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A STUDY OF THE ROLE OF AMERICAN INSTITUTIONS OF HIGHER EDUCATION IN COMMUNITY EDUCATION AND ITS RELEVANCE TO SOUTH AFRICA

By

Elias Velaphi Zitha

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ABSTRACT

A STUDY OF THE ROLE OF AMERICAN INSTITUTIONS
OF HIGHER EDUCATION IN COMMUNITY EDUCATION
AND ITS RELEVANCE TO SOUTH AFRICA

By

Elias Velaphi Zitha

This study examines the role of American institutions of higher education in Community Education and the relavance of the findings to South Africa.

This is a non-statistical, descriptive research project for which close examination of the literature was studied. The researcher discovered that American universities and colleges provide education and a range of services for the community. Higher education in the United States has developed a social-political infrastructure which enables community education to exist. This infrastructure includes, philosophical and operational principles, government and financial support, professional development and staffing, demographic changes and needs.

South African universities and colleges cannot be successful in playing a significant role in Community Education in the present political and social environment. Institutional policies and their freedom to serve the people are too limited.

This work is dedicated to my beloved mother and father, Ngwangele and Mhlabase (Malwane) for their support and prayer for my successes in life.

ACKNOWLEDGMENTS

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CHAPTER 1

THE PROBLEM, PURPOSE, AND
DEFINITIONS OF TERMS USED

Introduction

The researcher is from South Africa and wants to examine how American institutions of higher education assist communities in solving problems through community education. As a result of these findings, this researcher will attempt to transfer the results to South Africa.

The statement of the problem

Harold Sponberg contends that the institution of higher learning must be meaningful to its society. To be relevant, it must know how people live and learn (Sponberg, H.E.,1967). This would imply that South African institutions of higher education are no exception. They are also part of the larger society. They must also relate to society.

The eventual goal of community education is to educate everybody in the community. These institutions should educationally serve the communities in which they are located. In contrast, many universities and colleges in South Africa do not respond to the needs of their communities mainly because of the restrictions imposed upon academic freedom by the state

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(Nolan, A., 1986). Nolan defines academic freedom as the freedom to serve the interests of the people, and not the freedom to remain neutral (Nolan, A., 1986).

Unlike American institutions of higher education, many South African institutions of higher education do not address the diverse needs of older people, illiterates (whether young or old), business and professional people, drop-outs, etc.

The University of Cape Town, among a few, is opposed to government interference in the affairs of institutions of education and has accepted the responsibility of community education. In their mission statement two objectives indicate their commitment to community education (i.e. objectives no.2 and no.10). The following are the objectives taken as they are from the Graduation Ceremony Program of June 1990:

> "The university hopes to create an environment where inquiry and scholarship can flourish, where heterodoxy is not suppressed and where creativity can find expression. Its goal is excellence in all facets of university life: teaching, research, administration and the interface with the community."

> "The university wishes to function in intimate contact and to contribute to its environment. The issues that concern South Africa, and the international community are of concern to the university as part of the environment. It encourages direct participation in community work where the position, training and skills of the university staff and students mean that they have a particular role and opportunity. The university encourages in all its members and in society those attitudes of understanding, tolerance and respect for others which are essential for the attainment of peace and justice in a troubled land. As a non-racial institution, the University of Cape Town believes it has a special role to play in South Africa."

Some specific examples of the University of Cape Town that confirm that it is committed to community education are as follows:

a.   The university's Department of Adult Education planned the literacy program and trained teachers how to teach literacy in the non-white community of Montagu which is a few miles from the City of Cape Town (Wedepohl, L., 1988).

b.   The university introduced a two-year diploma course for educators of adults irrespective of race or color.   This course includes training in community development projects, teaching in tertiary institutions, adult basic education (including literacy), teaching at adult education centers, staff development programs, health education, religious education and education based in libraries and museums (University of Cape Town School of Education Calendar, 1989).

c.   Non-white students were admitted as well as white students.   The university aims in all academic matters at treating non-white students on a footing of equality with white students and without segregation (The Open universities of South Africa, 1957).

South African colleges and universities make very limited contributions to their communities.   As South Africa apartheid policies change, higher education will probably change to include community education.

Purpose

The purpose of this study is to examine the key issues and concepts associated with community education within the United States and contrast their applications within a South African environment.

Specifically, the study analyses the following question:

a. Why should the institution of higher education become involved in the life of the community?

b. How does the institution make necessary adaptations in its curriculum to accommodate the community?

c. What distinctions does the institution make between the traditional role and community education?

d. What are the major sources of financial support for community education?

e. What is the attitude of the Federal Legislation toward community education in the United States?

Definition of terms

It is of utmost importance at this point to expose the reader to the key concepts used in this text and their definitions. In the absence of such definitions, the reader might find it difficult to understand the text. The following terms are defined as they are used in this study.

Institution of higher education

The word 'institution' is defined by the Collins English Dictionary as an organization or establishment founded for a specific purpose, such as a hospital, church or college. Throughout this text it is used to refer to universities and colleges.

Community

The term 'community' has several dimensions -- geographical, cultural, political and economic. For instance, it may refer to individuals who are collected together in a specifically defined geographical area or location. It may be a mental construct of a collectivity of persons of the same conviction, belief, interest, or faith, irrespective of where they are individually located. The term may also, though not necessarily, refer to individuals with kinship relations, emotionally and culturally attached to each other as members of a common heritage -- family, lineage, clan or village (Ishumi, A.G.M., 1981). In this text, the community is limited to a group of people sharing together, despite individual differences, in a common major purpose or people living in the same locality.

Community education

Community education is the philosophical concept of a process which serves the entire community by providing for all the educational needs and wants of all community members. It uses the local schools or some other agency to act as a

catalyst in bringing community resources to bear on community problems in an effort to develop a positive sense of community, improve community living and develop the community process toward the end of self-actualization (Minzey, J.D., & Olson, C.R., 1969). It is the process that involves people in the marshalling of human and physical resources to create an environment conducive to improvement in the quality of life of all citizens (Procunier, D.M., 1970).

