

THE DEVELOPMENT OF UNIVERSITY EDUCATION FOR
BLACKS IN SOUTH AFRICA WITH
SPECIAL REFERENCE TO THE TRANSVAAL (1900 - 1970)

by

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Despite the acknowledged assistance I got from different persons, this is my own, original work. I am solely responsible for any poor scholarly merit and interpretation defects that maybe found herein.

I dedicate this work to my late father, Mohlatso Maholohuto Reuben and to my mother, MmaMoyahabo Moyapatlodi morwedi'a Machaka.

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SUBJECT : HISTORY OF EDUCATION
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SUMMARY

Before 1959 Blacks were admitted to study at certain White universities; Kollege ya Bana BaAfrika and Fort Hare.

In 1959 Parliament passed two Acts of far reaching significance in the history of university education for Blacks in South Africa. These were the Extension of University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No. 64 of 1959). The first Act provided for the establishment of the university colleges of the North and that of Zululand. The second Act provided for the transfer of Fort Hare to the then Department of Bantu Education.

This study will show why government found it necessary to establish Black universities, together with their merits and demerits. Suggestions are given as to how Black universities could become universally accepted academic institutions.

Although dealing with Black university education in general, particular reference is made to Turfloop.

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CHAPTER 11. INTRODUCTION

Various factors, as shall be evident in this work, aroused an interest within me, to investigate why it has been necessary to introduce separate university education in South Africa. It is my interest to find out why the government could not leave Black and White students to study in mixed classes at any university of their own choice. How far did these separate Black universities contribute towards the social, economic, religious and political development of the Black communities they have been established to serve? This then will help in the evaluation of whether these Black universities are beneficial or detrimental to the Black communities they are to serve.

This study is desirable for several purposes. First, there is a need for a systematic, up-to-date clarification of what Black university education is and what it has accomplished. Over the years it has been the subject of much polemic commentary, but is very vaguely understood by most outside observers.

Second, this study is designed to serve as a case study, examining Black university education as a model instrument through which a government is attempting to shape the economic, cultural and socio-political development of a subject people who have had no effective voice in its creation.

Third, the study is designed to assess some of the forces which have caused the government to alter the course of development of Bantu Education on various occasions since its conceptualization.

Furthermore, whilst a student¹⁾ at Turfloop²⁾ I developed an interest in the history of university education for Blacks in South Africa. This interest was further motivated by the fact that few³⁾ researches have been undertaken about Teacher-

- 1) During 1967 - 68 I was a student at Turfloop doing the South African Teachers Diploma (S.A.T.D). I went back to Turfloop in 1975 studying for B.Ed.
- 2) Extension of University Education Act (Act No.45 of 1959) established Turfloop as the University College of the North whereas the University of the North Act (Act No.47 of 1969) gave Turfloop the status of a University.
- 3) This submission is based on the fact that the following researches concerning Teacher-Training Institutions for Blacks in South Africa have been undertaken:

KGWARE, W.M., Bantu Teacher-Training Schools in the Orange Free State 1900 - 1960 with special attention to their Administration and Control., D.Ed. Thesis, Unisa, December, 1969.

LEKHELA, E.P., The Origin, Development and Role of Missionary Teacher-Training Institutions for Africans of the North-Western Cape (An Historical-critical Survey of the period 1850 - 1954). D.Ed. Thesis, Unisa, January, 1970.

MPHAHLELE, M.C.J., The Methodist Venture in Education at Kilnerton 1818 - 1972 (An Historical critical Survey). M.Ed. Dissertation, University of the North, December, 1972.

LENYAI, S.M., A Comparative Study of Some Problems Encountered in Teacher Education in BophuthaTswana and Botswana. M.Ed. Dissertation, University of the North, December, 1977.

Training Institutions for Blacks and very little⁴⁾ has been written about the development of university education for Blacks in South Africa.

I became particularly interested in the Transvaal because (unlike in the Cape⁵⁾) no research has been undertaken to deal with the development of university education for Blacks in this province.

Furthermore, my interest in this topic arose in and out of the fact that I wanted to trace fully the development of Turfloop, my almmater, as a separate university institution for Blacks in the Transvaal.

1.2 Aim(s) of this study

The aim(s) of this work is divided into the general and the specific aim.

4) This submission is based on the fact that the following has appeared:

SEBONI, M.O.M., The South African Native College, Fort Hare, 1903 - 1954. A historical-critical survey of its development and an assesment of its influence on the Education of the Non-European Races of South Africa in general, but on that of the Southern Bantu in particular, together with suggestions for future development. M.Ed. Dissertation, University of South Africa, 1959.

COETZEE, J.H., 'n Histories-pedagogiese deurskouing van die statutêre fundering van sekere aspekte van Bantoe-onderwys vir die tydperk 1953 - 1972. M.Ed. Dissertation, Unisa, 1975.

TILLEMA, R., Apartheid in South African Education, Ph.D. Thesis, University of Wisconsin, 1974.

MURPHY, E.J., Bantu Education in South Africa: Its compatibility with the Contrasting Objectives of African Self-development or White Domination. Ph.D. Thesis, University of Connecticut, 1973.

5) See Seboni, M.O.M., op. cit.

1.2.1 The general aim

To give a critical historico-educational development of university education for Blacks in South Africa: To give an authentic analysis of the development of university education for Blacks with the eventual aim of tracing the steps towards the introduction of separate universities in South Africa.

1.2.2 The specific aim

To focus attention on the historico-educational development of university education for Blacks in the Transvaal with special reference to the University (College) of the North: the beneficial and detrimental factors it has on the Black peoples it serves together with some suggestions for the future development of Turfloop.

1.3 Hypothesis

As the educational policy is determined by the political policy of a country, to formulate a working hypothesis for this study the writer had to review the South African government policy towards Blacks. It then became clear that after the Nationalist Party election victory of 1948 the Government introduced Acts⁶⁾ towards the effective implementation of

6) The Group Areas Act (1950), forcing people of different colours to live in separate areas, the Immorality Amendment Act (1950), prohibiting sexual intercourse between Black and White, the Population Registration Act (1950), enabling the Government to draw up race registers, the Bantu Authorities Act (1951), to establish self-government structures in the homelands, the Abolition of Passes and Co-ordination of Documents Act (1952), designed to control the movements of Blacks in the country, the Bantu Education Act (1953), to establish a separate Education Department for Blacks, the Reservation of Separate Amenities Act (1953), keeping the races apart in public places, and in 1959 the separation process was completed with the passing of the Extension of University Education Act (Act No.45 of 1959) which effectively segregated the universities, curbing the enrolment of "non-Whites" at the Universities of the Witwatersrand and Cape Town, which had been open universities. Provision was made for the ethnic universities to be established. This is now reality in the form of the Universities of Zululand (Ngoye), of the North (Turfloop). The Fort Hare Transfer Act (Act No.64 of 1959) transferred Fort Hare from the Department of Education, Arts and Science to that of Bantu Education. This was to bring Fort Hare in line with Ngoye and Turfloop which were to promote the policy of separate development.

separate development.⁷⁾ In 1959 the Government of South Africa passed a law (Act No.45 of 1959) providing for University Education for Blacks. Although the Extension of University Education Act (Act No.45 of 1959) aroused much controversy within and without South Africa, there has been little serious study of its content and character, and the goals it has been designed to achieve.

From the Acts introduced by the South African Government from 1950 to 1959 affecting the lives of Blacks it is thus hypothesized that: The introduction of separate university education in South Africa was to keep in line with the official government policy of separate development. This was based on the belief that on cultural, religious and political difference Black and White racial groups must develop separately so that each racial group must develop and maintain its identity.

Thus, the purpose of this study is, amongst others, to examine university education for Blacks, concentrating on its administrative structure and curriculum, to assess the extent to which it has been designed to promote the goals of separate development for the Black peoples.

1.4 Scope of the study

For proper chronological presentation, this work has been divided into the following periods:

7) Wilkens, I., & H. Strydom, The Super Afrikaners Inside the Afrikaner Broederbond, p.200.

1.4.1 The period 1900 - 1959

This was the period during which Blacks, on no other grounds than academic merit, were admitted to study at the University of Cape Town⁸⁾ (UCT); the University of the Witwatersrand (Wits)⁹⁾; the University of Natal¹⁰⁾; the correspondence University of South Africa (Unisa); the Black part-time Kollege ya Bana BaAfrika¹¹⁾; and the predominately Black University College of Fort Hare.¹²⁾

Even if the desire to establish a separate university institution for Blacks was expressed in 1878¹³⁾ by Dr. James Stewart of Lovedale and later by the Inter-Colonial Native Affairs Commission, 1905,¹⁴⁾ of which Sir Godfrey Lagden was president;

- 8) The earliest history of university education for Blacks is obscure, because until 1947 UCT and its predecessor, the South African College — the first higher educational institution in South Africa to admit Blacks — kept no statistics of the races of its students. However, it has been stated by a graduate of the South African College in reply to a questionnaire sent out by the Executive of the Convocation of Wits, February, 1954, that at least two Coloured students studied at the South African College in 1902. (NUSAS, The Concept of a University, July, 1953, p.9).
- 9) Wits, and its predecessor, the South African School of Mines and Technology, has since its early days admitted "Non-Whites" to most of its faculties without discrimination. This policy was first applied in 1910 when a Chinese student was admitted. (NUSAS, Africans in the Universities, p.10).
- 10) "Non-Whites" were admitted for the first time at the University of Natal in 1936. (NUSAS, Africans in the Universities, p.11).
- 11) This college was opened in 1926. (Coetzee, J.H., Op. cit., p.129).
- 12) Kgwane, W.M., Black Universities in South Africa, p.2.
- 13) University of Fort Hare, Calendar, 1978, p.13.
- 14) Coetzee, J.H., Op. cit., p.156.

I chose 1900 as the starting point of this work as this is approximately ¹⁵⁾ the date by which Blacks studied at UCT, Wits and Natal before the actual opening of the University College of Fort Hare on 8 February 1916. I also chose 1900 as the starting point so as to be able to trace the steps which were taken towards the establishment of Fort Hare as a predominantly Black university institution.

The period 1900 - 1959 came to an end with the passing of the Extension on University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No.64 of 1959) by Parliament. Both Acts were defended as a means of providing more and better university education that would meet the special needs of the Black people, assisting them to develop, along their own lines, towards their own separate destinies. ¹⁶⁾ This period will be dealt with more specifically in Chapters 2 and 3 of this work.

1.4.2 The period 1960 - 1970

As Turfloop ceased to be a university college and became a university in 1970, the writer decided to trace the development of that institution up to 1970 when it became a university.

In 1959 Parliament passed the Extension of University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No.64 of 1959) in terms of which Blacks were no longer, except with Ministerial approval ¹⁷⁾, to be admitted at Wits, UCT, and the University of Natal — with the exception of the Natal Medical School. ¹⁸⁾ This exception arose out of the fact that at the new Black university colleges no provision was made for the training of medical students.

15) See foot-note 8 above.

16) Murphy, E.J., Op.Cit., p.231.

17) Black students could get Ministerial approval to enter at UCT, Natal and Wits provided that the courses they wished to enrol for were not offered at the Black university colleges.

18) Kgwane, W.M., Black Universities in South Africa, p.2.

Proclamation issued in December 1960¹⁹⁾ stated that no more Blacks could be admitted to register for the first time at an "open" university (other than Unisa) in the Departments of Chemistry, Physics, Zoology, Botany, Mathematics, Applied Mathematics, Geography, Psychology, Agriculture, Afrikaans, English, History, Commerce, Sociology, Social Work, Anthropology, Native Administration, Bantu Languages, Classical Languages, Philosophy, Political Science, Law or Divinity, or in the Faculty of Education.²⁰⁾ The reason for this prohibition was that provision was made for in these Departments at Black university colleges. The government was thus determined to encourage Black students to apply for admission at the university colleges specifically built for them with the aim of improving these university colleges to attain the status of full and independent universities. It is my submission that had the government not curbed the entrance of Black students to the former "open" universities, Black university colleges would have developed at a lower pace due to lack of enough students applying for admission.

