

CHAPTER 5

STRATEGIC PLANNING OF EDUCATION PROVISION TO THE GRIQUAS

5.1 INTRODUCTION

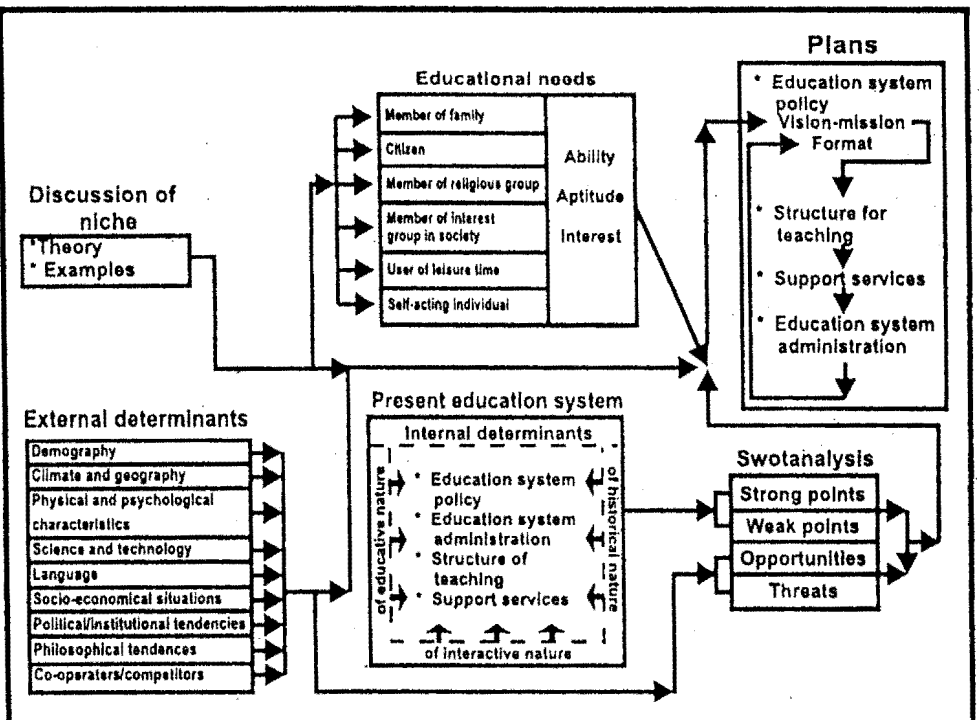
Strategic planning in the education system refers to the sequence of actions needed to ensure the effective construction and functioning of the components of the education system so that the individual education system could serve the educational needs of the target group. Through strategic planning specific guidelines are provided for the structuring and functioning of the components as well as for the desirable interaction between the different components (Steyn, 1997a:118). The framework for strategic planning in the education system is depicted in Figure 5.1 on the next page.

The purpose of this chapter is to use the strategic planning technique to plan the education provision to the Griquas. It provides an organised summary of the previous chapters as part of the planning analysis as well as options for the education provision to the Griquas by means of the phase of planning operationalisation (cf.par.1.4.4). The formulation of plans will be based on the indicators in the previous chapters. The advantage of using indicators is that the events are not merely analysed but are reduced and refined to pertinent issues.

5.2 THE VISION OF EDUCATION PROVISION TO THE GRIQUAS

The vision is a statement of the ideal situation towards which the education system is working. It is a dynamic image of what the education system could and should achieve. While it might vary with changing circumstances, it should over a period of time be a beacon that provides the education system with direction (NWDE, 1998:9). The following should be referred to briefly in the vision: the philosophy of the education system; the type of education to be pro-

FIGURE 5.1: The framework for strategic planning in the education system



Source: Steyn, 1997a:118

vided; the learners to be involved; and the educators responsible for the education (Steyn, 1997b:27).

In formulating the vision for education provision to the Griquas as a minority group in South Africa, the following indicators should be taken into account:

- Minority groups are distinguished from the majority by means of religion and/or language and/or cultural differences. These characteristics determine their educational needs and, therefore, it is internationally accepted that minority groups may expect unique educational provision to serve their unique educational needs. If the education of minority groups were not provided according to their unique educational needs, the effectivity of their education is limited and they could complain of unjust discrimination (indicators 2.4.3.1 & 2.9.11.4).
- The rights of minority groups are recognised internationally by different treaties and organisations, for example, the International Covenant on Civil and Political Rights (1966) of the United Nations and the Charter of Paris for a New Europe (1990). In these treaties it is accepted that minorities must receive unique education provision according to their unique educational needs (indicator 2.7.2.1).
- Minority rights in education are internationally recognised and acknowledge two basic principles, namely the principle of non-discrimination, which aims at a formally equal treatment of minority and majority members and, secondly, the principle of protection of minorities, which implies differential treatment (indicator 2.7.2.1).
- The rights of minority groups should be understood within the context of the so-called paradox of national unity. According to this paradox national unity is not endangered by the recognition of the rights of minority groups. National unity is, however, promoted if the rights of minorities were recognised, because these minorities feel secure, do not wish to separate and actively contribute towards the welfare of the country (indicators 2.7.2.2 & 2.9.11.10).
- The idea of a global village is promoted as a result of the influence of international economic groups, technological and communication developments. Paradoxically, however, people do not lose their group identity but seem to find security in their own groups (indicator 2.7.2.3).

