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GELYKHEID IN DIE ONDERWYS

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VEEL VAN WAT EK SAL SÊ, word saamgevat in 'n uitspraak wat ek onlangs gelees het. Die bron is nie aangegee nie, maar ek vermoed dit kan Charles Carter wees:

All men, irrespective of their roots, condition and age, have, by virtue of their dignity as a person, the inalienable right to an education, which corresponds to their talents ... and which is adjusted to their indigenous cultural tradition, at the same time opened to the fraternal partnership of other peoples, to serve true unity and peace on earth ... True education aims at the formation of the human person with respect to his own ultimate destiny; at the same time, however, serving the well-being of the communities of which he is a member and in whose tasks he will have to share as a responsible person.

Kan dit as doelwit van die onderwys gestel word: om te voldoen aan "the inalienable right of all men to an education; corresponding to their talents, adjusted to their indigenous cultural traditions, at the same time opened to the fraternal partnership of other peoples"? Moontlik is hierdeur gesê wat gesê kan word, ook oor die gelykheidsprobleem. Is gelykheid nie die reg op onderwys, maar onderworpe aan die eise van 'n eienskaplikheid wat nie gemeenskaplikheid

uitsluit nie? Dit is vryheid wat ook binding erken, maar soms bó die binding moet uitstyg.

Daar word uit baie kante, hoeke en gesigspunte van die onderwys verantwoord word gevra. Daar sal deur die onderwys stelling en standpunt ingeneem moet word — en na aanleiding van eise of verwagtinge. (Soms is verwagtinge belangriker as eise: eise kom dikwels uit onvervulde verwagtinge voort.)

Dit is veelseggend dat onderwysvoorsiening, die omvang maar ook die aard daarvan, weer as bepalend en deurslaggewend gesien word vir ekonomiese welvaart, sosiale opgang en politieke stabiliteit. En dit is moeilik om aan 'n tyd en omstandighede te dink waarin die opdrag aan die onderwys so swanger aan die toekoms was. (Mag ek terloops as historikus beweer dat die toekoms, en toekomsverwagtinge, die verlede baar, nie andersom nie. Dit is toekomsverwagting wat vandag die verledebeeld inkleur.)

Die onderwys, het ek by geleentheid gesê, staan meer as ooit tevore in die stroomversnelling van die geskiedenis, in die maalstroom van verandering.

In 'n tyd van verandering is behoud net so belangrik soos vernuwing. Daar is baie sogenaamde geldighede wat in die vernuwingsdrang bevraagteken word. Wat tradisioneel as geldig beskou is, mag ongeldig word, selfs irrelevant na aanleiding van nuwe eise en verwagtinge. Waarna gevra moet word, is die verhouding tussen die normatiewe kern en die pragmaties-periferale.

Moontlik is 'n ander beeld toepasliker. Die onderwys staan vandag op die wenteltrap van verandering. Die kenmerk van 'n wenteltrap is dat dit ten spyte van die middelpunt-vliedende kragte wat daarop inwerk, steeds middelpuntsoekend is, steeds verbind aan 'n wesenskern. Die strewe na vernuwing moet in behoud die normatiewe steunpunt vind. Die kernvraag is watter rol die onderwys in verandering moet speel, in vernuwing en behoud. Moet dit touleier of agterryer wees?

Toe ek genader is om te sê waaroor my voordrag vanaand sou handel het ek in 'n onbesonne oomblik en sonder om na te dink, gesê dat dit oor *Gelykheid in die Onderwys* kon wees. Eers toe ek begin nadink en -lees het, het ek besef watter lat ek vir myself gepluk het, in watter omstredenheid en begripsverwarring ek my begeef het. Om net die begripsproblematiek te ondersoek, sou 'n tiental voordragte vereis. Dit kan egter ondervang word indien aanvaar word dat in die onderwys, in al sy geledinge en op verskillende vlakke, dit die doelwit-paradigma is waarbinne funksies geïnstitusionaliseer word. Maar waarteen ook die gelykheidsbeginsel of -eis gemeet en waarin dit geakkommodeer moet word.

Miskien het ek al reeds laat deurskemer wat ek wil sê. Wat ek sal sê, sal in elk geval fragmentaries en aforisties wees: stelling sonder beredenering — en soms beredenering sonder stellingname. Moontlik is dit 'n luukse wat die akademikus hom kan veroorloof. Tog is hy ook betrokke by die onderwys, is die onderwys sy waarnemings- en ervaringsveld. En agter die aforisme skuil die oortuiging.

Daar word soms na ontoelaatbare vóór-wetenskaplikheid verwys; miskien is dit te verkies bo na- of nabetrachtende of nagelate wetenskaplikheid. Daar is geen woord wat nie ook voorwoord of antwoord is nie. As ons oor die onderwys praat,

moet ons vooruit praat of agterna praat. Dit mag wees dat om stoutmoedig te wees beter is as om terughoudend te wees.

Ek is daarvan bewus dat ek 'n omstrede en deurtrapte terrein betree. Veel kan nie gesê word wat nuut of oorspronklik is nie, maar moontlik kan enkele, meer of minder ooglopende misvattinge opgeklar word. Want oor gelykheid in die onderwys is daar baie uiteenlopende begrippe en wanvoorstellings. Oor gelykheid en oor die onderwys.

Onderwys as kennis- en kultuuroordrag is soos 'n prisma. Ligstrale val uit baie hoeke daarop, ligstrale as behoeftes. Die weerkaatsing, die voorsiening in die behoefte, verskil na gelang van die hoek waaruit die straal kom.

Laat ek dit ten aanvang en onomwonde stel: dat gelykheid in die onderwys nie net 'n hersenskim is nie, maar 'n *contradictio in terminis*. Daar kan geen gelykheid in die onderwys wees nie; daar was ook nog nooit nie. Daar is geen maatskaplike instelling — en dít is die onderwys ook — in die beoordeling waarvan gelykheid as òf vertrekpunt òf doelwit gestel word nie. Dit wil sê, as met *gelyk dieselfde* bedoel word. Gelykheid as gelykwaardigheid of gelykberegting of kansgelykheid is iets anders.

Vandag word meer oor ongelykheid as oor gelykheid gepraat, en dan as ongelykheid as teenstelling tot gelykheid. Asof dit 'n noodwendige teenstelling is. In wesensgelykheid kan daar soortlike ongelykhede wees. Dit hang alles daarvan af wat daarmee bedoel word. Hoe dit ook al sy, wanneer gelykheid ter sprake kom, kom die ongelykhede altyd na vore.

En daarom het gelykheid 'n besondere konnotasie in die Suid-Afrikaanse konteks verkry.

What I have read about equality in education has always been preoccupied by inequalities in the provision of education. I could refer here to a Report on *Equal Educational Opportunity* by the Centre for Educational Research and Innovation of the Organization for Economic Co-operation and Development. In a wide-ranging review of social disparities in educational participation, from the pre-primary to the tertiary level, it refers to environmental and cultural influences as well as to intelligence differentials. It remarks on the need, but also the disappointing outcome of bridging or compensatory programmes for non-privileged or deprived pupils. It is interesting that in the so-called comprehensive schools overseas there is differentiation (which is not seen as inequality) according to the purposes of the education or the ability of the pupils. "Comprehensive education is not a panacea; its success in promoting equality of educational opportunity will depend largely on the right mix of organizational and pedagogical differentiation with a view to exploiting to the maximum potential talent and minimizing as much as possible the drawbacks due to differences in culture and environment."

Wat duidelik geblyk het, is dat voorsiening gemaak moet word, nie net vir ongelykhede in vermoëns en verskille in eise en verwagtinge nie, maar ook vir sosio-ekonomiese deprivasie en kulturele verskeidenheid.

Equality in education has in many cases today become little more than a slogan, a banner for many crusades, most of which bear little relation to the true nature or

mission of education. Education has never run short of catchwords, but they have been of little help.

It is significant, as I have said, that every discussion on equality of education tends to concentrate on inequalities. Some years ago an entire issue of *ENERGOS* was devoted to Black education. The Government in its Interim Memorandum on the HSRC (De Lange) Report had committed itself to "Equal opportunities for education, including equal standards in education, for every inhabitant, irrespective of race, colour, creed or sex" as "the purposeful endeavour of the State".

This was all very well, said *ENERGOS*, but *equal but separate* remained the official policy and it would become the core of the education debate sparked off by the Report. This has indeed been the case; and attempts to equalize the provision of education have in some quarters been dismissed off-hand as no more than a smokescreen.

It was conceded by *ENERGOS* that considerable material improvements were being made in Black education, in the quality of new buildings and equipment, in the salaries of teachers, in teacher upgrading programmes. But all this was being attempted within the walls of a segregated system that is not acceptable to the community it is supposed to serve. This was however not enough, and would not restore "the selfconfidence and morale of teachers battered by the years between 1976 and 1980, torn between their duty to their departments and the aspirations of their people, asked to commit themselves to a system which deep down they do not believe in". And the malaise in Black education was, according to a contributor to *ENERGOS*, due to "deliberate and politically motivated neglect".

In die *voorsiening* van onderwys kan daar wel gelykheid wees, en ongelykheid. Ongelykhede in onderwysgeleenthede as gevolg van die een of ander vorm van diskriminasie, deprivasie en bevoorregting, kom in die meeste lande voor, veral in samelewings wat sterk gedifferensieerd is in terme van taal, ras, godsdiens, etnisiteit, sosio-ekonomiese stratifikasie, en dies meer. 'n Onderwysstelsel moet egter nie ongelykhede wat uit diskriminasie, deprivasie of bevoorregting spruit, versterk of bestendig nie.

Dat daar in Suid-Afrika in die verlede onder- of wanvoorsiening was, word toegegee, sonder egter om skuld te bely. En die Minister van Onderwys en Ontwikkelingshulp het onlangs weer bevestig dat die regering hom verbind het tot die bereiking van gelyke onderwysgeleenthede en gelyke onderwysstandaarde vir alle inwoners van die RSA afgesien van geslag, ras, geloof of kleur. Hiervan getuig onder andere 'n sentrale beleidmakende onderwysdepartement en 'n sertifiseringsraad. Hy het dit onomwonde gestel dat die benadering van die vyftigerjare tot Swart onderwys uitgedien is. Daar kan geen sprake meer wees van 'n minderwaardige of afgewaterde onderwysprogram vir Swartes nie. Daar is geen beperking of plafon ten opsigte van studierigtings nie. "Van 'n onderwys wat nie die gesofistikeerde moderne beskawing in ag neem nie of wat net beperk is tot die tradisionele kultuur of wat mense voorberei vir ondergeskikte of halfgeskoolde werksgeleenthede is daar geen sprake nie."

"Onderwys vir elke gemeenskap," het die Minister bygevoeg, "behoort die

kultuur en die waardes van daardie gemeenskap natuurlik te weerspieël en te bevorder. Maar onderwys vir Swart mense soos vir alle groepe in Suid-Afrika moet ook geskoei wees op die gemeenskaplike werklikheid van die moderne geïndustrialiseerde en verstedelike leefwêreld met sy sterk Westerse inslag; dit moet dus alle mense voorberei vir 'n moderne en gesofistikeerde Suid-Afrika waarin alle bevolkingsgroepe sal deel, en nie net die Blankes nie."

Die vraag is hoe die versoening tussen die eie en die gemeenskaplike bereik moet word. Onderwys, veral op die laer vlakke, is gemeenskaps- en kultuurgebonde. Dit is opvoeding en skoling in die waardes en die waarde-betrokkenheid van 'n gemeenskap. As gemeenskapsgebondenheid dan skynbaar gemeenskaplikheid buite orde reël, word gevra hoe inskakeling by die moderne en gesofistikeerde leefwêreld bereik kan word.

Dit is 'n vraag waarmee die res van Afrika, die oud-koloniale Afrika, natuurlik ook worstel. Vilakazi kan verklaar: "While we should not repudiate African cultures and traditions, we certainly do not have to make holy cows of them," maar uit talle uitsprake en geskrifte van Afrika-opvoedkundiges skemer die onsekerheid deur oor hoe om Westerse waardes met "the African personality" te versoen.

In many African states there are complaints that schools are still too closely modelled on the colonial system. An imbalance is seen between the way schools (in the colonial tradition) operate, and popular aspirations and the goals required for development. "One must ask," we read, "whether the changes in education are radical enough, or whether they are merely cosmetic measures in programmes still remaining captive to a wholly European-centred concept." And there is the recurrent demand that formal education systems should relate to real-life needs and circumstances.

In South Africa, of course, the dilemma is compounded by the co-existence of First and Third World elements in a single state or society, and the need to accommodate divergent values, needs and aspirations in the national interest and a common goal.

