualities, structures and concerns which will distinguish it from other universities and will better prepare it for service to its own continent. In asserting fellowship with other universities, however, the African university identifies itself with abiding concerns that transcend both time and space. The general and the particular thus remain inextricably interwoven at the centre of African university development. The dilemma of creating relevant models for African university development therefore lies in the difficulties of reconciling the legitimate but particularistic concerns of society with the desirable but universalistic perspectives of the genius of the world university community. The identity of the African university in development will depend on the balance it can, from time to time, strike between the particularistic and universalistic tendencies of its continent. In seeking that balance, the African university can learn from times gone by and from other universities and should, in turn, contribute to the common pool of knowledge those concepts of the university in development which it has found to be of lasting worth."□

SACHED TRUST

Commentary by Peter Brown

During May Mr David Adler, executive director of the South African College for Higher Education, and Mr Clive Nettleton, director of its newspaper programme, were each banned for five years. Although other members of the SACHED staff have been detained their detentions seem to be related to their activities in other organisations. In the case of Mr Adler and Mr Nettleton the bannings are almost certainly directly related to their SACHED work. What is it about SACHED that might make the Government want to do this? SACHED was established in 1958 to try to meet the problems, it was felt, would face many black students when admission to them to the "open" universities (Wits' Capetown and Natal) was prohibited by government legislation. It was anticipated that there would be a considerable number of black students who would be unwilling or unable (perhaps because their agitation against the closing of these universities made them "undesirable" in the eyes of the admitting authorities) to get into the

new ethnic "tribal" colleges. In order to meet the needs of such students and others who might be excluded from or unwilling to participate in the lower levels of the Bantu Education system, SACHED was set up to provide courses which would lead to degrees obtained by correspondence with the University of London. It continued to work to this end for twelve years. By the late 1960s however it had become clear that the tying of courses to the University of London was not satisfactory. Students had to take A Levels before they could start their courses and the result was that it took years to get a degree and, not surprisingly, a great many people dropped out before they had qualified. Students began to ask why they couldn't be helped to qualify through the University of South Africa (UNISA) instead of London. And so, according to the latest Annual Report of the SACHED Trust, "It was decided that it would be more useful to switch the course to helping these students. From that time bursaries were given to UNISA

students and tutorials were arranged for them. But other problems arose and the report records that "at about the same time it became clear that these students had great difficulties. Two major difficulties were 1) The school system for blacks did not prepare them adequately for university study. 2) The poor standard of English taught in black schools made studying in English difficult for university students. To help students, SACHED decided that it was necessary to work at the secondary school as well as the university level. SACHED also decided that it would help adults rather than school children. This meant that the best thing to do would be to start a non-commercial correspondence college for adults who wanted to study for Junior Certificate and Matric. Turret College was started and from this start grew the other projects of the SACHED Trust." I will return to these "other projects" later. Suffice it to say that by the end of 1977 SACHED's "Bursary Programme" based on its three centres in Durban, Cape Town and Johannesburg was catering directly through correspondence courses for nearly 2,000 students. Some of these students were still taking GCE courses aimed at a London University degree but the majority were involved in courses at JC level or higher, many of them aiming to obtain degrees from UNISA. The large-scale rejection of Bantu Education in Soweto and other places brought with it new problems. SACHED, which had specifically set out to cater for adults, found itself being approached by more and more children – but they were children who didn't want to write the Bantu Education examinations which were the only local ones for which SACHED could help to prepare them. Partly in an attempt to cater for the needs of the large number of children not in school and partly as an extension of earlier work in providing educational material for those not at school through newspapers, People's College was started in March, 1977. It appeared as a twenty-four page educational supplement to the Weekend World and continued to do so until that paper was banned. Since then attempts have been made to continue its publication as a supplement to another paper, but without success, and the project in this form has now been abandoned. Through Weekend World, People's College made educational material easily available to a great many students of all ages. Its abandonment is a tragedy for them.

Apart from running the Bursary Programme and the People's College SACHED had several other interesting projects in mind or already in operation when the Adler/Nettleton bannings took place.

It is developing what is called a BASIC EDUCATION PROJECT the main aim of which is to work out a programme which will make it possible for black adults in urban areas, who have not had the opportunity to acquire an education, to get one equivalent to primary school level. First steps in the implementation of this project were taken this year, with the training of tutors and the drawing up of a model teaching programme based on research into what potential students want to learn and how best they might be taught it.

Another new venture in SACHED's plans for 1978 is the COMMERCE IN-SERVICE PROGRAMME which is designed to give adults whose second language is English, and whose jobs require them to work through English, a better grasp of the language, as well as basic training in skills which will increase their understanding of, proficiency in and satisfaction with those jobs. Apart from language training, courses in such things as Basic Accountancy, Administration and Money Management have been worked out.

One could say that what SACHED has been trying to do since 1958 has been to give as many people as possible as broad a basis to their education as it could . . . while the official Bantu Education system has been trying to do the opposite. For two years now the Bantu Education system

has been in disarray, so much so that the Government has decided to give it another name and to set up a body to review its content. How far-reaching that review will have to be if the new system is to have any claims to acceptability by world standards is clearly shown by the reasons SACHED has given for setting up two other new projects – its **Training Programme** and its **Education Enrichment Programme**.