- Effective education for the Griqua community as a minority group will take place by modifying the economic and social signals and incentives outside the educational system that determines the demand for education (external determinants) (indicators 4.4.2.3.2 & 4.4.2.3.3).
- Effective education for the Griqua community will take place by modifying the internal effectiveness and equity of educational opportunities by appropriate changes in course content and the structure of private versus public funding (internal determinants) (indicators 4.4.3.2.2 & 4.4.3.2.4).
- The education system should provide for the intellectual, mental, physical, social and spiritual needs of the Griqua learners. The education of the Griqua learners in their totality should include education in religion, because the Christian religion is a major civilizing force (indicators 2.9.11.4, 2.9.11.8, 3.2.8.5, 4.3.4.4 & 4.4.2.5.1).
- Unique education provision for the Griquas at all four levels (pre-primary, primary, secondary and tertiary) should promote unity in diversity built on the development of a healthy respect for other peoples and a tolerance of different views and ways of life (indicator 2.8.5.5).
- Educators, who must act as role models, must create an environment that helps Griqua learners develop a sense of personal identity and pride in their own group (indicators 2.8.5.10, 4.3.4.8 & 3.3.3.1).
- Griqua learners should know the history of different cultural groups in the country. They must be able to appreciate other views and cultures. When people view their culture from the point of view of another culture, they are able to understand their own culture more fully. It enables them to see how it is unique and distinct from other cultures and to understand better how it relates and interacts with other cultures (indicators 2.8.5.3 & 2.8.5.8, 3.3.3.2 & 4.3.4.5)
- The type of education facilities in an educational institution and especially the aesthetic appearance of the facilities will increase the level of identification if it is in harmony with the culture of the Griquas (indicators 2.8.5.3 & 3.3.3.5 & 4.3.4.11).
- The educational programme should equip each Griqua learner with the required knowledge, skills and attitude to effectively fulfil his/her different roles in life.

These include the role of the learner as self-actualising individual, member of a family, citizen of the state, career person, member of a religious and societal group and user of leisure-time. Furthermore, learners need certain knowledge, skills and attitudes that must be provided by the educational programmes. These competencies include those referring to communicative, numeracy, social, economic, natural science and technology, physical, leisure-time, nature, and philosophical skills (indicators 3.2.8.1-7, 3.2.9.1-9 & 4.3.10).

- On the basis of differentiation in education, provision should be made for the establishment and subsidising by the state of private education to those who make particular demands on education that the state schools cannot or would not like to provide for (indicators 2.7.2.5, 2.7.2.6 & 2.9.11.1).
- Separate schools should not be seen as to replace the available state schools but to enhance, extend or otherwise cover needs not adequately responded to by state schools (indicators 2.8.5.6, 2.9.11.1 & 2.9.11.2).

Over and above the indicators mentioned, the following points should be taken into account when formulating a suitable vision for the education provision of the Griquas:

- The provision of education for the Griquas should be in accordance with their Christian philosophy of life.
- Differentiated high-quality education at pre-primary, primary, secondary, and tertiary levels should be provided.
- To identify with and relate to a particular educational institution, the Griquas should be able to identify and relate to the learners and educators of that educational institution.
- Competent educators who would act as role models for Griqua learners need essential minimum preparation in intercultural differences.

Based on the above points, the following can thus serve as a vision for education provision to the Griquas:

The vision of education for the Griquas is the provisioning of high-quality differentiated education (at all education four levels) according to the unique educational needs of the Griquas. All people will have equal access to lifelong education and

training opportunities that will contribute towards their quality of life and the building of a peaceful and prosperous society.

5.3 THE MISSION OF EDUCATION PROVISION TO THE GRIQUAS

The mission is a statement of the required characteristics of a particular education system that will support the achievement of the vision and make it a reality. Usually, the mission statement begins with the vision and then spells out how the education system intends to achieve the vision (NWDE, 1998:10). The mission should provide answers to questions such as: “Which services should be provided?” “Who must provide these services?” “Why should the services be provided and how?”

