

**PROTOCOL AS SOCIAL ADMINISTRATION AND ITS  
IMPLICATION FOR SOCIAL POLICY:  
A TYPOLOGICAL STUDY OF THE TASKS  
OF A PROTOCOL OFFICER IN BOPHUTHATSWANA**

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**Dissertation in partial fulfilment of the requirements for the Degree  
of Master of Social Science (Social Work)**

**Cape Town**

**September 1988**

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"The disintegration of time-honoured patterns of society  
and the struggle to find new ones contain elements of  
deep ambiguity and perplexity".

L.M. Mangope: A Place for All.

Via Afrika, 1978, p.81.

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ABSTRACT

The writer of this Masters dissertation, presented in six chapters, has practised for many years as a social worker in the rural, developing country of the Republic of Bophuthatswana. The subject of the research study was however prompted by the time she spent as a protocol officer in the Department of Foreign Affairs in Bophuthatswana. Search for an academic background on protocol (for reference in her practice) having proved fruitless, she undertook the research now reported upon.

The study has been carried out using the techniques of participant observation, process recording, and elementary content analysis. Documentary sources were also used. Otherwise the work is descriptive, and does not make use of statistical techniques. The study examines the relationship between the function of protocol on the one hand and social policy and social administration on the other.

The diary technique as a method of data collection was used. Since this is a typological study of the tasks of a protocol officer, the daily activities of the officer were recorded in the diary (but not timed) over a period of six months. This was regarded as a sufficiently representative period.

After six months of data collection, the writer examined all entries in the diary. Every activity was labelled with the specific message it carried. Classification in a systematic manner, according to the specific characteristic messages that these activities carried, followed. In this way ten categories emerged from the data.

The writer has identified and described the categories. The ten categories were then examined and subjected to further analysis which resulted in quantitative findings which are reflected in tabular form.

It was hypothesised that protocol is social administration and that it has implication for social policy. The writer's conclusion is that a protocol officer has however to possess skills which go beyond those of an administrator. Protocol officers therefore require professional training.

The writer ventured away from conventional Social Work studies in choosing to research the field of protocol. Throughout, therefore, she consciously tried not to stray too far, but instead, time and again, attempted to relate the study directly to the discipline and the profession of Social Work.

In conclusion the writer thought it fitting to point to other (cognate) perspectives on her subject. The sociologist Max Weber, for instance, provides good frameworks within which protocol should be studied.

ACKNOWLEDGEMENTS

I wish to express my thanks to certain people who made this study possible, and whom I name below.

His Excellency The President of the Republic of Bophuthatswana, Dr. L.M. Mangope, appointed me to the post of Deputy Chief of Protocol in the Government service. This stimulated and sharpened my interest in the study; I am grateful for the opportunity he granted me.

Professor B. Helm, as my Supervisor, gave me much encouragement and advice in this pioneering study. She was very generous in giving me her time and energy, and allowed me to benefit from her wide experience. Dr. June Stevenson, formerly of the University of Manchester where she taught Social Policy and Administration, spent a Semester at University of Bophuthatswana, and gave me much valuable guidance and advice.

Without access to materials and records, this study would not have been possible. My thanks in particular go to the Department of Foreign Affairs of the Government of Bophuthatswana, which gave me permission to undertake the individual study and granted access to the literature in the Department Library.

The research department of the Encyclopaedia Britannica helped me to contact certain libraries for information. The staff of the Bophuthatswana Information and Trade Missions in Israel, in the United Kingdom, and in the United States of America willingly helped me to search for reports that might be useful to my study. The Universities of Bophuthatswana, Cape Town, and South Africa generously granted me access to their libraries.

The secretary who prepared the typed document has earned my special thanks for her care and devotion to the task. There are others too, especially among my colleagues past and present, who have contributed to my thinking and have helped me to discover new worlds of thought and experience.

**DECLARATION**

Any opinion and views expressed in this dissertation are the writer's own, and should therefore not be regarded as reflecting the opinions and views of the Government of the Republic of Bophuthatswana.

T.A. RATEFANE

Signed by candidate

CHAPTER 1

INTRODUCTION

According to the Statesman's Year-Book: A Statistical and Historical Annual of the States of the World for the Year 1987-1988, Bophuthatswana was "the first homeland of South Africa to obtain self-government under the Bantu Homelands Constitution Act of 1971".<sup>(1)</sup> It was the second black homeland to opt for independence from South Africa, which was granted on 6 December 1977. It is a non-racial country, dominated by the Batswana. The name of the country is derived from "go phutha" in Setswana meaning "to gather" or "to collect" and "tswana" meaning a nation of the Tswana people. "Bophuthatswana" thus means "the place where the Batswana gather". Protocol services in Bophuthatswana date as far back as the day on which the country gained independence.

The Republic of Bophuthatswana consists of seven separate units stretching towards the easterly corner of the southern African Plateau. This fact of geographical fragmentation faces the Government and its officers with problems of organisation not normally encountered in the complex task of running a newly-independent African country. A map of Bophuthatswana is attached for further clarification (see Appendix "A").

The total land area of Bophuthatswana in 1977 was 40,330 square kilometres. At the beginning of the year 1983 when this research study on protocol started, the area was approximately 44,000 square kilometres, having been added to in an attempt to bring consolidation of the separate units closer to realization. The population in 1977

was 1,1 million. In the work Five Years of Independence (1982), H. Falcow states the following:

The population of the entire Bophuthatswana nation, according to the 1980 census, is 2.5 million. Of the 1.3 million people living in the country, 67% are Batswana, grouped in 76 autonomous tribes. The remainder are members of eight black ethnic groups, including a white population of some 5500. The remaining 1.2 million Batswana live and work in the urban areas of the Republic of South Africa.<sup>(2)</sup>

The Republic of Bophuthatswana is governed by an Executive President, a Cabinet or Executive Council, a National Assembly, twelve (12) Regional Authorities and seventy six (76) Tribal and Community Authorities.

The history and culture of the Batswana has been handed down from generation to generation. Information from the Historical Note given during the installation of Kgosi L.M. Mangope as Kgosi of the Bahurutshe tribe in 1959, illustrates the definite relationship that exists between the Bahurutshe and the Bakwena of the Tswana tribes of Botswana and of Bophuthatswana. In other words all the Tswana tribes come from one stem. This is confirmed by Dr. T. Tlou in his article on "the Nature of Batswana States: Towards a Theory of Batswana Traditional Government -- The Batawana Case" published in Botswana Notes and Records in 1974. At the time Dr. Tlou wrote this article, he was Senior Lecturer in History in what was then the University of Botswana, Lesotho, and Swaziland (known as UBLS). He states that:

The similarity of Batswana institutions derives from the fact that the Bakwena, the Bangwato and the Bangwaketse originally belonged to one group - the Bahurutshe. The earliest remembered king was Masilo, the father of Mohurutshe and Malope.<sup>(3)</sup>

To illustrate the actions of individuals and the dynamics of social change in Bophuthatswana, the writer will briefly describe the social setting of the Batswana.

The household is the smallest well-defined social unit in a village or community. It consists of the head (a man); his wife or wives (where relevant); and dependent children; together with any other relatives or unrelated dependants attached to him. A number of family groups living together in the same village constitutes a "ward" or "kgotla". This is a distinct social and political unit headed by a Kgosana (headman) who has well-defined administrative and judicial powers and functions. Several wards, according to their establishment from generation to generation, make up a tribe. The kgosi (chief) is the head of the tribe and a political, social and economic leader who is the most senior and regarded by his tribe as superior. Leadership of the tribe and the kgotla is hereditary. The chieftainship, being hereditary in the male line, passes normally from father to son. In describing the philosophy of the Batswana, I. Schapera (1957) states:

A Kgosi (Chief) is never elected ... "Kgosi ke kgosi ka a tsetswe" say the Tswana: A chief is chief because he is born to it.<sup>(4)</sup>

The dikgotla (tribal wards) are ruled by dikgosana (headmen) who are normally from the paternal relatives of the Kgosi.

In administering the affairs of his tribe, the chief is assisted by the advice of certain people of his subjects. These are confidential advisers drawn mainly from among the kgosi's own senior relatives, especially his brothers and those of his father -- "Borangwana-kgosi" i.e. the chief's junior paternal uncles.

The ranking of the wards is reflected in the social status of their members. The kgosi as head of the tribe and the "kgosing" ward (main ward) where the kgosi is resident, occupies the most prestigious position. His relatives share to some extent his prestige and political influence. The Headmen (dikgosana), who are the next in rank to the kgosi, and their immediate relatives enjoy a higher status than all in their wards.

Administration and work procedures of the ruling of the tribes and wards, including the passing of sentences in cases concerning petty offences, appointment, deposition, discharges and discipline of chiefs and headmen, are provided for in the Bophuthatswana Traditional Authorities Act (No.23 of 1978 as amended), passed by the Bophuthatswana Legislative Assembly.

The case study of the Batawana tribe by Dr. T. Tlou (op.cit.) which is an illustration of how the Batswana traditional society ought to be governed and not necessarily how it is presently governed, will help the readers of his article to comprehend the history of the Batswana.

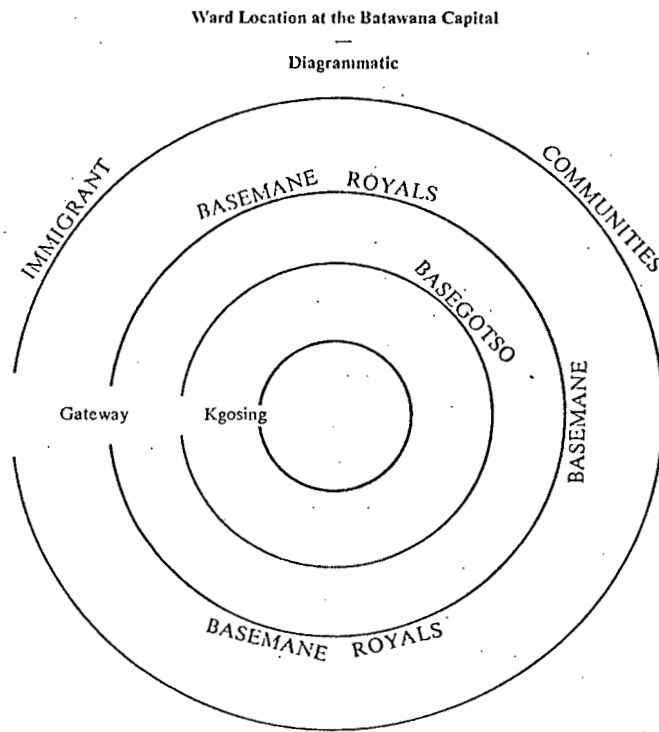
For the sake of the ensuing discussion on the Batswana traditional protocol, the writer wishes also to address the political structure of the Batawana. Amongst the different categories of political structures, the most important is the "Basemane ba Mafatshe" (servants of the land) or district governors. Tlou explains that, it is a post not open to the royals. He further states:

They were responsible for land distribution, tribute collection, policing the borders, and acted as appeal judges on behalf of the king on the provincial level. They were essentially a link between the king and the provinces enacting his policies and bringing the grievances of the people to his notice. They were required to reside at the capital where they headed important basemane wards and toured their provinces occasionally.<sup>(5)</sup>

This may not appear very meaningful to the reader at the present stage, but may turn to be so later. We might have to find out what the implications of protocol were in this whole illustration, especially in what follows. For Dr. Tlou brings to our further notice the second important group in the structure : "Basemane" called "basegotso" (the firemakers). These:

constituted the court staff, running all sorts of errands for the king. They were body guards and spies for the king. They alone could approach him at any time of the day. Whoever wanted to see the king had to go through them. Some of the more important basegotso headed the subwards within kgosing. (6)

The location of the wards were arranged concentrically with kgosing at the centre, to maximum protection of the king (kgosi). The other wards were all arranged in such a way that the royals (dikgosana) were counter-balanced by the "basemane". The compartments of the wards were however not so rigid, each division could intermingle with those of the other. The following is an illustration in the form of a diagram by Dr. Tlou:



Thus, while the Batswana are a tribal people Bophuthatswana is at the same time a sovereign independent State; a republic which accepts the principles of democracy, and an economy based on private and communal ownership and free enterprise. The constitution of Bophuthatswana is consequently an amalgam of traditional practice and modern Western conventions, reflecting the importance of the tribal structure just

mentioned existing within a country dedicated also to modernisation. It contains a Fundamental Bill of Rights which represents a formal commitment by the State to create and maintain order and to guarantee freedom and security for its citizens.

Another law enacted by the Bophuthatswana Parliament which assists the Chiefs and Headmen in their daily administering of the tribe is the Bophuthatswana Registration of Customary Unions Act (No.8 of 1977 as ammended). This Act illustrates the continuing importance of customary law. When a young man marries he has to pay "bogadi" (lobola) which is not a purchase price but a token of appreciation to his parents-in-law for having given him a wife.

There are several other laws assisting in the administration. Just a few have been mentioned.

Since we are going to refer to communication, social mobility and organization of structures in the government, it is necessary to introduce in brief the economic and educational situations of Bophuthatswana.

The Statesman's Year-Book (1987) reflects that the Republic of South Africa granted financial aid to Bophuthatswana to the value of R72 million in 1986-7. This 1986-87 budget balanced at 1,006 m. In minerals the country is particularly rich. The Stateman's Year-Book indicates that in 1985 there were 12 (twelve) mines employing 45,000 people. The minerals are platinum, asbestos, iron ore, manganese, chrome, vanadium, limestone, diamonds and fluorspar.

The platinum mines around Rustenburg produce about 66% of the free world's total production -- the Rustenburg, Western and Impala Platinum mines which are shared with Republic of South Africa, produce about 1.9 m. oz. a year.<sup>(8)</sup>

According to the 1983 population survey, as indicated in A Nation on the March (1987) publication:

The majority of Batswana living in Bophuthatswana were in the 10-14 age group, followed by children between five and nine and babies aged between one year and four years. Teenagers between 15 and 19 were the next biggest group followed by the 20-24 year olds.

The groups decreased steadily from 90,128 in the 25-29 group to half that number in the over 75 years of age category.<sup>(9)</sup>

There is thus a high proportion of young people constituting the population of the country. These are the people who consume goods and services but are not productive themselves.

The Batswana must be included among the "Third World" people who were long denied the luxury of formal education. According to A Nation on the March, Bophuthatswana is however "making great strides" in this regard.

Between 1977 and 1986 the number of primary school children increased from 335,579 to 350,723, while teachers increased from 5606 to 8153, dropping the pupil teacher ratio from 60 to one to 40 to one. By 1986 the platoon system and double sessions had been eliminated from the educational system.

The introduction of early childhood education heralded a new era in teaching the young and by 1985 there were 272 early learning centres catering for 21283 children... High schools are now State controlled and have increased from 42 in 1977 to 104 in 1986...

The number of adult education centres has risen from one in 1976 to 173 in 1983 with the number of adult educators and students increasing significantly.<sup>(10)</sup>

The principles, procedures and social systems of the traditional Batswana and the background of Bophuthatswana have been briefly surveyed above. The constitution of Bophuthatswana, and her people,

with specific reference to protocol functions, will be addressed in the following chapters.

His Excellency President L.M. Mangope, in the foreword of his book A Place for All writes as follows about the constitution of his country:

By choosing independence we did not opt out of the South African situation. We emphatically opted in, hoping that through our experience and our example we could help to create a new and greater whole economically and politically, in southern Africa, with justice to all. Such a settlement, to be truly a settlement, would have to be negotiated -- and for true negotiations Black and White both need visible bases of power and proven experience and ability in statecraft to allay the fears of minorities.<sup>(11)</sup>

The present study, as its title conveys, examines the role of a protocol officer in Bophuthatswana as it was developed through the functions of the Deputy Chief of Protocol in the Protocol Division. This Division, headed by the Chief of Protocol, is a branch in the Department of Foreign Affairs of the Bophuthatswana Government.