The **Training Programme** is designed to produce trained Black staff for SACHED's own projects. SACHED says that it is necessary because –

"After some 20 years the Bantu Education System has grown in size and number, but the educational quality of its output has become progressively mediocre. Recognition of this mediocrity and the inferior quality of the system is one of the main contributory causes to the present crisis in black education. The Bantu Education System (even at university level) has encouraged dependant, non-critical students who pass examinations because of their ability to memorise rather than analyse. The content knowledge of the students is also limited. The "final product" of this system has, consequently, had his creativity, initiative and confidence stunted and channelled.

This is frightening, both in human terms and for the future of the country. For organisations such as ours, involved in the process of change, it poses immediate problems.

The various programmes of the SACHED Trust need strong, competent blacks who demonstrate initiative and independence. The education system is, on the whole, not producing such people.

This poses a dilemma for the Trust. The need, (which becomes more urgent daily) to employ black people at all levels of the organisation must not conflict with the professional outlook of the Trust. We have always appointed people on merit and have never cosmetically "blackwashed" in order to pretend that we have black members. We intend continuing this policy so that we can provide professional services which fulfil their promise and handle their affairs properly. This is why we have survived and grown where many organisations have failed.

Nevertheless, there are dangers in this approach. If we continue this policy and only take on people who have been trained sufficiently we will perpetuate a white-dominated organisation with no adequate input with regard to the needs of the community and the feel of our audience. Survey opinion is not enough – the organisation must have a 'feel' based on experience and interaction with its audience.

For these reasons we have no alternative but to set up a training programme which will provide black personnel of a high calibre.

THE NEED FOR A TRAINING PROGRAMME

The African graduate goes through 14 years of formal schooling. During the 11 years of Bantu Education schooling and 3 years of Tribal University training, most students are not encouraged or trained in the skills of analytical thinking or questioning. The process of education is conditioned by the authoritarian nature of the system. The system allows little questioning and implies an 'inferiority' of blacks. It undermines the confidence of the black student.

The prevailing language policy prevents mastery of any one language and more particularly precludes proficiency in an international language, such as English. The African languages are, at present, unsuitable for coping with the demands of a technological and commercially orientated society.

The South African policy of separation and exclusion inhibits the black child from understanding the world around him. He is prevented from understanding and manipulating the implicit assumptions underlying the dominant social, economic and commercial institutions of the society. For the white child these implicit assumptions become internalised as an integral part of his educational process.

For blacks, there is also a general non-experience and non-participation in administrative matters. This often leads to the breakdown of understanding and consequent communication in the actual job situation. This is also a contributing factor which has led to the collapse of many black community, religious and welfare organisations.

When a black graduate or school-leaver applies for a job, or takes on a leadership position, he is in fact not as 'qualified' as an equally certificated 'enriched educationally' white, who is at home in the prevailing culture. There is a difference in perception between the white employer and the black applicant. The black applicant cannot understand why he is 'under-qualified'. After all, he has spent, with some considerable sacrifice and effort, the same number of years in the educational system and his certificate proclaims him equal. The employer, however, knowing the nature of the black system, typically says "He cannot afford" to train and make up what he considers to be deficiencies. Usually he will take on the white applicant.

Perhaps we can illustrate this with a recent case in our experience.

A recently graduated student from the Tribal University of the North applied for a job as a writer in commercial subjects. The applicant was suitably qualified in that he had a good Bachelor of Commerce degree. In outlook and in experience he was suitable. Nevertheless, it became apparent during the interview, that his ability in English was weak and there was a question in the minds of the interviewers about his subject competence, particularly in Bookkeeping and Accounting. We subsequently tested this by asking the applicant to write a Matric level simple test. The applicant did not have the ability, the skill nor the content knowledge, even at the Matric level. We were also interested in the testimonial the applicant brought with him from the firm of accountants who had employed him during the previous three months. The testimonial implied intelligence but stated that "the firm was not large enough to provide the experience that the applicant required". We contacted the firm. They confirmed that the applicant did not have the ability or administrative understanding which they would take for granted with an applicant from a white university. The accounting firm felt that they could not "afford" the time required in training up such a clerk.

We offered the applicant a job as a 'trainee' since he would not be able to produce courses for some time to come and would require training on many levels. As a trainee we could only afford to pay him a maximum wage of R250 during the time he was being trained. The applicant felt that this did not square up with his status and ability and refused the offer.

Sometimes blacks are appointed or promoted for reasons politique on the basis of colour. Such applicants are invariably appointed above their competence and are unequal to expectations of them. This usually results in frustration, suspicion, lack of credibility and often racial conflict."

SACHED says its EDUCATIONAL ENRICHMENT PROGRAMME is needed because —

"The bitterly fought for 'Education of Quality', which

is the cry of SOWETO students focuses directly on a fundamental dilemma in the education of blacks in South Africa.

On the one hand the call is for an equality of facilities (more teachers, classrooms, equipment, money etc.); whilst on the other hand there is the demand for an education of an 'International status'.