In formulating the mission of education provision for the Griquas, the following indicators should be taken into account:

- The Griqua community wishes to preserve their cultural identity and three aspects of this identity are seen as vital, namely religion, language and culture. They eagerly seek the education provision that preserves these areas (indicators 2.4.3.1, 2.4.3.8 & 2.9.11.8).
- The South African education system should reflect the realities of the South African society in all its richness and diversity. All population groups need to know something about their own roots, culture, achievements and disasters. They need to learn the same about other groups so that they can understand that being human has nothing to do with the colour of one's skin or the language one speaks. “Die ideaal wat die Suid-Afrikaanse onderwysstelsel moet verwesenlik, is om gelykwaardige geleenthede vir elke groep te skep om sy eie onderwysaspirasies uit te leef, sy eie kultuur oor te dra en sy identiteit te behou” (Stone, 1986:4) (indicators 2.4.3.3, 2.4.3.4, 3.2.8.3 & 4.3.4.2).
- Differentiation is not to be equated with discrimination. Different treatment may be justified in the name of enabling the Griquas to preserve their special unique characteristics (indicators 2.4.3.3 & 2.4.3.5).

- People that are the same according to relevant criteria should be treated the same and people that differ according to relevant criteria should be treated differently (indicator 2.4.3.6).
- The educational rights of the Griquas will be fully realised if their education were financially supported by the Government on an equal basis as that of the majority (indicators 2.8.5.6, 2.9.11.6 & 2.9.11.7).
- It should be borne in mind that culture and race are not synonymous. Race is rejected as an element in identifying differences (indicator 2.4.3.4).
- It will be the internationally recognised right of the Griquas to expect education provision and educational opportunities at all four levels, namely pre-primary, primary, secondary and tertiary levels so that their differentiated unique educational needs could be met (indicator 2.8.5.5).
- In order to implement the acknowledged educational rights of minorities, several countries implement specific measures in their respective education systems, thereby serving the particular religious and/or cultural needs of the minority groups in that country. These measures may include positive discrimination/separate schooling/curricular and language policies (indicator 2.9.11.4).
- Learners learn best and are more highly motivated when the school curriculum reflects their cultures, experiences and perspectives. The educational institution can help the Griqua learner mediate between these and school cultures by implementing a curriculum that reflects their culture (indicators 2.8.5.8, 3.3.3.3 & 4.3.4.10).
- The Griqua learner should be able to relate to the educators, because acceptance of the educator by the Griqua learner increases the effectiveness of education and because educators are often regarded as role models for learners (indicators 3.3.3.1, 3.3.3.2 & 4.3.4.10).
- The physical facilities must suit the unique educational needs of the Griquas and their philosophy of life (indicators 2.8.5.13, 3.3.3.5 & 4.3.4.11).
- If a given community of speakers finds it necessary to maintain a language because it satisfies their spiritual, social, intellectual, technical, scientific, economic or politi-

cal needs, the chances that that particular linguistic community would survive are greatly enhanced (indicators 2.8.5.12, 3.3.3.4 & 4.3.4.9).

- Education is an investment in the community. Therefore, the Griqua community needs to be involved in decision-making, in administrative procedures and in financing of education (indicators 2.8.5.4, 3.3.3.6 & 4.3.4.12).
- Changes in the demographic structure of the Northern Cape Province population will influence the demand for education and an associated infrastructure (indicator 4.4.2.1.6).
- The ideology that views indigenous people, like the Griquas, as being without science and technology, creates a low self-esteem in the indigenous populations and a negative attitude towards science and technology (indicators 4.3.4.3 & 4.4.2.2.2).
- Investment in food, housing and health-care has a direct effect on the education effectiveness of a country. Slum conditions and unemployment turn health-care spending into a bottomless pit. No amount of spending will turn a hungry child into a productive responsible citizen (indicators 2.8.5.9, 4.3.4.1 & 4.4.2.3.10).
- The Griquas belong to different political parties although they have different cultural organisations that make certain demands on the provincial government (indicator 4.3.4.5 & 4.4.2.3.1).

Based on the above indicators, the mission of education provision for the Griquas can be formulated as follows:

1. The provision of education for the Griquas is based on the Christian philosophy of life. Although parents and religious institutions are primarily responsible for upholding Christian values, the State also carries the responsibility to make provision for religious education. If schools do not transmit values and beliefs, they would in many cases never be transmitted at all.
2. The cultural diversity in education for the Griquas is recognised through the method of differentiation.