Of the 190²¹⁾ "Non-White" students who applied for permission to the Minister of the then Bantu Education, only two gained admission in 1960, one to study music at UCT²²⁾, and the other one to do a post-graduate Arts course at Wits.²³⁾ The Minister announced that his reasons for refusing most of the applicants were that the courses for which the students wished to enrol for, were available at a Black university college, or at the Natal Medical School, or at Unisa.²⁴⁾

1.4.3 The sources of information

The study is largely based on documentary material which is made up of primary and secondary sources.

19) Proclamation No.434 of 1960.

20) Horrell, M., Bantu Education to 1968, p.115.

21) Horrell, M., Op. cit., p.115.

22) Loc.cit.

23) Loc. cit.

24) Loc. cit.

1.4.3.1 Primary sources

The primary sources which have been mostly used are in the form of dissertations and theses; Publications of different Departments such as: the Department of Native Affairs (later Plural Relations and now Co-operation and Development); the Department of Bantu Education; Government Publications in the form of Official Reports, Government Notices, Regulations, Proclamations, Hansards, Commissions of Inquiry, and Acts; letters and oral information.

As the Department of Education and Training denied me the privilege of access to their ledgers and files dealing with university education for Blacks, I had to resort greatly to J.H. Coetzee's M.Ed. dissertation entitled: 'n Histories-pedagogiese deurskouing van die statutêre fundering van sekere aspekte van Bantoe-onderwys vir die tydperk 1953 - 1972. This scholarly work by Coetzee is of merit in that he had the opportunity which the present writer was denied — that of perusing the ledgers and files of the Department of Bantu Education.

1.4.3.2 Secondary sources

Secondary sources that have been mostly used are reference material in the form of books as indicated in the foot-notes and bibliography.

I had to depend greatly on the use of publications of the South African Race Relations and those of the National Union of South African Students (NUSAS) as they were made available to me during my research.

The writer visited Wits, Ngoye, Natal and Fort Hare. During these visits the writer had the opportunity to interview some students and some members of staff. These interviews were of a general nature dealing with matters such as student activities, relationship between staff members, relationship between students as well as matters concerning the control and organization of these institutions. Thus these visits helped the writer to familiarize himself with

activities at these universities. My student years at Turfloop, my acquaintance with not only the students and some lecturers, but also the positive response I received from the Librarian and some administrative personnel, should be taken as grounds for my knowledge and familiarity of my alma-mater.

1.4.3.3 Limitations to the study

During the process of collecting data for this work, it has been impossible to have access to certain primary sources which the writer deemed necessary for a finer presentation of this work.

Both the Rector and the Registrar of Turfloop would not reply to my request to have access to their confidential letters and files of correspondence between the government and their offices.

The Department of Education and Training, despite my supervisor's appeal, would not allow me to peruse all their letters, files, and ledgers dealing with university education for Blacks from 1900 to 1970.

A further difficulty which I encountered is that it is difficult to totally divorce the educational system from the political system of a country. For that matter, at times I was faced with the dilemma of not to get involved in a political description as this is an educational and not a political study. Thus, despite some political connotations that I could not eliminate, this work must be evaluated as an educational research.

1.4.3.4 Methods of investigation

In collecting and processing the data for this research the writer followed the historical-problematic methods of research. In processing and selecting the particular from the general and to get authentic facts and truths from the volumes of the collected data, the writer followed the his-

torical procedure of external and internal criticisms.

1.4.3.4.1 External criticism

By careful investigation of such things as the authenticity of the data I managed to get objective data out of the material at my disposal. This I did by means of careful investigation of such things as age and authorship of the document, handwriting, spelling and use of language.

1.4.3.4.2 Internal criticism

After establishing the authenticity of the document the writer had to examine whether facts were not for one reason or the other distorted, or even biased. It was also established whether the documents contained corresponding and reliable facts. Then, on occasion, to arrive at reasoned conclusions and submissions, the writer used generalizations supported by collected reliable facts.

1.4.4 A brief indication of the content of the study

Chapter 2 concentrates on the survey of existing facilities for university education for Blacks in South Africa until 1959. It is in this chapter where the writer clearly indicated that between 1900 and 1959 Black students who wished to obtain university education in South Africa could enrol at the open universities of UCT and Wits, where a practice of partial academic non-segregation was followed; they could study in segregated classes at the semi-open University of Natal; they could become students of the predominately Black University College of Fort Hare; they could become students at the part-time Kollege ya Bana BaAfrika which prepared students for the degrees and diplomas of the University of South Africa (Unisa); or, finally, they could become students of the correspondence University of South Africa (Unisa).

In Chapter 3 the writer concentrates on the steps towards the introduction of separate university institutions in South

Africa. The merits and demerits deriving from the policy of segregated university education are dealt with. In doing this the frustrations experienced by Black students at the open universities are looked into. Arguments for and against separate university education as expressed by Members of Parliament and other persons interested in Black education are outlined. Reports of different commissions of inquiry are analysed so as to arrive at a reasoned conclusion.

Chapter 4 treats of the administration and organization of the Black university education with particular reference to Turfloop. It is in this chapter where attention is focussed on the aims, control, financing, staff, faculties, departments, the library and the students at Turfloop.

Chapter 5 is mainly a critical andragogical evaluation of this work. Attention is focussed on the contribution made by Turfloop to the Blacks it serves. This is done by an evaluation based on degrees conferred; researches undertaken; as well as a look into some former Turfloop students in responsible jobs. In this chapter the writer also gives some suggestions and recommendations as to the future development of Turfloop. Finally, based on evidence submitted in this work, it is in this chapter where the hypothesis of this work is tested to prove that it has been a correct tentative answer.

1.5 Definition of terms and Concepts

Meanings attached to a word can be many and varied. For that reason it has been necessary to define in which context a particular word or concept that might have different meanings is used in this work. This will help to eliminate misunderstanding and thus facilitate a proper understanding of this word in the manner in which the writer wants it to be understood as presented.

1.5.1 What a university is

According to Nduka Okafor²⁵⁾, it is difficult to define in

25) Okafor, N., The Development of Universities in Nigeria, p.1.

detailed universal terms what constitutes a 'university'. This difficulty arises from the very diverse ecological and historical factors which have operated to shape universities. Despite this difficulty, there are, however, a number of important characteristics by which a university may usually be distinguished from other tertiary institutions.

Harris ²⁶⁾ maintains that the mediaeval Latin phrase studium generale is the nearest equivalent to our concept of the word 'university'. The word studium designated a "school of instruction and research", while generale has reference to the students. A university could be joined by anyone capable of profiting by it provided the student has the required admission qualifications — i.e. without distinction of class, or age, or rank, or previous occupation. The 'school' attracted or at least invited students from all parts, not merely those of a particular country or district.

Another view on universities is that of Sir Eric Ashby ²⁷⁾ who maintains that a university is a place where there is " ... a clash of mind between colleague and colleague, between teacher and student, between student and student ... It is here that the half-informed idea may take shape, the groundless belief be shattered, the developing theory be tested ... It is here that controversy develops, and out of controversy deeper understanding."

After careful consideration I came to align myself with the idea that the name 'university' evokes in the modern mind

26) SIA. Institute of Race Relations, The Idea of a University, p.5.

27) Ashby, E., The Chancellor's Lecture: Universities Under Siege, p.8.

the ideal:^{27a)} "a place where those who hate ignorance may strive to know, where those who perceive truth may strive to make others see; where seekers and learners alike, banded together in the search for knowledge, will honour thought in all its finer ways, will welcome thinkers in distress or in exile, will uphold ever the dignity of thought and learning and will exact standards in these things."

After a clear view of what a university is has been given, attention should also be paid to the function of a university.

1.5.2 The function of a university

It has been stated²⁸⁾ by those qualified to do so that the function of a university in a multi-racial community must in the first place be the same as that of a university in any other community. As such it must serve as the centre for the storage, the pursuit, and the dissemination of learning.²⁹⁾

It achieves its function as the storehouse of knowledge and learning by attracting into one close-knit organization scholars in as many and diverse branches of learning as possible; by providing for them the library and other facilities by which they can gain access to the accumulated knowledge of the past and by which they can make and maintain contact with the other centres of learning.³⁰⁾

27a) Okafor, N., The Development of Universities in Nigeria, p.1. (Okafor quoted this from: Chapman, A.W., The Story of Modern University, Oxford, 1956. Chapman took it from a Speech by John Masefield at the instalation of the Chancellor of the University of Sheffield, 25 June 1944.)

28) Dr. T.B. Davie: Principal and Vice-Chancellor of UCT. from 1936 to 1938 he was Professor of Pathology at the University of Bristol; from 1938 to 1946 he was Professor of Pathology at the University of Liverpool, where he was Dean of the Faculty of Medicine from 1946 - 1948.

29) S.A. Institute of Race Relations, The Idea of a University, p.9.

30) Loc. cit.

It achieves its function as the centre for the dissemination of learning by opening its doors to all true scholars, i.e. to all who are intellectually and academically equipped to benefit by what it can provide, and who wish to be taught by the experts constituting the academic staff of the university.

The university's function is also to advance the best features of the cultural and spiritual contributions which each racial group can make towards the common good. It is not the function of a university either to impose an alien culture on any group or yet to impede access of that group to the cultures of other groups.³¹⁾

Some scholars also maintain: that it should also be one of the functions of a university to advance the best features of the community it serves, is evident from the following phrase from a Congolese student's manifesto of 1956:³²⁾

"We wish to be civilized Congolese, not black-skinned Europeans."³³⁾

The same opinion is expressed in the words of a Spanish philosopher, Ortega y Gasset, when he said:³⁴⁾

"It is our privilege to try to be whatever we wish, but it is vicious to pretend to be what we are not, and it is also

31) S.A. Institute of Race Relations, The Idea of a University, p.11.

32) Nkondo, G.M.(ed.), Turfloop Testimony, p.4.

33) It should be borne in mind that during the 1950's there emerged in North Africa African political leaders who propagated the idea that Africa should be free from their colonial masters (Europeans). This resulted in the movement known as Pan-Africanism which advocated the idea that Africa is for the Blacks. This political fever influenced the Black students who became anti-White and anti-colonialism. They wanted (as Blacks) to take control of both the political and educational control of Africa. Thus this manifesto was politically rather than educationally motivated.

34) Senate Debates (Hansard), 18-22 May, 1959, col.2553.

vicious to delude ourselves by growing habituated to a radically false idea of what we are."

Whatever the case might be, it is Dr. T.B. Davie's conviction that in a multi-racial society, it must be the function of a university to:³⁵⁾ "reflect in the composition of its student body the multi-racial picture of the society it serves; give a lead to the cultural and spiritual development of the different race groups as part of these developments of the community as a whole; aid the State by providing training for and the maintenance of standards in the learned professions and the public services; serve the community in the true sense of a university, i.e. as a centre for the preservation, the advance, and the dissemination of learning for its own sake and without regard to its usefulness, to all who are academically qualified for admission, irrespective of race, colour or creed."

As the function of a university is related to two controversial aspects, namely academic freedom and autonomy, it will be worthwhile to examine those two controversial terms.

1.5.3 Academic freedom and autonomy

Academic freedom has been defined as pertaining to the freedom of an institution of higher learning to decide who, what, and how to teach or what research to undertake.³⁶⁾ When this freedom exists, autonomy automatically follows. Autonomy cannot exist without academic freedom.³⁷⁾

In South Africa, inspired by the belief in the ideal of a university as a community of scholars and students dedicated to the services of and the search for truth, the open uni-

35) S.A. Institute of Race Relations, The Idea of a University, p.18.

36) Okafor, N., The Development of Universities in Nigeria, p.115.

37) Loc.cit.

versities tended to emphasise the importance of academic freedom and academic autonomy. They maintained, in their belief in academic freedom, that the university should have freedom of access to all sources of knowledge and freedom to select its students on no grounds other than academic ones. They contended, in the name of academic autonomy, that the university should be free to administer its own courses, syllabuses, curricula, and examinations without reference to external authority.³⁸⁾

The Afrikaans language universities, on the other hand, held the view that the university had to be curbed and made to conform to government policy and that its primary aim should be to serve the community in which it functioned. This is illustrated, for example, in Article 24 of the Christian National Education Manifesto of 1948:³⁹⁾ "With regard to the national principle, we believe that the coloured man can be made race-conscious if the policy of apartheid is strictly applied in education ...⁴⁰⁾" Thus, whilst the open universities opened their doors to Blacks in accordance with their belief in academic freedom and autonomy, the Afrikaans medium universities were closed to Blacks in defence of cultural purity.