Community education also relates to the practical life of the members of the community. The members of the community are being equipped with skills and knowledge that help them satisfy their needs and solve their everyday problems. In addition, community education involves the college or university personnel, students, and teachers alike in activities of practical relevancy to the needs and existence of the community in which it is located. It is briefly defined by Clyde Campbell as a process whereby communities become involved. It does not do things for people but through people (Campbell, M.C., 1968).

It is also the education that is mainly characterized by:

--the development and implementation of lifelong learning opportunities for learners, whether young or old, backgrounds and needs.

--the use of public education facilities by people in the community.

--the utilization of volunteers to deliver community

services, etc.

According to the Nigerian scholar, Ishumi, community education and development are two inseparable and mutually supportive processes. Development means a transformation process in society. Education is the preparation for and experience in the transformation process. In such a view, education is an integral part of the development process (Ishumi, A.G.M., 1988). This suggests that there will be no effective and successful development program in the community without community education efforts.

Community education should therefore be seen as a process which empowers individuals, so that they become effective to control their lives and the life they share with the other members of the community.

Community services

Community services refers to those activities that colleges and universities offer as part of their contributions toward enhancing community development outside their usual obligatory roles of teaching and research, to individuals, communities and institutions outside their campuses either through direct college and university engagements or those of their students (Asian South Pacific Bureau of Adult Education, 1985).

Apartheid

The racial policy of the government of South Africa, under which white, African, Asiatic and Colored communities

live separately, in principle so that each group may develop to the fullest its own society and culture. It is largely resisted by the segregated non-white communities and by many liberal white South Africans, though not by the Dutch Reformed Church.

Needs assessment

The above means to identify problems, both individual and organizational. Its primary goal is to generate usable information so that corrective action can be taken (Neuber, A.K., 1980).

Need

The dictionary defines need as a lack of something requisite desirable or useful; a condition requiring supply or relief. Bradshaw (1972) divides needs into four kinds:

(1) Normative need: This has to do with the establishments by experts and peers of a desirable standard, against which present status might be compared. If the standard is not met, a need exists.

(2) A felt need: This need is closely associated with want, e.g., I need a job that satisfied me.

(3) Expressed need: It is a felt need turned into action to alleviate that need.

(4) Comparative need: Comparative needs are a function of the comparison of similar people with respect to receipt of a service. For example, in South Africa, White people receive some kind of services from the state. Blacks do not receive

those services, and therefore, they have a need.

Higher education

Higher education is education provided by universities and colleges, including two and four year institutions.

Paradigm

This term is referring to rules and regulations that establish boundaries. A paradigm tells one how to solve problems within these boundaries. Incoming ideas or data are filtered by a paradigm. Each and everyone of us can be blinded by a paradigm to creative problem solutions (Barker J.A., video: Discovering the future).

Significance of the study

The purpose of the study is to examine the role played by universities and colleges in community education in the United States and how the results can be translated to South Africa.

As social, governmental and educational change occurs in South Africa, universities and colleges will re-evaluate their roles in the context of their communities. Community education must be considered in this re-evaluation. This study can serve as a resource as higher education in South Africa adapts, adopts, and implements programs in community education.

Chapter 2

DESIGN AND PROCEDURE OF THE STUDY

Introduction

As mentioned earlier, this study was conducted to examine the role of American institutions in community education and how the findings can be translated to the South African situation. In this chapter, the research design and the procedures that were followed in carrying out the study are discussed. The elements of the study include:

(1) Design of study

(2) Literature search and collection of data

(3) Analysis of Data

(4) Interpretation of data

Design of study

This was a non-statistical, descriptive research project for which a close examination of the literature was studied. The target population consisted of American universities and colleges that have community education as part of their mission. To narrow the study down to manageable size, a purposive sampling method was used. The researcher used his

judgment to select the literature to be examined and its representativeness.

Literature search and data collection

The steps that the researcher adhered to in his search for documentation are as follows:

1. **Pursuit of secondary sources**

Secondary sources, namely, textbooks, educational encyclopedias and research views were pursued. This was done simply to have an overview of previous works that have been done on community education.

2. **Selection of the appropriate General Reference Work**

To get a more informed overview of the problem, the researcher read the Education Index. It was through this Education Index which provided the researcher with bibliographical data (author, title, and place of publication) that the researcher became exposed to journals and primary sources related to community education.

3. **Formulation of search terms**

The researcher alphabetically listed descriptor words and their synonyms. The descriptors were as follows: Higher education and Community Education, Community Development, Community Education, Community Programs, Community Projects, Community Services, Popular Education and Public Education. He then consulted the Education Index to find out what

articles were under these descriptors.

4. <u>Obtaining primary sources</u>

The search for the literature was frequently conducted by the researcher in the library. Having a pile of bibliographic cards, he consulted the "Magic" computer system to find out the location of books related to the study. He then read and took notes related to the research questions.

Synthesis of data

Answers to the following five research questions were sought by the study:

(1) Why should the institution become involved in the life of the community?

(2) How do the institutions of higher education make necessary adaptations in the curriculum to accommodate the community?

(3) What distinctions do the institutions make between traditional roles and community education?

(4) What are the sources of financial support for community education?

(5) What is the attitude of the Federal Legislation toward community education?

To get answers to the above-mentioned research questions, content analysis was used. Content analysis is the analysis of the written or visual content of a document (Fraenkel J.R.

and Wallen N.E., 1990). The researcher opted to use this techniques, because the information that might be difficult or even impossible to obtain through direct observation or other means, can be gained through the analysis of textbooks and other communication materials.

Interpretation of Data

Finally, the researcher focused on both the research questions and the findings and discussed what these findings imply.

Chapter 3

FINDINGS: REVIEW, ANALYSIS AND
SYNTHESIS OF COMMUNITY EDUCATION

Introduction

This study was designed to examine the role of American institutions of higher education in community education and how the findings can be translated to a South African situation. South African universities and colleges do not involve themselves in the life of their communities. In a nutshell, they do not help their communities in problem-solving.

The review of literature is presented in five sections:

First is the evolution of community education philosophy in the United States of America. Different philosophies of community education follow. A third part of the review focuses upon what the literature says about organization. Fourth is the general role of the American institutions of higher education in community education. The final section of this chapter reflects on the dominant themes of community education.