There are those who regard the respect for cultural diversity as discriminatory, as the residue of the philosophy of education which has been repudiated. Separate, they say, cannot be equal, and they appeal to the famous judgement in the American Supreme Court in 1954. Chief Justice Warren found that "in the field of public education the doctrine of separate but equal has no place. Separated educational facilities are inherently unequal". Education of equal quality, they say, cannot remove the stigma of discrimination. "The divisions in the structure of education (I quote from a publication by the Task Force on Education of the Signatory Association) clearly reflect the government's policy of regarding education primarily as a cultural matter, requiring segregation to protect identity and language, rather than as a vehicle to bring about equality. Given the historical inequalities of black and white education in South Africa, it is inconceivable that segregated education could actually assist in redressing inequality." The Signatory Companies were of the opinion that "access to educational institutions should be

open to all races as a matter of their personal choice insofar (and this is a significant caveat) as this is not in direct opposition to the wishes of the community concerned”.

Voorstanders van onderwysgelykheid het dikwels meer as gelykberegting ten doel, ook die gelykskaking van gemeenskappe. Die onderwys moet die werktuig word om sosiale en ekonomiese gelykstelling teweeg te bring, maatskaplike gelykheid en mobiliteit. Die grondmotief vir gelyke onderwysgeleenthede mag egter nie sosiale gelykstelling wees nie, maar die opvoedkundige imperatief dat elke kind die geleentheid moet kry om tot sy maksimum te ontplooi.

Daarby moet die beroep op die gemeenskapsgebondenheid van die onderwys nie tot gemeenskapsafsondering en -vervreemding lei nie. As die oorspronklike aandrag op gelykheid in die onderwys die indiwidu in gedagte gehad het, moet dit vandag ook op die gemeenskap gerig wees. Die taak van die onderwys is meer gemeenskapsgerig as persoonsgerig, en aan die eienskaplike moet nie ten koste van die gemeenskaplike voorrang gegee word nie. Vir die toekoms is self-bestaan minder belangrik as mede-bestaan, naas-bestaan.

Ons het stilgestaan by gelykheid in *onderwysvoorsiening*. Gelyke *onderwysgeleenthede*, word gesê, impliseer dat elke lid van die samelewing, ongeag ras, kleur, taal, geloof, geslag of klas, die geleentheid gebied word om 'n regmatige aandeel te bekom in die voordele wat onderwys bied.

Dit bring ons by 'n ander vraag: of 'n regmatige aandeel noodwendig 'n gelyke aandeel beteken. Hier kom dan ter sprake wat soms kansgelykheid genoem word, die benutting van gelyke onderwysvoorsiening. Hoe toeganklik moet die onderwys met ander woorde op alle vlakke wees, en hoe word toegang bepaal?

Dit is waar doelwitte ter sprake kom. Onderwys van watter aard en op watter vlak ook al, word deur doelwitte gerig. Die aanklag byvoorbeeld dat vereistes vir toetrede tot die universiteit deurslaggewend geword het vir die eise wat aan uittrede uit die skolestelsel gestel word, is moontlik 'n geregverdigde omdat die doelwitte van sekondêre en hoër onderwys verskil. As gelykheid in die skoolonderwys meebring dat alle hoërskoolleerlinge 'n akademiese of universiteitsgerigte opleiding moet ontvang, is dit strydig met die werklikheid van die verskeidenheid van vermoëns en behoeftes waarvan in die onderwys, en reeds op skool, voorsiening gemaak en voorberei moet word. Die skepping van gelyke onderwysgeleenthede kan nie menslike ongelykhede ongedaan maak nie. Dit was die huidige Britse Eerste Minister wat, toe sy nog Minister van Onderwys was, gesê het: “I believe in equality of education, for it proves that men are not equal.” Skoolplig dui op die erkenning dat deelname aan die onderwys een van die fundamentele mense- en burgerregte is, maar die vlak waarop deelgeneem word, word bepaal en beperk deur aanleg en vermoë.

Dit is veral deelname aan die hoër onderwys, en by name aan universiteitstudie wat wêreldwyd deurlopend aandag geniet, en hier te lande weer aktueel geword het. Daaroor ten slotte enkele gedagtes wat daarop sal neerkom dat toeganklikheid nie toegang kan verseker nie.

Neave has distinguished three viewpoints from which equality of opportunity is

defined: the elitist interpretation; the socially-oriented interpretation; and the individual-centred interpretation.

Applied to access to higher education, the elitist interpretation regards as axiomatic that intelligence is innate and can be objectively measured by psychometrical testing, preferably at the juncture of primary and secondary schooling. Equality then consists of the right of all children judged "able", and regardless of their social origin, to pursue studies to the highest level. Secondary education would then consist of a series of screening or filtering devices, and examinations finally determine the quality of prospective entrants into higher education.

The socially-oriented interpretation holds that intelligence is influenced by the so-called "private environment": home, family and parental expectations; that it is in fact subject to change depending on personal circumstances. It recommends educating all children through similar programmes, with some compensatory education for the environmentally disadvantaged, the filtering process in the secondary school to be prolonged.

The individual-centred approach also believes that intelligence can be influenced, but considers it to be a cultural phenomenon which cannot be measured in any way that is meaningful, and holds that an individual's potential depends on the creation of a suitable environment in the education system in response to his needs as they develop. In this view educational opportunity is measured in terms of the possibility of the individual to benefit by and thus to have access to the means of knowledge. Post-school experience comes into play, and access may be allowed at any future stage.

All three these models or definitions of equality of educational opportunity have been and still are operative. What has been most noticeable during the past decades has been the shift from restricted to open access.

Elitisme was deur die eeue kenmerk van die hoër onderwys, en om verstaanbare redes. Die taak van die universiteit by name was nog altyd die opleiding van hoëvlakmannekrag, van dié groep mense waaruit die denker, die leiers, die ondernemers, die beplanners, navorsers en beroepspecialiste kom. Hierdie keurbende (en hulle is 'n klein minderheid) moet vroeg geïdentifiseer en begelei word. Demokrasisering en die egaliseringseis het egter meegebring dat persone met mindere akademiese aanleg en belangstelling tot die universiteite toegelaat is. Inname is ook aangemoedig deur die groter verskeidenheid beroepsgerigte opleiding wat verskaf is. Universiteite het ook 'n taak om tot die verhoging van die algemene kulturele peil in die samelewing by te dra.

So is die siening van hoër onderwys vir 'n klein bevoorregte minderheid omvorm tot 'n reg vir 'n groter breukdeel van die bevolking. Voorsiening is oorsee gemaak deur sogenaamde "oop" universiteite, en hier te lande deur die verslapping van toelatingsvereistes en allerlei vrystellingsmeganismes. In Suid-Afrika het dit daarop uitgeloop dat 'n heelwat groter segment van 'n bepaalde ouderdomsgroep universiteitstoelating verwerf as in die toonaangewende Westerse demokrasieë. 'n Hoë uitvalsyfer word minstens ten dele aan té vrye toelating toegeskryf, maar vir my is dit belangriker dat deur sy deure té wyd oop te

stel die universiteit sy noodsaaklike leierskap op onderrig- en navorsingsgebied sal inboet. As keuring die waarborg vir uitnemendheid is, moet dit behoue bly.

The emphasis on the social responsibility of universities has led to widened access. But the real role of the university lies in the training of intellect to produce the leaders of tomorrow. In catering to the growing social demands for university education, its approach must be selective and circumspect. Its instruction must remain such that only the talented can benefit by it. In short, the hard fact is that, by and large, the essence of higher education is to be selective. Without a strong commitment to first-class learning, it has been said, a university will be committed to a second-class future.

Gelykheid is nie gelykstelling nie. Gelyke geleenthede, gelyke standaarde, gelyke gehalte moet die onderwysstelsel kenmerk. Maar ook die andersheid wat Skeppingsfeit is. Gelykvormigheid is nie eenvormigheid nie. En kreatiwiteit is belangriker as konformiteit.

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TECHNOLOGY AND HIGHER EDUCATION: BANE OR BOON?

Sperry Seminar, France, September 1986

THE THEME OF THIS YEAR'S SEMINAR is *Business Technology in a Crisis Economy*. A paper on education has been included. What isn't clear, is if education relates to the technology or to the crisis. Perhaps both apply. Technology in education, and education in crisis. And these are interrelated.

Interrelated are also business and education, an interrelationship which is interdependence. Business relies on higher education to provide its qualified workers and its leaders. For its less skilled workers it can provide in-service training, but for its leaders it has to look to formal education, to higher education.

Highly qualified manpower is what universities are expected to provide. The kind and quality of the manpower they are producing today is being questioned, whether they are providing the right kind of education for a world of technology and for a world in crisis. My own view will, I hope, emerge from what I shall be saying. When we speak of survival in a crisis economy, values come into play. What universities may hopefully expect, is recognition of their contribution to the survival of values.

I thought, however, of rather addressing another charge often levelled at universities: that the kind of education they provide does not adequately or effectively make use of the new technologies which are transforming, not only the economy, but the world we live and work in.

Before speaking on higher education and technology, I should perhaps present my credentials, which may betray a possible bias. Attached as I am to a distance-teaching university, I may have a predilection of bias in favour of the large-scale application of technology in teaching. But then I must also admit to another bias running counter to it, and probably more deep-seated, stemming from the fact that I was bred in (and, I like to think, born into) the humanities as an academic discipline, nurtured on the written and spoken word; hence my ingrained if not congenital ignorance of, even aversion to, machines of any kind. I like also to think of myself as an educator rather than as an educationist. And the medium must never be allowed to become the message, or to obscure it.

Wedded as I am to the tradition of liberal education, I like to think that it explains the survival of the university since its inception eight centuries ago as a seat of scholarship and higher learning. It has been able to adapt to changing circumstances and demands, revolutionary at times, without surrendering its traditional ethos. Thus the counter-question which arises, is to what extent the challenges it faces today, inter alia from technology, are putting its very nature in jeopardy.

Nonetheless I was impressed by a book published in Germany a few weeks ago on the rise of National Socialism (*Machtergreifung und Machtsicherung*) accompanied by two audio-cassettes containing the speeches of German leaders of the time, including some of Hitler's. It made me as a historian wish that modern technology had been available centuries ago, that we could have had Luther and Napoleon on tape or Cleopatra on film. The addition of sound and image to the printed word introduced a new dimension to the human sciences. Film and tape are of course lesser and less sophisticated technologies. When we speak of technology nowadays, it is the computer in particular that comes to mind. What is the nature of its contribution to higher education, and its effect? Use or abuse, bane or boon? What the *TIMES* wrote some time ago about the use of computers in the construction industry, may apply to teaching as well: "An up-to-date aid to an age-old business, or an unnecessary gimmick? Computers are useful in enhancing efficiency not to provide it."

When trying to assess the influence of technology on higher education, we have to take a look at the present state of higher education. Depressed some would call it; others would describe it as critical. High technology arrived on the scene when the university world was in a state of flux, if not of disarray, and facing one of the most serious crises in its long and chequered history. A decline in public confidence had led to a loss of self-confidence. The titles of books appearing regularly reflect the current mood: *The Attack on Higher Education; Towards an Uncertain Future; Pressures and Priorities*. Pressures on higher education have forced universities in particular to re-examine their priorities.

Financial pressures have been the most obvious, but were rather symptomatic of growing disillusionment since the late 1960s in the functioning and teaching of universities, and as instruments for social regeneration and national development. In the early post-war years, the hey-day of university autonomy and prosperity, when universities ranked high in budgetary priorities and new universities mushroomed in all countries (in Great Britain alone their number increased from 16 to 44) their future seemed assured. By the late 1960s, in the wake of widespread student disturbances which shook the very foundations of university governance and teaching practice, confidence had waned. In view of the new demands, universities were accused of institutional inflexibility and a reluctance to adapt or to provide what an increasingly professional and technological society demanded. Recessionary economies, diminishing budgets and escalating costs added to their woes, and the emphasis shifted from accommodating quantitative growth to facilitating qualitative retrenchment.

Universities were called to account from all sides, from the government, from the private sector, from the public at large and from the students. Government surveillance in particular seemed to be a threat to university autonomy and academic freedom. But they are what Moberly has called "on any showing ... powerful and influential corporations ... (performing) functions which are of high public importance", which makes them, in the words of Lockwood and Davies "subject to legitimate public interest in their affairs and how they conduct them. They consume public funds, and employ human and other resources; they provide educated manpower; they are ultimately servants of society in their production of knowledge, however abstruse" (p. 2). And if much of the criticism levelled against universities has been partisan or ill-informed, there is a growing body of responsible, well-informed people, both on and off university campuses, who believe that there is need for a re-appraisal of the content, the aims and the methods of university education: there is a new willingness to experiment, a new interest in the needs of students, and a new concern for those who have been deprived of access to higher education or have not been reached by the conventional system. Distance education, recurrent education, adult education, life-long education have indeed become important new areas of university education. Further training, re-training has in fact become crucial to the whole educational enterprise, particularly in view of the rapidly evolving technology and the equally rapid obsolescence of knowledge as well as of skills.