3. High-quality differentiated education is provided at pre-primary, primary, secondary and tertiary level in order to meet the real educational needs of the Griqua.
4. Own educational institutions to provide in their unique educational needs, if wanted, are provided. If this were not possible due to financial constraints, special arrangements/alternatives should be made to meet their educational needs.
5. Educational programmes will impart knowledge to every Griqua learner, which include the skills to communicate, to understand common and own value systems and to develop a positive self-image.
6. The provision of effective education for the Griquas in order to satisfy their unique educational needs implies that Griqua learners must be in the majority in the specific educational setting.
7. Highly qualified educators who would act as role models for the learners succeed in distributing their resources equally to each cultural group in the school so that the implementation of the goals of integration are successful.
8. The Griquas maintain a language of instruction that best satisfy their spiritual, social, intellectual, technical, scientific, economic and political needs.
9. Effective education for the Griquas implies that the physical facilities suit the unique educational needs of the Griquas and their philosophy of life as well as their sense of what is beautiful and valuable.
10. Since the Griquas are identified because of their unique characteristics and situation, the elements for support services are compatible with their unique educational needs.
11. Griqua cultural organisations like the United Griquas of Griqualand West, the Griqua National Conference, the Griqua People's Organisation, including the church, are involved in the education of the Griquas. It is necessary to promote the view that responsibility for education rests with all people and not with the State or with the Government. Systems and structures to achieve this objective are to be developed.

12. Education is developed to be community-based. The community and most importantly the parents' inputs into the education system are required so that education can effectively meet the needs of the Griquas. Formulated structures for private sector and community involvement in the planning of education are developed.
13. Consideration is given to a modular system to maximise mobility. Such a system would facilitate two-way movement between formal and non-formal systems. Such a system would provide for the manpower needs of the Griqua community.
14. Society has a financial responsibility to provide its future citizens with the basic educational opportunities. The State cannot shoulder this responsibility alone.
15. Educational planning in the Northern Cape Province carefully monitors demographic trends of the Griquas, for example, qualifications of educators, school phases, subjects, sex, age and geographic distribution, and aspects of the educational needs of the Griquas. The value of technical and practical skills is re-established.

5.4 PLANNING THE STRUCTURE FOR TEACHING AS A COMPONENT OF THE EDUCATION SYSTEM ACCORDING TO THE UNIQUE EDUCATIONAL NEEDS OF THE GRIQUAS

The structure for teaching with regard to the national education system indicates the structural combination of all educational institutions at all four levels of education, namely the pre-primary, primary, secondary and tertiary levels. It also indicates the possibilities of learner movement within and between the different educational institutions according to their differentiated educational needs (cf.par. 2.8.3).

In view of the educational needs of the Griquas (cf.par.4.3), the determinants (cf.par.4.4) and the SWOT-analysis (cf.par.4.4.4), the different options should be considered to realise the formulated vision and mission. Planning the structure for teaching implies planning the educational level, educational institutions, educational programmes, the learners, the educators, the language and the physical facilities.

In planning for the above elements of the structure for education provision to the Griquas, the following indicators should be taken into account:

- The Griquas expect educational provision and educational opportunities at all four levels, namely pre-primary, primary, secondary and tertiary level (indicator 2.8.5.5).
- The educational rights of the Griquas imply freedom of establishment, denomination and institution. They can demand without being discriminatory, provision of own education that is to their advantage as well as to the community at large (indicators 2.7.2.5 & 2.9.11.1).
- The Constitution (SA, 1996) establishes a right for persons to establish independent schools at their own cost, provided there is no discrimination on grounds of race, the schools are registered with the State, and offer education of comparable standard to an equivalent public school (indicator 2.9.11.1).
- The purpose or effect of differentiation is with respect to equal enjoyment of human rights. Differentiation is educational diversity based on educationally valid factors (indicators 2.4.3.2, 2.4.3.3 & 2.4.3.6).
- Educational policies should build upon learners' strengths, including their culture and language, rather than devaluing these resources. There should be an awareness that all learners can benefit from cultural and linguistic diversity (indicators 2.8.5.3 & 2.9.11.5).
- Educators must create an environment that helps Griqua learners develop a sense of personal identity and of pride in their group (indicators 2.8.5.11, 3.3.3.2 & 4.3.4.7).
- The most effective long-term measures in an attempt to achieve national unity by different countries have been to use curriculum and syllabi of individual subjects taught, reinforced through the state's control of the examination system and policy towards national language provision (indicators 2.8.5.7, 2.8.5.8 & 3.3.3.3).
- The school curriculum should enable Griqua school-leavers to take part in the world of work (indicator 4.4.2.3.6).
- Section 29(2) of the Constitution (SA, 1996) decrees that everyone has the right to receive education in the official language of his choice in public educational institu-

tions if it is reasonably practicable (indicators 2.4.3.8, 2.8.5.12, 2.9.11.2, 4.3.4.5 & 4.4.3.1.1).