The evolution and the philosophies of community education in the United States of America

The evolution of community education

Different studies that have been conducted in the field of community education show that it is not a new philosophy at all. Well-known scholars such as John Dewey, Joseph K. Hart, Elsie Clapp, Arthur Morgan and many others have supportedly written about community education (Campbell, C., 1971). In 1642, the Massachusetts's Act was passed. This Act made education compulsory for all. It also made it possible for education to meet the needs of society (Solberg, J.R., 1970).

In 1785 and 1787, ordinances that set aside land that would be used to enhance education, were passed. These land-grant laws provided basis for a public school fund (Ibid).

During the first part of the 19th century, adult education became popular in the larger urban areas (Cubberly, E.P., quoted by Decker, L.E, 1971). Various agricultural societies called for the extension of education opportunities in agriculture in the rural areas (Scanlon, D., quoted by Decker, L.E, 1971).

It was in 1914 that two movements, namely, the Settlement House Movement and the Playground Movement came into existence. The Settlement houses met the social and

educational needs of the underprivileged and of those who were living in poverty. These Settlement houses served as community centers to these people. The Playground Movements were preoccupied with the offering of social services to members of communities (Hunt quoted by Decker, L.D., 1971).

Henry Barnard's Report on the conditions and improvement of Public Schools in Rhode Island was published in 1845 (Robert A. Nashlund quoted by Decker, L.E., 1971). This was the first document that had something to say about the role of an educational institution in improving community and individual living. Briefly, it contained what today is referred to as community education.

During the 1920s and 1930s, education was expected to serve as an instrument for change in society (Solberg, J.R., 1970).

In 1939 the ideas that favored the close relationship between an institution of education and community became popular once more. In support of community education, the American Association of School Administrators published the following statement:

> As an integral part of the community, the school should join with all desirable social agencies in the continuous rebuilding and improving of group life (Horton quoted by Decker, L.D., 1971).

Decker states that by the beginning of the Second World War, the philosophy of community education had evolved to its modern form.

Philosophies of community education

Introduction

"In the beginning was the word and the word was
community education, and there arose many prophets
writing to interpret the word, but few to deny its
veracity so that community education became self
fulfilling prophecy for its tenants were not
written on tablets of stone handed down from high
and since no man knew what either community or
education meant as separate creeds; when they were
joined together their offspring multiplied
exceedingly, offering diverse venues to salvation"
(Scottish Education Department Report 1977).

This is an excellent description of the theoretical works
for community education. There are so many branches of
community education practices as Ian Martin had pointed out.
These reflect not only differences in local circumstances and
priorities, but historical and ideological roots (Ian Martin
1987). This section has no intention either to become one of
the prophets or to work out a new definition. To elaborate a
definition, one is always tempted to over simplify or turn it
into a game of concepts.

The purpose of this section is to try to synthesize
several approaches of community education and to form a
reflective format which will permit us to examine our
practices and hopefully get a few insights for our future.

Community education is practiced in many different ways
and increasing numbers of documents and discussion papers have
arisen. There are mainly three families of thought:

School-based approach

The school-based approach springs from the 1930s in the U.S. The concept was comprehensive and surfaced in the utilization of the community school facilities pioneered by the Frank Manley and Mott foundation in Flint, Michigan (Frederich Columbus, 1976). For the development of the community in this school-focussed approach, the assumption is that schools of education should be involved in the life of the community. The community school is the only agent of education at work in the community (Totten, W.F. 1970). For this group of scholars the "community" means "things held in common, ranging from real estate to beliefs and customs, and set of people who have many elements in common" (Seay, F.M., 1974). They define community education as a process which achieves a balance and use of all institutional forces in the education of all the people of the community, or to help fulfil their learning needs and to add in the development and improvement of the community (Totten, W.F., 1970). The educators are the ones who take an initiative in helping a group in using available resources to learn and to solve problems held in common (Seay, F.M., 1974). Cordon Mitchell (1987) even predicted that community education based upon school premises is likely to increase in the future, because it aims at benefitting the local community. At the same time,

he was completely conscious of the difficulties to be encountered namely, school-community relationships, barriers involving policies, personnel, and problems involving premises.

The school-based approach was heavily criticized by many scholars as a conservative approach. One of the radical thinkers, Jack London, pointed out that the characteristic of the American adult and community education can be summarized in one sentence; "this field is led by very conservative educators" (London, J., 1972). Kelvyn Richards argued that, community education in practice should not be subject of schools and colleges, because the schools are run by a group of professionals who may have very little in common with community (Richards, K., 1987). For Tom Lovett the danger of the school-based approach is that the community education organizations and institutions are likely to operate as socialization agencies in much the same way as formal schooling (Lovett, T., 1983), and lose the community sense. This model places too much emphasis on programs (the actual activities themselves) to the exclusion of process of community education (i.e. engaging the local community in management, organization and decision-making).

Reformist approach

The Reformist group of thinkers agree with the important

role of school in community education. This group takes a more open attitude toward breaking the wall between the school and the community. The main interest of this group is better education for the community.

Eric Midwinter was the most important spokesperson for community education in Britain in the 1970s. For him, education is part of a social provision, interlocked rigorously with other branches of social provisions and not existing as a purely academic entity which is largely determined by the prevailing and economic framework of society. According to him, community education aims at educating the citizenry, and transmitting the information and skills into practice. Education is more than schooling and it should enable people to reach independent judgements about their future, rather than induce them to accept standpoints decided in the past. He insists that the schools need to create the relationships with parents through publications and advertisements within the community (Midwinter, E., 1983).

Jack Minzey (1971) understood community education in a more philosophical view. He said the community is a concept, a philosophy, and it implies that the entire community should be educated. Education is defined by him as any input that helps the individual with other life experiences. It is a much broader term than schooling. For Jule M. Sugarman (1983), the function of community education is not just educational, but a real potential for helping society cope

with the future.