If accountability has become the slogan, relevance is the concomitant demand. In the public mind relevance means education aimed at professional or vocational competence. There is criticism about the "lack of fit" between the products of the educational system and what countries really require. At a recent international conference an Indian educationist said that there was no tangible evidence of any impact by the educational system on the prosperity of India or on the improvement of its quality of life. In more developed countries too, there is public concern about how effectively higher education serves society. "As more people have entered colleges and universities with a wide variety of personal goals and

expectations," said another delegate, "many have begun to insist that traditional courses are not preparing them for life. Large numbers of graduating students, in fact, have unmarketable skills and cannot find jobs."

May I say in passing that relevance must be defined. Is it relevance to the passing manpower needs of society or to the standards of scholarship? Should a university match its training to specific job opportunities, or should it give students the skill and training with which they may one day solve new problems, as yet unthought of? Should it respond to the vagaries of the popular will and the ever-changing needs of society, or should it rather continue to foster the highest levels of intellectual development?

Universities must, in short, never allow themselves to become no more than service stations, training centres for a myriad of occupations, supplying their students with no more than the skills and techniques appropriate to a particular occupation or even trade. What a university must continue to provide is an educational experience which transcends the technical needs of any particular vocation but enriches its practice. A university can only discharge its true function if it reconciles old virtues with new needs; including those posed by the admission of students less prepared for the rigours of university study as a result of the relaxation of entrance requirements in response to the egalitarian demands of a democratic society. Mass education burst too suddenly on universities which had been quite adequately catering for an elite; the student explosion found them unprepared to adapt teaching methods suitable for seminar rooms, to bulging lecture halls. Only a few of the millions of new students were self-motivated learners; the rest, a vast majority, needed guidance and encouragement — and different teaching methods.

Is technology part of the new needs, and can it become part of the old virtues? Society has become increasingly technological, and technologically so complex, that there is a growing demand for new varieties of specialized and vocational skills. Can technology also help to secure the continuing commitment of the university to the values and the standards of scholarship and of science which has for many centuries ensured its primacy in the educational system, help it to remain a place of higher learning, not to become merely a place for higher skilling?

Thomas Edison is reported as saying in 1913 that "it is possible to teach every branch of human knowledge with the motion picture. Our school system will completely change in ten years." The school system has not changed significantly in 70 years, and the motion picture has had little impact on education, except perhaps in the non-formal sector. Equally sweeping claims are today made for modern technology, and they seem to have more substance. It may be that the emerging high technology will have an effect on education more profound than that of printing, or even of writing itself, which spurred the first two great revolutions in education since the Socratic model.

When we speak of technology in education, we must in fact remember that the first major breakthrough in the technology of education was the invention of writing. It was followed by the invention of printing, the real beginning of the

contemporary era as far as education is concerned. It led not only to the easier availability of information in the form of print, but also to the spread of knowledge and its exponential increase. It provided also an alternative to *ex cathedra* teaching; printing permitted education to be individualized and to take place beyond the classroom.

Recent technological advances represent the third and probably most important stage. At first audio-cassettes, the videotape, television, etc. added sound and image to the printed word, reinforced rather than supplanted it; and in the case of distance teaching, added the spoken to the written word. It made virtually no difference to the methods or didactic principles of teaching.

And if we look at school education, it would seem that these technical aids have been less widely used than the interest shown in them and the articles written about them would lead us to think. Modern technological equipment has made less headway in formal than in non-formal education; when installed in schools, it has invariably been under-utilized, and when used, rarely used to its full potential.

Television, video-cassettes, language laboratories have in turn received a rather mixed welcome. Pupils are generally delighted, probably by the novelty, but teachers are apt to be suspicious, fearing probably that part of their job is being stolen from them, that their role will become subsidiary if not redundant, and their relationship with their pupils affected. (I am reminded of the story of the professor who went on leave for a few weeks and taped the lectures he would have given during his absence so that the students would have the benefit of them. When he returned a few days earlier than he had planned, he found the tape delivering his lecture to 35 tape recorders in the classroom.)

But, then, novelty wears off; and innovative teaching methodologies such as the early teaching machines and language laboratories are today largely museum exhibits. Teachers cannot be blamed for building up a healthy resistance to novelty for its own sake — and have continued to teach effectively by the traditional methods. In fact, it can be asked, where positive results have apparently been achieved by technological means, if similar results would not have been obtained by the conventional teaching methods, if the same effort had been put into preparing the classroom lecture as went into the preparation of the technology-supported programme. There is, it has been said, a real danger of falling into the trap of "technological optimism": simply giving the teacher powerful electronic tools, will not transform him overnight into the complete educator.

Yet we have to accept that school teaching will not in the long run be able to do without technological aids. But then teachers must be trained in their use, must participate in the production of programmes, which is often done by firms unconnected with teaching, must also be able to distinguish the uses to which the different media can be put. "What knowledge do we want to communicate, what attitudes do we want to encourage, what skills do we want to develop?" Only when these questions have been asked and answered can technology be properly used, not as a fad or gimmick, but integrated into the whole learning and teaching process — at school but in higher education as well.

With the computer, the most powerful force in our technological revolution, we are entering the field of higher education. I think we have heard enough already to remind us that we are living in the age of the computer. It has become inextricably a feature of our daily lives. My wife takes her pocket calculator along to the supermarket, and her credit card to the boutique. You have probably also heard about the man who rushed into the bank shouting: "I demand to see the computer." And many of us have probably seen what happens at the airport, fortunately not frequently, when in the last-minute rush the computer loses its cool. We have adapted in our everyday lives, because we seemed to gain, and could hopefully, not lose. Technology has apparently been to our benefit. Has it also been to the benefit of higher education?

Higher education could obviously not escape the impact of the new technology, and of the computer in particular, as little as it could that of the printing press, and its effect promises to be more profound than that of the printed word. It is to its effect that I wish to refer briefly, but without entering into technicalities — which are in any case far beyond my ken.

Life will be different, I read recently, when we are all on line. Higher education will certainly be different. Technological advances, viewed with reservation by some educationists, have fired the imagination of others. The President of Johns Hopkins University is on record as saying that, whether we are conscious of it or not, we are already in an environment for higher education that represents the most drastic change since the founding of the Universities of Paris and Bologna some eight or nine centuries ago (Bok, 3). If higher education institutions do not remain in the forefront of the technological revolution, it has been said, they risk sinking into irrelevance well before the 21st century (Williams, 79). Certainly, everyone involved in higher education is being forced to think more seriously these days about the implications of the revolution in computer technology that is upon us — or, we have been warned, stagnate in "curricular calcification and educational obsolescence".

Universities are being affected more than the schools, because there is a qualitative difference between the teaching process at schools and at universities. Universities, someone has said, are not places of teaching but places of learning. The part played by the student in the process of acquiring and assimilating knowledge and skills is more important than at school level. The teacher and tutor is there to motivate and to show the way to independent study in the library and the laboratory. This seems to suggest less need of active teaching and the possibility of the greater use of the computer in tutoring and supplying information.

Fundamentally, too, education is a form of information dissemination, both of skills and of knowledge. Because higher education is so "information-dependent", it is natural to assume that any technology which influences information will also have a "knock-on" effect upon education (Barker, 112).

Then too, clearly, students entering higher education today, have grown up

with high technology playing an increasing role in their lives. They come expecting technological sophistication in the university environment.

But let me say immediately that when we enter into the world of higher education, we must think of different objectives, a different set of values than those of a business environment. We must think of what higher education is all about, of what it imparts and what it tries to develop. Not only organizational or operational efficiency, but less material advantages, attitudes and values which impinge on the quality of life in any society, more or less technological. If technology is to live up to its promise and its potentiality, and help to provide a better education, it must be adapted to the goals of education.

Modern technology, the computer in particular, bears directly upon higher education by virtue of its three attributes: as a vehicle of information, as a vehicle of communication, and as a vehicle of instruction.

Our modern technological age is commonly labelled the age of *information*. Any era in history, it has been said, can be described in terms of its technology. We know how Toffler has elaborated on technology as the third wave, following upon the agricultural and the industrial. It is in essence an information age. Information, structured by the electronic technology, is becoming the strategic resource of the future. In contrast to capital, which was the strategic resource in an industrial society, information is a decentralized and accessible source. But I think it was Naisbitt who in *Megatrends* said that in spite of its accessibility, Americans are at risk of becoming information rich and knowledge poor.

Vast amounts of data and information are being generated, and we need to have access to it and be capable of processing it. Computer technology has provided the facility for handling (storing, retrieving and processing) the growing volume of information produced by all forms of human activity.

It is inconceivable how a large university could be run today without massive computer back-up. And a good information system is crucial in management, to make the day-to-day operation of the institution more efficient, to assist in the responsiveness to external changes, to provide supporting management information with a quantitative input, to facilitate the process of institutional evaluation and performance review, and to make available a common data base of objective and systematic information which decision-takers at all levels may use (Ewart, 271). Information systems and technologies have become indispensable for operational surveillance, management control and strategic planning. But if technology-based, it must always belong to the university with its unique culture and organizational structure, not to the technologist. Computer modelling can assist institutional decisions but only as an aid to the administrator's intuitive grasp of the situation.

Where more than ever before the university, its operation and research output is under scrutiny, the computer has added to administrative efficiency and research capability. There is no need to elaborate on its importance for research, in the natural and increasingly also in the human sciences. Even a modestly priced computer can do simple quantitative analysis that formerly required days of

laborious calculation. Computers, McPherson has said "free us from the routine of thinking — the drudgery of doing the computations, drawing the graphs — and leave us free instead to really think" (McPherson, 47). By automating a great deal of laborious and routine work they liberate us to do other things, things computers are not equipped to do, such as thinking flexibly and creatively, and reflecting on the qualitative implications of quantitative data (McPherson, 47–48).

I find the suggestion interesting that the computer will in time alter not only the world we live in but the way we think about the world. In this view print has determined thinking styles in the Western world: linear, sequential, propositional, and rational — the typical Newtonian-Cartesian world view. Electronic technologies use a symbol system which is much more abstract than the language of print; they create ways of thought which are more flexible, patterned and relational; they restructure the way we encode and decode experience and understand our world. Educators, we are told, need to devise a curriculum whose content prepares students for thinking "by" computers, thinking "about" computers, and thinking "with" computers. But be warned that students must also be prepared to resist the seductive role of the computer since the price is servitude and impotence. "The computer is a powerful new metaphor for understanding many new aspects of the world, but it enslaves the mind that has no other metaphor." (See Norton, 16–20). In very practical terms, we often hear about the need for computer literacy, even at school. But will it be at the cost of language proficiency, already at an alarmingly low level? Do we want people who can speak to computers, or to their fellow-men?

The university library is probably the most obvious beneficiary of the new information technology. Traditionalists are concerned that libraries are apparently being replaced by microforms and electronic data retrieval. Futurists have indeed not hesitated to predict the ultimate disappearance of books. This will, I have no doubt, not be taken seriously, but new kinds of information transfer are making important contributions to the accessibility and dissemination of knowledge.

Extensive library networks are the latest development, linking libraries to one another and to a variety of databases. For information without effective *communication* cannot be optimally utilized. Computers can communicate with other computers much faster than any other medium, and the development of compatibility in networks linking islands of automation is the latest advance, opening new possibilities for communication and information transfer.

Communication technology is also of importance in the university's teaching activity. This applies obviously to distance teaching. Technology is removing the distance from distance education. But it will enable conventional universities too to reach out beyond the confines of campuses to those in need of further and continuing training. *Education without Frontiers* is the title of a publication studying the future of education as part of the European Cultural Foundation's 'Plan Europe 2000'. Because of the new delivery systems, persons and localities close by or far away can have access to educational programmes previously unavailable. Course offerings can be delivered to students in their homes, at hours convenient

to their work schedule or personal lives. It can be done by the written word as well; the advantage of the new technology is the possibility of personal and immediate contact and speedy feedback. "Personal computers, video-cassettes, video-discs, cables, television satellites — each of these has different capabilities — all will be increasingly used in future to deliver education and information to homes as well as to classrooms." (Boaz, 4).