- The type of education facilities in an educational institution and especially the aesthetic appearance of the facilities will increase the level of identification if it is in harmony with the culture of the Griquas. Specific identifiers will for example be the type and level of artfulness and neatness of the facilities (indicators 2.8.5.13, 3.3.3.5 & 4.3.4.11).
- The Griquas are a Christian community and are therefore adherents to the Christian philosophy of life (indicator 4.4.2.5.1).
- Changes in the demographic structure of the Northern Cape Province population will influence the demand for education (indicator 4.4.2.1.6).
- There is a need for the development of modern small farmers in land irrigation and other entrepreneurial activities (indicator 4.4.2.3.7).

Based on the proposed vision of the education provision to the Griquas and on the proposals of items 3,4,5,6,7,8 & 9 of the proposed mission (according to par 5.2 and 5.3) and also in line with the indicators mentioned above, the following guidelines are suggested with regard to the elements of the structure for teaching:

1. With regard to pre-primary education for Griqua learners, it must be noted that pre-school education provides the intellectual stimulation and adjustment to school discipline. Legislation should seek to develop a standard programme to be applied by all pre-schools, to stipulate the minimum qualifications for educators in pre-schools, and prescribe the minimum standards for buildings and facilities to be used for early childhood development services. The institution is to ensure that all Griqua young children have access to a pre-school learning experience that provides them with the cognitive and affective skills to adapt easily to the demands of formal school.
2. With regard to primary education, this type of education enables the Griqua learner to have opportunities to continue education in different ways after formal schooling. Primary education is not shaped solely by the need to prepare limited numbers of learners for an academic secondary education, and even more limited numbers

for an academic tertiary education. Primary school education not only attempts to prepare the learners for secondary school with training in literacy, numeracy and languages receiving the highest priority. It emphasises co-operation rather than competition; diversity rather than uniformity. The content of primary education equips the Griqua learner for economic, social and cultural life and is therefore organised to provide the maximum degree of flexibility for Griqua learners to meet changing situations and to continue their education to the best of their ability in a range of different contexts. A provision of basic education should be to open doors for Griqua learners and not close them.

3. With regard to secondary education, a diversified high school curriculum is an imperative. Such a curriculum is designed to cater for both individual needs and the requirements of the economy. It incorporates a general academic route for Griqua learners of academic ability and a polytechnic prevocational route for Griqua learners with a definite (not inferior) practical or technical bent. The aim is to produce Griqua learners that are better prepared for adulthood and for employment and/or tertiary study. In particular, there needs to be a strong focus on educating Grikwas that are self-sufficient and independent.
4. With regard to tertiary education, it is noted that there is no technikon, university or agricultural college in the Northern Cape Province. There is one college of education and a number of technical colleges. For intra-sectoral differentiation both the environment and relative strengths of the individual institutions should be weighed in planning their specialised development. This could mean, for example, that a technical college be developed into a technikon or a college of education being gradually developed into a university. Because of the affinity of the Grikwas to agriculture, possibilities are investigated of turning one of the colleges of education into an agricultural college.
5. With regard to educational institutions, it might not be possible for the Grikwas to establish own educational institutions because of financial constraints, although this right is internationally recognised in various treaties and conventions of which South Africa is a signatory. Special arrangements should be made to cater for their unique educational needs. The type of provision could range from evening and weekend classes (accelerated instruction) to the provision of full-time independent schools in parallel and in competition with state schools, with a view of achieving state support or subsidies after subsequent recognition. Furthermore, schools have

to provide educational services to the whole community. It is recommended that schools must be open 18 hours per day and act as training centres for Griqua adults in addition to providing formal education to school-bound Griqua learners. Other arrangements might include, for example, intensive tutoring, second-chance arrangements involving Griqua staff, support for supplementary schools, full involvement of parents and special mother-tongue instruction. Educational television and the use of radio and/or transistorised cassette players could also yield desired results.