Professor E.E. Harris⁴¹⁾ maintained that the organization and conduct of a university, every aspect of its policy, should in principle be governed by its paramount aim — the pursuit and advancement of knowledge — so that there

38) Nkondo, G.M., (ed.), Turfloop Testimony, p.1.

39) Nkondo, G.M. (ed.), Op.cit., p.1.

40) Here 'Education' should be interpreted to mean school education from primary up to university level. Thus the policy of apartheid had to be applied from primary school up to university level.

41) Professor of Philosophy and Head of the Department at Wits. From 1937 to 1941 he was Inspector of schools in the present Lesotho, and Zanzibar (now united with Tanganyika to form Tanzania), and from 1942 to 1944 he served with the Army Educational Corps in the Middle East. He is the author of "The Survival of Political Man" (Wits Press 1950), "White Civilization" (South African Institute of Race Relations, 1953), and "Nature, Mind, and Modern Science" (G. Allen & Unwin, 1954).

is only one standard by which, in the last resort, it can judge in the recruitment of its staff, the admission of its students, or the establishment of its faculties. It will be an academic standard. The overruling consideration in all matters will be academic requirement, and the criterion by which selection of all persons (staff and students) can be made will be academic merit and suitability. Other criteria are irrelevant, and may be inimical to the object of the nature of university life. Accordingly, any suggestion in any circumstances that a university should determine its policy on the consideration of anything other than academic needs and desiderata, is to be treated always with the utmost caution or even suspicion.⁴²⁾

Clearly, then, interference by any non-academic authority in university affairs is to be deprecated as defeating the ends of the university,⁴³⁾ for which the freedom of academic authority to determine its own policy is essential.⁴⁴⁾

Academic freedom includes not only freedom to offer courses and to determine the manner of study and research, but the right of the university to lay down the qualifications requirement for admission. Academic merit is the criterion most universally recognised as a just basis for regulating student enrolment. Any limitation of the university's right to apply the criterion of academic merit constitutes an encroachment upon academic freedom of the university.⁴⁵⁾

But, in point of fact, one must not overlook an important factor which militates against the absolute independence of

42) S.A. Institute of Race Relations, The Idea of a University, p.3.

43) Ibid., p.4.

44) Loc.cit.,

45) Ibid., p.21.

the universities. Is it not that universities are largely subsidised by the State? No government or body can subsidise an institution and yet have no say in that institution. So, does this fact not entitle the State to dictate to the universities? Sir Walter Moberley (Chairman of the University Grants Committee in the United Kingdom) has said that State supervision should only be such as:⁴⁶⁾ "gives the State the assurance to which it is entitled, that the funds it provided are being wisely and effectively used by the universities, and does that without sacrificing the responsible independence of the universities."

Thus it seems that the powers of the State do not extend a general supervision of expenditure. That the State should be in the know concerning the usage of the money it gives to the universities; and that the universities must also have unmolested academic freedom is borne out by the following statement:⁴⁷⁾

"If a professor can claim freedom to teach as he sees fit, why should not the donor (government) be equally free to lay down the conditions for the use of his gift as he sees fit? "

From the above exposition we must agree that despite the fact that the State must be satisfied that the funds subsidized to universities are properly used; universities, for the sake of autonomy, must govern themselves without interference from anywhere. For the sake of academic freedom, universities must be left alone to decide for themselves whom to teach, what to teach, and who shall teach.

As in this study use is frequently made of open and semi-

46) NUSAS, The concept of a University, p.7.

47) Brubacher, J.S., Bases for policy in higher Education, p.92.

open universities, it will be necessary to define the meaning and usage of these concepts.

1.5.4 Open and semi-open universities

The concept open university shall be used to refer to the universities of the Witwatersrand (Wits) and Cape Town (UCT). These universities were said to be open because within their walls they admitted students without regard to colour of the skin. White and Non-White students were taught by the same lecturers in the same class at the same time.⁴⁸⁾

Mention should, however, be made of the fact that UCT admitted Non-White students to all faculties with the exception of the faculty of medicine. The reason for this exception was that there are only two training hospitals in the city of Cape Town, which the Provincial authorities would not permit to provide clinical facilities for the training of Non-White medical students.⁴⁹⁾

In the faculty of dentistry at Wits, Non-White students would only be admitted if sufficient students applied to form a separate class numbering ten. This was because Non-White students would not be permitted to be present at the treatment of White patients. The requisite number of Non-White students has never applied for admission to the dental faculty, and as such none has ever been admitted.⁵⁰⁾

Unlike at UCT⁵¹⁾, at Wits the regulation of the university did not permit mixed sport or mixed dancing. This indicates that at Wits there was "petty-apartheid" in the extra-mural

48) Nkondo, G.M., (ed.), Turfloop Testimony, p.1.

49) NUSAS, The African in the Universities, p.13.

50) NUSAS, The African in the Universities, p.13

51) Loc.cit.

activities. This discrepancy at Wits was one of the reasons expressed in favour of separate universities for Blacks with the assertion that in their own universities Blacks will not experience this discrepancy.

The position which obtained at the University of Natal will be referred to as semi-open university. This is because even if Non-Whites were admitted, they were taught in different classes by different staff from those of Whites. In this sense this University could not be referred to as open as it was the case at UCT and Wits for at this University Non-White and White students used separate educational facilities. Here Non-Whites had their own Students Representative Council (S.R.C.). It was one of the reasons advanced in favour of separate Black universities to remove this discrepancy which existed at Natal.

Many people, both inside and outside South Africa, do use the noun Bantu without a proper understanding of its meaning. It is thus necessary to define what Bantu means.

1.5.5 Bantu: Properly a term describing a large group of languages spoken by most Africans south of the equator, it has come to be used by many White South Africans to describe the people who speak Bantu languages. Where it is used in this study to refer to a person or people such usage was deemed necessary in order to reflect the usage of a speaker or writer being quoted, or in the context of official references to Bantu Education. Normally this study uses the term "Black".

Related to the term Bantu is the term Native which also merits clarification.

1.5.6 Native: A term used alternatively by White South Africans to refer to Blacks. As used by Whites, the term has a paternalistic or slightly derogatory connotation as it portrays in the minds of many Blacks the connotation of the term "Kaffir" which was generally used by some Whites to

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their Black labourers. It is used in this study only when necessary in quotations of references of official documents.

For the benefit of most non-South Africans, we should also clarify what is meant by Coloured in the South African terminology.

1.5.7 Coloured: A South African whose ancestry is mixed, generally with Khoisan (the Khoisan group is popularly known as Bushman or Hottentots, Dutch, Malay, and Black strains. Most Coloured people speak Afrikaans as a mother tongue.

In South Africa we also often talk of Non-Whites. For clarity this term must also be defined.

1.5.8 Non-White: This is a loose term used to denote those South Africans whose ancestry is not of European origin. In this study it shall be used sparingly to refer collectively to the South African Blacks, Indians and Coloureds.

A modern South African term which must also be explained is Homeland(s).

1.5.9 Homelands: The term used to describe the area in which there are large concentrations of Blacks, most of which are, according to the advocates of separate development, some day to become independent Black States (BophuthaTswana and Venda became independent Black States on 7 December 1977 and 14 September 1979 respectively.) It is the contention of the South African Government that the homelands represent the only fully legitimate areas for Black residence and activity.⁵²⁾

Still more, there are two concepts which, although not lin=

52) Murphy, E.J., Op. cit., p.27.

guistically of exactly identical meaning, are almost synonymous. These are apartheid and separate development which should also be distinguished.

1.5.10 Apartheid and separate development

Apartheid is the policy of total segregation between the various races (mainly between "non-Whites" and "Whites") that was introduced officially in South Africa after 1948, when the Afrikaner-dominated National Party gained control of Parliament.⁵³⁾

Separate development is an outgrowth of apartheid, used increasingly by supporters of the South African Government as a substitute for the static term apartheid, because it implies a dynamic pattern of development on lines of "separate but ultimately equal" for each of the four main racial groups.⁵⁴⁾

In this work apartheid should be interpreted to imply separate development between "non-Whites" and Whites.

As this study is going to portray the working of the Department of Bantu Education, it is necessary to give a picture of that Department.

1.5.11 Department of Bantu Education

From 1954 education for Blacks was placed under the Department of Native Affairs. On 20 October 1959 an independent Department of Bantu Education was created. In 1966 this Department was incorporated into the Department of Bantu Administration and Development. The name of this Department, after 1976, has been changed to that of Education and Training. In this work, when the phrases: Department of

53) Murphy, E.J., Op. cit., p.27

54) Loc. cit.

Bantu Education or Department of Education and Training are used, should be taken to mean the Department of Black Education.

In terms of the Higher Education Act (Act No.30 of 1923) university (Fort Hare) education for Blacks was placed under the Union Department of Education.⁵⁵⁾ In terms of both the Extension of University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No.64 of 1959) university education for Blacks was placed under the Department of Bantu Education. The nature and development of university education for Blacks up to 1959 will be the task of Chapters 2 and 3 of this study.

The greater part of this study has been made possible due to information from the publications of the National Union of South African Students (NUSAS). It will thus be proper to tell in no uncertain terms what NUSAS is.

1.5.12 National Union of South African Students (NUSAS)

Founded in 1924 by Leo Marquard, NUSAS was initially supported by students in the eight South African universities existing at the time. Within ten years NUSAS lost support of the students' representative Councils at the Afrikaans medium universities. Though NUSAS did not take a strong position against racial discrimination at the time of its founding, it became more liberal after the loss of Afrikaner students, and, in the postwar period, it has become one of the most outspoken critics of apartheid.⁵⁶⁾

55) In those days the Union Department of Education. In September 1948 the name was changed to the Department of Education, Arts and Science. On 1 January 1968 it became known as the Department of Higher Education and on 1 November 1970 the name was changed to the Department of National Education.

56) Tillema, R., Op. cit., pp.246 - 247.

Although NUSAS has not limited its criticism of South African society to educational policy, its major thrust has been directed at university apartheid.⁵⁷⁾

NUSAS has the following three affiliates: Aquarius, a cultural and intellectual forum for promoting changes in pre-conceptions, values, and behaviour; Nused, an educational body devoted to educational reform at the universities and to the development of public awareness about social problems such as those created by the pass laws; and Nuswel, a social welfare affiliate dedicated to facilitate community development, the extension of literacy, and equal pay for equal work.

In its interim report the Schlebusch Commission investigating the activities of NUSAS recommended that no action be taken against NUSAS as a body but that eight of its leaders be banned as threats to internal State security.⁵⁸⁾

One other university student organization which must not pass unnoticed is the South African Student Organization (SASO).

1.5.13 South African Student Organization (SASO)

Founded in 1968, SASO is a direct outgrowth of the establishment of the separate university colleges for Blacks. When the students' representative councils of these colleges sought to affiliate with NUSAS, they were denied permission to do so by the college authorities even though individual Black students at these university colleges could become members of NUSAS. Faced with this situation, Black students felt that they could not gain adequate representation within NUSAS and decided to found SASO. Expressing dissatisfaction

57) Ibid., p.249.

58) Tillema, R., Op.cit., p.258.

with NUSAS whose European members retained their privileged position in society despite their criticism of separate development, SASO decided to stress the development of Black consciousness and pride.⁵⁹⁾

In the years from 1968 to 1971 SASO focussed on organizational efforts and developed a programme for fostering Black consciousness. In 1972 SASO attacked biases in the teaching of South African history and it advocated the composition of Black nursery rhymes and children's stories. It began conducting classes in literacy and health education and it engaged in a variety of self-help projects. SASO also invited foreign critics of separate development to visit South Africa and it issued statements highly critical of separate universities and Bantu Education.⁶⁰⁾

When SASO protested against Bantu Education and separate universities, the government has used its police powers to harass student leaders as individuals and eventually banned SASO.