The assumption basic to the study is that the background to and the outcome of protocol procedures are appropriately described as social administration and contribute to social policy in a developing country, as Bophuthatswana is. In order to test the validity of the assumption, material was systematically collected on protocol procedures, categorised and analysed, and interpreted in relation to the initial basic assumption.

#### NOTES

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6. Ibid., p.72.
7. Ibid., p.73
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CHAPTER 2

DEFINITION OF CONCEPTS USED IN THE STUDY

It is usually wise, in any discourse, to define the terms that are used. Communication is enhanced thereby, and unproductive argument avoided.

In providing definitions, a word of warning is perhaps needed. As June Stevenson says:-

Protocol, social policy and social administration are all areas of human activity wherein content and meaning have developed over time and which continue to change. It is more appropriate therefore to speak of 'discussing' rather than 'defining'.<sup>(1)</sup>

A definition is:

An exact statement of the meaning, nature or limits of something.<sup>(2)</sup>

This chapter tries to give such exact statements on the following concepts: Bophuthatswana, Protocol, Protocol Officer, Social Administration, and Social Policy.

BOPHUTHATSWANA

Bophuthatswana is a country situated between the latitudes 24° and 30° South, and longitudes 22° and 29° East in the interior of Southern Africa.

It consists of seven landlocked blocks surrounded by the Republic of South Africa and Botswana, an area of 44 000 square kilometres. It was formerly a South African "homeland" which became an independent Republic on 6 December 1977.

The publication Bophuthatswana at Independence (1977) describes the country as follows:

The country has twelve districts in seven separate blocks. The Western block consists of the Tlhaping-Tlharo and Ganyesa districts. Just South-East lies the second block, which is the district of Taung. The central block is situated further North and consists of the districts of Ditsobotla and Molopo, where the capital, Mmabatho, is situated. The fourth block is still further North and consists of the district of Lehurutshe. To the East of Lehurutshe is the fifth block comprising the districts of Madikwe, Mankwe, Bafokeng and the Western part of the Odi district. Still further East is the block comprising the larger part of Odi and the Moretele district. Some 250km south-east of the Taung district, quite separate from the rest of the country lies the small district of Thaba Nchu.<sup>(3)</sup>

Bophuthatswana is potentially self-sufficient in its basic food requirements with its high rate of agricultural involvement. The 1970 census showed that 57.9 per cent of those who were classified economically active people and resident in Bophuthatswana were farm workers.

A recent publication entitled A Nation on the March (1987) claims that the Traditional and Community Authorities have brought about great improvements on the economic front. Many modern businesses have been established in the different villages following the installation of electricity. Small industries have been founded in many villages, and these have created job opportunities, curbing the high unemployment rate and the influx into big cities. Bophuthatswana was previously a very poor country and traditionally "primitive" but is now in transition. It is developing rapidly and undergoing a change to modernity.

#### PROTOCOL

Webster's Third New International Dictionary (1981) explains that the word "protocol" derives from the late Greek "protocollum"; meaning the

first sheet of a papyrus roll bearing the authentication and date of manufacture of the papyrus.

This dictionary also indicates that protocol means:

a rigid long establishment code prescribing complete deference to superior rank and strict adherence to due order of precedence (as in diplomatic exchange and ceremonies and in the military services).<sup>(4)</sup>

Sir Neville Bland (1957) directs us to the origins and development of the word "protocol". He explains that the "protocollum" in Roman times was the "first sheet glued in" to the book or register in which public documents were stuck. It then came to mean the form asked in drawing up such documents; and, in diplomacy, the register in which the minutes of a conference are kept. He further goes on to explain that it is:

also employed to signify the forms to be observed in the official correspondence of the Minister of Foreign Affairs, and in the drafting of diplomatic documents, such as treaties, conventions, declarations, full powers, ratifications, letters of credence and other letters addressed by one Head of State to another.<sup>(5)</sup>

N. Bland further states that the word "protocol" is usually regarded as describing the record of an international agreement less formal than a treaty or convention. The United Nations Treaty Series No.8640, for example, presents the Optional Protocol concerning the compulsory settlement of disputes to the Vienna Convention on Consular Relations as adopted by the States Parties on 24 April 1963. This protocol was expressing the wish of the States Parties:

to resort in all matters concerning them in respect of any dispute arising out of the interpretation or application of the convention to the compulsory jurisdiction of the International Court of Justice, unless some other form of settlement has been agreed upon by the parties within a reasonable period.<sup>(6)</sup>

This presentation by the Treaty Series correlates with Bland's last meaning of protocol quoted above - that it is an international agreement less formal than a treaty or convention.

B. Sen (1979) has a description of protocol which appears to be noncommittal. In no way does he indicate that this description of certain activities refers to protocol except that his index at the back of the book gives the page that carries the description as one that refers to protocol (that is p. 459). However, Sen shows concern about language to be used for international agreements. He states:

Where an international agreement is written in two or more languages, all the versions are to be taken into account by all the parties in the absence of a stipulation to the contrary. For purposes of construing the agreement, equal weight is to be attached to the texts in each of the languages of a treaty. In order to exclude possible conflicting interpretations or inaccuracies due to errors in translation, it is customary for States to provide in the treaty itself which text or texts are to be regarded as authoritative. (7)

Longman's Dictionary of Contemporary English (1987) gives protocol as a word derived from the Greek word 'protus' meaning 'first'. It gives the modern meaning of protocol as a:

ceremonial system of fixed rules and accepted behaviour that governs the means of talking and acting between rulers or representatives of governments of different countries between people on official occasions. (8)

Another of its meanings is an original "note" or first writing down of a process. Thus we get the idea of precedent being set and "protocol" being the procedures as first laid down.

R.G. Feltham (1977), a subwarden of Queen Elizabeth House and Director of the Oxford University Foreign Service Programme for diplomats and trainee diplomats, describes the function of the protocol division to be:

responsibility for all personal dealings with heads of foreign missions on such matters as privileges, immunities and formalities, also for the organisation of conferences, reception of visitors etc. (9)

Since a primary rule in modern protocol practice is the observance of the order of precedence at all functions where officials of a government or its representatives are present, the Bophuthatswana Parliament proclaimed an official Table of Precedence. This Table guides the protocol office and the State departments how to give citizens or people, internally or from foreign countries, precedence over others.

A copy of this Table of Precedence is attached to this dissertation as Appendix "B". Tables of precedence vary from country to country.

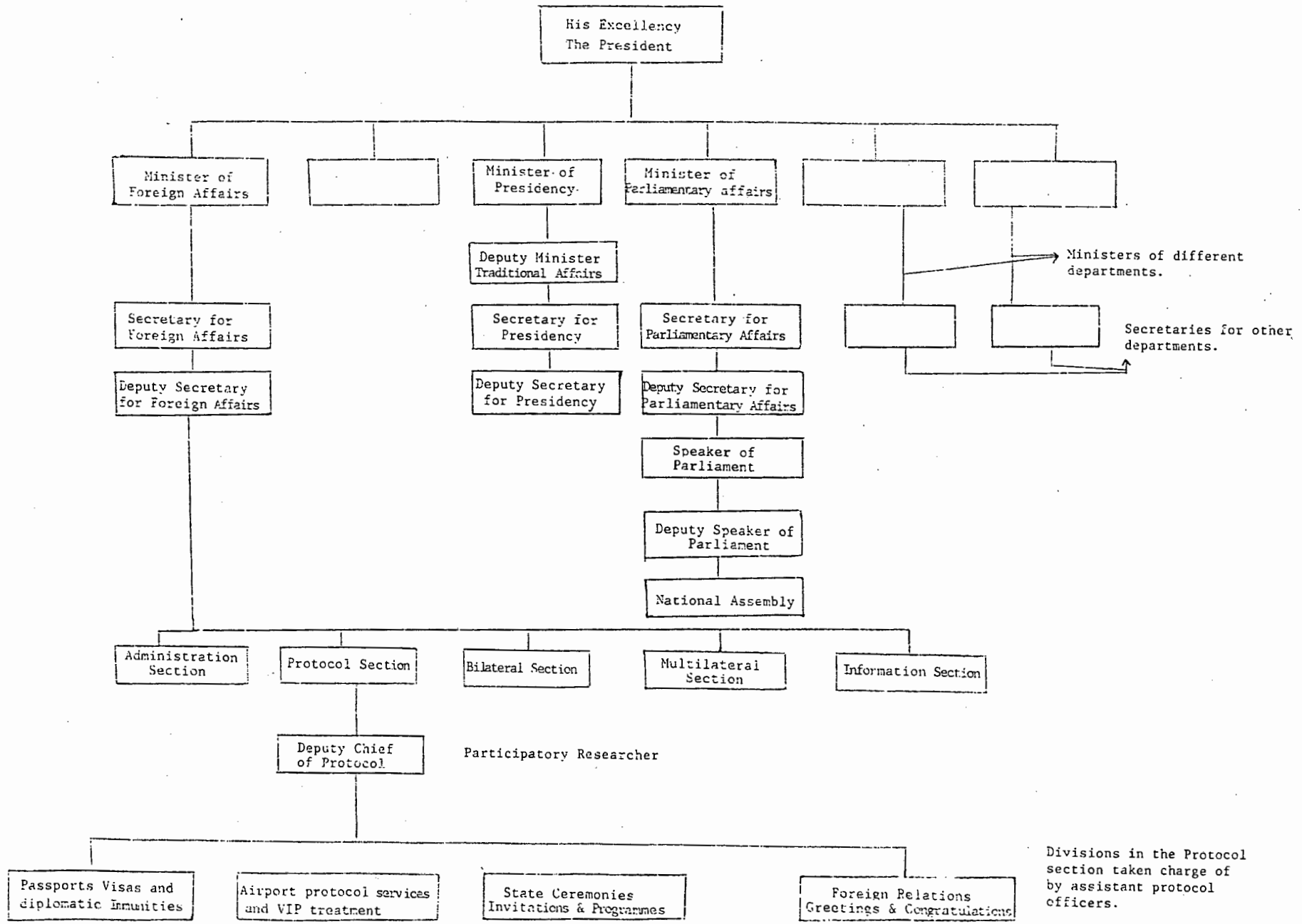
It is only the Head of State who can change the precedence and give the guest a courtesy precedence for that specific occasion. In Bophuthatswana, precedence to, for instance, Cabinet Ministers, Diplomats, Chiefs, Heads of Departments, Members of Parliament, is given according to the date of their appointments to the portfolio which they are currently holding. The Minister or Ambassador who was appointed first takes precedence and ranks senior to the one appointed or accredited later.

Bland (op.cit.), explains that protocol is used to signify the forms to be observed in the official correspondence of the Minister of Foreign Affairs, and in the drafting of diplomatic documents, international agreements, letters of credence, and other formal letters addressed by one Head of State to the other.

In France 'le bureau de protocole' is the sub-department charged with the preparation of such papers and the regulation of ceremonial in all such matters. In Great Britain this work is shared between the Protocol and the Treaty and the Nationality Departments of the Foreign Office.<sup>(10)</sup>

In Bophuthatswana the Protocol Division is a Section in the Department of Foreign affairs, headed politically by a Cabinet Minister and administratively by the Secretary for the Department. The structure of the Government showing the social strata of protocol in Foreign affairs in relation to other Departments follows.

THE STRUCTURE OF THE GOVERNMENT



As can be observed from the above structure, the Deputy Chief of Protocol is in charge of the assistant protocol officers that compose the whole section of protocol.

No academic studies of protocol practice could be traced. However, a useful descriptive account is given by Mary-Jane McCaffree (1977) who had many years of experience in Washington society, as a Social Secretary at the White House and in the office of the Chief of Protocol. Together with Pauline Innis, with her wide experience of social and official life gained from being president of various international and national organisations and also wife of a Navy Admiral, McCaffree wrote a book on Protocol which is a complete handbook of diplomatic, official, and social usage.

McCaffree and Innis (1977) state that:

The earliest functions of protocol in the conduct of American diplomacy were primarily the administration of proper ceremonial aspects of the relationships between the United States and foreign nations.<sup>(11)</sup>

They also describe protocol as:

The set of rules prescribing good manners in official life and in ceremonies involving governments and nations and their representatives. It is the recognised system of international courtesy.<sup>(12)</sup>

#### PROTOCOL OFFICER

A protocol officer, 'protocolair' in French, is described by the Dictionary of Foreign Words and Phrases in Current English as:

a person much addicted to insisting on the niceties of diplomatic etiquette.<sup>(13)</sup>

The Batswana do not have a specifically defined protocol officer. As was mentioned earlier, the condition of Bophuthatswana is an amalgamation of traditional practice and modern Western conventions. Thus even protocol officers, being Batswana, are in their practice influenced by both those cultural streams. It was observed by the writer that in Bophuthatswana a protocol officer is an advisor. He is helpful and enlightening to the hosts and organisers of official functions, or to private functions where the Head of State would be invited.

Some people in Bophuthatswana regard a protocol officer as a person who is always coming with strict formalities at functions and programme preparations. This is a negative vision of a protocol officer. They see protocol officers as too rigid, making lives of people unbearable, especially when it comes to State functions. Some invitees sometimes wish to be left to do what they want, or to sit where they wish to at State functions. To cite an example: An invitee might wish to bring his child or friend or relative to a function which he, the invitee is invited to, without prior arrangements with the protocol officer. At a function where seats are labelled, this extra guest would have to be placed somewhere else, not near the invitee, and this sometimes results in people feeling unhappy, lonely and unwelcome at a function.

One unpleasant experience of the introduction of protocol officers was related to a friend by one old lady as follows:-

Ba, ke Batlhagolatsela ba ga Mo-president, rre le mme ba ba ratang go tlosa dilo tsa rona tse re di beileng re di rata, jaaka ditshese mo ditafoleng, ba di baya mo ba ratang teng.

A literal translation into English would be:

These are the protocol officers to the President, lady and gentleman, who rejoice in removing our beloved articles which we put on the table at functions, like flower arrangements, to where they choose.

This description reflects the conflicts that sometimes arise between protocol officers and the people.

Whilst the officer is concerned about the flower arrangements obscuring the guests of honour, the organisers feel offended when their best arrangements, especially meant for a particular place, are placed somewhere else, no matter what explanation is given.

### SOCIAL ADMINISTRATION

Social administration and social policy are two complex concepts which are better understood if viewed together. When looking at social administration, we find varying descriptions appropriate to different concepts of social policy. The New Dictionary of the Social Sciences describes social administration as follows:

Social administration refers either to the work of those who administer the social services or to the discipline of study concerned with the analysis of social policy, its implementation through social action, and its effectiveness in dealing with social problems.<sup>(14)</sup>

This definition refers us to the work done in rendering services, and to the activities involved in solving the social problems in a society.

H.B. Trecker (1961) sees administration more widely. He describes it as:

A process of working with people in ways that release and relate their energies so that they use all available resources to accomplish a purpose, such as that of providing needed community services and programs. People, resources, and purposes are thus brought together by administration in a continuous dynamic process.<sup>(15)</sup>

Quoting Johns in a later work (1971), Trecker says:-

Administration is the process of setting objectives and establishing policies, creating and maintaining an organization, making plans and carrying them out, evaluating the results.