6. Another option is for Griqua cultural organisations to open a Griqua cultural centre. This Griqua Cultural Centre should be a community-centred multi-purpose facility, of which the design is conducive to inquiry, creativity, social communication, problem-solving and real learning. It can accommodate pre-school head-start programmes, formal foundation courses, continued education programmes, and social-cultural community programmes.
7. Differentiation in schools will offer Griqua parents the choice of where they want their children to attend school. Due to the socio-economic situation in which the Grikas find themselves, better schools tend to gravitate to higher-income areas. This limits educational choice and disadvantages the more gifted Griqua children. One of the key targets for education reform in the interest of the Griqua child as much as of the country, is to inject excellence into the total system, irrespective of location.
8. With regard to educational programmes, the traditional focus on number, language and the development of social and problem-solving skills is retained, for it lays down a useful foundation upon which subsequent growth and development could occur. At the same time it needs to be noted that because many Griqua learners are not likely to continue beyond the senior phase (because of their socio-economic situation) the focus is on the development of practical (applied, appropriate science and technology) and basic entrepreneurial skills as well. For example, subjects consisting of craft, design, home economics, agricultural science, typing and commercial subjects should be introduced and used to develop such skills as creativity and innovation. In developing entrepreneurship and other business skills, Griqua learners should be encouraged to become involved in small-scale business operations and other private sector operations. In short, schools in the Griqua community should make efforts to include in their curriculum (as part of a programme of

general education) those practical subjects that are likely to generate among Griqua learners some basic knowledge, skills and disposition. This will prepare them to think of becoming skilled workers or to enter the manual occupations.

9. A curriculum built on the principles of cross-culturalism is also needed. A curriculum that is properly cross-cultural and not merely assimilatory is essential for the uniqueness of the Griqua individually and the diversity of all the peoples. This curriculum is to be properly accommodated if the varying environmental and cultural settings were indeed to be seen as richness and as an asset. A specific curriculum component in which Griqua children are formally taught about languages, diets and religions of other people of other cultures will be helpful in schools where their culture is numerically very strong. The curriculum must enable the Griqua learner to have self-knowledge and understanding of others. They must cope with self and own culture and sympathy for others. They must be taught to respect the rich diversity of the South African cultures and encounter them (e.g. the Zulu language and culture, Indian culture, Afrikaans culture).
10. With regard to the educators, the exposure of and skills training for educators of learners from culturally different groups are imperative. Educators are exposed and trained to have the ability to analyse a person's own cultural roots; to analyse the nature and quality of, and interaction in cross-cultural settings; to foster interaction among learners from different cultural groups and to teach content that deals with value-laden issues of power, injustice and discrimination.
11. For science and technology at the senior secondary level it is ensured that able educators are in place. If there are no science or technology educators available at a school, learners are moved to where there is one and if necessary, a person is employed to teach in the afternoon. Another alternative is to employ a retired educator. Another option would also be to tap into the huge numbers of humanities educators and offer conversion courses to those who might wish to become science and technology educators. One of the options could also be to allow science graduates to spend a year in teaching before they are awarded a B.Sc. Degree.
12. With regard to language, the census tables and statistics in South Africa tend to classify together the Griquas under the heading "Coloureds". Although this is convenient, it has the potential to obscure important cultural and linguistic diversity of indigenous people, namely the Griquas. The Griqua culture and language must be

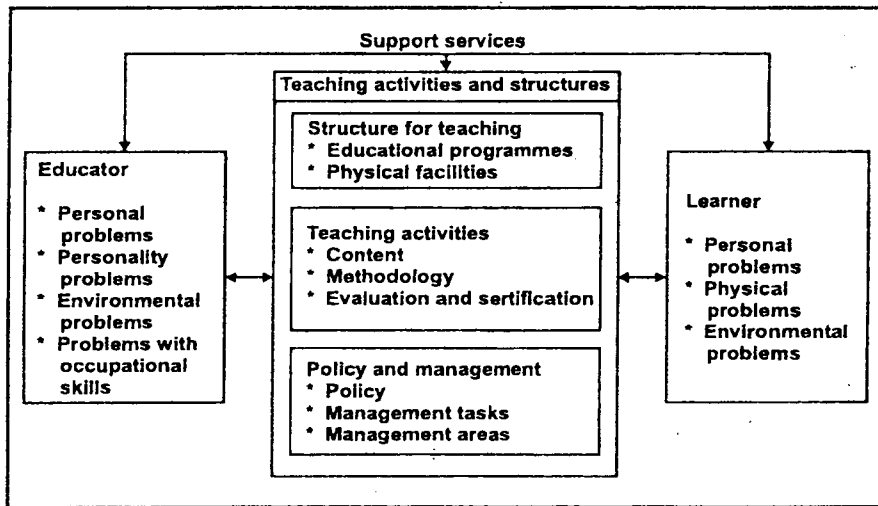
affirmed and validated like all other languages and cultures. It is evident that the Griqua language is undeveloped, has no status and is not recognised as an official language. Their language of use is at the present Afrikaans. If this language, for example, satisfies their economic, cultural, political and religious needs, they should continue to use it and immediately start making demands from the State for recognition and development of their own language. This is crucial because the only way the Griqua could resist assimilation is by maintaining its own language and culture.