2. CONCLUSION

Now that an exposition of some aspects associated with the development of university education for Blacks in South Africa has been given and defined, it is logical to review in detail a historical background of university education for Blacks in South Africa. This will be done by an examination of the existing facilities for university education for Blacks until 1959. In treating this aspect of the work, attention shall greatly be focussed on those university institutions which admitted Blacks as students, namely, the University of Cape Town (UCT); the University of the Witwatersrand (Wits); the University of Natal, both the Medical School and the Faculties other than medical; the University

59) Ibid., p.247.

60) Tillema, R., Op.cit., p.255.

of South Africa (Unisa); Kollege ya Bana BaAfrika;
and last but not least, the University Colleage of
Fort Hare.

CHAPTER 2

A HISTORICAL BACKGROUND OF UNIVERSITY EDUCATION
FOR BLACKS IN SOUTH AFRICA

1. INTRODUCTION: A SURVEY OF EXISTING FACILITIES FOR
UNIVERSITY EDUCATION FOR BLACKS IN SOUTH AFRICA
UP TO AND INCLUDING 1959

In South Africa, higher education for Blacks is nearly as old as that of Whites. Before 1960 Blacks who wished to obtain higher education in South Africa had the following choice of institutions of higher learning:¹⁾ they could attend the open Universities of Cape Town and the Witwatersrand, where a practice of academic non-separation was followed; they could enrol at the University of Natal in segregated classes, but when possible with the same lecturers as were shared by the White students;²⁾ they could become students of the University College of Fort Hare or a small part-time Kollege ya Bana BaAfrika in Pretoria which prepared students for the degrees and diplomas of the University of South Africa (Unisa); they could, and still can, study by means of correspondence courses provided by Unisa.³⁾

The then Afrikaans medium Universities of Stellenbosch, Pretoria, the Free State, and Potchefstroom were closed to Black students. The University of Rhodes occasionally

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- 1) Coetzee, J.H., 'n Histories-pedagogiese deurskouing van die statutêre fundering van sekere aspekte van Bantoe-onderwys vir die tydperk 1953 - 1972, M.Ed Dissertation, Unisa, 1975, p.129.
- 2) Horrell, M., A Decade of Bantu Education, p.121.
- 3) Kgwane, W.M., Black Universities in South Africa, p.1.

admitted a "Non-White" who wished to take a post-graduate course that was not available at Fort Hare.⁴⁾

It is thus logical that a discussion should follow on each of the institutions of higher learning that existed in South Africa where Blacks could enrol before the establishment of separate Black universities.

1.1 The University of Cape Town (UCT)

The earliest history of university education for Blacks is obscure, because until 1947 UCT, and its predecessor, the South African College, the first higher educational institution in South Africa to admit Blacks, kept no statistics of the races of its students.⁵⁾ For this reason one cannot say with absolute certainty as to when Blacks were admitted for the first time at this institution.

However, it has been stated by a graduate⁶⁾ of the South African College that at least two Coloured students studied there in 1902. Available records reveal that UCT has always admitted "Non-Whites" without discrimination, though their numbers were certainly small until the 1930's⁷⁾. The writer is of the opinion that the reason for the small number of Blacks who studied at UCT during this period can be attributed to the fact that very few Blacks were matriculated by then. One may further speculate that some matriculated Black students who might have wished to obtain university education could not afford the fees payable at open universities.

4) Horrell, M., A Decade of Bantu Education, p.121.

5) NUSAS, The Concept of a University, p.9

6) This graduate responded in reply to a questionnaire sent out by the Executive of the Convocation of Wits, February, 1954.

7) NUSAS, Op.cit., p.1.

It is a point to note that although UCT admitted students without regard to colour, Black students could not be admitted to the faculty of medicine⁸⁾ due to the fact that there are only two training hospitals in Cape Town, which the Provincial authorities would not permit to provide clinical facilities for the training of Black medical students.⁹⁾

Other Black students (in other courses) attended the same classes, did the same work, used the same libraries and laboratories as Whites.¹⁰⁾

The following table shows enrolment of "Non-Whites" at UCT in 1952, broken down according to faculties and racial groups as well as the total number of all races which enrolled there in that year.¹¹⁾

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- 8) It would seem that although in general UCT did not admit Blacks to the faculty of medicine, at times there were exceptions to this rule. This submission is based on the fact that in 1952 a Black medical student studied at UCT. One could maintain that if clinical facilities were offered to this particular student, the Provincial authorities granted special permission to this Black student. Otherwise this student did not do practicals at any of the two training hospitals available to UCT students but somewhere else. (See Table 1 on page 31 of this work).
- 9) NUSAS, The Concept of a University, p.13.
- 10) NUSAS, The African in the Universities, Dec.1954, p.3.
- 11) NUSAS, The African in the Universities, p.3.

TABLE 1

Faculty	Blacks	Coloured	Asiatics	All Races
Arts	9	58	6	647
Science	4	26	16	342
Medicine	1	36	15	782
Engi= neering	-	-	-	411
Commerce	-	5	-	610
Law	1	1	-	50
Archi= tecture	-	1	-	451
Education	1	8	-	80
Social Science	1	1	-	44
Music	-	2	-	557
TOTAL	17	138	37	3,974

According to available records, the enrolment of Black students at UCT in various years was:¹²⁾

TABLE 2

Year	1954	1957	1959	1961	1965	1966	1967	1968
Enrolment	26	29	39	18	5	3	2	3

It is a point to note that from 1961 there has been a drop in the number of Black students at UCT. This drop can be attributed to the fact that as from 1970, in terms of the Extension of University Education Act (Act No.45 of 1959), and the Fort Hare Transfer Act (Act No.64 of 1959), Black students who

12) Horrell, M., Bantu Education to 1968, p.116.

wished to obtain university education in South Africa were to go to those Black University (colleges) specifically built for them in the Homelands. From 1960 Black students who wished to enrol for the first time at the former open universities had to get Ministerial approval and could only obtain such permission if the courses they wished to follow were not provided for at their own university colleges.

1.2 The University of the Witwatersrand (Wits)

Wits, and its predecessor, the South African School of Mines and Technology, has since its early days admitted "non-Whites". This policy was first applied in 1910, when a Chinese¹³⁾ student entered the School of Mines and Technology. In the 1930's the number increased appreciably.¹⁴⁾

A factor which increased the enrolment of Black students at Wits was the decision of the Government in 1941 to embark on the training of Black medical doctors. The Government granted five scholarships every year, each sufficient to cover not only the fees, but also the total living expenses of the students.¹⁵⁾

As a result of the increase in the number of Blacks attending Wits, it became necessary to provide them with residence. In 1941 the Johannesburg City Council granted land for the purpose, and in 1944 a hostel, the Douglas Smit African Students' Residence, was built some distance from the Wits campus. The building costs of over R60 000 were financed by the Native Trust.¹⁶⁾

13) In those days the Chinese were also regarded as "non-Whites". The government has since, in accordance with the spirit of both the Population Registration Act (1950) and the Group Areas Act (1950) reclassified Chinese as Whites.

14) NUSAS, The African in the Universities, p.9.

15) Ibid., p.10.

16) Loc. cit.

In 1948 the Government announced that it would terminate those five annual scholarships at Wits and replace them with fifteen annual scholarships at Natal.¹⁷⁾ It is the writer's submission that this governmental action was to discourage Blacks to study in mixed classes at Wits and to encourage them to study in segregated classes at Natal. This was apparently because the government wanted to promote academic separation.

As a result of the Government's decision to terminate those scholarships, the students of Wits decided to set up their own African Medical Scholarships Trust Fund to replace the Governments' scholarships, and voluntarily agreed to a R 1 annual levy per student to start the fund, while NUSAS has collected considerable sums for it from students in other countries.¹⁸⁾

It was due to the sympathy of those students at Wits and the helping hand of some generous South Africans, from the public sector as well as from some sympathetic students from inside and outside South Africa that between 1951 and 1954 fourteen "non-Whites" were granted scholarships out of a fund which had grown to large proportions.¹⁹⁾

In 1953 Wits announced that only a limited number of Black students would in future be admitted into the medical faculty. No official explanation for this decision was given. It has been suggested that it was necessitated by a shortage of clinical facilities, arising from the fact that the hospitals did not permit Black students to be present at the treatment of White patients.²⁰⁾

 17) NUSAS, The African in the Universities, p.10.

18) Loc. cit.

19) Loc. cit.

20) Loc. cit.

In the faculty of dentistry, "non-Whites" would be admitted if sufficient students applied to form a separate class numbering ten. This again was because "non-White" students would not be permitted to be present at the treatment of White patients. The requisite number of "non-White" students has never applied for admission to the dental faculty, and consequently none have ever been admitted.²¹⁾

In those faculties where Blacks were admitted they attended the same classes as Whites, used the same libraries and did the same work. In extra-curricular activities the regulations at Wits prevented mixed sport and mixed dancing²²⁾, but in other extra-mural activities, e.g., the Student Representative Council (S.R.C.) activities, all students took part without distinction. Black students were elected to the S.R.C..²³⁾

Another point to note is that by the decision of the Council of Wits, segregated seating was enforced in the Great Hall when the public was admitted to any functions other than those of a strictly academic nature.²⁴⁾ It is the writer's submission that this decision can be attributed to the fact that some members of the White racial group(s) who attended those functions, for their belief in and to uphold the ideology of separate development, objected to the mixed seating of Black and White audiences.

The following table shows the number of "non-White" students

- 21) NUSAS, The African in the Universities, p.12.
 22) This discrepancy favoured the establishment of separate universities for Blacks where this humiliation would be eliminated.
 23) NUSAS, Op.cit., p.12.
 24) Loc. cit.

admitted at Wits in the years 1949, 1950 and 1953, and the proportion they formed of the total student body:²⁵⁾

TABLE 3

Year	Non-Whites	Percentage	Total of all students
1949	188	4,1	4,580
1950	201	5,4	3,754
1953	220	4,9	4,273

In connection with the above Table 3 it should be mentioned that most of those "non-Whites" at Wits were enrolled either in the faculty of medicine²⁶⁾ or in a course not offered at Fort Hare which was opened in 1916 primarily for "non-Whites".

The following table shows the enrolment of "non-Whites" at Wits in 1953 according to faculties and racial groups and the entire student body:²⁷⁾

TABLE 4

Faculty	Blacks	Coloured	Asiatic	All Races
Arts	14	2	19	743
Science	9	5	40	346
Medicine	42	5	58	942
Engineering	--	-	3	708
Commerce	4	-	7	917
Law	6	2	2	168
Dentistry	-	-	-	215
Architecture	-	-	2	240
TOTAL	75	14	131	4,273

25) NUSAS, The African in the Universities, p.12.

26) See Table 4 of this page.

27) NUSAS, Op.Cit., p.12.

From the above table it will be noticed that the number of Black medical students at Wits were higher than those at UCT (See Table 1 page 31) because prior to 1948 the government has been offering five annual medical scholarships to Blacks to study at Wits. When in 1948 the government announced that it would terminate those scholarships, the Trust Fund agreed to a R1 levy per student towards the fund. In certain faculties, e.g. dentistry, for reasons advanced on page 34 of this work, Blacks were not admitted.

The following table shows the number and corresponding years during which Blacks studied at Wits.²⁸⁾

TABLE 5

Year	1954	1957	1959	1961	1965	1966	1967	1968
Enrolment	72	59	74	36	10	6	2	4

In connection with the above table it will be noticed that from 1961 there has been a drop in the number of Black students at Wits. This drop can be attributed to, amongst others, the announcement by Wits in 1953 that in future few Black medical students would be admitted; the passing by Parliament of the Extension of University Education Act (Act No.45 of 1959) in terms of which no further Blacks would be admitted to study at the former open universities without Ministerial approval since in terms of the said Act Black university colleges were to be established. For that reason, those Blacks who studied at Wits from 1961 were those who enrolled there prior to 1960 for they did not need to obtain Ministerial approval or those who obtained Ministerial approval to study for the courses not offered at the Black university colleges. By the same Act No.45 of 1959 even the Black medical students were to register at the Natal Medical School.

28) Horrell, M., Bantu Education to 1968, p.116.