This brings us finally to the primary function of the university, its teaching function, and to the effect technology has had on the intellectual as distinct from the administrative enterprise, and particularly as a vehicle of *instruction*.

In a recent article, *Looking into Education's High-Tech Future*, the President of Harvard University told of the Business School at Harvard requiring every entering student to purchase a personal computer; of the Law School offering computer programmes providing mock trials with which students could interact; of programmes in the Medical School which simulate patients with a variety of ailments: by asking questions of the patient or ordering medical tests, the students can make a diagnosis which is confirmed or queried by the computer; the School is also linked by closed circuit TV to teaching hospitals, to a Science Centre, to M.I.T., and to more distant institutions by satellite. By linking personal computers to one another and to the central mainframe students can communicate with other students, with instructors and with campus officials (Bok, 2–3).

In theory at least, he concluded, the new technology has the power to transform the nature of the university. There are limitations, but "one thing is certain: that new developments will emerge tomorrow that no one can foresee today" (Bok, 6). In time, lectures could move from classroom to television screens so that students could listen to a professor and immediately test their comprehension of the material by working through a series of questions and problems presented by an appropriate computer programme. Laboratory experiments can already be simulated on computers. A video-disc linked with a computer could explore the great art museums of the world (Bok, 3).

The most obvious effect of the revolution in high technology on the academy is the demand for the training of computer scientists. It will in addition have to undertake fundamental research into the technology itself, as well as applied research into widening its application.

But what about the ordinary run of students? What, the question may be, will it mean to be an educated man or woman in a world transformed by the microchip? To survive in the new generation, it has been said, people will have to be at ease with the creation, processing and distribution of information. There are those who hold that in a highly technical society, the university must itself become more technical, that even the liberal arts curriculum must include applied mathematics and computer technology. The more modest view, to which I tend to subscribe, is that, except for a handful of computer experts, only the ability to use or apply the technology will be required. Students will certainly have to be trained in the skills and the application of the new technology in learning and research. Most professions will need to work with computers, doctors no less than bookkeepers,

and students have to be familiarized with the technologies and made reasonably proficient in their use.

In the actual teaching-learning process computer based or supported teaching and computer aided learning are making rapid strides. Amid the general euphoria they have generated, there are quieter, more sceptical voices. There is as yet little conclusive evidence that the new teaching devices have yielded lasting improvements in learning. Traditional teaching methods may have done too little to sustain student interest and to take into account how students actually learn. "This is the critical difference that probably accounts for most of the gains in speed and effectiveness of learning often attributed to computer assisted learning. It is not necessarily the machines that produce these gains. More likely, the improvements occur because of the increased time and thought that enter into creating the programs." (Bok, 10). The gains reported were in fact considerably less significant when the same teacher taught both the experimental and the conventional classes with comparable amounts of preparation (Bok, 3).

The computer has certainly proved its value in drill and practice exercises and in remedial teaching, in the interaction and individualization it provides: the computer allows us to move away from spectator to interactive learning. It has reinforced the stimulus-response approach and programmed learning. Computer programmes are self-pacing, and adaptable to the student's level of ability and comprehension. Students have to think, not merely to read or to listen passively, for they have to respond — and there is immediate feedback.

The computer can be used as a tutor, but within limits, for the student having to choose among a limited set of questions excludes the Socratic dialogue between teacher and learner. And there are many important tasks which remain beyond the reach of the computer, even of artificial intelligence. "With all its powers the computer cannot contribute to the learning of open-minded subjects like moral philosophy, religion, historical interpretation or literary criticism — important fields of knowledge that cannot be reduced to formal rules and procedures." (Bok, 7).

It has no grasp of values, and that is surely what education is all about — for education can never be value-free. There is the danger, says Bok, "of computers harming the entire educational process by eroding some of the intangible, more humane values of university life" (7). Computers may cause too much emphasis to be placed on problems and methods that lend themselves to programming, less attention to matters that are qualitative ... and not reducible to formal rules and algorithms. "Humanistic learning has suffered enough from ill-considered efforts to ape the scientists by concentrating on what is quantifiable, verifiable and value-free." (Bok, 7).

Though these fears may be exaggerated, they are real. Technology supplements the lecture and seminar, cannot replace the instructor. It should however only be used in situations which favour it over other media. The topic or field of study chosen must be one which is difficult, or impossible, to teach in any other way. The computer has proved its use, but not in teaching new and different things,

rather in more effectively accomplishing, in new and different ways, the traditional goals of higher education, by adding a new dimension which can optimize both the teaching and the learning process. Even if used for tutoring or remediation, it presupposes a body of knowledge acquired through lectures or reading. It is interesting that the greatest risk is thought to be in academic fields of study such as business management or public administration, where students may tend to ignore values, possibilities and risks that are intangible and not susceptible to precise measurement. "Despite protestations to the contrary, experience suggests that the seductive powers of numbers, precision, and logical demonstration will lead many instructors to neglect the subtler aspects of human problems, and end by caricaturing the world they seek to have their students understand." (Bok, 8).

The world will always be more than a technological world. Technology may be part of the crisis of the modern world, a cause rather than a solution. In sum, we can agree with Bok that universities can look upon the new technology with cautious enthusiasm (Bok, 10). Higher education must adapt to changing needs and demands. It can do so with the aid of the new technology; it must not do so because of the new technology. The society of the future will still need people who can think and feel, not merely programmers or processors. The computer can enhance efficiency in education. But it can never really replace the conventional methods: the lecture, the seminar, the Socratic and unstructured dialogue, the printed word.

The question I posed at the start of my address has only partially been answered: Are an electronic environment and an electronic intrusion conducive or inimical to the true aims of higher education? Do they support or subvert?

If universities are required to train for participation in a new age of technology, they must respond by insisting that they train in the humanistic values which transcend the technological ethos and are for that reason more important for the survival of human rather than machine values. Machines, and computers, must become means for ends, not ends in themselves. Man, not technique, must remain the ultimate source of values. And higher education is concerned with values, not techniques. Being educated means being able to deal with questions that resist computer-based techniques. Universities, while accepting and acknowledging all the benefits of computerization, cannot allow themselves to be pressured (or computed) into a dehumanized, multiple-choice existence — or decline.

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13

VERWELKOMING VAN NUWELINGE

Oriënteringsprogram, Unisa, 28.1.1987

EK IS BLY VIR DIE GELEENTHEID om nuweling by die Universiteit te verwelkom. Dit laat my terloops dink aan die dag meer as 30 jaar gelede, toe ek as nuweling by die huurkantore in die middestad waarin die pas gestigte Afdeling Eksterne Studies gehuisves was, opgedaag het.

Daar was vir 'n paar dae nie 'n tafel of stoel vir my beskikbaar nie, en uiteindelik is ek in die kantoor van die enigste dosent in die Regte geplaas. Ons was toe maar twintig dosente, die administratiewe personeel 'n skamele vyftien of so. My opdrag die eerste jaar was om 'n volledige studiegids vir die eerstejaarkursus op te stel, vir die helfte van die tweedejaarskursus en één vraestel in die derde jaar, om daarby leiding in twee Honneursvraestelle te gee, en aan 'n M-student, en ook alle werkopdragte, meer as 'n duisend, na te sien in die kursusse of vraestelle waarvoor ek verantwoordelik was. Al wat ons nie hoef te gedoen het nie, was om die studiegidse op die ou Gestetner-masjien af te rol.

Daar is in daardie eerste jaar min geslaap: twaalf uur per dag vir sewe dae 'n week was nie buitengewoon nie (dit het weksdae voldag en Saterdagoggende op kantoor ingesluit. Van reses was daar nie sprake nie). Maar daar was 'n gees van

avontuur en kameraderie en toewyding aan 'n ideaal. En die deurbrake tot aanvaarding en erkenning is gemaak, maar stadig en moeisaam.

Vandag is alles anders. U sluit by 'n universiteit aan met 'n doserende en administratiewe personeel van ongeveer 2 500, met meer dosente in 'n middelslag departement as waaroor die hele universiteit destyds beskik het, by die grootste universiteit in die land en een wat wêreldwyd erkenning en aansien geniet. Maar tog nog steeds by 'n ander soort universiteit wat sy eie eise stel, en een wat nog steeds idealisme en toewyding verg. En by 'n steeds avontuurlike en dinamiese universiteit.

Ek het met sommige van u vlugtig kennis gemaak by keurkomitees, maar waar nóg u nóg ek heeltemal op ons gemak was. Ek het dit waardeer dat enkele van u sedertdien reeds by my op kantoor nader kom kennis maak het; ek hoop dat die ander van u u departementshoof sal herinner dat ek dit sal verwelkom as so 'n besoek gereël sal word. Dit sou vir u en vir my die verleentheid spaar (ek herhaal dit reeds tot vervelens toe) wat ek enkele jare gelede ervaar het toe ek saam met 'n jong dosent in die hysbak was en hy, toe hy sien dat ek ook 'n identiteitskaart dra, vir my sê: O, werk jy ook hier?

U werk nou ook hier. Wat beteken dit om hier te werk, om aan die Universiteit van Suid-Afrika verbonde te wees? Ek het dit by die afsluiting verlede jaar gesê dat baie weë en baie redes op 'n aanstelling by Unisa uitgeloop het. Daar is dié wat sê dat die navorsingsmoontlikhede aantreklik is, ander wat deur die diensvoorwaardes aangetrokke voel, nog ander wat onder die indruk van die aansien van die Universiteit gekom het. Ek wag nog dat iemand sê dat die uitdaging van afstandsonderrig die beweegrede was.

Dit is egter waarvoor u u ingelaat het en waarin u u moet bewys. Die eise wat aan u gestel word, is groter as dié wat van kontakonderrig verwag word, groter en anders. En dit is die andersheid en die eise wat dit stel waarvan u u moet vergewis. Daaroor sal u in die loop van die oriënteringsprogram ingelig word. Oor 'n eie organisasie en 'n eie onderrigmetode of -didaktiek. Maar oor meer as dit: oor 'n studentesamestelling wat heel anders is as dié aan 'n konvensionele universiteit. Wat verwag gaan word is begrip vir, selfs deernis met, die agtergrond en omstandighede van ons studente. U gaan 'n werkopdrag nasien waarop daar 'n naam en 'n studentenummer verskyn. U sal nie weet wie die student is of wat sy of haar omstandighede is nie. Dit mag sommige van u se oupa of ouma gewees het; dit kon baie van u se vader of moeder gewees het. Dit sal studente uit 'n minder bevoorregte opvoedkundige en sosiale omgewing insluit, maar met die drang om aan die universiteit se standaarde te voldoen. Die leiding en aanmoediging wat u deur u kommentaar op die werkopdrag gee, kan deurslaggewend vir kennisverwerwing en persoonlike ontwikkeling wees. Wanneer oor afstandsonderrig gepraat word, moet ook oor bestemming gepraat word. Dit bly die uitdaging waarvoor ons staan en waarop u ons moet help om antwoorde te verstrek.

All universities have a very special role to play in education — they have to provide a country or a community with the bulk of its thinkers and its decision makers. You have been appointed to join in this task in at least two ways.

A university is engaged in both the dissemination and the creation of knowledge. You have been appointed, at least partly, on the strength of your academic achievements, and the university obviously expects you to make a contribution to its research performance.

It expects much more than that, for it is, first and foremost, a teaching institution. One does not join a teaching institution if you are not interested in teaching.

And teaching at whatever level, from the pre-primary to the tertiary, does not come naturally. In fact, no occupation does. I would not employ a carpenter if he has not been trained in the skills and tools of his craft. Otherwise his carpentry would probably be like mine, something of the hit or miss kind. And teaching is, I fear, at times a hit and run exercise.

So you will be expected to attend in particular to your teaching function — not only to what you impart, but also to how you impart it.

If face to face teaching is an art, distance teaching is something entirely different, and something of which most of you probably have no experience.

If distance teaching is different and difficult, the composition of the student body of a distance teaching institution makes it even more difficult. Unlike a conventional residential university, where the students are of approximately the same age and derive from more or less the same educational and cultural background, we have to cater for the most diverse needs and aptitudes. Can one teach a seventeen year-old school-leaver in the same way as a seventy year-old grandmother (who, by the way, may be one's own)? Can one teach Economics I in the same way to a company director in Johannesburg as to a black school-leaver from Lebowa? And how can one do it through the medium of the written word? That is the most taxing and still unresolved problem and challenge facing the University and it is one to which every teacher has to address himself or herself.

We shall be looking closely at your contribution, not only to the corpus of knowledge we are expected to expand, but also to its effective transmission.