It is an inclusive process, shared by everyone in an organisation ..., it is a co-operative function, a pervasive function. Everyone participates in it, everyone is affected by it.<sup>(16)</sup>

Trecker also quotes Mayo:

Administration may be defined as the determination and clarification of function; the formulation of policies and procedures; the delegation of authority; the selection, supervision and training of staff; and the mobilization and organization of all available and appropriate resources to the end that the purposes of the agency may be fulfilled.<sup>(17)</sup>

J.J.N. Cloete (1981), an author of works in public administration, concurs with Trecker's view of social action and its purpose. He maintains that administration always will be found where there are two or more people taking joint action to achieve an objective.

Peter Taylor-Gooby and Jennifer Dale (1981) state:

Social administration is traditionally defined as the study of social arrangements for meeting a need.<sup>(18)</sup>

Mishra (1977) identifies five approaches to social administration:

- (i) that which is concerned with national policies and problems;
- (ii) an international and prescriptive approach;
- (iii) a focus on statutory welfare;
- (iv) a field rather than a disciplinary orientation, and
- (v) empiricism, or concern largely with the facts of welfare.

Professor Slavin (1978) claims that:

Social administration focuses on the policies, planning, and administration of social welfare goods and services in relation to the political, social and economic institution and to the determinants of the distribution of national resources to social welfare needs.<sup>(19)</sup>

The definition as quoted from the New Dictionary of the Social Sciences above may be regarded as the one most relevant to the purposes of the present study. In addition, for the purposes of this study, social administration should be seen as a co-operative function; the mobilization and organization of all available resources.

#### SOCIAL POLICY

The term social policy, says the New Dictionary of the Social Sciences (1977):-

describes the policies of governments in respect to a range of social services. Thus matters pertaining to health, education, housing, social insurance and national assistance are to be included under this description.<sup>(20)</sup>

This description of social policy appears at the same time too vague and too precise. It does not give an explanation of what social policy is, yet at the same time it lists specific social services.

The Encyclopaedia of Social Work gives us the following definition:

Social policy may be regarded as those principles and procedures that guide any course of action related to individual and aggregate relationships in society and are used to intervene in and regulate an otherwise random social system. Established social policy is a settled course of action with respect to selected social phenomena that govern relationships and the distribution of resources in a society.<sup>(21)</sup>

R.M. Titmuss (1974), a leading authority in the development of the academic discipline of Social Administration, cites Macbeath's definition of social policy given in his 1957 Hobhouse lecture:

Social policies are concerned with the right ordering of the network of relationships between men and women who live together in societies, or with the principles which should govern the activities of individuals and groups so far as they affect the lives and interests of other people. <sup>(22)</sup>

The concepts of individual and societal relationships, which imply social control and order, are a common factor in Macbeath's definition of social policy as quoted by Titmuss and the definition quoted from the New Dictionary of the Social Sciences.

B.L. Gates (1980) describes social policy as:-

manifest in any authoritative decision or set of decisions that explicitly addresses some specific aspect of individual and societal well-being by explicitly addressing the redistribution of benefits among various classes of individuals. <sup>(23)</sup>

A.E. Fink (1974) quotes Francis Parker, and would have social policy as:

The entire study of social change, and the study of how our society (including government, private enterprise, the social sciences, and all the rest) operates to enhance or diminish the status of the individual. <sup>(24)</sup>

Titmuss gives his own view of social policy. He says:

Social policy is basically about choices between conflicting political objectives and goals and how they are formulated, what constitutes the good society, or that part of a good society which culturally distinguishes between the needs and aspirations of social man, in contradiction to the needs and aspirations of economic man. <sup>(25)</sup>

In summary, some definitions (such as that of the New Dictionary of the Social Sciences) confine social policy to governments, and to dealing with social services. Others are wider, such as those of the Encyclopaedia of Social Work, Macbeath, Gates and Parker (as quoted by Fink, see above). They conceptualize social policy in terms of societal well-being, or the redistribution of benefits. Titmuss's view of social policy is perhaps both the most encompassing and the most insightful of all. He speaks of choices between conflicting objectives, which is the heart of policy. He also speaks of values. And he distinguishes between social consideration and economic considerations. This distinction has become increasingly important in theories of development.

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CHAPTER 3.

BACKGROUND DRAWN FROM THE LITERATURE

From the foregoing chapter, the close connections between social administration and social policy are evident. Protocol is linked with them both. The background that may be drawn from a review of relevant literature will illustrate some of these inter-connections. Study of the literature also elaborates and refines the definitions of the concepts given in Chapter 2.

PROTOCOL

The writer has identified five common factors in the definitions and descriptions of protocol given by the authors quoted in the previous chapter:

- \* Heads of States or their representatives are involved because protocol governs relations of States to one another.
- \* The 'first glued into the book' meaning is preserved in that one of the cardinal rules in protocol is observance of an established order of precedence.
- \* The formality of documentation on communication by Heads of States to one another is stressed.
- \* The use of diplomatic international languages is important.
- \* There is control of people's actions and enhancement of their performance, for example at official ceremonies, through observance of protocol.

Professor I. Schapera (1957) presents to us that, traditionally, the Batswana do not have written patterns of behaviour or rules of conduct. A Motswana's behaviour is, from early childhood, either deliberately or unconsciously moulded into conformity or governed by

social norms and custom, making up for any lack of statutory law and order. Again, many of these traditional behaviours are epitomized in proverbs. For instance, "Ga di ke di etelelwa ke dinamagadi pele - di wela ka mamena", say the Batswana. This means "women should not lead in anything, otherwise the followers or nation will fall into dangerous traps of enemies". Therefore, whilst in Western culture it is courteous to have ladies first, in Tswana custom it is "Banna kwa pele basadi kwa morago"; that literally means "men first and women afterwards". Many of these traits are not so obvious nowadays due to Western habits and modernization, except in the more primitive and rural areas of Bophuthatswana.

According to traditional Tswana protocol, the order of precedence is laid down and observed according to sex, birth, and age. Chieftainship is inherited by males only. We have, however, lately experienced women who are widows of dikgosi (chiefs) acting as chiefs and called kgosigadi (chieftainess), because the "kgosi" is still immature or under age, or still to be born. In Bophuthatswana there are two such ladies, who are also Members of Parliament.

It is still practice and procedure that established channels of communication within tribal circles have to be observed. One has to go through a kgosana of the ward to lodge a complaint, problem, or request, which will be handled domestically or forwarded to the kgosi if necessary. Adherence to these orders and procedures earns one the approval and respect of fellow men.

To quote an example, there are certain principles and procedures which govern the way people should act and behave in preparation for the wedding ceremony. The boy and the girl, their parents, and relatives who are involved, have a certain prescribed way in which to act and behave, what to bring along, and at what hours of the day. Failure to adhere to the prescribed procedures which are accepted ways of

behaviour may cause those involved either to be turned back to their homes or charged a fee by their hosts. Longman's Dictionary describes this type of protocol very clearly. Many people, even the educated or modern Batswana, adhere to the demands of marriage or wedding ceremony procedures, with some modifications here and there.

I. Schapera (1957), writing about the ranks and social classes of the Batswana, states, that:

Hereditary rank in the Tswana social system is confined to members of the royal family and the headmen of wards. The chief, as head of the tribe, is by far its most important member and occupies a position of outstanding privilege and authority. His relatives share to some extent in the prestige of his exalted position and have considerable political influence, but they do not enjoy anything like the same rights and privileges.(1)

We will repeatedly refer to Professor Schapera as he has written much of permanent value on Tswana law and custom on which subject he is a recognized authority. When speaking of the social distinctions of the Batswana, he mentions that there is a well-defined order of precedence among the wards that corresponds to the stock from which they are derived. Strangers and foreigners accepted into the tribe may be allowed to form their own wards, but these will be inferior in status to those of people belonging to the nuclear stock. He further mentions how this distinction can give rise to the existence of two or more separate classes corresponding to differences of rank and tribal origins. For instance:-

The most inferior position in the tribe is occupied by the 'malata', hereditary servants attached to the chief, and other prominent or wealthy members of the tribe.(2)

For the purpose of this study we will therefore take two descriptions of protocol as given earlier, i.e. from the Longman's Dictionary and

that of Feltham (op.cit.) Whilst we observe protocol as a ceremonial system of fixed rules and accepted behaviour that governs the means of talking and acting between rulers, we may add that it is also a responsibility for all personal dealings with heads of foreign missions on matters such as privileges and immunities etc.

Thus far we have reviewed the study of practice and procedures that established channels of communication within tribal circles; practices that have been observed during ceremonies which involve traditional people, tribal leaders, and political figures, as set out by Schapera (op.cit.). We thus understand that the procedures imply control of behaviour in a specific order. At the same time we also notice the stratification of the people. In the discussion of the traditional procedures we speak about stratification in society, about the position of chiefs, headmen, and ordinary people. When we described Bophuthatswana earlier we referred to Westernization. The existence of two systems of ranking side by side means that stratification in this sense will classify people in terms of heredity, coupled with possession of material objects, cattle, agricultural lands etc, (which is traditional) but also in terms of class, and political power and other forms of achieved status (which is Western).

The opinion of Peter Worsley (1977) on social stratification is that, where there is no interconnection between the upper and lower strata that arise from differences based on political, economic, social and religious factors, the people will develop conflict of interests.

The views of people interviewed on protocol by the writer made it clear that these people of different groups, classes, status, or political power perceive these inequalities. They have their own conceptions of the stratification system which affect their behaviour as might be laid down by protocol. To give an example: at one function of the installation of the Chief, the chief's relative "Rrangwane" (paternal

uncle) who is said to be the key figure at such installations, queried his sitting placement on the area, as arranged by protocol officers for the important guests. He wanted to be on the right-hand side of the chief and that nobody should be on his right as he won't be able to fight his attackers or enemies, or handle any emergency. He had to be on the right-hand side of the installed kgosi as he was the right-hand escort of the kgosi. The place where these guests were to sit together with the Head of State, Cabinet Ministers, and chiefs from other villages, was too small and circumstances did not allow that there be nobody on "Rrangwane's" right-hand side. According to the Bophuthatswana Table of Precedence drawn by Protocol, and passed by Parliament, Chiefs "dikgosi" are in the lower rubric as compared to the President, Cabinet Ministers and Judges. These rules our chiefs do not understand. Nobody ever explained the details to them beforehand. So this came as a surprise especially at installation of "dikgosi" where they come thinking it is the tribe's special occasion.

Worsley says that the class position of people affects their behaviour in ways of which they are often not aware. We may thus describe protocol in Bophuthatswana and elsewhere as stratification which is a means of regulating access (at executive functions) to the people distinguished by prestige and privileges that derive from various factors, including economic power. This implies that bureaucracy in protocol plays a very important role. It contributes to the classification of the different strata. Some rank higher and the others lower. Therefore this is an arrangement that produces a hierarchical pyramid of relationships.

It is important to mention that protocol in Bophuthatswana classifies people according to an open system of stratification where people can move from one rank to another. Berelson and Steiner (1964) distinguish the open system from the closed system of stratification. In the open system of Bophuthatswana, the President of the country is elected by

popular vote, and his term of office is seven years. Out of the 14 cabinet ministers and 6 deputy ministers, 12 are designated by the President on account of their special knowledge, experience or qualification. Out of the 108 members of Parliament, 2 are nominated from each of the 12 Regional Authorities making a total of 24; The rest are elected. The 8 Cabinet ministers that are not designated form part of the 72 Members of Parliament elected by popular ballot. Whilst the "dikgosi" (chiefs) hold their positions through their own birth right, they can also be Members of Parliament at the same time, and can also be promoted into the cabinet. There is therefore social mobility, upwards and downwards, and even horizontally.

S.M. Molema (1966), in his biography entitled Montshiwa, gives an explanation of the procedure whereby Montshiwa, the son of Tawana, became kgosi (chief) of the Barolong-boora-Tshidi in terms of Tswana law. He states what Tawana actually did after being asked to be trustee until the actual successor is enthroned. He further shows how the tribe was to respect kgosi Montshiwa by knowing his origin which was presented to them. In other words it is traditional protocol that the family background of the candidate for Chieftainship has to be discussed thoroughly by the authorities to ascertain whether he is the real heir or truly belongs to the royal blood and is an appropriate and rightful successor, therefore a born chief.

There was a procedure that was followed in the presentation of information on the origin of Montshiwa. There were rules and accepted ways of behaviour that the presenter and the tribe had to adhere to according to the Tswana protocol. This concurs with the description of protocol as given by the Webster's and Longman's Dictionaries.

Taking all the foregoing explanations of protocol into account the writer summarises protocol as: a ceremonial system and norm that governs the means of talking and acting between Heads of States, foreign Missions, and political leaders, on matters concerning

privileges, immunities, and formalities, including the organisation of conferences and the reception of visitors. It makes plans and carries them out. There is therefore also social action. We shall see as we go on how this relates to social administration. Whether it has implication for social policy is also a matter under examination.

### SOCIAL ADMINISTRATION

Taylor-Gooby and Dale (1981) draw attention to the common practice of all societies whereby those who do not directly produce necessities must distribute resources from producers to non-producers in order that their needs should be met. This is an arrangement of who does what, who gives to whom and when. This may not be an explicit definition of social administration, but it does bring out clearly the fact that people and resources are involved in the course of administration, and that administration concerns them both.

In this theoretical framework for social administration Professor S. Slavin (1978) identifies three elements in the social services viz: the client or consumer, the practitioner or provider of the service, and finally the service agency.

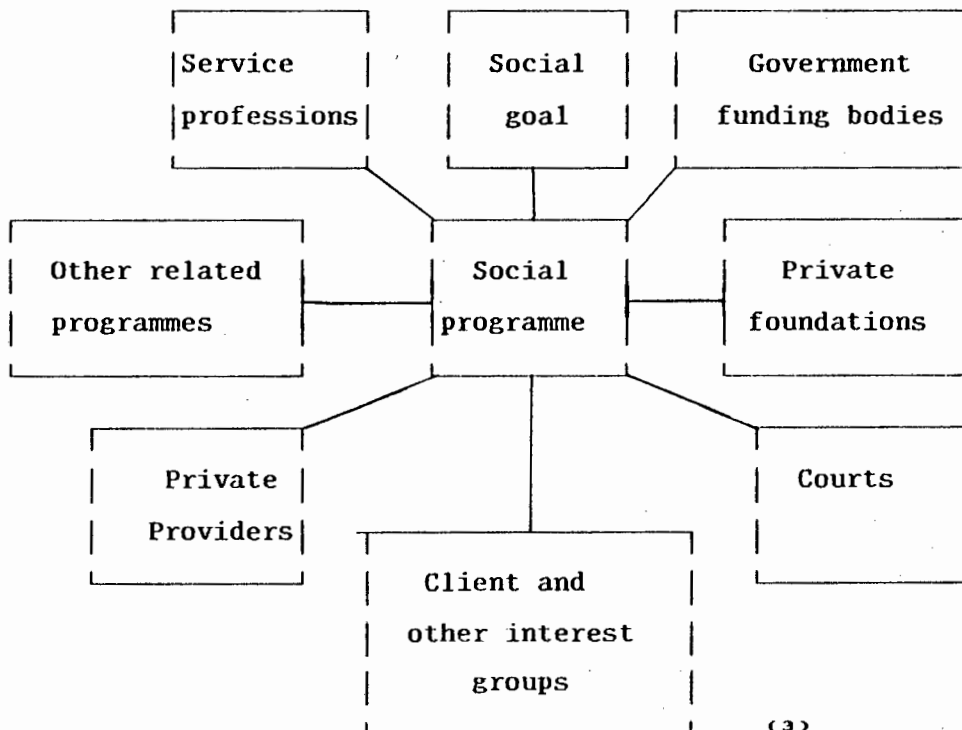
Some elements common to the definitions given in the previous chapter may be identified as follows:

- \* that the administration is a continuous, dynamic process;
- \* that the process is set into motion in order to accomplish a common purpose;
- \* that the resources of people and material are harnessed so that the common goal may be achieved;
- \* co-ordination and co-operation are the means by which the resources of people and material are brought together.