Besides UCT and Wits, the University of Natal also admitted Blacks as students.

1.3 The University of Natal

The "non-White" classes at the University of Natal fell into two categories: the medical classes and the others.²⁹⁾ As there were two different systems at this University regarding "non-Whites", it will be logical to consider them separately.

1.3.1 The University of Natal: The Medical School

The Natal Medical School, which admits "non-White" students only, opened in 1951 with an enrolment of 12 Blacks, 2 Coloured and 20 Indians; 12 of whom graduated successfully in 1957.³⁰⁾ At the end of 1953 there were 77 students, 26 in the first year of study, 26 in the second year of study, 21 in the third year.³¹⁾

Although it has been stated that White students may be admitted only in exceptional cases³²⁾, none has ever been admitted. It is evident that the Medical School has been established for "non-Whites" because it has been described as being:³³⁾

"Primarily for non-European undergraduate training, but also to provide facilities for research into the vast and complex problems of sickness in Africa."

The Medical School is situated next to the King Edward VIII non-White Hospital in Durban. The pre-clinical training of students took place in the temporary quarters at Wentworth, on the outskirts of Durban. The maximum number of students

29) NUSAS, The African in the Universities, p.11.

30) Horrell, M., Bantu Education to 1968, p.116.

31) NUSAS, The African in the Universities, p.11.

32) Natal University, "Help your people", Natal University Non-European Section, p.15.

33) University of Natal, The New Durban Medical School Responds to the Challenges of Africa, undated, p.5.

who could be admitted to any one year of study was forty.³⁴⁾

In place of the bursaries it has previously granted to Wits the government decided to make fifteen bursaries of R 350 available annually at the Natal Medical School during the two preliminary years, and thereafter bursaries of R 450 a year.³⁵⁾

If a student failed his examination he did not receive a bursary for the "repeat" year, but if he subsequently passed it was resumed. Should he give up the course he was expected to repay the full amount he had received. Successful students who practiced within South Africa were asked to repay one-half of the sum received together with interest as from the date repayment fell due; but if they left the country they had to repay the whole sum.³⁶⁾

These medical students had to sign an undertaking never to administer to White patients, except in circumstances of emergency.³⁷⁾

The faculty, like all medical schools in South Africa, is subjected to the general supervision by the South African Medical and Dental Council which maintains the standard of all medical degrees awarded in South Africa,³⁸⁾

Students who enrolled after matriculating take a general educational course for one year, a pre-medical course for the second, and then a five-year medical course. Those who have obtained a first-class matriculation pass may be exempted from the first general educational year, while those who have a degree in the basic science subjects are admitted in

34) University of Natal, The New Durban Medical School Responds to the Challenges of Africa, undated, p.5.

35) Horrell, M., Bantu Education to 1968, p.117.

36) Loc. cit.

37) NUSAS, The African in the Universities, p.11.

38) Ibid., p.14.

the first year of the medical training proper.³⁹⁾

The course provided by the medical faculty, leading to the degree M.B., CH.B. (Bachelor of Medicine and Bachelor of Surgery) lasts seven years, in contrast to the six-year course of all the other medical schools in South Africa. Whereas the other medical schools devoted one year to pre-medical studies, the Natal Medical School devoted two years to such studies. In addition to courses in physics, chemistry, botany and zoology, the students study English or Afrikaans and Sociology, or some other social science. The reason for this extra year has been explained as follows:⁴⁰⁾

"This provides the students with a much broader basis of general education before he proceeds to his more specialized professional training: It is hoped that this will help him ultimately from the professional view point alone: and it will help him too to make the kind of contribution to the cultural life of the community ..."

In 1968 the enrolment of the Black students in the Medical School were distributed as follows:⁴¹⁾

TABLE 6

Year	Men	Women	Total
Preliminary	19	3	22
First Year	27	3	30
Second Year	28	3	31
Third Year	15	-	15
Fourth Year	9	2	11
Fifth Year	11	1	12
Sixth Year	9	1	10
TOTAL	118	13	131

39) Horrell, M., Bantu Education to 1968, p.117.

40) University of Natal, The New Durban School Responds to the Challenges of Africa, undated, p.32.

41) Horrell, M., Bantu Education to 1968, p.117.

From the above table it will be noticed that more male students go for medicine than is the case with female students. This can be attributed to the fact that most female students, after completing Standard 8 (Form III) went for the Primary Teachers Course rather than for Standard 10 (Form 5/Matriculation) which is an entrance qualification for the Medical students. A further speculation for the low number of the female medical students is that few female students who reached and passed Standard 10 excluded Mathematics, Physical Science and Biology (which are vital subjects for a prospective medical student) in their curriculum. The absence of Third Year female students in 1968 maybe that in 1967 no Second Year female student passed into the Third Year.

1.3.2 The University of Natal: Faculties Other than Medical

Another effect of the increased demand for university education for "non-Whites" was the institution of classes for them at the Natal University College.⁴²⁾ These classes were organized on a different basis from that which existed at Wits and UCT; for while they were an integral part of the Natal University College, they were completely separated from White classes. The first classes were held in 1936 with an enrolment of nineteen students, whose choice of subjects was limited to five courses for the B.A. degree.⁴³⁾

Adequate indication that the expansion was rapid, is shown by the fact that by 1944 the number of students had reached 159, and the number of courses offered had increased to seventeen.⁴⁴⁾

In 1947 classes were provided for the first time in Commerce and Social Science, but as the required number of ten could in later years not be reached to constitute a class, the

42) The Natal University College became the University of Natal in 1947.

43) NUSAS, The African in the Universities, p.11.

44) University of Natal, "Help your People"... Non-European Section, p.6.

Commerce course had to be suspended.⁴⁵⁾

In 1949 the "non-Whites" at Natal University numbered 330, which fell to 205 the following year. It would seem that the reason for this drop was the substantial increase in fees in 1949.⁴⁶⁾

As the "non-White" section did not have buildings, its classes were held, as a temporary expedient, on the premises of Sastri College, an Indian Boys High School some distance from the Natal University buildings. These classes were held when the school was not in session and the University had certain temporary buildings in the grounds of the school which housed the library, common rooms and administration offices. At the beginning of 1954 it was announced that some of the classes would in future be held in City Buildings, where White part-time classes were held. But this would not alter their segregated basis.⁴⁷⁾

Another fact that should not pass unnoticed is that at first "non-White" classes were taught by part-time lecturers especially employed for the purpose. But in 1946 a system was introduced whereby, wherever possible, "non-Whites" were taught by the same lecturers as White students in corresponding classes, the reason being to ensure that the teaching of the two groups was of the same standard.⁴⁸⁾

45) NUSAS, Op. Cit., p.11.

46) Loc. cit.

47) Information supplied to NUSAS by the office of the Registrar of the University of Natal. (NUSAS, The African in the University, p.11).

48) NUSAS, The African in the Universities, p.11.

It should further be noted that courses were not offered to "non-Whites" in the faculties of engineering, architecture, law, agriculture or Fine arts, all of which were available in the University for Whites.⁴⁹⁾ The reasons for this can be attributed to the fact that since it is costly to establish a faculty, and since at this university there were segregated classes, and since the number of "non-Whites" who might have wished to follow any of the said courses could not constitute a minimum class of ten, no tuition was offered to non-Whites in those courses. Nor were they offered in the faculty of Science.⁵⁰⁾

The majority of classes were held either in the evenings or at week-ends, as the lecturers and buildings were seldom available at other times. This applied to full-time as well as part-time students.⁵¹⁾

The "non-White" section had its own S.R.C. which arranged separate sport and social activities for them. The council provided for the "non-White" students a means of a direct approach to the University authorities, so that they need not make representations through a White S.R.C. in matters pertaining to their own particular interests.⁵²⁾

The following table shows the number and corresponding years during which "non-White" students studied at Natal.⁵³⁾ The

49) NUSAS, The African in the Universities, p.14.

50) University of Natal, Courses for Non-European, 1954, p.8.

51) NUSAS, Op. cit., p.14.

52) Malherbe, E.G., The Autonomy of our Universities and Apartheid, p.14.

53) Horrell, M., Bantu Education to 1968, p.116.

figures include both the students attending the Medical School and those of faculties other than medical.

TABLE 7

Year	1954	1957	1959	1961	1965	1966	1967	1968
Enrolment	102	101	187	181	132	141	133	161

In connection with the table above, let mention be made of the fact that these figures, compared to the figures of UCT (see Table 2) and Wits (see Table 5), are inflated since as from 1951, because of the Government bursaries, Blacks were encouraged to go to Natal. Even Act No.45 of 1959 placed no restriction on Black medical students who wished to study at Natal. That is why even after 1960 the number of "non-White" students at Natal was significantly higher for here it combined the few non-medical students who after 1960 obtained Ministerial approval and the medical students who needed no Ministerial approval.

1.4 The University of South Africa (Unisa)

Unisa is a multi-racial correspondence university giving tuition to all its students in all the courses it offers.

It is at this University where many a Blackman, being unable to afford the costs of residential universities, acquired higher education.

The following table shows the number and corresponding years during which Black students studied at Unisa.⁵⁴⁾

TABLE 8

Year	1954	1957	1959	1961	1965	1966	1967	1968
Enrolment	555	1085	1252	1171	1310	1616	1863	2236

54) Horrell, M., Bantu Education to 1968, p.116.

A point to note is that, compared to those of UCT⁵⁵⁾, Wits⁵⁶⁾ and Natal⁵⁷⁾ respectively, the figures of Unisa are higher. This can be attributed to the fact that most Black students could not afford the financial costs of residential universities. They made use of the facilities open to them at Unisa where they could study whilst working and earning money to pay for their education. Even Act No.45 of 1959 placed no restrictions to the admittance of Blacks at Unisa.

1.5 Kollege ya Bana BaAfrika

Kollege ya Bana BaAfrika was established in 1926 in accordance with the provisions of article 21 of the Company Act⁵⁸⁾ by some ministers and laymen of the Dutch Reformed Church in Pretoria, who felt the need for university education for Blacks in the Transvaal. It was registered with the then Department of Native Affairs and received a Government subsidy.⁵⁹⁾ Classes were held in the evening at the Furgerson Coloured School in Marabastad, Pretoria.⁶⁰⁾

As this College did not have a staff of its own, use was made of available part-time lecturers drawn from the University of Pretoria, Unisa⁶¹⁾ and from other qualified people around Pretoria.⁶²⁾ It is noteworthy that one of its first lecturers was E.F. Potgieter, later to become the first Rector of the University College of the North.⁶³⁾

55) Table 2 page 31 of this work.

56) Table 5 page 36 of this work.

57) Table 7 page 43 of this work.

58) Coetzee, J.H., Op. cit., p.129.

59) Kgware, W.M., Black Universities in South Africa, p.3.

60) Loc. cit.

61) Coetzee, J.H., Op. cit., p.129.

62) Kgware, W.M., Op. cit., p.3.

63) Loc. cit.

The students were mostly drawn from around Pretoria and prepared for the degrees and diplomas of Unisa.⁶⁴⁾ The placing of this college under the academic auspices of Unisa ensured that the required standard of higher education was maintained; and that those who taught, would be proud that their products would be superior to none in academic circles; and in the final analysis these products would be valuable assets to their communities and to South Africa as a whole.

The college closed down at the end of 1958. When the University College of the North was established, the college donated all its assets to this new institution, including a sum of R10 000 to be used to erect a reading room or a recreation centre. The amount was used to erect the latter for students.⁶⁵⁾

1.6 The University College of Fort Hare:

Historical Background

One could take 1841 as the starting point in the History of the University (College) of Fort Hare,⁶⁶⁾ for in that year, the Glasgow Missionary Society founded a theological institution, Lovedale by name, which catered entirely for the training of Black ministers of religion. Later three similar institutions -- Healdtown, St. Matthews and Emgwali, at which provision was also made for the training of ministers, shoemakers, farmers, bricklayers, carpenters, blacksmiths, domestic servants; came into being.⁶⁷⁾

64) Kgwane, W.M., Black Universities in South Africa, p.3.

65) Loc. cit.

66) Unless otherwise indicated, hereafter referred to as Fort Hare.

67) Fort Hare, A Short Pictorial History of the University College of Fort Hare, 1916 - 1959, p.1.