Ek wil nie verder vooruitloop nie. Net 'n laaste gedagte. Dit is ook belangrik dat u kennis maak met die organisasiestruktuur en werking van die universiteit. Juis omdat ons so groot is; juis omdat daar 2 500 personeellede en baie departemente is, elkeen waarvan neig om sy eie pad te volg, is dit nodig dat besluite en reëlins die ordelike verloop van al die aktiwiteite van die Universiteit verseker. U moet daarmee kennis maak en daarvan kennis neem.

Oor al hierdie dinge sal u oor die volgende paar dae, en later, ingelig word. Ek hoop dat u u aansluiting by Unisa sal sien as 'n geleentheid om 'n bydrae tot sy eiesoortige en uitdagende opdrag en taak te lewer, en dat ons vir u die ruimte daartoe sal bied.

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VRYHEID EN GESAG

Afsluiting, Unisa, 30.11.87

EK HET IN 1973 BY VERSKEIE GELEENTHEDE gepraat oor akademiese vryheid en akademiese verantwoordelikheid. As akademiese vryheid beteken dat daar geen beperkings op die soeke na kennis en waarheid geplaas moet word nie, kan daar geen fout met dié siening daarvan gevind word nie. Dit is egter nie die enigste betekenis wat daaraan geheg word nie. Daar is, het ek veertien jaar gelede gesê (en dit geld vandag nog) seker geen begrip wat aan soveel strydvaandels gepryk het en nog pryk as juis akademiese vryheid nie. Daar word selfs daarop beroep gedoen om aan andersdenkendes die vryheid te ontsê waarop self aanspraak gemaak word. Hiervan is die teer-en-veer episode by Unisa jare gelede 'n voorbeeld: ook meer onlangs waar geweier is dat andersdenkendes op 'n universiteitskampus optree of selfs verskyn. Akademiese verdraagsaamheid moet 'n kenmerk van akademiese vryheid wees, want onverdraagsaamheid skep die indruk dat die eie standpunt nie teen 'n ander opgewasse is sonder dat die ander uitgesluit word nie.

Ek het in daardie, die tweede jaar van my ampsbekleding ook my siening gegee

oor die vraag of die universiteit as inrigting standpunt moet inneem ten opsigte van omstrede maatskaplike of politieke vraagstukke.

I concurred with the principle of institutional neutrality as "a precept of practical academic wisdom, if not also as one of the moral norms of academic freedom".

The principle is, of course, not universally recognised. The taunt that silence is immoral is often heard, the demand that universities must take a stand, or a stance, on controversial issues, that they must proclaim their allegiance to a cause or an ideology. The stand is, however, often little more than a stance; and those who make these demands are, strangely enough, also those who reject the commitment, religious or political, of universities in earlier ages and other climes, or to other ideologies. Partisanship is either a virtue or an evil; it cannot be both at the same time.

That is why I agree that a university should not pronounce officially on controversial issues, largely because individual academic freedom is protected by institutional non-partisanship, provided that (and that is an important proviso) individual partisanship does not, in reverse, impair the non-partisanship of the institution which has made individual partisanship possible; provided also that in order to preserve the academic freedom of its members, within the constraints of their responsibility to the university, a university should not take a stand, or stance, on issues with which all its members do not agree. It is as simple as that. And important, in the interest of both its members and its constituencies, in view of the diversity of the political, cultural and ideological affiliations of its students. That is why Unisa as a university cannot be associated with any cause but that of the mission of a university, the transmission of knowledge and the search for truth. And that is the constraint it must impose on academic freedom.

I said in 1973 that a university will continue to be known and judged by its teaching and research performance, by its promotion of science and scholarship, not by the non-academic excursions of its members.

The University of South Africa, I said, will defend to its last breath the right and freedom of its members to speak their minds freely, provided that they do so on matters on which they are competent to speak. It will defend the right and the freedom to teach and to do research, provided neither teaching nor research is used for extra-academic or partisan ends. Unisa has built up a proud tradition of service and of academic excellence. It cannot allow its service to many peoples and persuasions to be blunted by an official allegiance to or propagation of a particular cause.

I referred to what a Canadian educationist had said about the independence of universities: "By the independence of universities I mean that they shall be able to speak with a voice that is distinctive and authoritative. Occasionally, when there are great issues at stake, that voice will be a single voice. Usually, however, there will be many voices, for the true academic, as has been wisely said, is a man who thinks otherwise. But even when the voices are numerous and apparently conflicting, they will all have a common accent. They will be the expression, not of

prejudice (or of preconception) but of principle, not of the emotion of the moment, but of the collected experience of the past."

Akademie-vryheid is die vryheid om die rykdom aan kennis en insigte wat ons erfdeel is, te ontgin en vir ons studente te ontsluit, en sonder oogklappe of vooringenomenheid.

Ek het akademiese verantwoordelikheid as die korrelaat van akademiese vryheid gestel. Wanneer oor vryheid gepraat word, kom toerekenbaarheid ook ter sprake. Die vraag is aan wie of wat rekenskap verskuldig is. Dit is in die eerste plek aan die wetenskap wat gedien en bevorder moet word, maar ook aan die inrigting waaraan 'n mens verbonde is en aan die gemeenskap en sy verwagtinge van die universiteit. Die ongenoeë met universiteite wat die afgelope tyd waargeneem en ervaar is, mag ten dele aan die persepsie toegeskryf word dat hulle van hulle taak en wese afgewyk het.

Ek het die taak van die akademie beskryf as die soeke na waarheid en na sekerheid, nie die verkondiging van sekerhede en waarhede nie. Beskeidenheid is die kenmerk van die akademikus, want hy weet hoe beperk en tydgebonde sy kennis is. "Miskien," het ek gesê, "kan ons uiteindelik hoegenaamd nie van akademiese vryheid praat nie, slegs van akademiese gebondenheid. Ons het gepraat van die eienskappe van die wetenskaplike of die akademikus, van die eise van waarheid, integriteit, verdraagsaamheid en beskeidenheid. Dit is ongelukkig so dat sogenaamde voorstanders van akademiese vryheid juis uitmunt deur hulle onverdraagsaamheid en onbeskeidenheid. Wie op vryheid aanspraak maak, moet ook vryheid gun. Akademie-vryheid is 'n tweesnydende swaard." In werklikheid is dit nie die bevryding van wetenskaplike, maatskaplike en geestelike bindinge nie, eerder van onkunde, vooroordeel en dogmatisme.

Educational establishments, and universities in particular, enjoy substantial autonomy. Individual teachers are free to teach and to do research guided mainly by their own professional judgement. "This autonomy is a source of justifiable pride. It is also," it has been said, "the subject of some muddled thinking. Neither the autonomy of institutions nor the freedom of individual teachers can ever be absolute."

Academic freedom has been called an element of the good society. The free expression of intellectual opinion is intrinsically valuable, as is the right to conduct research in any area. There are, however, some difficulties. Should academics have a greater right to free expression than other citizens or members of other organizations? Claims for academic freedom give little guidance when it conflicts with other intrinsically desirable ends. Some research may be morally unjustifiable, whatever the possible scientific benefits. Students may need safeguards against teaching which is inadequate or obsolete or biased or immoral. External evaluation may be necessary to guarantee standards. Other issues arise because higher education is largely paid for out of public funds. One would not go so far as to say that he who pays the piper can call the tune, but the issue of accountability cannot be absent from any discussion of the freedom of those who use the funds.

Institutions that are publicly supported cannot claim immunity from public surveillance.

The question of course is: Is academic freedom the highest value? Is it that which must override all other considerations? The answer must plainly be in the negative, if only because no-one can escape responsibility and accountability.

Ek het kortliks weergegee wat ek veertien jaar gelede gesê het omdat ek nog dieselfde siening toegedaan is. Daar kan geen vryheid sonder verantwoordelikheid wees nie, want dan verval vryheid maklik in bandeloosheid of ongebondenheid. Verantwoordelikheid teenoor die kennis en die wetenskap, verantwoordelikheid teenoor die instelling, en verantwoordelikheid teenoor staat en maatskappy.

Dit wil egter voorkom asof die paradigma geleidelik verskuif het, asof dit nie meer soseer gaan om akademiese vryheid *vis-à-vis* akademiese verantwoordelikheid nie maar eerder om 'n gewaande teenstelling tussen vryheid en gesag. En gesag word soms meer bepaald as 'n bedreiging vir akademiese vryheid gesien.

In so 'n geval moet daar duidelikheid wees watter gesag ter sprake is. Waar setel gesag trouens in die hoër onderwys, en meer spesifiek aan of oor 'n universiteit?

Daar is natuurlik diegene wat onmiddellik dink aan die Universiteitsraad en/of die Universiteitsbestuur.

In die bestuur ken die University Grants Committee, Britse eweknie van ons AUT, in sy advies aan die Minister van Onderwys 'n sleutelrol aan die Vise-kanselier toe (10, 40). "In a typical university leadership must come primarily from the Vice-Chancellor. It falls to him more than to anyone else to overcome institutional inertia. He must motivate staff to recognise the need for long-term change and to participate in planning it and carrying it out.

"He must manage his university both for survival and for excellence. He must see that it plans and controls its use of resources so that it is not blown off course by short-term financial pressures. He must ensure that it can respond to new opportunities while preserving and expanding its existing areas of excellence."

This is a rather inflated view of the role of the Principal or Vice-Chancellor. I prefer to see it as a responsive and mediating one as he tries to reconcile conflicting pressures within and upon the institution.

For he has no real authority, except that of persuasion, and his position cannot be equated to that of the managing director of a business firm.

Management was, of course, not a principle or practice universities were prepared to apply to their own operation. Even 50 years ago it would probably have been regarded as heresy to refer to the management or government of a university. (I prefer to speak of governance rather than of government, however subtle the difference.)

Effective management, it was thought, was all very well in business organizations, but unseemly in an academic enterprise. Even today there are probably those who regard the entry of accountants and auditors, both internal and external, as an intrusion, and reflecting a lack of understanding of the university's mission and culture.

Things have changed however. Efficiency and accountability have become

catchwords. Jarrat, chairman of a committee appointed by the Committee of Vice-Chancellors and Principals in Great Britain to undertake a series of efficiency studies of the management of a selection of universities, has written that any organization which brings together people, buildings, equipment, materials and services must be concerned about how it uses those resources to achieve its purposes — a university no less than an industry. It is the structures, values and ethics within which management has to be exercised that are different, not the need for sound and responsible management, or direction. And the pressures universities now face, “unprecedented in their histories, both in terms of their magnitude and their multiplicity” (4, 2) have given a new dimension and urgency to their governance.

The challenges facing British universities Lockwood and Davies have summed up as the fact of contraction; the comparative loss of autonomy, typified by increasing external control on the use of university funds and of increasing direction in their allocation; the growth of uncertainty by the shortening of planning horizons; the demand to become more efficient and more market-orientated; the need to remain flexible in order to be able to adapt swiftly to whatever the future holds. The seventh, perhaps most important, challenge is for university managers to maintain and develop human resources at the same time as coping with declining physical and financial resources, and doing it without excessive damage to the morale of their staff.

Dit is waarvoor universiteitsbestuur in Suid-Afrika ook te staan gekom het.

All this seems to point to more professionalism in university management.

There are, of course, those who think that a university should (and could) be run like a business corporation.

From 1971 to 1973 the Academy for Educational Development in the USA conducted an investigation into the possibility of applying business management skills to higher education. A very impressive array of representatives from both the private and the public sector, as well as from higher education, concluded almost unanimously that business and university were so different as to preclude any useful exchange of management skills. The purposes and objectives of a business enterprise are clearly different from those of a university. As is the work-force. In contrast to the operatives in a business enterprise, the personnel in a university are composed of highly individualistic professional specialists.

A report on higher education which appeared in as late as 1975 pointed to the differences between business and university management, and concluded: “Instead of a spurious quest for similarities, business and university enterprises need a realistic understanding and respect for their different social purposes, their different social contributions, and their different management processes.”

Much has changed since 1975. The report did in fact suggest that one force then at work could bring about a substantial transformation in the management of universities, a transformation that could make university management more akin to business management, viz. collective staff bargaining.

It is difficult to see how collective bargaining can be combined or reconciled with

the participatory governance and shared management which has traditionally been a distinctive feature of universities.

There are, however, other pressures and challenges to which we have referred which, it is thought, may compel university management to resemble more closely the authority and responsibility of business management. This I would doubt. In fact it is interesting that it has been suggested that high-tech development will nudge business management towards the university model.

And I believe that in spite, or because of, increasingly more onerous demands on its managers, the governance of a university will always, by its very nature, have to be democratic and participatory.