Radical approach

The Radicals are a group of thinkers greatly influenced by the pioneer of radical thinking, Paulo Freire. They believe that community education is not only for individual benefit, but for social change as well. The emphasis is being put upon the solutions of practical and clearly apparent difficulties. The radical group sees education as an essential factor that enables people to exercise their social duties and social responsibilities.

The most important question in community education is that it must be significant. This simply means that it should teach people how to deal with their problems. Such learning does not need to take place in a classroom situation with instructional curriculum. It can take many forms of learning, e.g., through doing (Tom Lovett) or through informal educational methods, courses, seminars, publications, workshops, discussions, etc. In this case, the community educator's role is more of a facilitator or animator than a teacher. His or her task is to provide the information, the understanding, and the organizational framework which may make it possible for people to solve their own problems in concerted social, political, and economic thrust (Mcmahon, 1970).

Paulo Freire stresses the relevance and effectiveness of adult education. The methodology he uses is conscientization through dialogue. This methodology provokes people's thinking so that they can be aware of alternative ways of viewing and coping with what seems to be problems for themselves and the community. Freire stresses that learners are capable of changing and freeing themselves from deterministic forms of existence (quoted by Grabowski, S.M., 1972).

To deepen our understanding of community education, let us now look at some important elements of the field, classified according to different families or thought. These elements are: concept of community, concept of education, concept of community education, the function of community education, strategies, methods, role of school, decision-making process, relationship with government and value-based element.

A SUMMARY:

ELEMENTS AND CONTRASTING VIEWS

REGARDING COMMUNITY EDUCATION

CONCEPTS	SCHOOL-BASED	REFORMIST	RADICAL
Value-based	harmony conformity	transformation to a better world	humanist equality
Community	a set of people having common elements	pluralism including differences	conflict between interest groups
Education	life-long socialization behavior change	community development	people take responsibility to solve problems
Community education	use of school's resources for socialization	for development	for social changes
Strategy	provision for all age groups	assessment of people's needs	conscientization
Method	school instruction	programs	informal way
School	only agency of education	one of agencies	deschooling
Educator	takes initiative	helper	facilitator
Decision-making	up-down	up-down through assessment	down-up
Government	support / funding	stick with keeping critical	controversy

The organization

Demographic changes and needs

Some studies indicate that the American society is rapidly growing old. It is now predominantly composed of middle-aged and older people. In addition, Americans live longer than before (Peterson, D.A., 1987 & Apps, J.W., 1988). It is because of the application of medical care, public health and consumer protection. This has made it possible for people to live a healthy and productive life. The extension of life gives rise to a new population of older adults. The new population therefore comes with a variety of needs.

It should also be noted that immigration as well does contribute to demographic changes. For example, of the 600,000 legal immigrants who came to the United States in 1981, 81% were from Asia and Latin America (Apps, J.W., 1988). It is being predicted by Hodgkinson (1986) that by about 2010, one in three in the United States will be Black, Hispanic or Asian American. The immigrants have their own unique needs and problems.

The American institutions of higher education that perceive themselves as dynamic instruments for change in society consciously and constructively relate their activities by being responsible to specific community needs. As a result, some institutions have developed some programs to meet

the needs of the above-mentioned people and help them take control over their life. For example, Michigan State University renders some kind of educational service to these people through its volunteer program administered by the office of Student Affairs. Some students teach immigrants to speak English while others volunteer to help older adults to take control over their life other than relying upon social welfare provided by the government, etc.

Curriculum

The institutions that are supportive of community education are inclined to bring about new developments in the curriculum so as to meet both the traditional and non-traditional students' needs.

The curriculum must be based on the identified needs. According to Apps (1988), curriculum should include both credit and non-credit courses, workshops, conferences, courses offered via media on campus and off campus. It should also include the college or university's public activity, which may range from a team of faculty members working with a local industry to providing assistance to newly elected government officials (Apps, J.W., 1988).

In this discussion of the curriculum, the approach adopted by the School for New Learning in Chicago can set an example of how institutions can accommodate the community in

the curriculum. The mentioned school is only interested in what individuals know, and not in the credit they accumulate through course work. The Bachelor of Arts at this institution is based on competencies categorized into five areas:

(a) World of work -- competencies related to the student's chosen career;

(b) Human community -- competencies concerning understanding social groups, organizations and society at large;

(c) Physical World -- competencies about the natural sciences, health, and physical environment;

(d) The arts of living -- competencies concerning the fine arts, leisure, philosophy and spiritual values, and

(e) Lifelong learning -- competencies concerning an adult's ability to pursue education in all aspects of his or her life (School of New Learning, 1987).

The School of New Learning places a heavy emphasis on outcomes, on what the individual will know and be able to do once he or she is done with his or her program.

Programs and basic concepts

Minzey (1974) offers the programs and components that form the basis of community education. As centers of resource for many educational services in the community, universities and colleges can play a significant role in these programs:

<u>Additional Programs for School Age Children and Youth</u>. This aspect of community education presumes that there is an ever increasing need for additional activities and education for youngsters. Despite the fantastic growth in the amount of recorded knowledge, students are receiving a decreasing amount of time exposed to the formal school day. Additional information, activities, and experiences can be provided by expanding offerings to students before school, after school, weekends and summers. Enrichment, remedial and supplemental educational activities can be offered as well as recreational, cultural, and avocational programs. This dimension of community education offers a fine option for year-round schools since it makes maximum use of educational facilities on a voluntary basis and truly is "year-round" education rather than a rotating vacation period which is typical of most year-round plans.

<u>Programs for Adults</u>. This aspect of community education provides the same services to the adult population as offered to school age children and youth. Included would be such things as basic education, high school completion, recreational, avocational, cultural, and vocational education. The needs of adults would be recognized as being as important as those of the school age student, and the student body would be perceived as being all of the people who reside in that community.

<u>Delivery and Coordination of Community Services</u>. In most communities it has been found that there is not a shortage of community services, but there is a woeful lack of coordination. As a result, a specific community agency's services are generally provided to fewer than 10% of those in the community who either need or qualify for such services. In addition to the lack of coordination, most community services are organized and delivered on a community wide basis rather than in the neighborhoods where people can avail themselves of such services. The school, by means of its school buildings and community school personnel, can help identify problems and resources and provide the coordination necessary to bring these two together. The key role of the schools is catalytic and the school would not provide programs or services which are either already provided or capable of being provided by other agencies. Only when existing agencies are unable to provide services would the community education coordinator assist in the development of new programs. The coordinator assist in the development of new programs. The

coordinator actually acts as a broker, relating problems to resources and making referrals to the appropriate sources.