As early as 1878⁶⁸⁾ Dr. James Stewart of the Lovedale Presbyterian Theological Institution for Blacks predicted that if the desire for Blacks to acquire education continued to grow, it would be necessary to provide them with education, under Christian auspices,⁶⁹⁾ of university standing.⁷⁰⁾ In November 1904 Dr. Stewart stressed this view before the Inter-Colonial Native Affairs Commission and in turn this Commission in 1905, of which Sir Godfrey Lagden was president⁷¹⁾, recommended that a Central Native College with the purpose of training Black teachers and to afford them with an opportunity for higher education, be established with the financial aid from the various British colonies in Southern Africa.⁷²⁾

In the course of time missionary churches in collaboration with Whites and Blacks were working towards the establishment of a college for higher education principally for Blacks. At a convention of 160 delegates from the various British colonies in Southern Africa and organizations held on 28 December 1905 to consider the recommendation of the Inter-Colonial Native Affairs Commission that a Central Native College be established, it was, amongst others, pointed out that the Transvaal government stated that those desiring educational benefits for themselves or their children, should meet some of the costs.⁷³⁾

Thereupon the meeting resolved to send a petition to the High Commissioner and to the various Governments of South Africa, enlisting the support of missionary societies and colonial statesmen as well as Blacks, including those of the present

68) University of Fort Hare, Calendar, 1978, p.13.

69) Loc. cit.

70) Coetzee, J.H., Op. cit., p.156.

71) University of Fort Hare, Calendar, 1978, p.13.

72) Fort Hare, A Short Pictorial History ... 1916 - 1959, p.2.

73) Loc. cit.

Lesotho and Botswana⁷⁴⁾, that an Inter-State Native College be established. The Cape Government approved the recommendation of the Native Affairs Commission.⁷⁵⁾

At a conference that met in October 1907 in King Williams Town, it was affirmed that: differences in colour could not prevent men from working co-operatively for the common good; the college would have a greater influence upon Blacks than anything before it; it would enrich the economic, political, religious, educational and moral standards of Blacks.⁷⁶⁾

A guarantee fund was established for which an executive board, under the chairmanship of the Rev. James Henderson, Principal of Lovedale, was established in 1907.⁷⁷⁾ From many sources in South Africa, including the sum of R20 000 voted for by the Transkeian Territories General Council,⁷⁸⁾ funds were obtained to establish a college. The United Free Church of Scotland offered a site at Fort Hare⁷⁹⁾ -- the largest of the nineteenth century frontier forts in the territory formerly known as Kaffraria⁸⁰⁾ -- as part of a contribution of R10 000.⁸¹⁾

The Transkeian representatives rejected other suggested sites including Bloemfontein, Kroonstad, Potchefstroom, and Maseru and supported the suggestion to accept the Fort Hare site on the claim that it had been suggested by the people most competent to choose.⁸²⁾

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- 74) Kerr, A., Fort Hare 1915 - 1948. The Evolution of an African College,
- 75) Fort Hare, A Short Pictorial History ... 1916-1959, p.2.
- 76) Loc. cit.
- 77) University of Fort Hare, Calendar, 1978, p.13.
- 78) University College of Fort Hare, Golden Jubilee 1916 - 1966, p.18.
- 79) University of Fort Hare, Calendar, 1978, p.13.
- 80) Fort Hare, A Short Pictorial History... 1916-1959, p.3.
- 81) University of Fort Hare, Calendar, 1978, p.13.
- 82) Fort Hare, A Short Pictorial History... 1916-1959, p.3.

On May 5, 1908, an inter-colonial conference, followed by the Lovedale Convention of the same year, met in Pretoria to discuss grants to the proposed inter-state college. Despite the ill feeling that a separate college was necessary for Blacks as a result of racial prejudice, a deputation met the Minister of Education to state its case and intentions of advancing with the idea of a proposed college.⁸³⁾

Although the Executive of the college had already bought four houses at Fort Hare, progress was shelved on the eve of the formation of the Union and by the ill feeling against the Native Land Act⁸⁴⁾ of 1913 which reduced public support for the college.⁸⁵⁾

In November 1914 a constitution for the College was adopted by the contributors and a Governing Council for the college was established. The first meeting of the Governing Council was held in January 1915 under the chairmanship of the Rev. James Henderson, Principal of Lovedale.⁸⁶⁾ It was decided that the 300 acres offered by the United Free Church of Scotland was a suitable site for the college, moreso in that it had a good water supply and that it was next to a railway line.⁸⁷⁾

The Union Government promised an annual grant of R1 250 for salaries and R500 as a special grant for agricultural training and appointed representatives on the Governing Council. The

83) Fort Hare, A Short Pictorial History... 1916-1959, p.3.

84) The Act stipulated conditions for buying, hiring or owning of land by Blacks in the Union of South Africa. It was felt by some people that this Act was unfair as it restricted land ownership by Blacks.

85) Fort Hare, A Short Pictorial History... 1916-1959, p.3.

86) University of Fort Hare, Calendar, p.13.

87) Fort Hare, A Short Pictorial History... 1916-1959, p.3.

University of the Cape of Good Hope and various contributing bodies, including colonial governments, various churches and groups of donors, also appointed representatives.⁸⁸⁾

Finally, after ten years of planning and discussion, and in spite of delays occasioned by the formation of the Union of South Africa, and later by the outbreak of World War 1 and other related obstacles, the South African Native College was declared open on 8 February 1916, by General Louis Botha, Prime Minister of the Union of South Africa.⁸⁹⁾

Dr. Alexander Kerr was the Principal of the College on its opening in 1916 until his retirement in 1948.⁹⁰⁾ He was a graduate of Edinburgh University and a teacher trained at Muray House.⁹¹⁾ His only full-time assistant was Mr. D.D.T. Jabavu, son of one of the founders of the College (Mr. T. Tengo Jabavu), whose qualifications included a London University English Honours degree, an Education Diploma of Birmingham University, and a considerable first-hand knowledge of American educational systems. Professor C.P. Dent was Principal from March 1949⁹³⁾ and retired at the end of 1955.⁹⁴⁾ After 1955 the post of Principal was from time to time temporarily filled. Professor H.R. Burrows, who had retired from the chair of Economics at Natal University, acted as Principal from the beginning of 1958 to the end of 1959 when the College was transferred to the Department of Bantu Education and Professor J.J. Ross appointed Rector of the College.⁹⁵⁾ After the

88) Fort Hare, A Short Pictorial History ... 1916-1959, p.4.

89) Coetzee, J.H., Op. cit., p.159.

90) University of Fort Hare, Calendar, 1978, p.13.

91) Fort Hare, A Short Pictorial History... 1916-1959, p.4.

92) Loc. cit.

93) University of Fort Hare, Calendar, 1978, p.13.

94) Loc. cit.

95) Loc. cit.

retirement of Professor Ross, Professor J.M. de Wet was appointed Rector with effect from 1 July 1968.⁹⁶⁾

The College began by accepting not only undergraduate students but also secondary school students preparing for the matriculation examinations.⁹⁷⁾ While the College was established primarily to serve Blacks, Indian and Coloured students were admitted four months after the opening of the College.⁹⁸⁾

Of the first twenty students⁹⁹⁾ none had matriculation and they all studied either for post-primary education or diploma in Commerce or Agriculture. For the first five years classes were held in a bungalow.¹⁰⁰⁾ The College continued to offer secondary school education until 1936.¹⁰¹⁾

In 1923 the Union Parliament passed the Higher Education Act (Act No.30 of 1923) which placed technical colleges, university colleges and universities, under the control of the then Union Department of Education. Fort Hare was also incorporated as an institution of higher learning under this legislation.¹⁰²⁾ She was placed under the same government department as other institutions of higher learning. The Government Notice also changed the name of the South African Native College to Fort Hare College.¹⁰³⁾

When the constituent colleges of Unisa¹⁰⁴⁾ were to be accorded academic independence, the Government recommended that Fort

96) University of Fort Hare, Calendar, 1978, p.13.

97) Hellman, E., (ed.), Handbook of Race Relations in South Africa, p.372.

98) Coetzee, J.H., Op. cit., p.159.

99) There were 16 Black male students, 2 Black female students and 2 male White students. (Coetzee, J.H., Op.cit., p.160).

100) Coetzee, J.H., Op. cit., p.160.

101) Fort Hare, A Short Pictorial History... 1916-1959, p.5.

102) Government Notice No.1654 of 8 October 1923.

103) Kerr, A., Op. cit., p.125.

104) In terms of Act No.30 of 1923 Fort Hare matriculated students could register as external students with Unisa.

Hare should be affiliated to one of the independent universities. Thus in March, 1951, Fort Hare became allied to Rhodes University.¹⁰⁵⁾

Under the University Education Act of 1955 Fort Hare qualified as a university institution. Moreover, as a result of new basis of subsidies Fort Hare emerged from the financial doldrums in which it had for so long lingered. By 1958 its annual Government subsidy had increased to R180 442 and in 1959 to R240 280.¹⁰⁶⁾

In the space of forty-three years Fort Hare had a growth¹⁰⁷⁾ from 20 secondary school students at various levels of study to 447 undergraduates or post-graduate students and 42 Diploma or Certificate students.¹⁰⁸⁾

1.6.1 Diverse Developments at Fort Hare

To give a clear and complete picture of the development of Fort Hare as a university institution the writer decided to also focus attention to the buildings, finances, control, courses offered, staff, students and the contribution made by Fort Hare towards the Black communities. As it is mostly by the standards and quality of its products that the value of an institution of higher learning is judged, we shall conclude this chapter by looking into former Fort Hare students in responsible jobs.

1.6.1.1 Buildings

Among those who contributed towards the building of Fort Hare were the following: In 1918 the Union Government lent

105) Fort Hare, A Short Pictorial History... 1916-1959, p.8.

106) Ibid., p.9.

107) See Tables 9 and 10 of this work, pp.61 & 62.

108) Fort Hare, Op. cit., p.9.

R21 000 towards the cost of a tuition building that is known as the Stewart Hall (named after Dr. Stewart). The first portion of this building was completed in 1920¹⁰⁹⁾ and was formally opened by the Rt. Hon. F.S. Malan, Minister of Education, on January 8, 1921.¹¹⁰⁾ The Y.M.C.A.'s of North America and Canada also offered a gift in 1930 which enabled the College to build the Christian Union Building. In 1934 the Chamber of Mines donated R150 000¹¹¹⁾ as an endowment for medical education for Blacks.¹¹²⁾ The Mine Labourer's Association contributed R2 000 towards the building of the Livingstone Hall which was declared open by the Hon. J.H. Hofmeyr¹¹³⁾ (M.A.: L.L.D.) on 24 March 1937.¹¹⁴⁾ The Blacks of the Transkei gave R2 000 towards the building of the Welsh¹¹⁵⁾ Wing of the Stewart Hall. The Carnegie Corporation of New York, together with the Union Government financed the cost of the Library and the Museum. The Bantu Welfare Trust contributed R10 000 towards the building of the Donaldson¹¹⁶⁾ Wing of the Stewart Hall.¹¹⁷⁾

The fact that church hostels¹¹⁸⁾ were a key feature at Fort Hare is evident from the following church buildings: The Methodist Church built the Wolsley House at a cost of R28 000

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- 109) Fort Hare, A Short Pictorial History... 1916-1959, p.11.
 110) University of Fort Hare, Calendar, 1976, p.14.
 111) Loc. cit.
 112) See paragraph 1.6.1.4 of this work (Courses Offered at Fort Hare)
 113) A South African genius who became Principal and Vice-Chancellor of Wits and also a Minister of Finance in the Smuts Cabinet.
 114) Fort Hare, Calendar, 1978, p.11.
 115) Senator the Hon. W.T. Welsh was chief magistrate of the Transkei from 1920 - 1923.
 116) Lt. Col. James Donaldson, DSO, was founder of the Bantu Welfare Trust and donor of about R400 000 to Black progress.
 117) Fort Hare, Calendar, 1978, p.12.
 118) Fort Hare, A Short Pictorial History... 1916-1959, p.12.

to accommodate Methodist students.¹¹⁹⁾ The Iona House and the Warden's House built at a cost of R20 000 financed by the United Free Church of Scotland and partly (a sum of R5 000) by the Presbyterian Church of South Africa to accommodate Presbyterian students.¹²⁰⁾ In 1934 the Church of the Province built the Beda Hall which was completed 1935 to house Anglican students.¹²¹⁾

Other hostels were the Ferguson-Davie Block which was begun in 1947 and finished in 1948. Finally, made possible by a Government grant and a gift from Miss McCale (the lady warden librarian), the hostel to accommodate 50 female students was opened on April 15, 1941 by Mrs. M. Ballinger, M.A., MP, and was named Elukhanyisweni (the home of enlightenment).¹²²⁾

1.6.1.2 Finances

From its establishment up to 1959 Fort Hare received funds from different churches, the Union Government, the South African universities, British colonies in Southern Africa, and from private contributors.¹²³⁾ Of importance one may mention the following:¹²⁴⁾

The Transkeian Territories General Council	(1907)	R20 000
The United Free Church of Scotland	(1918)	R21 000
The Chamber of Mines	(1934)	R150 000
The Union Government	(1957)	R174 000

Furthermore, most students were able to go to Fort Hare because of bursaries that were offered to them. Several bursaries and loans have come from the Government; public

119) Fort Hare, A Short Pictorial History ... 1916-1959, p.12.