Taking all these descriptions and definitions of social administration into account, we may summarise the concept as the administering of

social welfare goods; services which are needed in the community; programmes; and the use of all the available resources to accomplish the purpose through social action. More than one person jointly may take action in the form of an arrangement or social programme organised in a certain order to meet a need. There is a purpose for this programme and a goal. The social action is concerned with the planning of social welfare goods and services related to the economic, political and social institutions of the society. It also concerns itself with the national policies and the determinants of the distribution of national resources to meet social needs.

Bruce Gates (1980) concurs. He explains that the social programme objectives are, in a general sense, related to the achievement of broad human and social goals. The specific nature of these objectives will be greatly influenced by the organisational and political structures in which they are implemented. The social programme may be viewed as an open system that is dependent in different ways upon various groups. Gates gives the following diagram to support his view:



Gates's view is closely related to the definitions or descriptions of social administration given above. Government funding bodies, private foundations, and private providers could be regarded as economic institutions, as referred to by S. Slavin.

Anthony Forder (1974) points out that different ideals of social justice imply different principles for the distribution of resources. From illustrations already given, we may observe some of the different ideals of social justice in protocol, social administration and social policy.

Concerning the distribution of social resources and services in relation to social justice, M. Hill (1980) maintains that there has been a strong normative bias in social administration which has led at times to a greater preoccupation with criticism of policies than with attempts to find out why these policies take the forms they do. Such criticism, sometimes vociferous, is not without effect on administration, but it certainly is not the most effective way of actually checking what the administration does.

#### SOCIAL POLICY

Henry Fairchild (1976) associates himself with Macbeath's definition of social policy which implies social control and order. He feels that social policy reveals a consistent attitude in the direction of social control. As our study proceeds, we will realise that central to the analysis of any policy there is an underlying theory which is used to explain and justify action. Moreover, central to social policy are theories of benefits and their distribution. With regard to social policy there will be implications as to "who" should get "what" and "how". This is borne out by Gates's description of social policy quoted above.

Let us look at how this relates to our practical living situation. In the protocol office there are certain privileges and diplomatic

immunities which are social benefits distributed among various classes of political individuals, especially Heads of Sections of the Government and some members of staff of Foreign Missions in the country. There is always a set of principles and procedures that serves as a guide addressed to any course of action related to the individuals mentioned above. The formulated principles and procedures that govern the social relationships between the one individual and the other, and between the one Head of State and the other, serve as an established social policy. This governing of the relationship can also be viewed as social control. Action is set to be implemented in a certain formality and following a specific order.

Michael Hill (op.cit.) has sought to discover the explicit political or value commitments of those authors who write about the study of social policy. Amongst the implications that he cites on the study of social policy he concedes that, whilst social policies do not have, except in some marginal ways, an impact on relations with other States, it is vital not to lose sight of the fact that they contribute to the integration and harmony within the nation.

We can surely see this in the procedures and principles governing the relationships. If this set of procedures is governing relationships between individuals, it means there is control. Where there is control, order becomes obvious. If, therefore, within the social relationships there are these attributes, this will increase the chances of integration and harmony within the nation.

Dennis Kavanagh (1983) seems to align himself with Titmuss's presentation. Some writers, he says, argue that politics are important in determining the form of policies and policy outputs. When referring to party activists and physical replacement of the electorate he suggests that, during general elections, Parties present a choice of programme which has an impact on the adoption of policies. Voters then

cast their votes on the basis of these programmes or promises. The winning Party (or set of Parties) is then able to form a government and carry its programme, or what we may call principles, through the legislature. The choices between these conflicting political objectives and goals and how they are formulated, "enhance the status" of the winning Parties and "diminish the status" of the losing ones, as A.E. Fink (1974) when quoting F. Parker has put it. Although it is not mentioned, one is inclined to believe that the political objectives and goals referred to here imply the benefits and resources to be distributed among certain individuals.

The above conception of social policy has an impact on the hierarchical structure of the society. It goes without saying that the winning parties will be upper-most in the hierarchy of the government and the losing parties' status will be lesser. It also shows that there would be nonactive members of the parties who would be still lower in the pyramid.

Although one may regard these and some other descriptive definitions as generalising, limited or over-explicit, they all contain the three following objectives.

Firstly, they all assume social policy to be beneficent, that is, policy is directed to provide welfare for the people. Secondly, social policy includes economic as well as non-economic objectives. Economic objectives are measured and may be termed "hard" policy in contrast to "soft" policies, those obviously are the product of value judgements. Examples of "hard" policy areas are sub-economic housing, minimum standards of income, and maintenance. Thirdly these descriptions all imply some measure of redistribution in command over resources from rich to poor: for example, the standard of payments of old age pensions, disability grants, poor relief, and community development self-help programmes. Catherine Jones (1985) explains this

redistribution as the vertical distribution from the rich to the poor rather than horizontal, where distribution goes across the same level of the people.

In summing up Catherine Jones's framework for the analysis of social policy development, we may begin with social and economic conditions, out of which problems or issues may be identified. Then satisfaction, dissatisfaction, and hopes of improvements by people are raised. At this stage, then, the statutory measures are drawn up, and voluntary programmes centralized or decentralized giving birth to social intervention by these bodies. This results in outputs in the form of specific products as outlined in social policy programmes. The process develops further into legislation and centralization and decentralization of services.

Catherine Jones goes on to tabulate the following as the policy process:

1. The initial state (of society).
2. Placing a condition on the agenda of society.
3. The advancement of demands.
4. The form of government.
5. Reviewing resources and constraints.
6. Shifting from no-decision to decision.
7. a) The determination of government choice.  
b) The content of choice.
8. Implementing policies.
9. The production of outputs (of policies embarked upon).
10. Evaluating impact.
11. Feedback (the flow of information back to those who initiate and maintain the process).
12. De-routinizing a stable state (breaking out from the mould of an existing policy tradition).<sup>(4)</sup>

Finally she presents that:

While it may be accepted that social policy has played an integral part in the development of the modern, Western, liberal-democratic, capitalist State, the very intrinsicity of this part means that its precise consequences are difficult to separate from the consequences of modernization/economic growth and development in general.<sup>(5)</sup>

In any society which is under the process of modernization a policy should be designed to regulate this process. Where there is economic growth, industries established, and both agriculture and stock farming becoming extensive and productive, there are principles and procedures that guide the course of action. So the same with development: Where there is redistribution of resources or services among individuals of various classes there is satisfaction or dissatisfaction. Social policy therefore has development as one of its consequences because, where there is poverty, dissatisfaction, and resources are redistributed, this is likely to bring about improvements; this means development.

The discussed descriptions and definitions of social policy make it evident to the writer that the function of social policy is:

1. to prescribe the social action that relates to the social phenomena governing the social relationships of the society concerned;
2. to prescribe the action related to the phenomena that govern the redistribution of resources in the society;
3. to examine how the society operates to enhance or diminish the status of the individual;
4. to give a formula for making choices between conflicting political objectives and goals;
5. to determine what constitutes the good society;
6. to contribute towards integration and harmony within the nation;
7. to concern itself with modernization and economic growth; and to contribute towards social development.

We may therefore, for the purpose of this study, regard social policy as: those principles and procedures that guide any course of action related to individual and aggregate relationships in society and are used to intervene in and regulate an otherwise random social system. It is about the choices between conflicting political objectives and goals and how they are formulated--what constitutes a good society or that part of a good society. In addition social policy could be regarded as a study of how our society (including government, private enterprise and the social services) operates to enhance or diminish the status of the individual.

THE RELATIONSHIP BETWEEN PROTOCOL, SOCIAL ADMINISTRATION AND  
SOCIAL POLICY

Social administration concerns itself with social action, a process of working towards a joint effort by people in order to meet a need. This coincides with views to be found in the New Dictionary of the Social Sciences and in the work of H.B. Trecker and J.J.N. Cloete. The common elements here are: the people (who are plural in number), the released energy needed and the making of an effort to meet a need, and the purposefulness to achieve a goal.

Relating social administration to protocol, we notice that they have some common factors. Firstly, A. Forder (op.cit.) explains that:

The development of social services, while primarily aimed at the re-distribution of resources, has often had a secondary effect on the balance of power.<sup>(6)</sup>

In both protocol and social administration there is power and authority. Within social relationships, one actor may carry out his will no matter whether there is resistance from others or not. Moreover, certain specific commands from a given point will be obeyed by a given group of people. This implies bureaucracy.

Gilbert Smith (1979) gives the following as the main characteristics of a bureaucratic type of organisation:-

- \* A hierarchical authority structure based on official position rather than the individuality of the incumbent;
- \* A system of rules governing the rights and duties of these positions;
- \* A detailed system of rules and regulations for dealing with each particular case;
- \* A clear-cut and highly-specialized division of labour;
- \* Impersonal social relations, with management based on written documents such as files;
- \* Recruitment of officials to a salaried career, with security of tenure on the basis of technical qualification. (7)

The above characteristics of a bureaucratic type of organisation reflect a relatively impersonal situation of an institution which is displayed and common in government institutions. The hierarchical structure on position is based on the official position and not on the potential of the individual allocated the portfolio. We find in this organisation a set of rules and regulations governing the institution or organisation. Normally in such situations there is a clear cut division of labour, to the extent of prescribed duties for each position documented, such as duty sheets for each individual staff members. In most cases, people in this type of set-up communicate through letter and memorandum which makes the whole environment impersonal. This is a highly administrative atmosphere, of a stratified organisation, characterised by policies in the form of procedures and formalities which bring order and control. This finally ends up in a prescribed form or set of rules of behaviour which constitutes the protocol of the organisation.

Smith goes on to quote Max Weber:

Where the bureaucratisation of administration has been completely carried through, a form of power relation is established that is practically unshatterable and again bureaucracy has been and is a power instrument of the first order--for the one who controls the bureaucratic apparatus. <sup>(8)</sup>

From the above illustrations we can therefore realise that bureaucracy, authority and power are intertwined. They are interrelated with administering of services, procedures to be followed, and order. Forder sees this as contribution to the development of social services and having effect on the balancing of power.

Besides Forder's view, supplemented by Smith's quotation of Max Weber above, another common factor to both social administration and protocol is the concept of three elements mentioned by S. Slavin: the consumer, the practitioner or service provider and the service agency. We find all three in both social administration and protocol. In both instances there is always a practitioner -- the protocol officer or administrator; the consumer -- the recipient of the services; and the service agency - - the administering organization or the protocol department.

The last common factor to social administration and protocol is that there are people, resources and purposes of the services rendered, brought together.

The three factors mentioned above could be regarded as the basis for the relationship between social administration and protocol.

Titmuss (op.cit.) indicates that:

Some people think that social administration has something to do with administering an office (how to file letters and so forth), with techniques and methods; some people connect it vaguely with social work or 'doing good'. <sup>(9)</sup>

He continues by pointing out that some writers on the said services assume that the work of administrators at local, regional and central levels is not different from the work of administrators and managers in private commercial enterprises.

This assumption, he says, may be criticised on three grounds. The first of these Titmuss states as follows:

The objectives of social services, from University education to social work, are not to make profits and to administer prices, unlike private markets. They are concerned with delivering and providing services to meet publicly acknowledged needs.<sup>(10)</sup>

These are needs which commercial markets or the family cannot, should not, or will not be able to meet. It therefore follows that the end product of the work of administrators and professionals in the social services are less susceptible to quantitative measurement than the work of managers in private sectors.

Indeed, we cannot easily measure the effects of particular delivery systems in the satisfaction of education, child guidance or counselling.

The second factor distinguishing social administration from administration in the market place, is that social administrators need to have much knowledge about human behaviour and human needs. Social administrators as well as professionals in medicine, teaching, nursing, and social work, are nowadays required to be sensitive to the multiplicity and manysidedness of human needs. This demands co-ordination, whereas in the private sectors each individual item is considered in isolation from other items, and for its sake. Thus social administrators require education and training, particularly in social sciences.

A third distinguishing factor, which is linked with the second as stated above, involves:

Consideration once again of the issues of confidentiality, ethical codes of behaviour and public accountability. Because people cannot 'shop around' for social work support, medical care, education and cash assistance . . . to the same extent as they can for shoes and cabbages in the private market, these issues become much more important.<sup>(11)</sup>

In brief, if social services are to be delivered effectively, equitably, and humanely, more and better educated social administrators are required.

It can thus be argued that Social Policy and Administration constitutes a synthesis... an inter-disciplinary way of studying certain social institutions, problems and processes in society. This subject area does not, therefore, rest to the same extent as, for example, economics, on a comprehensive body of theoretical knowledge.<sup>(12)</sup>

Social policy and administration are concerned with social justice in many of its manifestations and therefore draws in economics, political science, sociology, psychology, moral philosophy and related disciplines, because such study may help in some measure to understand the differences and the uniformities between certain aspects of complex modern societies.

It will be argued in this dissertation that the concept of "a ceremonial system of fixed rules and accepted behaviour" as quoted from the Longman's Dictionary covering protocol has the same objective as the "principles and procedures that govern the activities of individuals and groups", described by Titmuss. Still looking at "protocol", it governs the means of talking and acting between rulers, people, and government representatives, so that they adhere to correct procedure. Thus it is a means of directing social action or practice towards an objective or goals (social policy).

Titmuss confirms that:

Only within limits is it feasible to separate policy (objectives) from administration (means of delivery) as a branch of study.<sup>(13)</sup>

The different versions of protocol gathered together in this chapter illustrate that protocol is concerned with social justice as one of its ends. The validity of this notion will be examined in the following chapter.

#### NOTES

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10. Ibid., p.51.
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## CHAPTER 4

### ANALYSIS OF THE FUNCTIONS OF A PROTOCOL OFFICER

This chapter records the steps taken in gathering data about the functions and activities of the writer in the post of Deputy Chief of Protocol, (hereinafter referred to as the Protocol Officer), working under the Head of the Division (Chief of Protocol) in the Department of Foreign Affairs in the Bophuthatswana Government.

The preceding chapter has described what "protocol" is. It is evident that ceremonial rules and precedents reflect very ancient patterns of human behaviour. Referring however to modern times, McCaffree and Innis have described the duties of a protocol officer in the United States of America as follows:

- \* Meets Chiefs of States or Heads of Governments and a number of VIPs.
- \* Handles matters such as housing, customs clearances, and tax exemptions.
- \* Accredits foreign diplomatic and consular representatives as well as official representatives and employees of international organizations operating within the country.
- \* Advises on precedence -- smooths ruffled feathers.
- \* Conducts officials and semi-official ceremonial functions or public events in which the President, Vice-President, and other members of the Cabinet participate.
- \* Co-ordinates protocol matters for Presidential and Vice-Presidential trips abroad.
- \* Obtains diplomatic licence plates.
- \* Drafts messages of congratulations to Heads of foreign Governments on their national days; gifts and decorations from such Governments also come under protocol's purview.<sup>(1)</sup>

"Protocol", say these two authors, "is a real estate office dealing with Chancery and Embassy locations".

#### METHOD

The present study has been carried out using the techniques of participant observation, process recording, and elementary content analysis. For the rest, the study is descriptive and does not make use of statistical techniques.