Community Involvement. This phase of community education has often been described as the effort to return "participatory democracy." The idea is to help persons who live in a particular neighborhood participate in the identity of local problems develop the process for attempting to solve such problems. In areas the size of an elementary school attendance area, the school assists in the development of a community council whose membership is based on community representation and two-way communications. Community education personnel assist this council in its organization and development until the community councils are able to continue as viable organizations on their own (Minzey, J.D., 1974).

The other programs that are offered by American institutions of higher education are as follows:

(a) Multiservice, outreach programs which extend the educational services of the community college beyond the physical campus, making education available to all parts and segments of the community. Extension centers located in all sorts of buildings, the use of mobile classrooms and the offering of inplant training services to business industry and government are examples of the outreach approach.

(b) The extension of adult education to serve the needs of all adult age groups by offering a great variety of short courses, workshops, and seminars as well as the regular college courses.

(c) The use of a variety of educational media to provide better educational and recreational outlets for the community. Television, field trips, theater and concert programs, use of the college library and its other facilities for public

service and the provision of a variety of counseling and consulting services are all examples of how the college might extend its services.

(d) Professional services of community colleges are being used by the community in the training of public employees, firemen, policemen, social workers, childcare aides, building inspectors and planners. For example, several campuses of the City Colleges of Chicago, especially the downtown Loop campus have served the Chicago community by conducting special programs for upgrading of many categories of city employees. (Harlacher E.L., 1969)

It is suggested that the institution should assess the needs of the community before any major community program can be developed. Tony S. Carrillo (1973) advises that needs assessment might include such information as the following:

-- the level of adult literacy;

-- the rate of juvenile delinquency;

-- the level of school vandalism;

-- the level of unemployment;

-- welfare;

-- drug abuse;

-- the feelings of the community toward the institution of education; etc.

Concerning the methods, Stephen Steadham maintains that there are nine basic methods or tools one can choose from to accomplish his or her assessment task. They are observation,

questionnaires, key consultation, print media, interviews, group discussion, tests, records reports and work samples (Steadham, S., 1980). It is either he or she chooses one appropriate method or a combination of suitable methods. If the option is going to be successful, he or she needs to develop a working relationship with its contents. In short, it means that he or she needs to study the selected method/s and knows more about its/their contents, advantages and disadvantages, etc.

Staffing

The most important figure in community education staff is the director or coordinator. The success and failure of community education program/s depend heavily on his or her ability to manage. As a result, he or she must be a well-trained person with experience in the field of community education. The teaching staff as well should be composed of educators who have undergone a training in community education. It is suggested that the volunteers and paraprofessional can be utilized. These people must be in a know of the resources available to solve a particular community problem. Apps (1988) suggest that the staff must also be prepared to work with other discipline areas, because few community problems fit neatly within one discipline or one college or university department.

Everette Nance calls upon institutions of higher education to train community education staff (Nance, E., 1975). He suggests that emphasis should be put on the following areas:

1. Knowledge of community education philosophy.

2. Communication and human relations.

    (a) Public speaking.

    (b) Role clarification.

    (c) Conflict resolution.

3. Administration.

    (a) Policy and procedures.

    (b) Financing programs.

    (c) Record keeping.

    (d) Budget preparation.

4. Program development.

5. Evaluation.

Funding

Nick Pappadakis (1971), confirms that community education related funds are available in almost all the states in the United States. Most states have passed the legislation for community education. Michigan was the first state to do so in 1969, followed by Utah in 1970 and Maryland in 1971. A major role has been played by foundations in their support of community education, e.g. Mott foundation.

Some other sources of funding are, businesses, corporations, industry, community chest, city and county government, class fees and tuition and money-making projects such as dinners, carnivals and movies.

On a national level, the colleges and universities that are creating new departments as Regional Centers for community education are in possession of money for the promotion of community education.

In relation to funding, Von Voorhees has the following important words to say, "people don't typically stop by and give you money -- you must ask for it, and ask for it in the right way from the right people" (Van Voorhees C., 1971). He implies that funds should be raised, because money can not come as easy as all that. He further gives some guidelines that can be helpful and effective if they are adhered to when one is raising some funds for a particular project or program. They are as follows:

-- The program should be well defined that any potential funding source could understand what the fund raiser is planning to do and how he or she is planning to do it.

-- The program cost should also be explained.

-- The cost consideration should include the amount of money needed for staff, a brief explanation of the kind of staff person required and the cost of facilities, materials and equipments needed.

-- The fundraiser must present specific outlines of the purpose of the program.

Together with the advisory committee and others who have information about funding, the fundraiser should look into other possible funding sources. Questions like the following should be thoroughly investigated:

1. Can the program be funded through fees collected?

2. Is there a local business that can furnish part of the equipment needed?

3. Are government grants available for this type of a program?

4. Is there a local industry that is particularly interested in this kind of a program?

5. Does a particular civic or service group in the community have a program related to this specific one?

As the fund raiser goes about raising funds, he or she must bear in mind that it is not necessary that a particular source funds the whole program. As many as possible sources, may make some contributions to the same program. Some may give financial assistance and others may contribute equipments, space and so forth.

It is advisable also that the fundraiser be specific in his or her request when he or she asks a particular organization to fund the program or the project. The program to be carried out should be described in detail so that the donor may not ask how much money is needed. It is of

importance that the fund raiser arouses the donor's interest in the program.

If no response to the request is been received, it is wise that the fund raiser contacts the organization again. It is assumed that this is likely to urge the donor to respond as soon as possible.

The major sources of funding namely, Foundations, Industry, Business and the Federal government are said to be sometimes manipulating colleges and universities. They often require institutions of higher education to subject themselves to their philosophy before they can be considered for funding (Apps J.W., 1988). These funds might influence the institutions to act against their mission.