120) Ibid., p.16

121) Ibid., p.17

122) University of Fort Hare, Calendar, 1978, p.15.

123) Coetzee, J.H., Op. cit., p.170.

124) Loc. cit.

authorities; churches; symphathetic Whites and Blacks. The Transkeian Territories General Council gave 35 annual bursaries of R60 each.¹²⁵⁾

Government bursaries or loans, of not more than R100 each, have been available to degree or Education Diploma students on condition that the recipient enters the teaching service of a Provincial Education Department. A number of Cape Merit Bursaries were also awarded on the same condition. The Natal Education Department granted scholarship to "non-White" students taking agriculture. The Mendi Memorial Fund Scholarships (this scholarship was founded in memory of the Black Labourers drowned in the English Channel in 1936) of R100 each and financed by contributions, were available to Black students; and finally the College itself granted scholarships, bursaries and loans to students.¹²⁶⁾

1.6.1.3 Control: Governing Council and Senate

Initially (1907) Fort Hare had an Executive Council which was composed of five members who were to be replaced by a Governing Council the purpose of which was to run and control the College.¹²⁷⁾ When it became clear that the college would be established, a constitution was drawn up in 1914 and the Governing Council was then chosen. This Council met for the first time on 6 January 1915.¹²⁸⁾

When Fort Hare, in terms of the Higher Education Act of 1923, was placed under the Department of Education, Arts and Science, its Council was increased by two members who represented the said Department. From now henceforth the Council had to submit annual reports concerning Fort Hare to the said Department. 12

125) Fort Hare, A Short Pictorial History... 1916-1959, p.26.

126) Loc. cit.

127) Seboni, M.O.M., Op. cit., p.130.

128) Coetzee, J.H., Op. cit., p.164.

129) Kerr, A., Op. cit., p.125.

When on 3 October 1952 the Native College became the University College of Fort Hare, the Minister of Education, Arts and Science, entrusted the autonomy and freedom of Fort Hare to its Council.¹³⁰⁾

The Council of Fort Hare was a multi-racial one and by 1959 was composed as follows:¹³¹⁾

The Union Government	4 members
The Senate	2 members
Wits and Natal Universities	2 one member for each University
Donars	5 members of which 2 were Blacks
Secondary Black Schools	1 member
Alumni	1 Black member
Methodist Church	1 member
Church of the Province	1 member
Anglican Church	1 member
University of Rhodes	2 members
Rector	1 Rector of Fort Hare

Amongst other things, the Governing Council was empowered to administer staff affairs; to submit annual reports to the Minister of Education, Arts and Science; to appoint (on the recommendation of the different churches connected with Fort Hare) the personnel of the College and to administer the entire running and control of Fort Hare.¹³²⁾

In terms of the constitution of Fort Hare (1914) the Senate was empowered to deal with such matters as control and running of lectures, courses, and the formation of regulations and syllabuses as well as general discipline.¹³³⁾

For proper running and control, by 1959 the Senate had 22 Senate Committees of which the most important were: the

130) Fort Hare, Op. cit., p.40.

131) Coetzee, J.H., Op. cit., p.166.

132) Coetzee, J.H., Op. cit., p.167.

133) Ibid., p.169.

Executive Committee, the General Lecturer's Committee, the Development Committee, the Committee of Representatives on the Council and Disciplinary Committee.¹³⁴⁾

1.6.1.4 Courses offered at Fort Hare

In 1937 matriculation¹³⁵⁾ classes at Fort Hare were discontinued. Prior to 1937 Fort Hare offered courses for diplomas and commercial subjects.¹³⁶⁾ In 1929 a start was made with a premedical course. In 1940 the College co-operated with the Fort Cox Agricultural College in training students for the Fort Hare Advanced Diploma in agriculture. The year 1949 saw the introduction of B.A. Theology and a two-year course for non-matriculated theological students who were recommended by their churches and were placed under the guidance of Senior Lecturers in Biblical Studies. In 1952 a post-graduate Diploma in Theology was introduced.¹³⁷⁾

Apart from the theological courses, Fort Hare also offered courses for the B.A. and B.Sc. degrees as well as a post-graduate diploma in Education known as the University Education Diploma. The choice of subjects in the two degrees were more restricted than at the larger universities as it was naturally not possible for so small a College to provide courses in subjects for which there was relatively little demand. The most important subjects not available at Fort Hare, which were offered by the larger universities,

134) Coetzee, J.H., Op. cit., p.169.

135) Fort Hare continued to offer matriculation classes up to 1937 even if from 1923, in terms of Act No.30 of 1923, it was regarded as an institution of higher learning. This was because most of the students who went there were below matriculation standard. This is borne out of the fact that of the 112 students who studied there in 1930, only 10 followed a post-matriculation course. The College was characteristically still a mere high school. (Coetzee, J.H., Op.cit., p.175).

136) Coetzee, J.H., Op. cit., p.175.

137) Fort Hare, A Short Pictorial History... 1916 - 1959, p.7.

were modern languages other than English, Afrikaans and Bantu languages, Hellenic Greek, and subjects concerned with fine art and music. For the B.Sc. degree all the usual subjects were offered with the exception of Geology.¹³⁸⁾

1.6.1.5 Staff

From 1916 to 1959 the staff of Fort Hare was appointed by the College Council on no other criterion but academic qualifications.¹³⁹⁾ This was apparently based on the belief that a university must decide for itself who shall teach. Party politics played no part in the selection of staff at Fort Hare. Academicians from within and outside South Africa taught at Fort Hare.

Because of the shortage of staff, especially in subjects such as science and mathematics, especially immediately after World War 1, use was made of some members of the Lovedale College on temporary basis.¹⁴⁰⁾ The staff grew from 2 in 1916¹⁴¹⁾ to 14 in 1923, and to 34 in 1952 and ultimately to 47 in 1959.¹⁴²⁾

When Fort Hare was placed under the academic guardianship of Unisa in 1923, five members of its staff were appointed as additional members of the Boards of Faculties of the Senate of Unisa, thus giving them a share in the framing of regula-

138) University College of Fort Hare, Calendar, 1954, p.10.

139) Coetzee, Op. cit., p.173.

140) Kerr, A., Fort Hare, 1915-1948 ... African College, p.77.

141) See pages 49 and 61 of this work.

142) Coetzee, J.H., Op. cit., p.174.: This information is contrary to evidence submitted on Table 9 on page 61 where figures does not correspond with those given in the above source by Coetzee, J.H. The reason for this difference can be attributed to the fact that at times use was made of temporarily employed staff members which the source used by Coetzee might not have included. A further reason for the difference might be that evidence in Table 9 of this work include some new appointments which were not included in the source used by Coetzee.

tions, syllabuses and courses of study. Further, professors and lecturers of Fort Hare were accorded the status of internal examiners.¹⁴³⁾ Fort Hare staff members were also appointed as external examiners.¹⁴⁴⁾

When in 1951 Fort Hare was placed under the academic auspices of Rhodes University, its Departmental heads served in the faculty Council of Rhodes University.

1.6.1.6 Students and their activities

At Fort Hare students represented different ethnic and racial groups like the Fingos, Xhosas, Podos, Zulus, Swazis, Sothos, Tswanas, Indians, Whites, and students from outside South Africa.¹⁴⁵⁾

From 1937 students could be admitted on condition that they had the Joint Matriculation Board certificate or the London Matriculation Certificate.¹⁴⁶⁾ Students who were above the age of 25 and who were not in possession of matric but wished to go to Fort Hare, could be admitted in terms of what was known as Mature Age Exemption although they could not obtain the University Education before graduating.¹⁴⁷⁾

Fort Hare had a heterogeneous student body. At least 20 Whites¹⁴⁸⁾ have at different times studied at Fort Hare. Hence, although essentially non-White¹⁴⁹⁾ and primarily

143) University of Fort Hare, Calendar, 1978, p.14.

144) Coetzee, J.H., Op. cit., p.168.

145) See Table 10 of this work, page 62.

146) Coetzee, J.H., Op. cit., p.172.

147) Loc. cit.

148) Ibid., p.163.

149) From 1916 to 1959 Fort Hare served as a "Non-White" College in that within its walls it admitted not only Blacks, but also Indians and Coloureds. (Coetzee, J.H., Op. cit., p.159).

Black¹⁵⁰⁾, the College has been an 'open' institution in that colour played no part in the admission of its students. Most students have come from the Union of South Africa, but others have come from Basutoland (now Lesotho), Bechuanaland (now Botswana) and Swaziland, as well as from Southern Rhodesia (now Zimbabwe) and Northern Rhodesia (now Zambia), Nyasaland (now Malawi), Mozambique, Kenya, Uganda and Tanzania. This was the position at Fort Hare until 1953 when the South African Government decided to prohibit the admission of new students from outside South Africa.¹⁵¹⁾ The reason for this step was presumably based on the fact that South Africa had enough of its own Blacks to cater for.

By the end of 1959, Fort Hare students had qualified for (after completing courses and examinations in the College) 29 post-graduate degrees; 687 B.A.; 507 B.Sc.; 3 B.Ed.; 452 Union Education Diploma and 193 Advanced Diploma, Diploma or Certificate in Agriculture or Theology. 85 students proceeded elsewhere and have qualified in medicine either in South Africa or overseas and 72 have taken senior degrees, including the Ph.D., in other universities in South Africa and overseas.¹⁵²⁾

Rules and regulations were strict. For example, students could not receive visitors without the Hostel Warden's permission; nor could students own cars on the campus. Possession and consumption of alcohol on the campus was forbidden. All student publications and meetings were subject to the approval of the Senate.¹⁵³⁾

 150) The move to establish Fort Hare was specifically aimed at establishing an institution of higher learning for Blacks. (Fort Hare, A Short Pictorial History... 1916 - 1959, p.2.)

151) Fort Hare, A Short Pictorial History... 1916-1959, p.24.

152) Loc. cit.

153) Coetzee, J.H., Op. cit., p.172.

At Fort Hare sports were run on hostel lines. Among the sporting activities one finds the following: rugby, cricket, soccer, tennis, soft-ball, weight-lifting, and boxing.¹⁵⁴⁾

Under the social activities can be included the following sub-committees of the S.R.C.: Entertainment Committees; NUSAS Local Committee; Editorial Board; Law Society; Social Studies Committee; Music Society; Jazz Club; Science Society; Debating Society; Ballroom Club; Philosophy Society; Rag Committee and the Dramae Society. Each was subsidized by the S.R.C. according to its needs within the limits of the small grant which the S.R.C. got from the College --- R1,00 per annum per student. The S.R.C. augmented this by dances, etc. Some sub-committees sometimes made profit from their activities.¹⁵⁵⁾

It is important that we focus attention to the progress and achievements made by Fort Hare students.