The writer used the diary technique as a method of data collection. Daily activities of the protocol officer were recorded in the diary (but not timed), for six months, i.e. from 15 April to 15 October 1983. This was regarded as a sufficiently representative period. That is, within six months the protocol officer would be able to cover almost every activity that would normally be undertaken. The writer was a participant observer in all the activities and did no overt recording; the study was done under the usual and natural working circumstances of a protocol officer. Diary entries, once completed, were then subjected to an elementary form of content analysis.

L.H. Kidder refers to Holsti and describes the steps of content analysis as:-

1. Choosing the phenomenon to be coded.
2. Selecting the media from which the observations are to be made (the media should be typical or representative of what is available).
3. Deriving the coding categories in which distinctions are made on a range of phenomena (such as the functions of a protocol officer).
4. Deciding on the sampling strategy.

5. Training the coders (inferences are required in order to decide, for example, whether the portrayal of a protocol officer is cast positively or negatively).
6. Analysing the data (i.e. the straight-forward representation of the data in summary form; for instance, numbers represented and the percentage representation).<sup>(2)</sup>

To quote a practical example of the procedure used, the protocol officer held a meeting with the people who wished to invite the Head of State to the official opening of the new international airport in Mmabatho. The time of the meeting was recorded in the diary, but the duration of the meeting and time spent on the discussions was not noted. Information about which committees had met, and for what purpose, was recorded but not how much time was devoted to them.

During the period of collecting data, the protocol officer was working with: the Chief of Protocol, other protocol officers, members of the Protocol Division, and members of staff of the Department of Foreign Affairs. She also had access to the Head of State, Members of Cabinet, Members of Parliament, Administrative Heads of the different State Departments, Diplomats accredited to Bophuthatswana by South Africa and those accredited to South Africa by Bophuthatswana, representatives of Bophuthatswana in some overseas countries, and Executive Heads of parastatal organizations (such as the Provident Fund, Bophuthatswana National Development Corporation, Agricultural Corporation, and the University of Bophuthatswana).

After six months of data collection, the writer examined all entries of activities in the diary. Every activity was labelled with the specific message it carried. Then followed classification in a systematic manner according to the specific characteristic messages that these activities carried. For instance: if three activities performed on a day or on different days, had a specific message of dealing with ceremonies, then they would all be classified under "administration of

ceremonies". If other activities had the common message concerning the official opening of Parliament, then they would all be classified under "Official Opening of Parliament". In this way the categories emerged from the data.

Ten categories emerged: administration of official ceremonies; community development; departmental administration; economic development; foreign relations administration; information programmes; nation-building and party politics; official opening of Parliament; social work; and travel and hospitality.

The steps of content analysis as described by L.H. Kidder and Holsti were followed.

#### IDENTIFICATION AND DESCRIPTION OF CATEGORIES

##### 1. Administration of Official Ceremonies

Observance of the order of precedence at all functions where officials of Government or its representatives are present, is one of the cardinal rules in protocol. Failure to recognize the proper rank and precedence of a guest is equivalent to an insult to his position and the country he represents. The common feature of all the ceremonies in this category was the attendance of the President, either giving the official opening address, unveiling the plaque, admonishing the installed Chief, or just being a member of the audience.

In Bophuthatswana, Cabinet Ministers, the Diplomatic Corps (representatives accredited to the receiving State), and Administrative Heads of State departments rank according to their date of appointment into the portfolios they are holding (as

already mentioned in chapter 2). This means that those appointed first rank higher than those appointed later. Chiefs rank according to the number of people they are heading within the tribe, chiefs with more subjects ranking higher than those with fewer people in their tribes.

Included in this category were two sub-categories of official ceremonies which were seen to be significantly different in Bophuthatswana as a developing country. These were the modern and the traditional sub-categories.

### 1.1 Modern Ceremonies

These included the official and the quasi-official ceremonies. The official ceremonies refer to the highly formal State ceremonies. (See Official Opening of Parliament).

The quasi-official ceremonies were those where the degree of formality was not so high. To cite an example, the President's arrival to these occasions was simple -- no escorts in motor cycles, not all Cabinet Ministers would attend, only those with portfolios relevant to the occasion. For instance, the opening of a new school would have the Minister of Education involved or attending. The attire for such occasions would also be an ordinary lounge suit. These ceremonies included; official opening of school buildings, business centres, industrial undertakings such as factories producing asbestos products, Government buildings, and magistrates' courts. Each occasion has its unique way of being programmed.

## 1.2 Traditional Ceremonies

The administrative system of the Batswana is founded upon the principle of delegated responsibility. At the head of the tribe is the Kgosi (Chief), assisted in the execution of his duties by counsellors. The origins of the Bophuthatswana nation were four basic tribal groups: the Bahurutshe, Bakwena, Bakgatla and Barolong, divided according to their totems. These groups are reputed to be the descendants of Lowe, the Adam of Setswana folklore. There are seventy-six (76) independent tribes of which the most important are the Batlhaping, Batlharo, Batlokwa, Balete, Baphiring, Barokologadi, Banogeng, Batlhalerwa, and Bafokeng.

An internal tribal feud sometimes led to deposition of a chief. In other cases, death brought an end to the leadership of a tribe. A need therefore would arise for the replacement or successor of such chiefs, thus installation of the new chiefs in traditional ceremonies which were almost all attended by the Head of State.

The above traditional ceremonies were specially interesting from a protocol angle, because here were two groups of experts advising and being consulted right from the beginning of the arrangements for such ceremonies. The protocol officers would advise and guide on modern precedence and programmes, while the Traditional Authorities department staff would advise and guide on traditional procedure and precedence.

I. Schapera laid out the procedure of installation as follows:-

On the appointed day of the installation ceremony the tribal men including those from the outlying villages, assembled in arms -- with sticks, kieres and assegais at the kgotla (a meeting place for the members of the tribe), or some other special place in the village. Then the new chief was formally invested with a leopard skin (go apara nkwe) which was draped round his shoulders as a symbol of chieftainship. He was thereafter given an assegai, a club, and a battle-axe to show that henceforth he has the power of life and death over his people. He was finally admonished by the leading headman and other prominent people, who advise him to look after the tribe properly, to rule firmly but justly, to attend to his duties at the ward (kgotla), and to listen to his advisers. (3)

When such installation takes place in modern Bophuthatswana, all the above laid down or established procedure is incorporated into the programme as drawn up by the organising committee for the day-long ceremony. The President, as Head of State, or the Cabinet minister of Traditional Affairs (both of whom are chiefs by birth) admonish the new chief. Hereafter, the ceremony reflects a different vision, the modern, First-World vision. The Head of State would read his speech which gives all the advice in admonishing the new chief, present him with the certificate of installation, and bookcase into which to put his official documents.

2. Community Development

The activities of the protocol officer included in this category mainly involved attending meetings of a certain type or purpose, covering a wide range of interests or activities, but all being concerned with community development. A directive had come from the Executive Council (Cabinet) that community development

services existing in this country were to be co-ordinated. An interdepartmental co-ordinating committee, consisting of one representative from each State Department, was to plan and distribute community development services from a central point. The State departments involved included Health and Social Welfare, Lands and Rural Development, Agriculture and Forestry, Transport, Prisons, Police, Justice, Education, Defence, Works and Water Affairs, and Foreign Affairs (represented by the Deputy Chief of Protocol). The aim of the committee was to improve people's social functioning in their selfhelp schemes or community development programmes by removing impairments to people of their environment caused by lack of education, inefficient organization, political oppression, economic poverty, and demographic pressure. The protocol officers and the members of the co-ordinating committee could not become involved or participate in the implementation of the community development programmes at grass-root level, since such involvement would have conflicted with the community development principle of people's participation.

### 3. Departmental Administration

The duties of a protocol officer included (amongst other activities of the Division) the handling of matters such as customs clearances and tax exemptions; obtaining diplomatic licence plates; and accrediting diplomatic and consular representatives as well as official representatives of foreign States. Continuing administration of these activities had to be carried out by the protocol officer according to the acceptable pattern and procedures of the Department of Foreign Affairs. This is how the label "Departmental Administration" came about.

Application for visas, international passports, and the drawing up of protocol and diplomatic lists were also included among the administrative functions of the protocol officer.

4. Economic Development

The Government of Bophuthatswana has long recognised the value of the industrial sector, and has gone out of its way to encourage industrialists from outside the country to establish undertakings at various growth points. The activities classified under this category were associated with the value of the industrial sector. The International Encyclopaedia of the Social Sciences' description of economic development is as follows:-

together with the more recent concepts of social development and political development, it forms the phenomenon historians designate 'modernization' which embraces innovation in numerous aspects of individual behaviour and social organization.<sup>(4)</sup>

The term "modernization" here refers to the new industries that came into being and helped many citizens to find employment. Modernization however, never manages to avoid opposition to it, especially from traditionalists, who believe that the best future is to be found in the past. Many newly independent countries encounter this phenomenon. But the clock cannot be put back.

Alan Pifer (1985), in his article published in the Social Welfare Forum, points out:

It is becoming obvious to many that the attempt to steer the nation back toward an earlier age is utterly at cross purposes with the thrust of some powerful new social and economic trends that have greatly changed our society in recent years.<sup>(5)</sup>

Programmes and itineraries for State visitors concerned with the economic development of the country were arranged by the protocol officer. In some instances the officer would be an observer in the meetings, or participate in the tours arranged for the guests.

## 5. Foreign Relations Administration

These activities have been sub-categorized as follows:-

### 5.1 Republic of South Africa

The only country with which Bophuthatswana has diplomatic relations is South Africa. The assistance to foreign diplomatic representatives in matters pertaining to diplomatic privileges and immunities and questions of local legal jurisdiction occupied part of the protocol officer's time.

The assistance to foreign diplomats of South Africa accredited to Bophuthatswana included handling matters like housing, tax exemptions and customs clearances, issuing of registration certificates in the form of identity cards, and diplomatic licencing plates for vehicles. The Diplomatic Privileges Act (No.7 of 1983) provided for the above-mentioned privileges.

### 5.2 Overseas Countries

The drafting of messages of congratulation to Heads of Foreign Governments on their national days was included in this sub-category. Also handled were the appointments of representatives of Bophuthatswana to man and direct Trade Missions and Information Offices in foreign countries.

## 6. Information Programmes

Two types of programmes were distinguished:

### 6.1 Incoming Information

Incoming information presupposed that the protocol officer was gaining knowledge.

For instance, the Head of State was invited by the Departments of Agriculture and Education to see the rice project that had just been established at Manyeding, approximately 250 kilometres away from the seat of Government. Similarly, the Head of State was invited to see the development of the new University building complex locally. There was no need to impart knowledge to the people involved in the projects themselves, such as Agricultural officers, farmers and contractors or the senior University personnel, respectively. Instead it was they who were guiding the Head of State and his entourage (including the protocol officer) during the tour of the projects, explaining how these were established and progressing. Tour itineraries were drafted by the protocol officer in consultation with the hosts. In simple terms, such tours could be regarded as educational. There were no formal speeches, except questions here and there, and no formalities at all. The Head of State would get into a combi or bus or landrover with other people on the tour.

### 6.2 Outgoing Information

In this second category of information programmes, the protocol officer was approached for help by different groups. For instance she prepared and presented papers on

protocol and etiquette to a meeting of senior magistrates (organised by the Department of Justice); to the Inservice Training Course (organised by the Public Service Training Division); and to the Department of Foreign Affairs Discussion Groups (organised by the Training Committee of the Department). Here the protocol officer was parting with knowledge; in other words, giving out information. The types of papers presented at the training sessions and meetings of magistrates were designed to enhance the performance of the delegates back at their respective job situations.

7. Nation-Building and Party Politics

The Dictionary of Political Thought, in describing a nation, states:

A nation consists of people, sharing a common language (or dialects of a common language), inhabiting a fixed territory, with common customs and traditions which may have become sufficiently conscious to take on the aspect of law and who recognise common interests and a common need for a single sovereign.<sup>(6)</sup>

This social definition describes the civil society of Bophuthatswana, and, according to its terms, one can speak of the people of Bophuthatswana as a nation.

The form of Government of Bophuthatswana is a Parliamentary democracy with an Executive President. It was the wish of the President to meet chiefs, ministers of religion, and representatives of pupils from different high schools (standard 9-10) and of students from the Colleges of Education in the twelve Regions of the Country. Invitations were extended to these groups. The chiefs and the ministers of religion were to meet at

Mmabatho (the capital). They came from all twelve regions of the country. The chiefs met on a separate date from the ministers of religion. The protocol officer, being a member of the President's entourage, attended the meetings.

Firstly, she prepared the programmes for the meetings and made all necessary arrangements for the occasions. The wish of the President was that the meetings be very simple, informal, and down to earth, so that people could be free to participate to the full. It was the duty of the protocol officer to see to it that the atmosphere was not formal. How tables were laid out and chairs for the audience arranged was significant. The protocol officer also briefed the master of ceremonies on how to conduct the meetings. As far as the school pupils were concerned, they were visited in their respective regions because they were too many to gather at Mmabatho.

At these meetings, there was freedom of speech by the audience. The key speaker would be the Head of State, followed by any Cabinet Minister or Government official that had been invited. The Head of State became a change agent at these meetings. He talked about change, and encouraged a positive attitude towards progress. He stressed the fact that Bophuthatswana is a poor country and still developing, that the citizens need to come together, and to work hard to face the obvious challenges. People from the audience made comments, asked questions, and gave their views on what was discussed. Realising that the purpose of these programmes was different from those mentioned under "1" and "6" in this chapter, the writer identified the activities in this category with the challenges facing a developing country and referred to the Dictionary of Political Thought which explains:

a developing country is one that is poor in terms of per capita income and whose economic structure is backward.<sup>(7)</sup>

Therefore the meetings were regarded as part of a deliberate programme of nation-building, with the purpose of educating, easing, and influencing the sometimes painful changes that development implies.

At political party meetings and congresses, the protocol officer did not take an active part in the deliberations. The main responsibility was to see to the convenience, comfort, and security of the executives, and also to form part of the audience as observer.

#### 8. Official Opening of Parliament

The sovereign legislative authority of Bophuthatswana is the National Assembly. It has the full power to pass laws, for peace, order and good governing of the country. It consists of 108 members : 72 members elected by the direct popular vote; 24 elected by regional authorities; and 12 designated by the President because of special knowledge, qualifications and experience.

Every year the Parliamentary Session starts with the official Opening Ceremony. This is one of the stately occasions where the Head of State and Cabinet members are expected to be formal in their behaviour and attire throughout the ceremony. Attire for the President at this occasion is: morning coat, black top hat, grey or black tie, grey or black waist-coat, white gloves, Presidential sash, and decorations. The First Lady, the President's wife, puts on a long dress with sleeves, and wears a hat and gloves. Observation of the order of precedence is usually at its highest degree. On this occasion the armed forces of the Government (Defence, Police, and Prisons) play an eminent role. Each and every activity in the programme is timed up to the last second. The protocol officer and chief of

protocol had to draw up the programme with the organising committee, arrange the manner of seating the guests in the Chamber, and plan how guests would be ushered into the Parliament Chamber.

9. Social Work

The skills and insight into problems that a professional social worker possesses were generally relevant to many of the functions of the protocol officer. Classified into the category styled "social work", however, were only those functions that might be called social work activities per se.

The category included cases which involved family welfare. For instance, the transfer of a corpse of a student, a Bophuthatswana citizen and resident who died at a South African University, may be cited. This involved contact of relatives of the deceased, counselling them, and briefing them on the conditions for the transfer of the corpse.