13. With regard to physical facilities, it is fundamental that resources are chosen carefully and used wisely. The minimum teaching and learning facilities should be provided for Griqua education. The provision of sophisticated teaching aids should be limited because these are not a prerequisite for effective education. Basic physical facilities such as furniture, storage space, electricity, a safe water supply, toilets, a school library, and laboratories, should be provided. However, all physical facilities must be compatible with the unique educational needs of the Griquas.

5.5 THE PROVISION OF SUPPORT SERVICES WITH REGARD TO EDUCATION PROVISION TO THE GRIQUAS

Support services as component of the education system could be defined as the specialised non-educational services needed to improve the quality and effectiveness of the educational activities (cf.par.2.8.4). To identify those support services that are needed on a specific time or on a continuing basis, three aspects related to the education activity should be taken as points of departure. These are the educators (cf.par.2.8.3.5), the teaching services and structures and the learners (cf.par.2.8.3.4). These aspects are represented in Figure 5.2 on the next page.

FIGURE 5.2: Model for the planning and evaluation of supportive services



Source: Steyn, 1997a:69

After planning the component structure for teaching, the following services will be needed for both Griqua learners and educators:

- Because of the socio-economic situation of the Griquas, feeding schemes and learner transport services should be provided (indicators 2.8.5.14 & 4.4.2.3).
- Psychological and guidance services to solve the problems that impede the performance of Griqua learners should be provided (indicator 2.8.5.14).
- Computer facilities are necessary to make both Griqua learners and educators computer literate (indicator 2.8.5.14).
- Professional methodology services to train educators in outcomes-based education are essential (indicator 2.8.5.14).
- Career orientation services to advise learners in the various ways in which their subjects matter may serve people in leisure-time activities as well as in work should be provided (indicators 2.8.5.14, 3.2.8.4 & 4.3.4.3).

- Medical services for Griqua learners who fall ill during school hours are essential (indicator 2.8.5.14).
- In-service training to upgrade the qualifications of educators (indicator 2.8.5.14) must be provided.
- A library and information service that will be used by all the Griqua community (indicator 2.8.5.14) is important.
- Sport and recreational facilities should cater for the physique of the Griqua learners and educators to keep them healthy and enable them to perform well in their work (indicators 2.8.5.14, 3.2.8.6 & 4.3.4.11).

5.6 PLANNING ADMINISTRATIVE STRUCTURES FOR THE PROVISION OF EDUCATION TO THE GRIQUAS

The component of education system administration indicates the administration structure (control) through which the functionaries and personnel in the education system are organised, as well as the work by means of which the education system functions. Through education administration the education policy is, on the one hand, determined. On the other hand it is ensured that the accepted policy is implemented (cf.par.2.8.2). In the description of the organisational structures of the national education system reference is usually made to structures at macro, meso and micro-levels. Centralised, decentralised and mixed control is also usually referred to (Steyn, 1997a:44).The component: education system administration consists of the elements: organisational structure, liaison and financial arrangements.

In planning the elements of the component: education system administration, the following indicators have to be taken into account:

- Minority groups dislike "bigness", remoteness, and regulation from afar. Any centrally determined prescription that must apply across the board is usually unnecessary and takes away from minority groups the power to take action that is clearly tailored to their wishes and aimed at their advantage (indicators 2.7.2.7, 2.9.11.1, 2.8.5.4, 3.3.3.6 & 4.3.4.12).

- Members of the minority group must be present in the agenda-setting for policy where their unique educational needs are presented (indicator 2.8.5.1).
- The massive expansion of secondary schools in Belgium has led to the decentralisation of the educational responsibilities and to the adoption of a comprehensive method for planning school provision. This planning method that is aimed at securing identity of a minority group within a neutral state needs to be developed in South Africa (indicators 2.9.11.3 & 2.9.11.5).
- The community needs to be involved in decision-making, in administrative procedures and in financing education (indicators 2.7.2.6, 3.3.3.6 & 4.3.4.12).
- Lack of discipline among learners might affect the administration of an institution in that it has a direct bearing on the quality of education and the educational achievement of the learners (indicators 2.8.5.9 & 4.3.4.12).
- Several countries use state funding to support minority-group education. For example, Section 23 of the Canadian Charter of Rights and Freedoms establishes an express right to minority-language education from public funds. The Dutch Constitution stipulates that private and public schools should be equally funded. In India the constitution stipulates that the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language (indicators 2.9.11.6 & 2.9.11.7).
- The Constitution of South Africa (SA, 1996) stipulates the right of persons to establish independent schools at their own cost. The rate of subsidy at these schools varies according to the level of fees charged by a school (indicator 2.9.11.1).
- Griqua cultural organisations need to be involved in education provision to the Griquas because children of their members are learners at educational institutions (indicator 4.2.1.4).