It has also been said that academic freedom has important consequences for the governance of a university. Staff members enjoy great authority in deciding what to teach and what to research, an authority further protected by the guarantee of tenure. "These safeguards provide the legal framework that defines the university as a community of scholars rather than a hierarchical entity such as a corporation or government agency" (2, 36). And "no sensible administration would wish to organize the university in any other manner, since the kind of unity achieved by centralized direction could only be purchased at a heavy cost to the process of continuous debate and creative inquiry so important to intellectual progress".

Ek hoop om aanstaande jaar aan te sluit by hierdie paar opmerkings oor universiteitsbestuur. Trouens, die Dekanekomitee het, ook na aanleiding van 'n verslag oor seminare wat deur die KUH gereël is, versoek dat besinning oor universiteitsbestuur in die algemeen en oor die bestuur van 'n universiteit vir afstandsonderrig in die besonder, hoog op die agenda vir aanstaande jaar geplaas word. (Dit was vertroostend om te verneem dat die aanbeveling dat na alternatiewe strategiese bestuursmodelle gekyk word, nie impliseer dat beplanning en bestuur huidig as ontoereikend beskou moet word nie, maar eerder gesien moet word in die samehang van 'n toekomstscenario van verreikende verandering en nuwe uitdagings.) Ek wil egter hoop, na aanleiding van wat ek reeds gesê het, dat nie bevind sal word dat die universiteit soos 'n sake-onderneming bedryf moet word nie. Daar is toepaslike en aanpasbare bestuursbeginsels maar die doelwitte en kulture is uiteenlopend.

I do not think we have yet decided where authority resides in the university, apart from our discovery that it is not an attribute of the Principalship.

No-one can doubt the complexity of universities, of their composition, operation and goals — described by Robbins as instruction in skills, promoting the general powers of the mind, and the transmission of a common culture. Universities are complex also in their culture, complex too in the variety of external relationships that have to be catered for or coped with. Management has been made even more difficult by cuts in public funding which have left universities operating in an uncertain and unclear environment.

None of this makes the role of management easy to grasp or easy to exercise. But complexity, says Jarrat, "must not be used as an alibi against sound management. On the contrary, sound management should be the tool that guides one through

the complexities to achieve one's objectives" (3, 743). A university is a community of scholars, of many minds and special interests. Financial constraints have seriously foreshortened planning horizons and have forced university authorities to re-assess priorities and in fact to review their role and mission. Effective management is not an attack on academic freedom, though it may be on vested academic interest. "Indeed," I quote from Jarrat (3) again, "I would argue that one of the biggest risks to academic freedom lies in universities being incapable of marshalling their own resources to meet their defined objectives". If they cannot, external regulation and control becomes inevitable.

If we reflect on university management or governance — and this is germane to authority and freedom — we shall find that the university has, not without justification, been labelled as an "organized anarchy", or as an amorphous cumbersome organization in which powers are so dispersed as to make change slow and often ineffective. "The autonomy, the pluralistic nature and the gradualism of universities," say Lockwood and Davies (4, 2), "limit [if they do not inhibit] managerial power." They refer to "an untidy diffusion of responsibility and a proliferation of centres of initiative and decision-making" (4, 30). They point to the internal fragmentation: the existence of a high degree of autonomy of internal units based upon professionalism, specialization, tradition and the nature of activity.

All of this will be part of next year's debate.

It is interesting in the meantime that the academic department is seen as the primary locus of authority.

Clark has said that "the factory floor in higher education is cluttered with bundles of knowledge that are attended by professionals What academics most have in common is that they work with and upon knowledge. What they have least in common is common knowledge, since they are at the cutting edge of specialization in high knowledge" (9, 20). He calls them "fragmenting professionals". "Their separate tasks have separate technologies; the supporting thought styles are different, as are methods and tools." (9, 21).

Let us put it this way: Authority in a university resides both in a subject discipline and in the institution. There may be tensions between disciplinary and institutional imperatives. This should however not occur unless the disciplinary imperatives have ideological overtones.

Hierdie tweeledige of dubbele lojaliteit is 'n kenmerk van die akademikus: Teenoor die vakdisipline en die universiteit. Die lojaliteite behoort nie onversoenbaar te wees nie want die wese en struktuur van die universiteit bied die geleentheid vir die vrye beoefening van die dissipline. 'n Probleem ontstaan wanneer 'n derde lojaliteit bykom, teenoor 'n saak of 'n ideologie van buite die universiteit, en die vryheid van die dissipline, selfs die gesag van die universiteit, aangewend word om dit te bevorder. Dit is dan dat die gesag van die dissipline of van die universiteit moet intree. Om die vryheid te beskerm moet die misbruik van die vryheid aan bande gelê word.

I have spoken about authority within the university and its devolution. The

ultimate authority, of course, is that of the State. There is probably nobody working in or for the university who would not like to minimize, preferably to eliminate, the exercise of State authority. How that could be effected or justified is another matter.

We have made a distinction between the autonomy of institutions and the freedom of teachers. The growing surveillance, if not intervention, of government in the affairs of higher education institutions is generally regarded as an intrusion into the autonomy of universities in particular who, in the heady days of public confidence and virtually unlimited resources, were allowed to go very much their own way. Things have changed during the past decade or two. Recession, cuts in government spending, manpower planning and a less favourable public image have contributed to closer and more detailed interest by the State and its agencies in the management and operation of universities.

Bok, who was President of Harvard University, cites numerous instances of how Washington has intervened by creating rules and attaching them as conditions to the receipt of federal funds (2,37). Not one of what he considers to be the four essential freedoms of the university — to determine for itself on academic grounds who may teach, what may be taught, how it should be taught, and to whom — has escaped unscathed (2,38). "The more the university depends on the funds involved, the greater the compulsion to adhere to the government's requirements. When Congress threatens to remove *all* federal grants from institutions refusing to comply with its conditions, no major university can withstand the pressure." (2, 39).

We know how in Great Britain selective cuts in government funding have led to departments being closed down, to thousands of redundancies in academic staff and to the shift from arts to science and technology.

South Africa has not come to that pass yet. The autonomy of universities is recognized and cuts in subsidy have been done fairly equally across the board.

Universities cannot expect to be immune from government scrutiny and surveillance. Universities play such an important part as society's principal source of new knowledge and advanced education that governments are inclined, or expected, to intervene to make sure that they serve the country well (2, 39).

The claim is legitimate. The functions of universities call for public interest in their affairs and how they conduct them. "They consume public funds and employ human and other resources; they produce educated manpower; they are ultimately servants to society in their production of knowledge, however abstruse. Throughout their histories the universities have had to strike and maintain in their constitutional arrangements and their day-to-day management a balance between the two demands, for independence on the one hand and public accountability on the other. In particular, it is the key task of university managers to relate their internal structures, processes, practices and plans to the demands of both the academic community and the world outside the campus." (4, 2).

Universities could only claim to be immune from public accountability if they could retire into their ivory towers and pretend that they have neither to take nor

to give account. If they should try to do so, they would simply be deluding themselves. If their funding comes mainly from government, which has to apportion at times limited resources, they cannot be expected to be left entirely to their own devices.

I do not think that universities in South Africa have cause for complaint or for alarm about the extent or nature of government interest, which has been supportive and directive rather than prescriptive.

Owerheidsbelangstelling wat uit owerheidsbelang by die hoër onderwys spruit, het nie beperkend op universiteite ingewerk of hulle outonomie in die gedrang gebring nie. Daar is in Suid-Afrika van owerheidsweë begrip en erkenning vir die plek en rol van die universiteite in die hoër onderwysbestel. Daar word gesamentlik besin oor rol- en taakverdeling in die hoër onderwys. Die belangrikheid van navorsing word erken deur die aanmoediging daarvan. Die aandag aan slaagsyfers is 'n aansporing tot meer doeltreffende onderrigmetodes. Om verslag te doen, soos van universiteite verwag word, is nie om verantwoording te doen nie, en het geblyk 'n nuttige bestuursinstrument vir universiteite te wees.

Owerheidsgesag is nie 'n bedreiging per se van akademiese vryheid nie, eerder 'n beskerming daarvan tensy die vryheid vir ander doeleindes as die soeke na kennis aangewend word. Akademiese vryheid is die vryheid van die akademie en vir akademiese doeleindes. Uiteindelik sal akademiese vryheid deur die verantwoordelike aanwending daarvan erken en eerbiedig word.

Hoe dikwels het ministers, of donateurs, lede van die publiek, alumni en selfs studente nie die Rektor gevra: Wat gaan by jou universiteit aan nie? Ek het verdediging oor die boeg van akademiese vryheid gegooi. Ek wonder of ons altyd besef wat die implikasies en trefwydte van optrede en uitsprake is, en juis omdat ons aan Unisa verbonde is. Ek wil maar hoop dat ons steeds daarop bedag sal wees om nie die verbintenis te gebruik om omstrede nie-akademiese belange te bevorder nie. Om dit onder die dekmantel van akademiese vryheid te doen, is om die universiteit se taak en roeping en sy outonomie in gevaar te stel. Dan moet die gesag ten behoeve van die vryheid intree; hopelik die gesag van die wetenskap, maar indien dit nie voldoende is nie, die gesag van die universiteit en uiteindelik die gesag van die owerheid.

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15

'N LAASTE JAAR

Opening, Unisa, 2.2.1988

VAN DIE BEGIN VAN 'N LAASTE JAAR is elke dag 'n laaste dag, elke keer 'n laaste keer. Ek het reeds 'n paar weke gelede vir die laaste maal nuwe dosente by die Universiteit verwelkom. Hierdie is ook 'n laaste geleentheid, die laaste van sewentien. Bly daar iets oor om te sê? Of sê 'n mens maar weer wat reeds gesê is, maar wat namens en uit en aan die Universiteit gesê moet word?

Toe teen die einde van 1985 oor die rektorskap ná 1986, die einde van die nog huidige Rektor se verlengde ampstermyn, besluit moes word, het die Senaat 'n verkiesing aangevra. Die Raad en die Rektor het dit aanvaar, en daardeur, wil dit voorkom, is 'n gebruik gevestig: dat net soos ná drie jaar 'n departementshoofskap aan 'n meningspeiling onderwerp word, 'n dekaanskap na twee jaar aan 'n verkiesing, die Senaat inspraak sal wil hê in die moontlike heraanwysing van 'n Rektor en van Vise-rektore, nie net in die oorspronklike aanwysing nie. Oor die vraag of dit wenslik is, sal daar meningsverskil wees, oor die onderskeie rolle van Raad en Senaat in die aanwysing van die Universiteitsbestuur. Dit hang saam met die siening van die aard van universiteitsbestuur, ten opsigte waarvan ondersoek ingestel word.

Wat die bevindinge en aanbevelings van die ondersoek sal wees, weet ons nie. Wat ek wel uit ervaring weet, is dat wie aan 'n universiteit 'n uitvoerende bestuurspos beklee, verseker moet wees van die steun van die personeel, en by name van die Senaat as hoogste akademiese bestuursliggaam. Dit is die wese — en die eis — van universiteitsbestuur. Hieroor later iets meer. Voorlopig net dit: 'n universiteit word nie bestuur nie, 'n universiteit word bedryf, word bedryf deur die deelname van almal wat aan die onderneming verbonde is en daaraan deel het. *A university isn't ruled; it is run.* En aan al die deelnemers, of deelhebbers, moet die geleentheid en die ruimte gebied word om 'n bydrae te lewer, aan sowel administratiewe en vakkundige personeel as aan die doserende. Oor afstandsonderrig is baie gepraat en geskryf; té min oor die administrasie van afstandsonderrig en die deskundigheid wat dit verg. Ek het aan die verkiesing aan die einde van 1985 deelgeneem. Iemand het my afgeraai om my beskikbaar te stel. Ek het, is betoog, die kruin van aanvaarding of vertroue bereik; wat in die volgende paar jaar sou gebeur, sou die aftakeling van fisiese en intellektuele vermoëns wees en die gevolglike afname in gewildheid en vertroue.

Ek is bly dat ek dié droefgeestige prognose verontagsaam het en my wel beskikbaar gestel het. Ek kon staatmaak op voortgesette ondersteuning en samewerking en die afgelope twee jaar was van die mees aangename en nie die mins vrugbare van die hele ampstermyn. En daar was hoogtepunte wat ek nie graag sou ontbeer het nie.

Soos met die afsluiting verlede jaar. Ek was so oorstelp deur 'n onverwagte en spontane gebaar van toegeneentheid dat ek nie geweet het hoe om te reageer nie. Sels vandag kan ek maar net dankie sê. Dit was seker die mooiste wat my in die baie jare by die Universiteit te beurt geval het. En ek sê dit nie met die hoop dat dit herhaal sal word nie. Die mooiste word nie herhaal nie — tensy sy 'n man se vrou is.