The two calls are contradictory, certainly at present. The guide of experience shows that more of anything means a greater mediocrity in the system.

'More', has also resulted in ill-trained, unqualified and consequently insecure/authoritarian teachers. The ill-effects of this aspect of Bantu Education will be with us for many years to come.

The situation is further complicated by a 'gap' (sometimes referred to as a 'cross-cultural gap' or a 'linguistic deprivation gap'). The 'gap' is between the mental/skill development of those reared in an Apartheid/Bantu Education/authoritarian-based environment and the skills/attitudes required for easy maneuverability in the prevailing commercial/technological environment.

Components of the gap are certainly cultural or linguistic, but at root they are the result of an impoverished, bleak and selective exposure. The educational growth and development of blacks under the Apartheid system has been characterised by a withholding of the tools and a neglect of the implicit norms and skills which would allow them easily to work within, understand and fully participate in the South African environment.

The problem in the learning of English illustrates what we mean. "Blacks have to learn English as a second language and then use that unfamiliar language as the medium for most of their studies. These studies demand English First Language Skills. At the same time they should be learning cognitive and communicative skills which will allow them to understand and use prevailing philosophy, science and technology. They need to develop confidence in their ability to deal with the world around them. In common with students all over the world, they are faced with a flood of information and persuasion, much of which is irrelevant, trivial and confusing. They need to develop not only ease, fluency and accuracy in the use of English, but powers of discrimination and independent thinking".

The SACHED TRUST has been active in attempting to solve these problems since its inception. Through its experience both in the training of teachers and in grappling with the 'gap' we feel that we can provide a programme which will begin to take us in the direction of a solution.

AIMS OF THE ENRICHMENT PROGRAMME

The aim of the programme is to work with and train teachers to use an appropriate methodology and tested materials which will enable them to provide a 'total enrichment experience' to students within the school or in an extra-mural system. The methodology and materials will develop those thought and psychological processes which have been stunted by the education received by blacks. At the same time the programme will provide firm foundations on which to build the skills of communication, classification, analysis and conceptual understanding which will allow blacks to compete with less disadvantage in the South African system.

The broad components of the course will be: 'English Skills'; 'How to Read and Study'; and 'Mathematical Concepts'."

One begins to suspect why David Adler and Clive Nettleton were banned. They were trying to spread new

ideas on black education in South Africa, based on concepts which would be regarded not only as foreign but also as frightening by those who hold the Bantu Education reins. Yet the kind of education SACHED wants is the kind of education most black students want and unless the new black education deal attempts to provide it the state of discontent in black schools will become endemic.

At this critical stage in black education a sensible government would have been consulting David Adler and Clive Nettleton, not banning them. The bans are not only a tragedy for them personally they are a tragic blow to the changing black educational scene. One hopes that, in spite of these grave losses, SACHED itself will be able to continue to play the innovative role it has set itself. □

THE BACKGROUND AGAINST WHICH SACHED WORKS

Reprinted from the SACHED TRUST Annual Report 1977.

1. PER CAPITA EXPENDITURE

From the time of the introduction of Bantu Education until 1970, the expenditure on black education was fixed. This meant that although there was an increase in the number of students in the schools, the amount per student dropped.

In 1970, the system of finance was revised with final adjustments being made in 1972. The result has been a rise in per capita expenditure from R17 to R50. However, this must be compared with a rise from R450 to R650 for whites. The rise in expenditure on whites is four times the total expenditure on blacks.

The small amount spent on black education is justified by its apologists on two grounds: firstly that blacks should finance their own education, and secondly that as the opportunities within the black economy are small and the demand for skilled manpower in the white areas is the preserve of whites, the need for higher training amongst blacks is small. There have been adjustments to the realities of the economy and the need for the development of a civil service to man the governments of the Bantustans in recent times, but the principle of inequality remains. There have also been promises of developments in black education with compulsory education to be introduced eventually with certain interim steps, e.g. the provision of text books, but the ideal of a complete separation remains even if it is increasingly recognised as a practical impossibility. Certainly there is no thought of a common education system or common schools.

2. SCHOOL ENROLMENTS

Tables 1 and 2 give an indication of the development of the system in recent times. The following features are particularly noticeable.

- a) The number of pupils in school increased dramatically between 1962 and 1972, rising from 1,6 million to 3 million.
- b) However, the distribution of students has not changed significantly. There is still a very high dropout rate with very large numbers not even completing the first four years. The exact dropout rate is hard to calculate as there are large numbers repeating and people who drop out and return. It is also significant to compare the distribution of black students with the white distribution. The effect of compulsory education for whites is that the percentage in each form remains relatively constant until Standard 8, where there is a fall-off.
- c) Between 1960 and 1970 the percentage of people in the 7–20 age group in school increased from 32% to 52%, and the percentage of the total black population in school increased from 13% to 18%. In the same period the population increased from 10,9 million to 15,3 million. These increases indicate that there has been a substantial increase in the number of blacks attending school. But the system has not been able to increase the percentage of people who succeed in getting to the higher levels. In other words, the system has expanded, but has not changed significantly in any other way.