Federal policies

It is revealed by George Eyster (1971) that Federal Legislation in the United States does support community education. A large sum of money is being spent across the nation on community education activities.

In 1966, the Adult Education Act was passed. This Act makes it possible for facilities and instruction in Adult Basic Education to receive some kind of support from a state grant program which of course uses Federal funds.

Through the State grant program, programs of adult public education receive financial assistance to help adult learners

to complete their high school education. It also makes it possible for these adults to be trained in a variety of fields so as to be employable, productive and finally take control over their life.

Areas that are identified as national priorities such as disadvantaged population programs, early childhood development programs and Drug Education are provided for through Federal funds.

The role of the American institutions of
higher education in community education

We have been at least exposed to different philosophies of community education, let us now look into the general role of the American institutions of higher education in community education.

Ball maintains that, "Institutions of education should not just provide education for the community, but they should also provide community services based on truly relevant and practical education" (Ball, C., 1973).

In contrast, some institutions discriminate against the majority of the population. They are exclusive places, you belong or you do not belong, you are an insider or an outsider, you are in the know or you are not. It is therefore evident that some institutions hold the elitist view that only a small selected class of people should benefit from higher

education. Such institutions have concern for the production of an elite as one of their functions. They are always so preoccupied with successes and competition, that they show little inclination towards the concerns of the community (Ball, C., 1973). Balls goes on to state that, normally, such institutions perceive education as having nothing to do with social service.

In order to protect themselves against the engagement of laymen in the life of the institution and against surprise attacks from other institutions, they usually promote an alien atmosphere to those which they disapprove of.

Almost everywhere in the world, formal educational institutions have historically existed in isolation and out of the mainstream of life in the community. Since the earliest century A.D., a renowned Roman satirist Gaius Petronius complained of this fact in his society (Zanden, J.W., 1965). Even after nineteenth century, the criticism is being levelled today in Latin America, North America and elsewhere in the world against them (Ishumi, A.G.M. 1981). In South Africa, the same isolationism has been observed, because the education offered has been such as to divorce its participants from the society it is supposed to be preparing them for.

The American history illustrates that higher education constantly reacts to social forces. The question of how colleges and universities fit into society goes back to the early history of the United States (Apps, J., 1988).

Before the 1800s, the definition of a university was not clear. It was during the years 1865 and 1890 that a more careful conception of what the university was began to emerge. The university began to be viewed as a place for practical public service, abstract research, and teaching standards of cultivated taste. The function of public service originated from the United States, whereas the others originated from some other countries in Europe (Veysey, L.R., 1965).

By the early 1900s colleges and universities started following a different trend. Baptists and Catholics established special institutions of higher education. These institutions where to cater for men, women, whites, blacks, rich, poor people, small towns, big cities, adolescents, adults, from Northerners, Southerners, engineers, and teachers (Jencks and Biesman, 1977). After the year 1955, a number of institutions of higher education came into being.

In 1972, Patricia Cross (1974) discovered that 72% of American universities and colleges were involved in the life of their communities. Above all, they were offering non-traditional programs. Today, American universities and colleges provide education and a whole range of services for the community, services based on truly relevant and practical education. They aim at the whole person and a whole community. Probably that is the reason why Fuller refers to them as educational institutions for the whole family (Fuller, J.W., 1986). They see no one as being unworthy because of his

or her present level of development, his or her ideas, or his or her current status (Harlacher, E.L., 1969). Agricultural Extension Service is a key player in community education in most American universities and colleges. For example, Michigan State University was founded when Michigan was predominantly rural. It extended its resources and services to the farmers in the community.

In 1907, President Roosevelt appealed to land grant colleges and universities to extend their educational activities to the community (Michigan State University, 1973). They were urged to increase agricultural production and render other services to the rural population. Agricultural Extension Service expanded quickly, because of the funding from the Federal government.

Today, criticisms are levelled against colleges and universities for cooperating with agribusiness firms. In order to develop new agricultural technology, they are said to accept funding from these firms. (Apps J.W., 1988). Due to this cooperation, they no longer help local farmers who cannot afford this technology.

In September and October 1988, Stan Kahn (Senior Manager Organization and Human Resource Development - U.S.A.) travelled across the United States as an Allan Pifer Fellow to assess the relevance of community colleges for South Africa (Kahn, S., 1988).

Kahn discovered that community colleges give adults a

"second chance" to overcome poor previous formal schooling. They also provide recreational and non-formal adult education.

Community service is offered by the community colleges precisely in the same manner as by universities. They make their facilities accessible to their local communities and their teachers make their skills available as well.

Summary and synthesis of dominant themes in community education

Community education

The school-based thinkers are looking at the community as a harmonious unit, and the members of this unit are assured to share the resources of the community and to be formed to keep this harmonious character of community. Education for them is the means necessary to make the individual's behavior and the value system contribute to this harmony.

According to Paulo Freire, education is a process of dialogue, transformation happens by sharing, exploring, exposing, doing, and discussing together. The dialogue which implies communication, enhances the development of the community and the individual toward a better life. Through dialogue, members of the community discover their problems and the causes and therefore work toward changing the status quo for their good.

Community education strategies and methods

Classroom instruction is very good for abstracting information about special topics in a short time period, whereas informal educational methods can be very helpful in dealing with community problem-solving. Social action may be the only suitable way to redistribute the resources and power throughout an unequal society. Both the school-focussed and deschooling approaches are too exclusive and therefore a handicap in the education process. More openness, awareness, flexibility, and creativity are needed in the field of community education.

Decision-making process

When it comes to the question of relevance in community education, another question must be raised: "Who should decide how to do what?" The Board of education, the director, or the teacher? In what ways should the needs of the community be assessed? All these questions reflect that the "self-directed" and "participation" creeds of adult education are hardly put into practice in our community education field. This question can be looked at in two dimension. The possibility of the people participating in the planning of the community educational projects, and how understanding and

influence can be exercised in a democratic way in public policy.