'n Laaste jaar is onvermydelik: 'n laaste studiejaar, 'n laaste beroepsjaar, 'n laaste lewensjaar; en oor laasgenoemde beskik 'n mens normaalweg nie.

Normaalweg word ook verwag dat 'n laaste jaar 'n hartseerjaar sal wees omdat dit afsluiting en afskeid is. Ek het die vooruitsig dat hierdie jaar nog ryk en sinvol, selfs vernuwend, sal wees. Want daar moet nie gedink word dat die jaar 'n stilstandjaar sal wees nie, waarin die uittredende Rektor maar die water oor die akker laat loop, en die aangewese Rektor uit konsiderasie (of deernis) nie reeds te drasties wil ingryp nie. In werklikheid sal daar noue oorleg gepleeg word om die dinamiek wat die Universiteit nog altyd gekenmerk het, te laat voortgaan. En die aangewese Rektor het inderdaad reeds met betekenisvolle inisiatiewe na vore gekom waaraan hopelik nog vanjaar uitvoering gegee sal kan word.

Want 'n laaste jaar is ook die aanloop tot 'n eerste jaar, nie afsluiting nie, maar deurgang en voorbereiding en beplanning. Met die oog daarop is vier ondersoeke aangevra wat belangrik, selfs mede-bepalend, vir die toekomstige ontwikkeling kan wees. Hopelik sal van die bevindinge en aanbevelings onder die toekomstige leiding beslag kan kry.

U dra kennis van die ondersoek wat die Vise-rector (Navorsing) na navorsing

aan die Universiteit onderneem met die oog daarop om, seker nie oornag nie, maar oor 'n tydperk, 'n navorsingsklimaat of -kultuur te laat gedy. Dit is nie nodig om daaraan te herinner watter belangrike role navorsing naas, maar ook ten behoeve van onderrig aan 'n universiteit speel nie, en dat dit deur die aard en diepte van die navorsing wat gedoen word is dat universiteite hulle van ander tersiêre onderwysinrigtings onderskei. 'n Mens kry trouens soms die indruk dat aan die ander inrigtings persoonlike navorsing onderneem word met die oog op die verbetering van kwalifikasies en dus van bevorderingsmoontlikhede, dat daar nie werklik die lewens- of minstens beroepslange navorsingsdrang of -drif is nie wat die ware akademikus kenmerk en wat lei tot die verbreding en verdieping van kennis en insigte.

Die makro-ondersoek wat die Komitee van Universiteitshoofde na die universiteitswese in Suid-Afrika onderneem het, het onder andere ook aandag aan navorsing gegee. Wat die ondersoek terloops betref, moet ons ons nie laat mislei deur die ietwat sensasionele weergawes wat in sommige dagblaie verskyn het nie. Die komitee van die Komitee van Universiteitshoofde het nie slegs oor befondsing en salarisse verslag gedoen nie, maar oor die breë spektrum van universiteite se werkzaamhede na aanleiding van hulle wese en grondtaak. Daar is verskeie aspekte wat verder ondersoek en na universiteite vir kommentaar verwys sal word. Trouens, daar word gehoop dat ons die hele verslag sal kan behandel en bespreek.

Wat die koerantberigte oor die finansiële nood of druggang waarin universiteite hulle bevind betref, moet ons sê dat dit kommer wek. U is bewus van die besnoeiings van die afgelope jare, dat trouens die volle subsidie volgens die formule wat deur die KUH aanvaar is, nog nooit die universiteite toegeval het nie. Wat opnuut kommer wek, is dat, hoewel daar reeds 'n maand van ons boekjaar 1988 verby is, universiteite ten spyte van herhaalde en dringende vertoë deur die KUH, nog nie weet wat hulle vanjaar aan staatsubsidie sal toekom nie. U sal besef hoe onmoontlik beplanning selfs op die kortste termyn geword het, en dat ons besteding moet beperk of terughou totdat ons meer duidelikheid het oor wat ons tot ons beskikking sal hê.

Om tot die verslag terug te keer: In 'n eerste inleidende en insiggewende hoofstuk oor die plek en rol van die universiteit word op vyf polêre spanningsverhoudinge gewys wat aan universiteite bestaan, en waaroor ons trouens al meermale gedagtes gewissel het: tussen die handhawing van die tradisionele identiteit van die universiteit en die eis van tydgenootlike relevansie; tussen die universele gees en gerigtheid wat kenmerkend is van die akademiese aktiwiteite van die universiteit en die onvermydelike partikuliserende uitwerking van die kragte waaraan die universiteit as sosiale instelling onderworpe is; tussen die aanspraak op institusionele outonomie en die werklikheid van 'n verskeidenheid beperkinge waaraan die universiteit onderworpe is; tussen die elitistiese uitgangspunt van 'n kwaliteitsinstelling en die egalitaristiese uitgangspunt van 'n massa-gerigte instelling; en vyfdens tussen die status van die universiteit as 'n

korporasie of 'n regsenteit en die karakter van die universiteit as 'n gemeenskap van geleerdes en studente.

With regard to the first, traditional identity versus or as opposed to contemporary relevance, the report describes the university as the institutionalization of academic thought and hence of the pursuit of knowledge. And this implies that "the university should accommodate the claim of relevance in such a manner that the social, cultural and economic needs of its environment are effectively and appropriately addressed, without surrendering the primary teaching goals of academic expertise and intellectual creativity to the training objectives of ready skills for the discharge of specific tasks and of algorithmic problem-solving techniques.

"By the same token the genuine academic research goal, the development of science and scholarship, should neither be subordinated to, nor replaced by the more pragmatic research goal of finding solutions to practical problems or problems of short-term, national or sectional significance."

The chapter of the report dealing specifically with research refers to the unique character of the university environment as a result of its threefold responsibility in creating, preserving and transmitting (new) knowledge; and stresses the symbiotic relationship between teaching and research. "In a country such as South Africa in particular, which is undergoing large-scale socio-economic, political and technological change, one cannot over-emphasize the role of basic research across the entire spectrum of academic disciplines. It is only by sustained independent and creative investigation that the necessary knowledge and insight can be acquired for physical survival in a technological world and for the spiritual and social adaptations and moral decisions which apart from physical survival, are essential for ensuring a meaningful human existence."

It is something of a cliché to say that research is the life-blood of the university. We have to see to it that the arteries are not clogged by inertia or lack of interest or misguided perceptions as to the nature and task of an institution for higher learning, but also for higher teaching and higher research.

'n Tweede ondersoek word op my versoek onder leiding van die Dekaan van die Fakulteit Natuurwetenskappe onderneem. Die aanleiding was tweeledig: 'n vermoede dat die mikrorekenaars waarin die Universiteit miljoene rande belê het (en as 'n belegging vir die doeltreffender uitvoering van sy unieke taak gesien het) en waarvan daar bykans 600 op sy hoofkampus en die verwyderde kampusse (as Samuel Pauw en De Doorns as sodanig bekend wil wees) nie optimaal benut word nie, en die belangstelling in die moontlikhede van rekenaarsteun in, spesifiek (want dit geld nie konvensionele onderrigparameters nie) afstandsonderrig. Dit was ook bemoedigend dat op sowel makro- as mikrovlak ondersoeke na rekenaraanwending aangevoer is; daar was egter duidelik 'n behoefte aan die koördinering van verspreide inisiatiewe.

Onder andere om dié rede het dit gou duidelik geword dat die beperkte en beperkende opdrag aan professor Schutte en sy komitee uitgebrei moes word. Daar moes *de novo* oor die gebruik van alle elektroniese hulpmiddels besin word.

Beleid en strategie wat slegs op 'n deelfunksie gerig is, sal die huidige versplintering en verspreiding van toepassing en navorsing vererger. Die ondersoek neem nou 'n indrukwekkende omvang aan, en is aan 'n onderkomitee gestel as "die prosedures wat gevolg behoort te word en die kontrolestappe wat ingebou behoort te word in 'n suiwer elektroniese omgewing om Unisa se hoë standaarde te handhaaf en te beskerm".

In 'n samevatting van hoe hy sy taak sien, het professor Schutte in September verlede jaar die omsigtigheid benadruk waarmee na die optimering van rekenaargebruik gekyk moet word: optimering met inagneming van tradisionele en beproefde strukture, prosedures en werkswyses, maar na aanleiding van 'n dieptestudie op alle aspekte van die elektroniese tegnologie wat vir Unisa van belang kan wees (nie noodwendig sal wees nie) voordat eers aan 'n oorkoepelende strategie of plan van aksie gedink kan word. (Moontlik is dit goed dat ek die laaste jaar betree voordat die elektronika my oorweldig of oorbodig maak.)

Daar is met waardering kennis geneem van die samewerking wat professor Schutte uit alle oorde ontvang het. Die ondersoek is al ver gevorder, maar indien daar nog departemente of persone is wat met hulle eie ondersoeke besig is en dit nog nie onder sy aandag gebring het nie, sal inskakeling met die oog op koördinerende verwelkom word.

There is, I think, no need to emphasize the need for research into the application of technological aids to the teaching, research and administrative functions of the university. If I can adapt a statement from the CUP report I quoted earlier: It is only by creative investigation that the necessary knowledge and insight can be acquired for, if not the survival, then at least the improvement of all facets of a distance teaching university, and for the adaptations, and the possibly moral but certainly academic decisions which are essential for ensuring its dynamic, innovative and adaptive character.

Dit, die behoud en voortgang van die dinamiese, innoverende en aanpasbare aard van die Universiteit van Suid-Afrika, was ook aanleiding tot 'n derde ondersoek wat aangevra is.

Daar is met waardering kennis geneem van belangstelling en die bywoning deur dosente van gespreksgeleenthede oor studiegidse wat deur die Buro vir Onder- en Ontwikkeling verlede jaar gereël is. Die Vise-rector (Opleiding) is gevolglik gevra om nog vanjaar 'n indringende ondersoek na ons studiegidse aan te voer.

Ten spyte van die moontlike aanwending van tegnologiese hulpmiddels, bly die geskrewe of gedrukte woord die primêre en in baie gevalle die enigste onderrig- en kommunikasiemedium. Ons is maar te bewus van die beperkinge daarvan, maar ek moet weer sê dat ek nie oortuig is dat ons die moontlikhede daarvan ten volle ontgin het nie. Wanneer 'n mens kyk na die studiemateriaal van ander inrigtings vir afstandsonderrig, moet jy wonder of ons, die baanbrekers, nie besig is om agter te raak nie.

Hier sal in werklikheid etlike ondersoeke moet wees: nie net na die inhoud van studiegidse nie, maar ook na aanbieding, uitleg, voorkoms en dies meer. En by

almal sal didaktiese beginsels 'n rol moet speel. Koste-implikasies is vanselfsprekend en veral in die huidige nypende tekort aan geld, belangrik, maar mag nie deurslaggewend wees nie. As die R500 000 wat ons tans aan besoeke aan soms klein groepe studente bestee kan bydra tot die verbetering van studiemateriaal wat na alle studente gaan, sal vir my die besluit nie moeilik wees nie.

Have we done enough, or any, research into learning needs and learning styles? A basic premise for effective instruction is, surely, congruence between styles of learning and teaching strategies. A chapter of the CUP report is devoted to learning needs which must be provided for at the tertiary level. Reference is made to the nature of learning problems caused by an inadequate environment, and to the changing composition of the student cohort which will lay claim to post-secondary education in future. In 1979 there were 162 000 whites in post-secondary education and 78 000 from the other population groups. A conservative projection puts the numbers in the year 2000 at 158 000 and 1 200 000 respectively. For that reason, too, other forms of study than full-time will have to be considered.

'n Ondersoek na onderrigmetodes wat aanpas by leerstyle, en na ons studiemateriaal het dan ook belangrik geword vanweë die aandag wat die KUH, vir die eerste keer in sy lang geskiedenis, aan afstandonderrig gegee het. Trouens, daar was 'n lang verslag van een van die onderkomitees oor die rol van afstandonderwys teenoor kontakonderwys in die universiteitswese in die RSA. Vanweë die hoë koste en die demokratisering van hoër onderwys het dit nodig geword om aanpassings of na alternatiewe onderwysstelsels te kyk, waarvan afstandsonderwys die voor-die-hand-liggende is. Dit was met ander woorde skynbaar veral finansiële oorwegings wat tot die belangstelling in afstandonderwys gelei het. Die werkkomitee het naamlik bevind dat groot afstandonderwysuniversiteite 'n besondere kostestruktuur het: dit word gekenmerk deur hoë vaste koste per kursus, veral indien van die moderne tegnologiese media ook gebruik word; daarenteen het dit 'n relatief lae veranderlike koste per student, wat meebring dat dié afstandonderwys-universiteite by groot kursusinskrywings gewoonlik meer koste-effektief opereer as kontakonderwysuniversiteite. Moontlik is versuim om vas te stel wanneer die skaalbesparing intree. Die werkkomitee het egter blykbaar met instemming Keegan se oordeel oor afstandonderwysuniversiteite aangehaal, te wete "that they provide the most advanced stage yet in the evolution of the concept of a university ... These universities present the most radical challenge yet to the idea of a university". Die werkkomitee het dit egter nie as 'n uitdaging of 'n bedreiging gesien nie, maar as aanvulling.