Based on the proposed vision and on items 11,12,13 & 14 of the proposed mission and on the basis of the indicators mentioned above, the following guidelines can be given with regard to the component: education system administration:

1. With regard to organisational structure, the granting of a high degree of autonomy through the devolution of authority to the institutional level promotes democracy. Institutional autonomy provides for community participation in governance, facilitates specialisation and responsiveness to local needs and maximises academic freedom. In order to ensure accountability, this should happen through organised interest groups. Thus, for Griqua learners, the most appropriate would be through an elected learner- representative council on certain school subcommittees. Griqua parents, educators, and representatives of a variety of interest groups (like the Griquas of Griqualand West and the Griqua People's Organisation) are essential and contribute most at the level of institutional government through school governing bodies. The following options are suggested for full participation of Griqua parents in the education of their children:
 - Grandparents or parents of Griqua learners could be invited to visit the school and tell or read stories to young Griqua learners. Learners learn an enormous amount through listening to stories, and many of them are losing out on a strong oral culture because parents and grandparents do not spend time telling them traditional stories.
 - Introducing different traditional foods can also be an interesting and fun way to involve parents and teach Griqua children about different cultures.
 - It will always be to the advantage of the Griqua parents to send their learners to schools where Griqua learners are in the majority so that they could take ownership of those institutions. This being the case, they would be in the majority in the school governing body of the particular educational institution. As a result they will be in a position to make decisions on critical issues such as language and religious policies.
2. With regard to liaison arrangements, members of the Griqua community are present in the agenda-setting for policy where their unique educational needs are presented. They are part of policy formulation, adoption and implementation to make sure that their rights are not violated.
3. With regard to discipline among learners, it should be noted that the kind of qualities that are required for disciplined study/learning such as self-control, concentration and the following of rules, are the very same qualities that will be expressed in good behaviour. As a Griqua learner develops these qualities in relation to his studies, it will tend to be reflected in his behaviour towards his peers and educators. If Griqua learners were provided with the kind of learning tasks that will absorb their

energies, stretch their minds and provoke real thought, they will be much less inclined to play up, disturb others or generally make a nuisance of themselves. Misbehaviour is quite frequently an indication of boredom and frustration because learning tasks are not demanding enough to sustain attention. If an educator gives learners plenty of interesting work to do, so that it will keep them fully occupied for the whole period of study, they are far less likely to adopt disrupting roles. Therefore, the essence of discipline is connected with self-control, and self-control is one of the most important conditions of quality of learning for the individual and those seeking to learn with him. The qualities of self-control, concentration and the following of rules and regulations should therefore be inculcated in Griqua learners to enhance their quality of achievement and the quality of education.

4. With regard to the financial arrangements the following options are proposed:
- As a first option, where financially feasible, the Northern Cape Province Education Department's budget should be increased steadily and be more oriented towards primary education. In the light of growing unemployment among the educated, the provincial education budget should grow more slowly than in the past to permit more funds to be used for the creation of employment opportunities. Moreover, a large share of the provincial budget should be allocated to the development of primary as opposed to secondary and higher education as a basis for self-education and work-related learning experiences. The Griqua community, because of their socio-economic situation, would benefit from such an arrangement.
 - As a second option, subsidies for the higher levels of education should be reduced. The provincial education department should promote policies by which the beneficiary of education would bear a larger rising proportion of his educational costs as he proceed through the system. This could be done either through repayments of loans or by internship.
 - As a third option, the system of block grants should be applied. Under this system regions determine programmatic needs, set priorities in consultation with local education authorities and allocate funds accordingly. The district office could decide on its own priorities; whether to upgrade facilities or educators or both. Block grants provide a strong incentive for local involvement and the raising of additional funds. In the establishment of allocation criteria, certain high cost factors, such as the number of disadvantaged children, learner concentrations, language barriers, and requirements for gifted, special and remedial education, could be worked into the formula.

- As a fourth option the educational voucher idea could be used (Pillay, 1991: 66). The education voucher creates parental choice and turns parents into educational consumers with considerable discretion with regard to how and where to spend their money. Vouchers provide an incentive for parents and educators to establish their own schools. Vouchers also free existing schools from restrictions and increase their responsiveness to offering a competitive service.

Block grants and vouchers allow for the equitable distribution of funds for education without excessive cost-escalation. All learners in primary and secondary education are treated equally as far as an agreed basic minimum is concerned.

5.7 SUMMARY

This chapter has dealt with the formulation of the vision and mission of the education provision to the Griquas by using the indicators in chapters 2-4. The planning of the elements: structure for teaching, support services and administrative structures based on the proposed vision and mission followed. In the next chapter a summary of the major findings and recommendations will be made.