As far as the first question is concerned, who should decide to do what, many educators consider the school facilities or government funding as the unique resources of the community. They neglect the most important resources of the community, namely, the people. Their knowledge, experiences, capacities, willingness, concerns, and their participation are immense resources of community education. For example, in some black Townships in South Africa, there are effective community organizations who meet the needs of the people successfully even though their sources of funding are highly limited. Above all, they receive no funding from the government, but with the participation of hundreds and hundreds of people. Their programs are a success. Open decision- making is the best way to put all these resources together and work out something good. The more people participate in decision-making, the higher the level of success.

Educators

The educators play a very important role in the school-based approach because they are a significant channel to transmit the knowledge. According to this principle, the qualification of teacher training is the only guarantee of

success in community education. Even for the Reformist, educators are the resources of the community and they are regarded as cultural missionaries. Due to this principle, community educators usually build up an image of "we-know-best" and control the learning process. Who is the educator? The correct answer to this question can clarify the situation.

It must be noted that the first educator is the community itself, with families, churches, libraries, natural parks, etc. The second educator is the person. Everyone educates oneself through his or her experiences. People learn in one way or another, and they are the educators of their own and others through sharing, discussing, and contributing in various ways to the daily life of the community. In this way, people are the masters of their personal and community educational process.

Communities and individuals do not organize themselves automatically, they need guidance. The professional community educator is, therefore, the one who takes the responsibility which enables the community educational process to be implemented. In this sense, the professional community educator is a facilitator who organizes work with people. This idea conveys the message that the qualification of a professional community educator should be more than those of an ordinary teacher. He or she needs the necessary skills, attitudes, and philosophies to work with people, organize people, plan, analyze, etc. The professional community

educator should be creative, dynamic and be a person of vision with interpersonal communication skills.

Synthesis of data compiled
from the research questions

Introduction

The study addresses the role of institutions of higher education in community education in the United States and contrasts that model with its feasibility in South Africa. The researcher addresses five questions, namely;

1. Why should the institution of higher education become involved in the life of the community?

2. How do the institutions make necessary adaptations in its curriculum to accommodate the community?

3. What distinctions do the institutions make between traditional role and community education?

4. What are the sources of financial support for community education?

5. What is the attitude of the Federal Legislation toward community education?

Principles of community education

The following is a synthesis of the extensive review of

existing principles of community education in the United States:

1. <u>Philosophical principles</u>

Universities and colleges are vehicles of social change and advancement. As a result, they are bound to relate their activities to national development by being responsible to national and specific community needs. For example, Minzey and Olson (1969) suggest that institutions should act as catalysts in bring community resources to bear on community problems in and effort to develop a positive sense of community, improve community living and develop the community process toward the end of self-actualization.

2. <u>Interdependence between Institutions and Communities</u>

There is a close relationship between institutions of higher education and communities. These institutions share their existence with the communities. This is the reason why some institutions perceive themselves as centers for community life. For example, the University of Cape Town in South Africa as quoted in this paper believes that issues that concern the community are the concern to the institutions of higher education as part of the environment.

3. <u>The clientele</u>

Some institutions offer formal and traditional education that empowers a selected few. This education is academic in nature. In contrast, institutions that have community education as part of their mission offer community education

to all members of the communities. This is because they see all people as being worthy and equal.

4. **Programs**

It has become clear that programs are developed as a result of identified community needs. These programs focus on helping community members to solve their local problems. The programs are problem-centered. An adult literacy program for example, aims at helping people to be able to read and write letters, to read instructions at work, etc.

5. **Curriculum**

To make necessary adaptations in curriculum to accommodate the community, the curriculum is beyond the formal system. Universities and colleges accommodate the community in the curriculum in the following ways:

-- They train community educators.

-- The staff is assigned to work in the community.

-- They allow the community to use their facilities.

-- After assessing community needs, they develop community programs.

-- Willing students are assigned to volunteer their skills and talents to the community.

6. **Dual role of institutions of higher education**

Universities and colleges still have the provision of education to traditional students as their major function. On the other hand, they render education to the members of the community in the following ways:

-- Offering of credit and non-credit courses.

-- Community education is not campus-based.

-- Offering of education to community members of all ages, background, etc.

-- Offering of courses through extension programs, media, workshops, evening colleges, etc.

-- Offering of education that is problem-solving.

7. <u>Institutions need financial support to promote community education</u>

Community education is financed by various agents. As the literature discloses, finding is easy to obtain if it is raised from the right sources and in the right manner. The following are the sources of financial support brought to our notice by the literature:

-- Major sources: (a) Foundations

                     (b) Federal government

                     (c) Business and industry

-- Minor sources: (a) Community chest

                     (b) City and county government

                     (c) Class fees

                     (d) Tuition

                     (e) Money-making projects, e.g. Luncheons

                     (f) Financial aid offered by universities and colleges

8. <u>Institutions sponsoring community education need autonomy from the government</u>

The researcher discovered that the Federal Legislation is supportive of community education. This is demonstrated by the:

-- Inclusion of community education in National development plans.

-- Allocation of funds to promote it.

-- Setting of framework by law (this is Community Education Act).

Chapter 4

ANALYSIS AND INTERPRETATION OF DATA

Introduction

The researcher attempts to analyze the South African situation based on published and unpublished materials, e.g. newspapers and speeches. Furthermore, this chapter explores what need to be done in South Africa if universities and colleges are to play a significant role in community education.

The information contained in this chapter includes, (1) The description of the South African situation, (2) Institutions of higher education and the law, (3) How do the principles of community education translate to South Africa? (4) Recommendations, (5) Epilogue.

South African Situation

South African society is mainly characterized by legalized racial discrimination (apartheid). It was the Nationalist Party that introduced this unjust policy when it came to power in 1948. The system of Apartheid is the system under which the black majority is dominated by a white

minority and denied the basic freedoms and benefits of the country's wealth. It allows white people to enjoy whatever good South Africa has to offer, while the majority lives in poverty and are politically, socially and economically deprived. For example, blacks cannot vote, have no say in the running of the country, receive inferior education, live in disadvantaged areas, etc. All these are the results of the apartheid policy.