Wat bevraagteken moet word, is dat in die verslag van die werkkomitee hoofsaaklik na buitelandse bronne verwys word en dus met klaarblyklike oningeligtheid na 'n sogenaamde verskraling van die onderrig-leer-situasie in afstandonderwys. Ook 'n stelling soos die volgende: "By die gebrek aan kommunikasiegeleenthede, neig die gestruktureerde onderrigpakket om die student 'n enger leerervaring te gee. Waar die afstandstudent 'n groter vryheid van

studiepas het, het hy minder geredelik geleentheid om sy studieveld wyer te verken op grond van die onmiddellike toeganklikheid van addisionele bronne en interaksie moontlikhede." Ewe bedenklik die volgende: "Studente in 'n kontakonderwys-situasie vind voortdurende terugvoering oor hul akademiese stand deur hul eie begrip te meet aan dié van medestudente en kommentaar van dosente. Die konvensionele terugvoering ontbreek by afstandonderwysstudente." Of dan die onderskeiding wat gemaak word: "Wanneer die komponent van persoonlike begeleiding laag is, word daarna verwys as afstandsonderrig, en wanneer die lading persoonlike begeleiding hoog is, as kontakonderrig."

Wat wel aanvaar kan word, en reeds bewys is, is dat "demografiese faktore, stygende onderrig- en losiesgelde, snelle tegnologiese ontwikkeling wat heropleiding noodsaaklik maak, veranderde leerbehoefte, dienspligopleiding, toenemende verstedeliking en onrus op universiteitskampusse ... waarskynlik in Suid-Afrika, soos in Brittanje, Duitsland en die VSA nie alleen sal meebring dat die studentesamstelling van residensiële universiteite sal verander nie, maar ook sal lei tot 'n toename in afstandonderrigstudente".

Van belang is die aanbeveling van die hoofkomitee: Dat afstand- en kontakonderrig as twee stelsels op dieselfde kontinuum gesien behoort te word en dat universiteite in die geleentheid gestel word om toenemend te eksperimenteer deur òf in 'n meerdere mate te beweeg in die rigting van kontakonderrig, òf dan in die rigting van afstandonderrig.

Uitvoering van hierdie, en nog ingrypende aanbevelings van die werkkomitee, mag belangrike implikasies vir Unisa inhou.

'n Ander omstrede stelling van die werkkomitee oor afstandonderwys is dat "die doseer-, studeer- en bestuurstake verskil by afstandonderwys veral op grond van die verwydering tussen dosent en student en die neiging dat groot afstandonderwysinstellings baie kenmerke van grootskaalse nywerheids-ondernemings toon".

Dit is gepas dat die Vise-rector (Opleiding) as aangewese Rektor ook leiding sal neem in die ondersoek na die bestuur van die universiteit waarna ek reeds verlede jaar verwys het. Dit mag vreemd aandoen dat so 'n omvattende ondersoek na die universiteitswese soos dié van die KUH nie aandag aan universiteitsbestuur gegee het nie. Implisiet kom dit wel na vore in die vyfde polêre spanningsverhouding, dié tussen status en karakter. Die aard van die bestuur sal afhang van waar die klem val maar in elk geval moet dié tweeslagtigheid steeds by die vestiging en aanpassing van bestuurstrukture en funksies in aanmerking geneem word.

The investigation by a rather formidable committee of the Committee of University Principals and numerous work committees into macro-aspects of the university was undertaken because universities were agreed that if only in the context of the sharp reduction in university resources as a result of cuts in government subvention, the structure and the future of higher education has become a major concern for the future of universities. In addition there are demographic trends and changing manpower requirements, new research requirements emerging from industrial and technological developments, the de-

mand for continuing and life-long education, the effects of mass communication media and, perhaps above all, the social and political processes of change and the effects these changes have on the determination of national priorities and on the allocation of public funds. The concern of the universities in these developments, the CUP said, should not be regarded as merely a desire for self-protection or a distrust of external intervention, rather as an attempt to reconcile the insistence on autonomy with the acceptance of accountability.

I said that it may seem strange that in this wide-ranging study and research no attention was explicitly given to management problems or administrative procedures. It may be that these were not seen to be a "macro-aspect" or that the character and needs of individual universities are too diverse for common practices or processes to be contemplated.

Yet there can be little doubt that changes in the external environment have a direct bearing on the way universities are run or should be run. The management of change is in effect what is expected of university authorities today. Lockwood and Davies speak of the challenge of management in a period of increased pressure from outside and of vulnerable or contracting resources. The management of change will require close attention to three key areas: quality, cost-effectiveness and relevance. The many pressures and challenges have to be met by the management of an institution characterized, as I pointed out last year, by internal fragmentation, by an untidy diffusion of responsibility and a proliferation of centres of initiative and decision-making. British universities, on which South African universities are modelled, are said to be managed by committees. It was Baldrige who suggested, rather condescendingly, that one of the distinguishing features of universities as organizations is that they have what he calls "fluid participation", with amateur decision-makers who wander in and out of the decision process. What emerges from a study of the nature of the university as an organization, Lockwood and Davies conclude, is a picture of limited manageability.

One is inclined to wonder how the unmanageable universities have been able to manage and to perform as they have done. I think it is exactly because authority is so diffused that centres of excellence could develop within the university and radiate their influence throughout the university and beyond. It has also been suggested that in the years of plenty universities could muddle through but that as organizations they are changing under the impact of financial austerity and the need to adapt to the market, which means that the old days of organized anarchy are probably over, and that greater rationality will have to characterize the operation of colleges and universities in future.

This is the challenge we shall be addressing this year: to enquire whether managerial structures and administrative processes are adequate to the challenges with which universities are confronted. Of concern to academics is the tendency to centralize authority in a period of retraction. Academics have an ingrained distrust of administrators, particularly of those who seem eager to govern them. Their ideal administrator is one who reluctantly assumes the position out of obligation

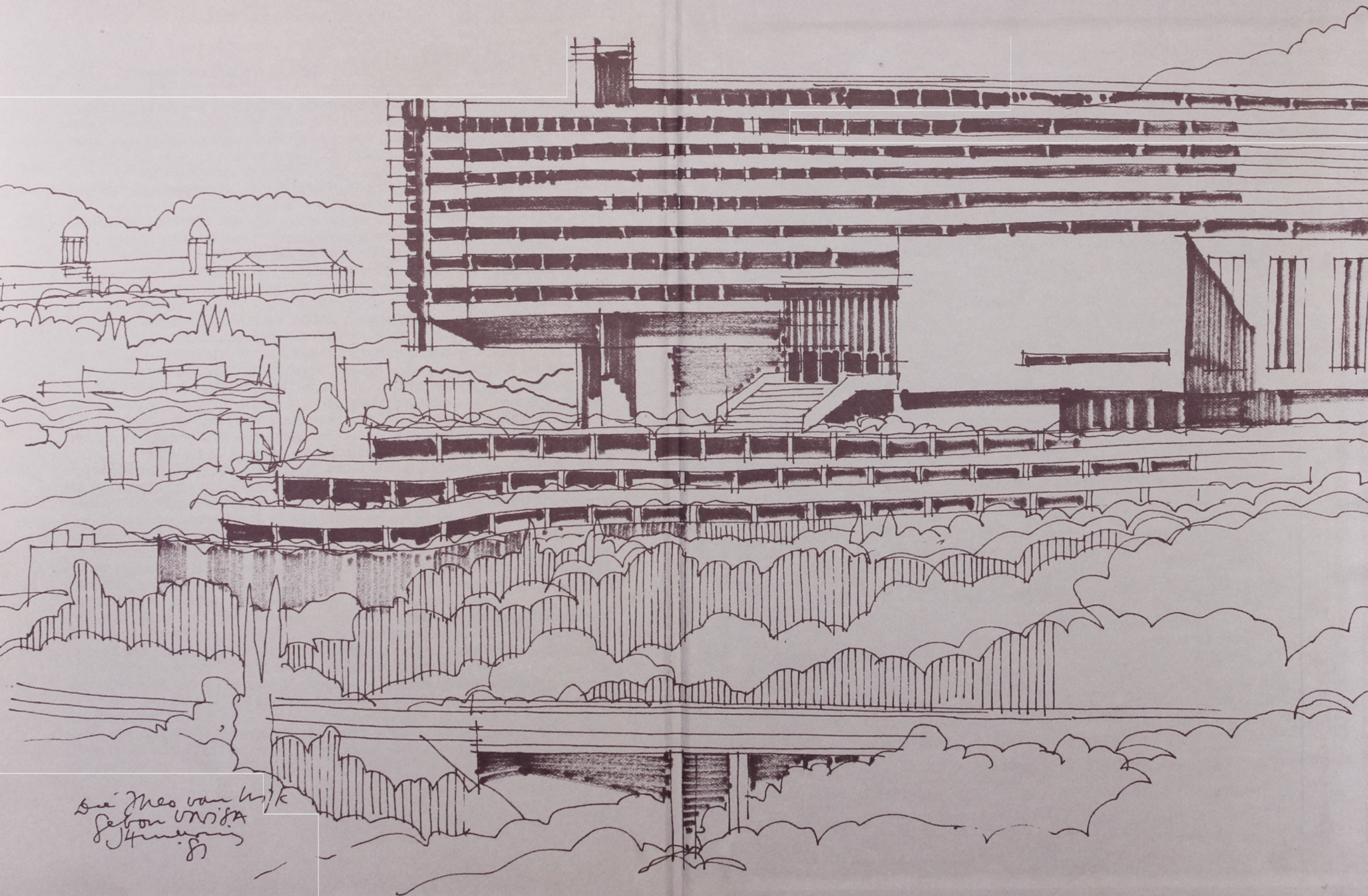
to the university and who eagerly anticipates returning to teaching and research. It is a concern I share. If Vice-Chancellors, Vice-Principals and Registrars were to attempt a top-down corporate approach to contraction decisions, internal conflicts will develop, together with an erosion of trust and confidence. I personally am in favour of the traditional, democratic and participatory, bottom-up approach to university management, but in the end its effectiveness will depend on the quality and management skills of deans and heads of department and the collective sagacity of committees. Faculty, that is staff development has become a keynote in the response of universities to the challenges of the new age. "Universities," says Diner, "must have leadership that can respond to new demands. But their most valuable asset, indeed their very soul, is a competent and committed faculty (staff) that has meaningful control over their own and the institution's destiny. That is why the response must be twofold or two-tiered: the development of management capabilities in basic units within the institution (departments, faculties, schools, colleges and campuses) and the development of a centralized co-ordinating capacity for determining institutional objectives and priorities."

In the American context a survey has revealed that 80% of all academic decisions occur at departmental level, and it has been argued that the head of an academic department has increasingly become recognized as a major determinant of institutional success. There is ample reason, we are told, to believe that one of the surest methods for improving the quality of a college or university is to improve the quality of its heads of department.

I expressed reservations last year about the application or applicability of business management skills to higher education. An exponent in so-called organizational development who had written several books on the subject and been a consultant to various kinds of important organizations countrywide, became President of the University of Cincinnati. Some time after assuming he was asked by OD experts what implications Theory X — Theory Y had for him now that he was President. He said he thought it was irrelevant. Some of the concepts of OD, he added, could however be applied: trust, participation, consensus resulting from confrontation, feedback and openness.

But all that, surely, has always been part and parcel of university governance. Perhaps we should speak of leadership, not of management. University principals are leaders, not managers, and universities are not organized according to a "hierarchy of power", but rather as a "community of power", in which the principal is mediator, not governor, mediator between public authority and the academic community, and between the diverse elements and purposes within the academic community itself.

Ek volstaan. Aan sommige van ons word 'n interessante eerste jaar by Unisa toegewens; en enkele van ons 'n sinryke laaste jaar; aan een en almal van ons 'n genotvolle en vrugbare onderrig- en navorsingsjaar.



Desain Meo van Wijk
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Jember
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