Interestingly too, some friends at the university campus, where the student died from natural causes, were competing to be regarded as chief mourners. The protocol officer had to intervene so that the mother of the deceased could be given the deserving attention. Where it was not possible for the protocol officer to act herself, the problems were referred to the social workers of the district where the family of the deceased lived.

10. Travel and Hospitality

A substantial number of protocol activities were included in this category. The protocol officer made flight bookings in arranging for overseas trips for the President, Cabinet Ministers, and other Presidential delegations. VIP treatment at airports was arranged.

A register of gifts was kept. These gifts would be searched for, selected, and purchased by the Protocol Officer, who had an idea of what the President would wish to give as a present to a foreigner who visited Bophuthatswana or who would be visited abroad. The recipients of such gifts would be people who might be regarded as having made an outstanding contribution or sacrifice for the people, the Government, or the country of Bophuthatswana as a whole.

The category also includes preparation of the Order of the Leopard, the highest award presented by the Head of State to citizens and other deserving personalities.

Confidentiality and privacy was observed in almost all the categories. For instance, movement of VIPs from point A to B would not be disclosed to the public, and the confidential discussions or visits that prevailed between the countries would not be disclosed.

#### RESULTS

The identification and content description of the categories has given the reader a portrayal of the deputy chief of protocol in her practice as a member of the Department of Foreign Affairs of Bophuthatswana. Finally the data that were coded and classified in the ten categories had to be examined and subjected to further analysis. The quantitative findings are reflected in Table 1 below.

TABLE 1

Functions Classified into Ten Identified Categories

FUNCTION	INCIDENCE	PERCENT
1. Administration of Official Ceremonies	61	20
2. Community Development	10	3
3. Departmental Administration	85	27
4. Economic Development	8	3
5. Foreign Relations Administration	16	5
6. Information Programmes	10	3
7. Nation Building and Party Politics	15	5
8. Official Opening of Parliament	12	4
9. Social Work	20	6
10. Travel and Hospitality	75	24
TOTAL	312	100

As can be seen in Table 1 above, the activities which appeared most frequently among the protocol officer's functions were those concerning Departmental Administration, with 85 instances or 27% of the total. This was the category which included general routine work in the office of the Deputy Chief of Protocol. The activities recorded in the diary reflected the frequency of activities or functions within each category. Because (as has been said above) these were not timed, it could mean that some activities with a low rate of incidence could have taken more time than those that reflect a higher (or the same) incidence.

We might conclude, from the description of categories and the classification of functions in Table 1, that mostly Western (First World) activities were recorded and classified. Yet there was a touch of traditional activities between the lines. These were not regarded as official practice by the practitioners and their supervisors, but they were nevertheless a way of behaviour that was expected of protocol officers by the political heads. To cite an example; it does not appear explicitly under category 10 (Travel and Hospitality) that the protocol officer (researcher) was at some stage expected to accompany the First Lady on some of her visits or tours, or when attending funerals. Some of these private visits and funerals would be held after hours, and over weekends. This is the cultural touch which symbolises the Third-World vision. It is tradition that the wife to the kgosi and the kgosi himself should not travel alone. There always has to be someone next to him or her (an escort). In some cases the escort would be a protocol officer, and at other times it would be whoever the Head of State would choose: a Cabinet Minister, his wife, or a Senior officer in the Government service, or a tribal councillor.

Table I further illustrates that the category of the functions on Travel and Hospitality were second highest with 75 instances, 24% of the total. Third came Administration of Official Ceremonies, with 61 instances, which is 20%. If we go back a little to the descriptions of the functions under these said three highest categories, we realise that there the protocol officer was responsible for a great deal of administration.

In the Administration of Official Ceremonies, we find that programmes are drawn up, invitations drafted, printed and distributed, and lists of persons to be invited compiled. Who attends which function, when it is to be held, and how people are

to dress was decided and prescribed. This work involved a great deal of travelling by the protocol officers. It therefore goes without saying that the protocol officers had to draw up their own itinerary for travelling, as well as those for the Head of State and the Ministers. This highlights the important role played here by the administration of the services, which link people with the available resources to achieve an objective.

Departmental Administration includes straight-forward administration, involving the interaction of more than one person to accomplish a purpose.

The category on Travel and Hospitality involved a lot of travelling arrangements for the Senior Officers in the Government service including State visitors coming in and out of the country. How the guests were taken care of whilst here, and how citizens were to be shown appreciation by the Head of State by conferring service awards, constituted part of the activities categorised as Travel and Hospitality.

Where the category Social Work is concerned, it is important to recognize that the needs of communities differ from one to the other. Protocol Officers are service agents, and must be aware of different community needs and perceptions. They themselves belong to a community of people living at an above-average economic level, but they must be able to understand and interpret the values, thoughts, and perceptions of poorer and less-advantaged people.

It is also important that social administrators be concerned with social needs and social problems. The response to the problems encountered in most cases called for reference to the social policy of the institution. At the same time the social position of the beneficiaries in this case was of prior importance.

The ten categories discussed above have demonstrated the more frequently performed activities. Some other activities, which were not frequent but required the attention of the protocol officer when the need arose, did however exist. A State funeral arrangement and programming may be cited as an example. There are yet others that may not be mentioned for security reasons.

In conclusion, the reader might be reminded that the analysis above does not reflect an orthodox nor an ideal job description of a protocol officer. It reflects what the researcher, as protocol officer, in fact did.

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CHAPTER 5

COMMENTARY AND EVALUATION

In this Chapter, the writer examines the relationship between protocol as a function and social administration and social policy. This relationship was hypothesised, and an attempt will be made to test the hypothesis. In order to do this, however, what the protocol officer actually did must first be established.

It will be recalled that Longman's Dictionary described protocol as "fixed rules". This suggests control by society. Also, as the "accepted behaviour that governs the means of talking and acting", indicating that cultural patterns are significant in social order. McCaffree and Innis stress one of the cardinal rules in protocol - observance of the order of precedence, implying the choice of policies and selection of subjects that influence the distribution of resources in meeting needs.

After having examining main features of protocol, Social Administration as a concept will be discussed. It will be remembered that Taylor-Gooby and Dale (op.cit.) describe social administration as the "study of social arrangements for meeting a need", which indicates planning and programming. Also that J.J.N. Cloete (op.cit.) and Trecker (1971) speak of two or more people taking joint action to achieve a goal. This suggests co-operative functioning. In order to accomplish a common purpose or goal by the people as mentioned above, the process is set in motion. Without movement nothing happens. This goes together with continuity; where there is a procedure or plan to be followed, there has to be continuity. This finally brings us to mobilization and organization as referred to by Trecker.

An example may be given in illustration. In a protocol function, a Cabinet Minister, when applying for a visa, follows a certain channel or procedure. He approaches the officer dealing with visas, completes the application forms, and submits the required documents with signature attached as required. The protocol officer then attaches the necessary documents to these applications and forwards them to the relevant agencies or agents. In a social administration function, a person looks for a job, he completes the application forms, submits the required documents, and hands over to the administrator, who then forwards the documents with his comments to the appropriate office for further handling. In both cases, there is a need, and an objective to be achieved; there is movement, co-operative functioning of people, and continuity -- a chain of activities through a specific process. This reflects planned action implemented in an organised manner.

Turning now to social policy, a relationship between Macbeath's assumption about social policy and the Longman's Dictionary description of protocol was indicated in the previous chapters. Social policy, according to Macbeath, is about principles which should govern the activities of individuals and groups. Thus, concepts of order and control form a common ground between protocol and social policy.

Feltham (op.cit.) indicates that one of the functions of protocol is "responsibility for all personal dealings with heads of foreign missions on such matters as privileges, immunities and formalities." This suggests personal security of heads of foreign missions and control of dealings with them. It is interesting to note that Taylor-Gooby and Dale's theory of social administration explains that social welfare tends to impose control on society. It is stated that "social security regulations distinguish those who do and those who do not deserve support".

The "personal dealings" referred to above would imply consideration of "welfare" of heads of foreign missions in this case. This suggests that there was order followed in the form of regulations; the mere fact that there are "privileges" to be attended to indicates that a distinguishing factor is brought into the picture. These "choices", as referred to by Titmuss in his view of social policy, show that protocol has contributions to make towards the regulation of objectives of a harmonious society.

Characteristics common to both protocol and social administration having been established, it is next the task of this chapter to examine further the relationship between protocol as a function of government, and social administration and social policy as functions of government. It was hypothesised that protocol activities may be appropriately described as "social administration" and, hence, as having implications for social policy. In order to test this basic assumption in terms of what the protocol officer actually did over a period of six months, careful consideration and analysis of the categorised data are required. These categorised data are given in Chapter 4, and the reader is referred back to that Chapter.

Firstly, if we were to ask whether protocol is different from administration in the private sector, the answer would be "yes". Protocol is concerned with delivering and providing services to meet publicly-acknowledged needs contributing to the general welfare. (The example mentioned earlier of applications for visas may be quoted again). The first category shows that the protocol officer provides information and acts as a resource person to the organisers of official, quasi-official, and traditional ceremonies. Also, the officer draws up suitable programmes for Government guests from abroad, so that they get as much information as possible, and of the type they want. There is no easily-measurable output from these activities. The private sector administers prices, with the objective of making profit for shareholders rather than to benefit society as a whole.

Secondly, Table I (see Chapter 4) shows that approximately 71% of the protocol officer's duties involved contact with people of different status, rank, personality and background. Thus there is a requirement to have much knowledge about human behaviour and human needs, and to meet them regardless of economic status. The private sector is usually only concerned about the individual as a consumer who can pay for the goods that are for sale.

Programme and programme planning are very significant when working with groups in a social situation. In all the categories reflected in Table I, the protocol officer had to deal with small or large groups of people, and their individual needs and group interests were to be met. Social administrators similarly have their plans and programmes orientated towards the requirements that have just been mentioned.

In his article on "The Politics of Social Administration" published in the journal Administration in Social Work (1985/86), Dr. F.D. Perlmutter, a Professor in the School of Administration, Temple University, Philadelphia, addresses himself to human services executives: professionals or politicians. He draws our attention to two assumptions that should be taken cognizance of:-

First, that experience in and knowledge about human services is a sine qua non for the social administrator; second, that experience in and knowledge about human services are necessary but not sufficient -- that administrative theory, skills and strategies are equally essential and must be obtained by the administrator in order to function effectively.

The particular interest here is the practical consequences for the practising social administrator. For it is our view that professionalism and politics are not disparate or incongruent activities; it is our thesis that the social administrator is the link between professionalism and politics.<sup>(1)</sup>

From the light shed by the above assumptions and views, it dawns that protocol officers have to display some professionalism in whatever they do, in the form of consultation (advising), and the channelling of

documents and referrals, including programming of activities. The necessary contact with people of different ranks illustrates the importance (for the protocol officer) to have "experience in and knowledge about human services." We have seen that protocol as a function of government is concerned with regulation of activities, programming, and control.

Of the protocol officer's tasks, 20% were administration of official ceremonies; 27% departmental administration; and 24% travel and hospitality.

These three categories, totalling 71% of all tasks, each involved dealing with people and implied a great deal of organization at central government level and community level.

Dr. Michael J. Austin, Dean, School of Social Work, University of Pennsylvania, at a Symposium on Community Organisation and Social Administration in 1985, addressed the issue of integrating community organization with administration. He identified the following shared knowledge and methodologies:-

1. concern with enabling a group of people to accomplish a social goal, whether it is the staff's fulfilment of the agency's program objective or a citizen's committee attempt to solve a community problem;
2. concern with organizational and community decision-making, planning, allocation, and mobilization of resources, and co-ordination of efforts to achieve desired goals, and
3. involvement in fact finding, analysis, evaluation, organizing, education, reporting, promotion, social action, budgeting, finance, policy formulation, and programming.<sup>(2)</sup>

There is no doubt that Austin's above-mentioned methodologies and knowledge are also to be found in the three categories of the protocol officer's activities which, as has been stated above, jointly amount to 71% of the functions of the officer.

Dr. Austin inter alia refers to Patti (1981) who says that administrative practice is an interventive method used to achieve organizational goals and objectives by enabling and directing the work of paid staff and lay leaders, in order to transform social policy into services and maximize organizational performance. Austin states that:

the three major components of this method include interpersonal roles, informational roles, and decisional roles (Mintzberg, 1973). The interpersonal roles include figureheads (e.g. performing ceremonial duties), leader (e.g. personnel management duties of hiring, training, motivating, promoting, and dismissing staff), and liaison (e.g. relationship building with persons outside the agency). In contrast, the informational roles relate to monitoring (e.g. seeking information on internal operations and external events), disseminating (e.g. sending factual and value information to staff), and being a spokesperson (e.g. transmitting information to the agency's environment). The third set of roles involves decision making. These include entrepreneur or innovator (e.g. designing and initiating organizational change), disturbance handler (e.g. responding to situations and changes beyond one's control), resource allocator (e.g. overseeing the agency's allocation of human and financial resources), and negotiator (e.g. negotiating with other organizations or individuals).<sup>(3)</sup>

It is clear that social administrators should be able to display competent community organizing skills, although this fact is often not as fully realized as it deserves to be. Experience in and knowledge about human services as illustrated by Perlmutter (see earlier reference) is strongly displayed by the methodologies of Austin. The significance of cultural patterns here is suggested in the informational roles of monitoring etc.

What is also implied by the social administrative practice as interventive method is control and order. There is a need to adhere to procedures and take decisions. This also points to choices between resources and deserving subjects. This is not only reflected in the three categories of the tasks of a protocol officer but also overlaps into the other remaining functions reflected in the different categories.

It has become evident from the categories of the activities of the protocol officer that protocol is social administration in so far as it bears the hallmarks of a social welfare focused activity, rather than a commercial (economic) activity.

After testing the social administration activities as against protocol activities, which resulted in the above discovery, it is worthwhile to note Francis Turner's view that, "every behaviour occurs in a context, a social situation, and is shaped by it."<sup>(4)</sup>

Although protocol in Bophuthatswana dates as far back as 6 December 1977 (the Independence Day), it is evident from the information given in the introduction and subsequent chapters that protocol was indeed practised in traditional society. The selection of people who wish to see the king by "Basemane" (Basegotso) as indicated in the Batawana case by Dr. Tlou, suggests the same kind of security, order and control which we find in protocol.

The hierarchical structure of the wards (dikgotla) and tribes suggests that the table of precedence referred to in Chapter 2 reflects an old system. The only difference between it and modern hierarchical systems is that it was not written down, but it was known and carefully observed by the inhabitants of the different villages. They complied, adhering to the unwritten rules and procedures. Nowadays hierarchy is part of a bureaucratic system.

The writer had an opportunity to compare the different programmes drawn up for the installation of chiefs at different dates: (1) the installation of Kgosi Kebalepile Montshiwa of the Barolong Boora-Tshidi in 1956 at Mafikeng; (2) the installation of Kgosi Manyane Mangope of Bahurutshe Boo-Manyane in 1959 at Motswedi near Zeerust; and (3) the installation of Kgosi Monnamere Moiloa of Bahurutshe Baga-Moiloa in 1983 at Dinokana near Zeerust.

It is evident from the 1956 and 1983 programmes that the traditional part of the Kgosi's installation was clearly spelt out. The details of the 1983 traditional section of the programme was not included in the main programme -- it was separate. The 1959 programme has traditional elements in the speakers and a detailed "historical note" written and read by one of the four traditional representatives who appeared in the programme. See programmes attached as Appendices "C", "D", "E", "F" and "G" respectively, for further clarification.