The South African government is struggling with the traditional paradigm while being forced by world opinion and internal pressure to adopt a new paradigm. With the political reforms that are currently taking place in South Africa, the international community is convinced that apartheid is collapsing. Many believe that the reforms that President de Klerk is bringing about are just the modification of apartheid so that it can be acceptable within and outside South Africa. Reforms have to be understood as much for what they preserve as for that they change. All reforms contain this preservation/alteration contradiction. According to Will Cowburn (1985), Reformism is as much about preserving as it is about changing. Reforms do not resolve struggles; "they move them on (Cowburn W., 1985)". It is therefore evident that as long as the government not representative of the interests of the people is still in power, apartheid will continue.

Institutions of higher education and the law

John Dreijmanis (1988) states that South African universities are semi-autonomous. They derive their authority from individual acts of Parliament, as well as from general acts from time to time dealing with university matters. It implies that the government has a say in the policies of these institutions.

The first impingement on the universities' policies was demonstrated by the Extension of the University Act of 1959 (Harvey B.W., 1977). The Open English Universities, namely, the universities of Witwatersrand and Cape Town were permitted to admit non-White students with the Minister's approval (the Minister represents the state).

In 1968, the Open universities were threatened with the imposition of financial sanctions should they appoint any black person as a faculty member. These universities were urged to base the selection of faculty members on the color of the skin, for they partly relied upon the government subsidy for survival.

Many repressive laws have been passed to deny people on campuses and off-campus the freedom of speech. The critics of the status quo have been silenced, detained, banished and threatened under the Suppression of Communism Act, 1950, the Terrorism Act, 1967 and the Criminal Law Amendment Act, 1963.

According to the government, the terms "communist" and "terrorist" have come to refer to people who are opposed to Apartheid.

The riotous Assemblies Act of 1956 prevents people on campus and off-campus from holding meetings and peaceful protests against the government. All these Acts have been passed to indirectly force the universities to accept the Nationalist ideology and to align themselves with the views of the ruling party.

The Afrikaans-medium universities have become to be known as Volksuniversiteite (National Universities). They support the government's ideology of Volksnationalisme (Afrikaner nationalism) and apartheid (Degenaar, 1977). A number of cabinet ministers have graduated from these universities. It could be assumed that these institutions do play a part in shaping apartheid other than serving as catalyst for change in an abnormal and divided society.

Black colleges and universities have been also affected by the repressive laws the state has passed to protect the status quo from attacks. Apartheid education and its laws was met with students' uprisings in 1976 and 1980. Students were killed, detained, banished and others left the country illegally to seek political asylum in other African countries. Few changes were brought about as a result of this unrest.

The translation of community education
principles to South Africa

Nolan is quoted in the paper as defining academic freedom as a freedom to serve the interests of the people. It is important to note that apartheid and its restrictions on institutions of higher education is not yet dead. The institutions' policies and their freedom to serve the people are still limited. It is evident that Apartheid is a barrier. It prevents even those institutions that see themselves as agents for social change from becoming involved in community life. Under such unfavorable circumstances, higher education finds it impossible to identify community needs and problems and address these through community education or the traditional curriculum.

In order for community education to become a reality, supportive legislation must be passed. To support such an undertaking would be to contradict the ideology of Apartheid. The belief of the government is that the majority of the South African society should be deprived of education so as to maintain a cheap labor force. Community education on the other hand is for all segments in the population and intends to empower people.

Business and Industry is a collaborator with the government. They are for the deprivation and exploitation of

the majority. It is through exploitation that they maximize their productivity and profits.

In the United States, the major sources of funding are the Federal Government, Business, Industry and Foundations. Funding from these institutions influence the aims of institutions of higher education. No community education program can survive without funding. If an institution wants to be considered for funding, its objectives must be compatible with those of the Government, Business, Industry and Foundations.

In South Africa as well, the major sources of funding are the Government, Business and Industry. It must be remembered that Business and Industry collaborate with the Government in oppressing and exploiting the majority. For an institution to be funded for community education programs, it is likely to be required to subject itself to the Nationalist ideology. It might not be able to be relevant to the community if it submits to this ideology. It might be also required to satisfy the needs of these agents which are contrary to those of the community.

Before South African colleges and universities can play a significant role in community education, their freedom to serve the interests of the people must be unlimited. The findings and the research questions that this study analyzed are meaningless for the present South Africa, for there is no community education. While community education advocates

equality and freedom, the state advocates inequality and oppression. It is contradictions like these that make it impossible for community education to exist in this particular situation.

Recommendations

For community education to become a reality in South Africa, the following policies and practices must be in place:

1. South Africa must become a non-racial and democratic country.

2. Colleges and universities must be autonomous.

3. Institutions of higher education must serve as resources for community problem-solving.

4. Community education programs are responses to local problems. Scholars in South Africa must therefore discover the South African vision of community education considering the people's unique needs and problems.

5. Institutions of higher education should go to the people, identify needs and develop programs to serve the people.

6. Colleges and Universities will have to be color-blind and serve all the people.

7. Higher education will have to investigate into fields where knowledge needed to solve local problems is not

yet available.

Epilogue

In view of what is mentioned above and what the literature on community education says, it becomes evident that community education has no role to play in the present South Africa. Possibly in a non-racial democratic South Africa, it could be accommodated and be supported by the state.

Community education views people as being worthy. The philosophy of community education is that all people irrespective of color, creed or background should be given an opportunity to receive education that will empower them to take control of their life and solve their problems. In contrast, the South African government views much of its population as being unworthy and tends to treat them as inferior human beings.

In some circles, critics believe that the so-called Open universities of South Africa do little to promote community education. They play a role in promoting adult education, whereas community education involves more than adult education programs.

The Open Universities are said to be Eurocentric. They still hold ties to colonial traditions which puts an emphasis on academic pursuits. In other words, it means that the

education they offer is mostly imported from Europe, and therefore, it is foreign to most South Africans. Being an import, it is unable to address some South African problems that are African in nature. It is now time that they become Afrocentric if they are to be relevant to the communities.

South Africa has a problem of ideology. Once this dominant ideology is abandoned, a new democratic South Africa is likely to be born. It would be therefore possible for higher education to promote and play a significant role in community education.

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