The Bophuthatswana protocol as compared to that described by the authors quoted in Chapter 2 and 3, is differentiated by the fact that our programmes and activities in Bophuthatswana reflect elements of Batswana Culture. This confirms the statement that protocol differs from nation to nation and country to country. A printed programme of the official opening of the First Session of the Second National Assembly of the Republic of Bophuthatswana, on May 1983, is cited as an example. Within this very sophisticated programme which is mostly according to Western protocol, at 10h52 there is an item, "President in the vestibule and the 'Mmoki' performs." Mmoki in Setswana means praise singer. This is absolutely traditional. (See Appendix "G"). Since the protocol officers are not experts in tradition, officers in the Department of Traditional Affairs were consulted on the choice of a suitable person to be the "Mmoki".

It may be argued that a protocol officer who fails to make proper arrangements for a State function or ceremony may cause an embarrassment to the Government, the hosts, and even the guests. This implies that there would be no order, or an improper order.

Let us suppose chiefs were not to be assisted by protocol officers, or that the traditional communities were not supposed to invite the Head of State or his Representative to their occasions. They would definitely not know what the policy of the Government is, there would be no personal contact, and therefore there would be little respect towards the Government and Head of State. People in the rural areas would hear about Government policy over the radio and television (if these existed in the area). There also would be no order or control. The people in these communities would perhaps live in their own way, which would almost certainly clash with the principles and procedures developing in the modernising society. Their way of behaving would be only minimally governed by the principles and procedures of the society or government.

The proper conduct of ceremonies through the assistance of protocol helped to convince traditional people that they also are welcome in modern society, and that they belong. They could see that development is a possibility even in the rural and traditional communities, and that they could also develop themselves. It would be such joy at the end of the function, after the departure of the Head of State and other VIPs, if it was realised by the organisers of the functions (both traditional and modern groups) that the guests of honour i.e. the Head of State and his entourage were happy. They might have been panicking at the beginning, not knowing whether they were doing the correct things. But at the end, the Head of State shook their hands, thanked them, and congratulated them for the well-organised ceremony, and this was a pleasure to them. Thereafter they would go to the protocol officers and thank them for the assistance.

This implies a good rapport between the Head of State, the Government and its representatives, and the society as a whole, both traditional and modern.

If the protocol officer were to place the Head of State from another country or his representative at a position not befitting his status, it would cause the countries not to be able to work together harmoniously in future, nor to negotiate on friendly terms.

It is not only in the category of administration of ceremonies that protocol has implications for social policy but also in information programmes, economic development, foreign relations administration, travel and hospitality, and other categories. The protocol officer, when carrying out his role, would enable the Head of State to get broad information on projects, due to the good orientation by the protocol officer to the guide at the project complex. If the protocol officer were to fail to be ready with awards that the Head of State gives in the country, such as the "Order of the Leopard" (which is the highest in the country), at the time when it is required, this would cause the Head of State, the Government and the recipient embarrassment. This would definitely affect the principles and policy of the State. It would imply that the ways of behaviour of the protocol officer are not governed by the principles, procedures and programmes prevailing in the Government service and in turn the society. The outcome would be absolute disorder.

Confidentiality, ethical codes of behaviour, and public accountability are of vital importance when it comes to the education and training of social administrators, including social workers. As a protocol officer, one of the primary rules that one has to adhere to is confidentiality.

It has been indicated in the preceding Chapters that there would sometimes be confidential meetings held between countries where the protocol officer organises the tea to be served, transportation of guests, and venues for the meetings, luncheons and/or dinners.

If someone comes as a private guest of the Government, no name or particulars of any nature should be disclosed. The element of confidentiality exists in almost all the categories. None of the protocol services, or social administration or social work, are put on display for sale as articles in a supermarket. Protocol officers, being publicly accountable for the running of many programmes and procedures which are reflected in the different categories, have to consider ethical codes of behaviour.

Protocol officers as well as social administrators have to learn to be disciplined, incorruptible and secure in the handling of the people with whom they deal. They need suitable training, as they are continually pre-occupied with problems of equity and fairness as between one citizen and the other and one foreigner and the other. Categories 1,2,3,9 and 10, i.e. administration of official ceremonies, community development, departmental administration, social work, and travel and hospitality respectively, all require equitable and humane delivery of the services. One cannot go and shop around for the mentioned activities in protocol as if one were in a private market.

Although the social work category appears to have shown very little done in that field (only 6.4% of all services) social work background knowledge prevailed in almost all the other categories, which was immeasurable. For example, at a confidential crisis meeting held in the Department, a protocol officer, who happened to be a social worker, intervened. Using the skills in social casework, she successfully managed to enhance the people's self-awareness. This helped the

meeting to end on a very peaceful note, and in a constructive and productive manner. The members could not help complimenting the protocol officer for her social work skills in the whole process of the meeting.

Casework has also been observed in the description of category nine (9). Much has been said about developing, maintaining, enhancing, and diminishing the attitudes, behaviours and statuses of people. This is what is actually employed in the groupwork method of social work and in community organization. Community organisers are concerned with social planning and programming at local, regional or State level. Managing and administrating in public welfare, community organisers become co-ordinators of roles emerging in all areas of the public sector to foster efficient and effective working relationships between various levels of Government. This has also been evident in the activities of the protocol officer as described. The fact that social work is the cornerstone of the helping professions working in the welfare field is evident even in the protocol field.

The writer, while a protocol officer, felt it was an advantage for her to be a trained social worker. One of the functions or purposes of social work according to Pincus and Minahan (1973) is to:

link people with systems that provide them with resources, services and opportunities ... and contribute to the development and improvement of social policy. At the same time the social worker is a trained agent of social control.<sup>(5)</sup>

We have observed from the tasks of a protocol officer how people were linked by the protocol officer with systems that could provide them with resources, services, and opportunities. Categories 1 to 10 all express these linkages in some or other way.

We have observed that the protocol officer in her work had access to the Heads of Governments, Cabinet Ministers, Departmental heads, parastatal or semi-private organisations, and traditional authorities. She was concerned with how these bodies, in their operations, might enhance or diminish the status of an individual. In other words, where the organisers of the functions were found to have made mistakes in their arrangements, the protocol officer would advise on the correct thing to be done. Whatever advice was given had to be based on the original idea or plan of the organisers. In some cases this could make people feel belittled, their status diminished, because they feel they could have managed without anybody's advice. If the need for guidance becomes evident, they feel small. At the same time advice enhances the status of some people, for after the advice they feel very important, as they are now better informed and are organizing or have organized a ceremony of a higher standard. Because the protocol officer has to place guests according to precedence, therefore some guests become junior in status to others and others become higher in status. For instance a junior cabinet minister -- because of his date of appointment -- may rank higher and take precedence when he is hosting a function. This diminishes the status of a senior minister and enhances that of a junior minister.

The concept of social policy, as accepted in this dissertation, and the three objectives found in most social policy descriptions, together with the functions of a protocol officer as portrayed in all the different categories, propagate the constitution of a good society. Where the protocol officer has insufficient knowledge the traditional authorities experts come into the picture to supplement the knowledge. The involvement of different States, invitations to investors from abroad and attention to Government guests (political and economic), nation building and departmental administration all suggest the choices that sometimes had to be made at confidential meetings, between sometimes conflicting political objectives -- which is the core of social policy according to Titmuss.

It can be suggested on the basis of the preceding discussion on social policy and protocol that protocol is an adjunct, supporter, and (on a long-term basis) a possible contributor to social policy.

NOTES

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3. Ibid., pp.29-30.
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## CHAPTER 6

### CONCLUSION

In concluding this discussion of protocol as social administration, it is reiterated that no academic sources on protocol could be traced. The existing protocol books are based on experience and official practice of the protocol staff in a particular country.

In Chapters 1, 2 and 3, when discussing the various uses of the word "protocol", we found that there were common elements in what was said by the different authors that are quoted. In virtually all the quotations and descriptions, bureaucracy is implied: the Heads of States or their representatives are involved. Relations of States or Governments to one another are mentioned. The social strata of the people are involved. This suggests a hierarchy of human service.

We have also noticed the word "first" playing an important role in the definition of protocol. This took different forms. For instance, the first feature is the "first glued" into the book or register. The agreements or letters of credence addressed by one Head of State to the other refer to the "first citizens" of the said countries. This suggests precedence. The formality and the order of doing things, and of behaviour of people to one another especially from the higher to the lower ranks (but also vice versa), is stressed. Thus persons are time and again reminded of the procedures to be followed, the need to distinguish people of different ranks from one another, especially where the distribution of resources is concerned. This also includes the formality of documentation. In all instances there is a goal to achieve. This clearly emerges in Chapter 3.

Reginald York and Carl Henley (1976), addressing the perceptions of bureaucracy in their article in the journal Administration in Social

Work, indicated that bureaucracy "is blamed for nearly all the ills of human service administration". The writer of this dissertation has referred to these "ills" in Chapter 4. It would, however, be wise also to note the "good points" of bureaucracy. York and Henley's view on the characteristics of bureaucracy may be summarized as follows:

- (i) Competence -- competence in relationships between individuals is an element that can bring about positive or negative results.
- (ii) Formalism -- can bring order into or distort relationships.
- (iii) Impersonality -- this is regarded as definitely a bad characteristic.
- (vi) Hierarchy -- could imply control and management, which in turn suggests harmony and order in organizational practice aimed at a good cause.<sup>(1)</sup>

Hierarchy can, however, result in unpleasantness if carried too far. This is mentioned because protocol also operates within a bureaucratic society. Protocol activities have been examined and tested against this assumption in Chapter 4.

After examining, testing and evaluating the results of the study, the writer suggests that protocol influences social policy through social action. Strict adherence to correct procedure by protocol implies that its objective is to deal effectively with societal problems -- thus goal-oriented action.

Categories 1 to 10, as outlined in Chapter 4, show how protocol governs social relationships and distributes the resources in society, enhancing the status of the individuals or groups. From this it is evident that protocol and social administration share in large measure the same objectives.

Traditional protocol in Bophuthatswana brings out clearly how significant cultural patterns are in social control and social order. We have in particular indicated in Chapters 1, 4, and 5 that, as President L.M. Mangope said when addressing the gathering at the opening of the Tlhabane Technical and Commercial High School in 1976, there is a "disintegration of time-honoured patterns of society and the struggle to find new ones". He said that these "contain elements of ambiguity and perplexity."<sup>(2)</sup>

Turning to social administration, we might say that it engineers the services towards a social welfare goal (See Chapter 3). H.A. Schatz (1970), referring to views of the relationships between administration and technology, describes administrative organization as the "pattern or structure of the relationships of people engaged in administrative process" -- this process being the "activity of people in an organization working toward the formulation and achievement of shared objectives." He stretches the scope of administration and speaks of "administrative management". This he sees as the "formal and purposive process of creating an organization" and "designing structure". It also influences the "behaviour of people in the organization and its administrative system,"<sup>(3)</sup> in favour of the objectives of the organization. The categorization of the data concerning the tasks that the protocol officer actually carried out is set out in Chapter 4. These were examined to test the basic assumption (as hypothesised) that protocol activities may be described as social administration. The type of tasks revealed by the data has illustrated beyond reasonable doubt that protocol is social administration. This is described and demonstrated in Chapters 4 and 5. Since social administrative practice is an interventive method, protocol may be regarded as a "technique" in the implementation of control and order. It could be regarded as a technique applied by social administrators, to display their community organization skills, and their interactional skills in human service,

and in programming and policy formulation. Protocol officers have been seen to be facilitators in human service programmes. They have contributed to the decision-making of organizers, planners, administrators, managers and policy makers.

Since policy is a decision made on administrative objectives, we find protocol to be a technical method which allows administrators to display their artistic way of doing things characterised by experience in, and knowledge of, human service systems. H.A. Schatz (op.cit.) explains that policies referred to as decisions are made outside the organization through legislation and by public opinion; within the organization, they are made through agency rules. If we look at the definitions that both the Encyclopaedia of Social Work and Titmuss give of social policy, we realise the important role played by protocol in policy formulation.

Traditional protocol is included in the above-mentioned hypothesis. What however is not found in books on administration, policy or social work is the word "protocol". Whilst it has been practised both in modern and traditional society, protocol has never been researched as a technique. It has not been studied, defined, and examined scientifically. The protocol officers appointed in Bophuthatswana were not professionally trained for the work. They were appointed for their general intellectual, political and social backgrounds and experience. Professor Schapera has explained (as indicated in Chapter 3), that a Motswana's behaviour is either deliberately or unconsciously moulded into conformity by social norms and customs. Nowadays such norms emanate from statutory law and associated procedures. We have, however, learned from this study that protocol has long been in existence; its present-day forms reflect changes that have come with the times but the essential function of protocol remains the same.

The Sunday Times of 14 August, 1988, in an article "Her Royal Nameless" by Hamish MacIndoe and De Wet Potgieter, reported that the new Princess of York could not have her four names announced, for protocol reasons, "until the Queen arrived at Balmoral for the royal family's annual summer break in the peace of the Highlands,"<sup>(4)</sup> the following day. This depicts culture and tradition of the said Royal family. In a similar vein, the writer would like to give this illustration. During her visit to the rural areas of Bophuthatswana recently, when doing need assessment of the families affected by the recent severe flood disaster, she discovered interesting incidents, somewhat like that of the above-mentioned Royal family. When compiling the list of names of the different families affected, some infants whose ages ranged between 1 day and 2.5 months did not have names. They were waiting for the day they will be shown to the members of the community and relatives, which would be done in the form of a feast. On this special day the child's names would be announced. These illustrations show that cultural patterns are significant in social order, as was indicated in the definition of social policy given by Titmuss in Chapter 2.

Jean Hardy (1981), addressing the concept of bureaucracy versus professionalism, concedes that bureaucracies are admirable for routine work; whilst "professionalism promotes new knowledge and, on the whole, efficiently organises the technical field of concern."<sup>(5)</sup>

For the purpose of this study, we may regard ourselves as advocates of professionalism for its effective operation in the human services. Professionalism was identified as a "would be" requirement for protocol officers in their day-to-day practice.

The protocol officer was bound to demonstrate expert knowledge on different subjects or programmes, the experience and the art, the know-how involving the display of the different skills (e.g. communication, relationship, negotiating, analysis, organization,

advocacy, distribution, and assessment skills etc.). The protocol officer's responsibility for personal dealings with executives such as Heads of States and Heads of Foreign Missions on matters pertaining to "privileges, immunities and formalities" has also proved to be an old cultural story. Referring to the "Batawana case" mentioned in Chapter 1, as presented by Dr. Tlou, the "basemane (basegotso)" who are in charge of the kgosi's (king's) security, have much the same responsibilities as the protocol officer. To some extent, there is the security role of the "basegotso" and the choice and decision they have to take as to who could see the "kgosi" or not. This shows how strongly they have a say in distinguishing the people and resources within the tribe or ward. What has been said so far about the Batswana, could also be possibly realised with the other black tribes or ethnic groups in Africa (if studied), with moderate differences here and there.

Summing the whole study up, the writer comments that:

- (1) a protocol officer is a social administrator;
- (2) a protocol officer has however to possess skills which go beyond those of an administrator, and therefore requires professional training;
- (3) the values and ideologies in protocol practice are the same as those in social work practice;
- (4) there is a need for more academic research and analysis regarding protocol.

The writer therefore suggests that future studies take into consideration:

- (1) A training programme for protocol officers, leading to the award of a professional certificate.
- (2) In future reviews of academic programmes in social work, social administration and management, the possibility of the incorporation of protocol as a course be explored.
- (3) The protocol curriculum would require diplomacy to be included in order to meet international standards.

The journey taken in this dissertation has brought us to a point where it is evident that much still has to be written on cultural patterns of the Batswana, Social Work, Social Administration and Protocol. All these fields might need further development in Bophuthatswana. Change in protocol, social administration, or social work practice in Bophuthatswana should not just replicate what is done in other countries but should be indigenous. Professor Brunhilde Helm (1986) however warns about indigenization. In her Paper "Social Work Education : An International Third-World Perspective", read at an Annual Conference of the Joint Universities Committee on Social Work, she states:

Every country, in dealing with problems that assume new urgency, will use the tools and the approaches it actually has, for it has no others. It may seek to change what it has, but it must use what it has to change what it has.<sup>(6)</sup>

It therefore follows from the above statement and from previous discussions in the present work, that there is no way in which we can avoid our original values, ideologies, and cultural background as "Batswana", in protocol practice and as social administrators.

A shoemaker, it is said, should stick to his last. So a social worker, supposedly, should stick to Social Work. The writer of this dissertation ventured away from conventional Social Work studies in choosing to research the field of protocol. Throughout, therefore, she has been consciously trying not to stray too far, but has instead, time and again, attempted to relate the study directly to the discipline and the profession of Social Work.

However, in conclusion, and having already said that protocol deserves to be academically studied in its own right and from the point of view of the Social Sciences (with particular emphasis on Social Administration), the writer thinks it fitting to point to other (cognate) perspectives on her subject. The sociologist Max Weber, for instance, provides good frameworks within which protocol should be studied.<sup>(7)</sup> His analysis of bureaucracy is now classic, and could form an excellent grounding for a fundamental study of protocol. Moreover, his typology of leadership, and especially his concepts of "traditionalistic" and "rationalistic" leadership,<sup>(8)</sup> are particularly relevant in the interplay between traditional norms and practices on the one hand, and the internationally accepted ones of the modern world on the other, with which this dissertation has been largely concerned. Should studies of this nature be undertaken by specialists in the relevant fields, Social Work, as an applied science, would be enabled to take a fresh look at protocol, and seek anew for evidence of how Social Work methods and values may be found in branches of government and administration in which the less imaginative of Social Work practitioners would not think of looking.

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APPENDIX 'B'

OFFICIAL TABLE OF PRECEDENCE

(AS AT 6 DECEMBER 1977)

1. The President or the Acting President.
2. (a) The Chief Justice or the Acting Chief Justice.  
  
(b) Former Presidents and the President Elect (for the period between election and assumption of office).
3. Cabinet Ministers, in order of seniority.
4. The Speaker of the National Assembly.
5. (a) Ambassadors in order of seniority.  
  
(b) Charge d'Affaires en titre, or order of seniority.  
  
(c) Other Heads of Diplomatic Missions, in order of seniority.
6. Deputy Ministers, in order of seniority.
7. The Leader of the Opposition.
8. The Chief of the Bophuthatswana Defence Force and the Secretary for Foreign Affairs (when Foreign Diplomats or Dignitaries are present).

9. Other Judges, in order of seniority.
10. Former Chief Justices in order of seniority and former Cabinet Ministers in order of seniority.
11. The Deputy Speaker of the National Assembly.
12. Members of the National Assembly.
13. Chiefs and Headmen (Dikgosi).
14. The Controller and Auditor-General; the Chairman of the Public Service Commission; Permanent Heads of Departments (including members of the Public Service Commission, the Commissioner of Police and the Commissioner of Prisons); the Secretary of the National Assembly.
15. The Chairman of Regional Authorities, in order of seniority.
16. The Mayor of the Capital.
17. Members of Regional Authorities with seniority according to the population of their Region.
18. The wives of the foregoing persons (or, in the case of single or divorced persons, the ladies officially recognised as their hostesses) enjoy the precedence of their husbands (or the persons for whom they act as hostesses).
19. Persons who do not appear on this Table may, on special occasions, be accorded precedence by the President.

20. Persons not appearing on the Table shall take the precedence assigned to them by their host at any particular official function but, unless they are invited as guests of honour, they shall not be placed above persons appearing on the Table. Similarly, the host may, at his discretion intersperse persons appearing in Rubrics 3, 4, 5(a) (b) and (c), and 6.

21. Courtesy precedence is restricted to persons not normally resident in Bophuthatswana but includes Church dignitaries within Bophuthatswana.

APPENDIX "C"

INSTALLATION OF  
KEBALEPILE MONTSHIWA—Principal Chief of the  
TSHIDI BAROLONG

MAFEKING, THURSDAY 2nd FEBRUARY, 1956.

PROGRAMME

- A. 1 (a) Parade of School Children.  
(b) Fanfare: There's Something in the Air: Liberty Orchestra.
- 2 Hymn: Modimo wa boikanyo re ikanya Wena, Tixo owobawo betu owabokokela, Our God Our help in Ages Past: Congregation.
- 3 Address: Welcome and Historical Resume: Dr. S. M. Molema.
- 4 Anthem: In God is Our Trust: Methodist Church Choir.
- B. 5 CEREMONY OF INVESTITURE
- 1 Declaration of Homage and Allegiance: Regent Chief
- 2 Administration of the Oath: Tiego
- 3 Robing with the Leopard Mantle: Regent Chief Tiego.
- 4 Investiture with the Battle-axe assisted by Tswana
- 5 Investiture with Staff of Tswana Chiefs and Barolong Princes.
- 6 Addresses (a) Recognition and Confirmation: Union Government Secretary (or Deputy).  
(b) Recognition: His Honour the Resident Commissioner for Bechuanaland Protectorate (or Deputy).
- 7 Invocation and Benediction: The Rt. Rev. John Bokenfohr, O.M.I., Bishop of Kimberley.
- 8 Declaration of Service: Chief Kebalepile.
- 9 Anthem: The Lord Bless Thee and Keep Thee: Mafeking District Teachers' Choir.
- C.10 Praise: Te Deum Laudamus: Liberty Orchestra and Congregation.
- 11 Addresses 1: Chief Bathoen, O.B.E., of Bangwaketse.  
2: Chief Moshete of Ratlou Barolong.
- 12 Songs: Montshiwa Memorial & Other Schools; Bantu Methodist Church.
- 13 Address: Thanks: Mr. Paul Mogwetsi.
- 14 National Anthems: 1 Morena boloka seshaba.  
2 Nkosi sikeleli Afrika.
- D.15 FESTIVITIES & MEEPELANE.
- E.16 BIOSCOPE.

APPENDIX "D"

**INSTELLING VAN  
MANYANE LUCAS MANGOPE**

as

**KAPTEIN VAN DIE DAHURUTSHE VAN MANYANE**

**TE MOTSWEDI MARICO DISTRIK: SATERDAG 8 Aug. 1959**  
Seremoniemeester — Morena H. M. Khutsoane

**— PROGRAM —**

**DEEL A. INLEIDING.**

1. Kgotla Vergadering: Parade van Skoolkinders, 9 vm.
2. Gesang No. 17. Lutheran Gesangboek.
3. Gebed. Eerw. E. Witthert
4. Anthem. Dinokana Kerkkoor
5. Verwelkoming van Bantoe-gaste. Voorsitter

**DEEL B. AANKOMING VAN SY EDELE DIE MINISTER VAN  
BANTOE ADMINISTRASIE EN ONTWIKKELING. 10 vm.**

6. Verwelkoming van Blanke Gaste. Bantoesakekommissaris
7. Kort Toespraak. Morena Tsonye
8. Koorsang. Motswedi Ssekondêreskool
9. Toespraak. Kring Inspekteur: Bantoeonderwys
10. Toespraak. Kaptein Bathoen II. O.B.E.
11. Toespraak. Kaptein Edward Lencoe
12. Koorsang. Bethel Opleidingskool
13. Toespraak. Dr. S. M. Molema
14. Toespraak. Oom modersekant. Kaptein Frank Mogale
15. Koorsang. Motswedi Primereskool
16. Toespraak. Dr. W. W. Eiselen: Sek. Bantoe Administrasie
17. Koorsang. Motswedi Skoolpersoneel

**DEEL C. BEVESTIGING. Deur DIE MINISTER VAN  
BANTOE ADMINISTRASIE EN ONTWIKKELING.**

18. Toespraak. Sy Edelle, Die Minister  
Mr. M. D. C. de Wet Nel
19. Tradisionele Bevestiging Deur Morena Mosielele Kapteins  
en Hoofmanne
20. Eed : Bemanning : Insignia
21. Seënbede. Eerwaarde H. Olwagen
22. Antwoord. Kaptein Lucas Mangope
23. Koorsang. Motswedi Skoolpersoneel
24. Pryslied — Loboko.

**— VERVERSINGS — 1—2.30 nm.**

**DEEL D. TRADISIONELE VERRIGTINGE.**

25. Toesprake : Gelukwense : Gesange : Prysliede  
Feesviering.

APPENDIX "E"

INSTALLATION OF CHIEF M.G.J. MOILOA

11 JUNE 1988

**BATSHWARAMARAPO: 1. KGOSINKWE G. MOILOA  
2. J. M. B. DITLHAGE**

1. Pulo ka Sefela le Lefoko: Morutimogolo D. Mascher
2. Ditshwaelo ka Motshwaramarapo: Rre G. K. Moiloa
3. Kopelo: Sekolo se segolwane sa Dinokana
4. Kitsiso le Kamogelo ya Baeng: Rre Ramatu R. Moiloa
5. Histori ya Bogosi jwa Bahurutshe  
Ba-ga-Moiloa: Rre Kgaje Mothoagae
6. Puo: Modiramongo le Kgosi: W/O S. E. Mokuke
7. Kopelo: Sekolo sa Mašwelwa
8. Puc: Magisterata wa Lehurutshe: Rre M. M. Ramagaga
9. Puo: Modulasetilo wa Pusokgaolo: Kgosi E. R. Lencoe, MP
10. Kopelo: Sekolo se segolo sa Ramatu
11. Kapeso ka Rrangwane le Malome: Kgosi Mosoana Moiloa le  
Rre T. Modisane
12. Mmino wa Tihago: Setihopha sa Dinokana
13. Kapeso ya Semmuso: Motlotlegimogolo Kgosi L. M. Mangope  
Tautona ya Repaboliki ya Bophuthatswana
14. DIMPHO
15. Karabo: Kgosi Monnaamere G. J. Moiloa, MP
16. Ditebogo: Rre Titlof Mokgatlhe
17. NATIONAL ANTHEM

**DIJO DIJO DIJO**

**PULAI PULAI PULAI**

APPENDIX "F"  
LENANEO

KAPESO YA GA MOTLOTLEGI

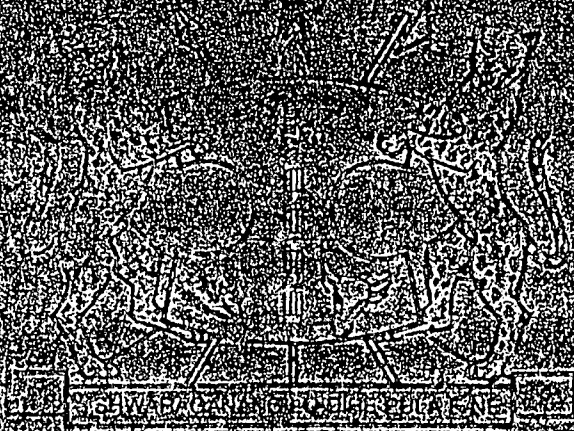
MONNAAMERE GODFREY JOSEPH MOILOA

11 JUNE 1988

9h00: Motlotlegi Rre Monnaamere Moiloa o goroga mo kgotla. (Arrival of Kgosi at the Kgotla).

1. Kapeso ka ba-Losika (Robing by paternal and maternal uncles) Rrangwane le Malomaatsona.
  - (a) Parternal uncle (Rrangwane) drapes the Leopard skin over the kgosi's shoulders.
  - (b) Presentation of the battleaxe, assegai and shield.
  - (c) Mmoki - praise singer.
  
2. Traditional dance and music.  
(Kopelo le Mmino wa Setso).
  
3. Enthroned Kgosi, his wife and entourage (Rrangwane and Malome) and traditional dancers and singers (with sticks). Proceed towards the stand where the other guests, including His Excellency the President, are seated.

(All the above fall under Item II of the main Programme).



①  
PULO  
ya  
KOKOANO YA NTLHA  
ya  
KOKOANO YA  
BOSETSHABA  
ya  
BOBEDI  
ya  
REPABOLEKI YA  
BOPHUTHATSWANA  
MOTSHEGANONG 3, 1983

①  
OPENING  
of the  
FIRST SESSION  
of the  
SECOND NATIONAL  
ASSEMBLY  
of the  
REPUBLIC OF  
BOPHUTHATSWANA  
3 MAY 1983

①  
OPENING  
van die  
EERSTE SESSIE  
van die  
TWEEDE NASIONALE  
VERGADERING  
van die  
REPUBLIEK VAN  
BOPHUTHATSWANA  
3 MEI 1983

## ○ PROCEEDINGS OUTSIDE THE ASSEMBLY HALL

1. 09h20:  
All members of the National Assembly and guests shall be present on the site at the Assembly Hall.
2. 09h55:  
Members of the Executive Council shall arrive at the Assembly Hall.
3. 10h00:  
All entrances shall be closed for motor vehicles.
4. 10h15:  
All the line units and Guard of Honour shall be in position.
5. 10h20:  
All members of the National Assembly and guests shall be seated within the Assembly Hall.
6. 10h35:  
Presidential procession shall leave the point of departure.
7. 10h45:  
Presidential procession shall arrive at the Assembly Hall.
8. 10h46:  
President on Dais, the National Anthem is played. President takes National salute.

## PROCEEDINGS IN THE VESTIBULE

9. 10h52  
President in the vestibule and the Mmoki performs.

**10. 10h52:**

Those taking part in the Ceremonial Procession shall be in the vestibule.

**11. 10h57**

The Ceremonial procession shall be set up by the Sergeant-at-arms in the following formation:

Sergeant-at-arms  
The Speaker

Asst. Secretary of  
the National Assembly

Secretary of the  
National Assembly

Officer of the Defence Force

Officer of the Defence Force

Officer of the Police

Officer of the Police

Officer of Prisons

Officer of the Prisons

Wife of the President

The President

Aide-de-Camp

Aide-de-Camp

Private Secretary

## **PROCEEDINGS IN THE ASSEMBLY HALL**

**12. 10h59:**

A fanfare is sounded and the Ceremonial procession is led by the Sergeant-at-arms into the Assembly Hall in the order mentioned.

**13. 11h00:**

The President stands on the Dais and the National Anthem is played

**14.** The Speaker reads the prayer.

**15.** The Speaker announces His Excellency the President.

**16.** The Private Secretary hands the opening address to the President.

**17.** The President delivers the opening address.

**18.** The Private Secretary hands opening address to The Speaker.

**19.** Vote of thanks by the Speaker.

**20.** The Speaker adjourns the Assembly.

81. Ceremonial procession leaves the Assembly Hall led by the Sergeant-at-arms in the following order.

Sergeant-at-arms  
The Speaker

Asst. Secretary of  
the National Assembly

Secretary of the  
National Assembly

Officer of the Defence Force

Officer of the Defence Force

Officer of the Police

Officer of the Police

Officer of Prisons

Officer of the Prisons

Wife of the President

The President

Aide-de-Camp

Aide-de-Camp

Private Secretary

#### PROCEEDINGS OUTSIDE THE ASSEMBLY HALL

22. Choral singing in the vestibule.
23. President takes the salute on the Dais.
24. Presidential procession leaves for "Lowe".