1.6.1.7 Progress and success by students

Tables 9 and 10 on pp.61 &62 is an indication of the progress at Fort Hare. Paragraphs 1.6.1.7 to 1.6.1.7.8 are evidence of the achievements made by some former Fort Hare students. But, as shall be evident in this work, university enrolment and the number of graduates increased considerably in their ethnic universities. This can be attributed to the fact that ethnic universities were within easy reach of students who had to attend them and also that after 1960 many Black high schools were established to produce more university applicants than it used to be the position prior to this period.

154) Fort Hare, A Short Pictorial History ... 1916 - 1959, p.27.

155) Fort Hare, A Short Pictorial History ... 1916 - 1959, p.28.

As has been stated earlier, Fort Hare began by accepting not only undergraduates but also secondary school students preparing for matriculation. Still more, at Fort Hare, studied students from various British colonies in Southern Africa. At this institution studied students from the various racial groups. To show the development of Fort Hare from 1916 to 1959, tables are given below. It is the aim, in giving these tables, to show the contribution made by Fort Hare towards the educational embetterment of the peoples of Southern Africa in general, and particularly the Black ethnic groups -- for, as these tables shall indicate, at Fort Hare studied more Blacks than any other population group in Southern Africa. In the final analysis, attention shall also be focussed on some former Fort Hare students in responsible jobs. These former Fort Hare students are serving their Black communities in their capacities as tribal chiefs, Education Officers, university lecturers, lawyers, scientists, politicians, authors and doctors.

TABLE 9

NUMBER OF STUDENTS, ACADEMIC STAFF, DEPARTMENTS AND GRADUATES 156)

Years	1916	1921	1923	1930	1937	1940	1950	1959
Students	20	66	102	130	139	188	382	489
Academic Staff	2	7	10	9	15	18	27	49
Departments	-	7	10	9	15	18	16	19
Graduates	-	-	1	5	16	16	43	86

From the above table it is evident that there has been a reasonable increase in student enrolment at Fort Hare from 1916 - 1959. The increase in student enrolment necessitated an increase in the academic staff. The diversity of needs

 156) Fort Hare, A Short Pictorial History ... 1916 - 1959, pp.48.

among students also made the authorities at Fort Hare to establish extra departments. It is also a point to note that by 1959 Fort Hare could boast of producing 86 graduates who were to serve their communities in the various spheres of life.

TABLE 10

ETHNIC GROUPING OF FORT HARE STUDENTS¹⁵⁷⁾

Year	Fingo Zhosa Pondo	Zulu	Swazi	Sotho	Tswana	Indian	Coloured	Others ¹⁵⁸⁾	TOTAL
1916	10	2	-	5	-	-	-	3	20
1930	66	16	1	31	2	5	8	1	130
1950	133	47	6	61	27	25	35	48	382
1954	143	46	8	40	13	19	37	68	374
1955	121	47	7	40	16	27	37	73	368
1956	141	37	6	32	15	40	40	57	368
1957	140	35	6	36	27	47	48	39	378
1958	164	34	13	38	34	59	59	28	429
1959	188	41	9	26	24	100	70	31	489

In connection with the above table let mention be made of the fact that because they were geographically situated next to Fort Hare, the Xhosa ethnic group(s) were comparatively more than those of the other individual groups. The number of the other racial groups will also increase in their own ethnic universities to be established.

The following is a list of some former Fort Hare students and the positions they held up to 1959. Some might still be in the same positions whereas others might have since been pro=

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- 157) Fort Hare, A Short Pictorial History ... 1916-1959, pp.48-49.
 158) By "Others" is meant Whites and those students from outside South Africa.

moted and some retired or passed away.

1.6.1.7.1 Black Chiefs

Amongst the chiefs who studied at Fort Hare one finds the following:¹⁵⁹

Chief Victor Poto	:	Member of the Transkeian Territorial Body.
Chief Kaizer Matanzima	:	State President of the Transkei.
Chief Tshekedi Khama	:	Leading chief of Botswana.
Chief Gatsha Buthelezi	:	Chief Minister of KwaZulu.

1.6.1.7.1 Black Officers and Governors of Institutions

The following Blacks from Fort Hare became Education Officers or governors of institutions:¹⁶⁰⁾

Mr. J.M. Mohapeloa, M.A.,	:	Education Officer, Lesotho.
Miss G.Ghiepe, B.A.; M.Ed.,	:	Education Officer, Botswana
while Rev. P.S. Mbete and Rev. S. Mokitimi		became governors of institutions at Bensonvale and Osborn respectively.

1.6.1.7.3 University Lecturers

Many former Fort Hare students became university lecturers, e.g.:¹⁶¹⁾

Dr. A.C. Jordan, M.A.; D.Litt.	:	Dept. of African Studies; UCT.
Mr. S.M. Sobukwe, ¹⁶²⁾ B.A.	:	Bantu Studies; Wits.
Dr. M.O.M. Seboni, M.Ed.; D.Ed.	:	Dept. of Education; Fort Hare.

159) Fort Hare, A Short Pictorial History... 1916-1959, p.67.

160) Ibid., p.68.

161) Loc. cit.

162) Because of his anti-government political views he was imprisoned on Robin Island. On his release he was refused with an exit permit. He was restricted to Kimberley where he died in 1978.

- Prof. Z.K. Matthews, B.A., LL.B., M.A.: African Studies,
Fort Hare.
- Prof. C.L.S. Nyembesi, M.A.; : Dept. Bantu Languages;
Fort Hare.

1.6.1.7.4 Legal professionals

Amongst the many former Fort Hare students in the legal profession are the following:¹⁶³⁾

- Mr. P.P.D. Nokwe, B.Sc.; LL.B. : Johannesburg
- Mr. S.J.J. Zake, B.A.; LL.B. : Uganda
- Mr. H. Njonjo, B.A.; LL.B. : Kenya
- Mr. W.M. Tsotsi, B.A. : Lady Frere
- Mr. L.G. Vabaza, B.A. : Libode
- Mr. K. Guzane, B.A. : Umtata
- Mr. G.M. Matanzima, B.A. : Nngcobo
- Mr. G.M. Pitjie, M.A. : Johannesburg

1.6.1.7.5 Scientists

Fort Hare also supplied scientific workers of note like:¹⁶⁴⁾

- Mr. E. Khomo, B.Sc. : Chemical Research Station,
Dar-es-Salam, Tanzania
- Mr. T. Msikinya, B.Sc. : Chemical Research Station,
Dar-es-Salaam, Tanzania
- Mr. Moojele, B.Sc. : Mathematics, Government Research
Station, Lesotho.
- Mr. J. Kotsokoane, B.Sc. : Soil Reclamation Officer, Experi-
mental Station, Lesotho
- Mr. Njoroge, B.Sc. : Medical Department of Kenya.

1.6.1.7.6 Government Officials

Among Government and Administrative Officers from Fort Hare one may cite the following:¹⁶⁵⁾

163) Fort Hare, A Short Pictorial History... 1916-1959, p.69.

164) Loc. cit.

165) Ibid., p.70.

- Mr. R. Mugabe : Prime Minister; Zimbabwe
 Mr. Y. Lule, B.Sc. : President (deposed in 1979);
 Uganda
 Prof. H. Ntsanwisi, B.A. : Chief Minister, Gazankulu
 Mr. W.M. Chirwa, B.A. : Member of Parliament, Malawi

1.6.1.7.7 Authors

Still more, Fort Hare, amongst others, produced the following authors:¹⁶⁶⁾

- Dr. A.C. Jordan : Xhosa author
 Rev. J.J.R. Jolobe : Xhosa author
 Prof. C.L.C.S. Nyembesi : Zulu author
 Dr. M.O.M. Seboni : Tswana author
 Mr. D.P. Moloto : Northern Sotho author

1.6.1.7.8 Medical Practitioners

Quite a number of medical doctors, some of which are women, have been educated at Fort Hare. One may cite the following:¹⁶⁷⁾

- Dr. R.T. Bokwe : Middledrift
 Dr. I. Gumede : Durban
 Dr. R.R. Mahlangeni : East-London
 Dr. W. Ntshone : East-London
 Dr. W. Nkomo : Atteridgeville
 Dr. E. Rwairwai : New Brighton
 Dr. P. Tsela : Lady Selbourne

Women doctors from Fort Hare were Dr. H.L. Mahabane, Dr. H.N. Jezile, Dr. O.R. Bikitsha, Dr. C. Nompozolo, and Dr. H.P. Chuene.

166) Ibid., p.69.

167) Loc. cit.

2. CONCLUSION

The above exposition has indicated the position and facilities available for university education for Blacks in South Africa until in 1959 when, by Acts of Parliament, the Extension of University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No.64 of 1959) separate university colleges were to be established for Blacks. Blacks could in future only be accepted at the former "open" universities with Ministerial approval.

Evidence has also shown that of all the institutions of higher learning that were open to Blacks (with the exception of Unisa), Fort Hare produced many a man of note in the various walks of life.

One should now trace the steps that were taken towards the introduction of separate Black university institutions in South Africa.

3. THE Bantu Education Act

The Bantu Education Act, passed by the Union Parliament at the end of 1949, was an Act in the same tradition as provided

CHAPTER 3STEPS TOWARDS THE INTRODUCTION OF SEPARATE UNIVERSITYEDUCATION FOR BLACKS IN SOUTH AFRICA1. INTRODUCTION

Amongst the multiplicity of factors for the establishment of separate university education for the different racial groups in South Africa, it has been argued that because of their religious, economic, political and social differences, Black and White should be separately educated so that each race group should maintain and promote its own cultural heritage. To achieve these goals Blacks should be curbed from attending the "open" universities and be provided with their own separate universities.

Opponents of academic separation maintained that the enforced introduction of segregation at universities will be contrary to the definition of what a university is. Such a step by the government was viewed as an encroachment to the belief in academic freedom and academic autonomy.

Commissions were appointed to investigate the necessity of introducing separate universities. After weighing the pros and cons of separate university institutions, the government passed Acts Nos. 45 and 64 of 1959 (Extension of University Education Act and the Fort Hare Transfer Act) whereby separate university colleges for Blacks were introduced in South Africa. These Acts brought university education in line with the previous Bantu Education Act for primary and secondary education for Blacks.

2. THE BANTU EDUCATION ACT

The Bantu Education Act, passed by the Union Parliament at the end of 1953, was an Act, in the main, designed to provide

separate pre-university education for Blacks in South Africa -- to establish an education department for Blacks -- which would pay all its attention to the promotion of Black education only.

This Act was foreshadowed by the appointment in January, 1949, of the Native Education Commission, under the chairmanship of the late Dr. W.W.M. Eiselen who was then Secretary of Native Affairs to do research on the need for a separate education department for Blacks.

Its terms of reference were:¹⁾

"The formation of the principle and the aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitudes, and their needs under the ever changing social conditions are taken into consideration.

The extent to which the existing primary, secondary and vocational educational systems for Natives, and the training of the Native teachers, should be modified in respect of the content and form of the syllabuses, and in order to conform to the proposed principles and aims, and to prepare Natives more effectively for their future occupations."

It is important to note that the Eiselen Commission states, under the heading "Intelligence and aptitude" that since the evidence presented to it was considerable and contrary, it had to maintain an open mind on this subject. Of importance, so the Commission maintained, was the fact that no evidence was adduced to show that as a group the Blacks could not benefit from education or that their intelligence and aptitudes were of so special and of a peculiar nature as to demand a special type of education.²⁾

1) NUSAS, The African in the Universities, p.16.

2) Eiselen Report, p.60.

Further the Commission maintained that:³⁾

"The Bantu child comes to school with a basic physical and psychological endowment which differs, as far as your Commissioners have been able to determine from the evidence set before them, so slightly, if at all, from that of the European child, that no special provision has to be made in educational theory or basic aims."

It is the author's submission that if the Black child differs not intellectually from the White child, as the Eiselen Commission found out, the education he is to receive must not differ⁴⁾ from that which is given to the White child. If the Black child, as the Eiselen Commission found out, comes to school with a basic physical and psychological endowment equivalent to that of the White child, there is no need to provide him with an education different from that which is given to the White child. If there were reasons deemed necessary to make special provision for the education of the Black child, then, I submit, it must have been something more than intellectual and physical factors.

From the speeches made by the late Dr. H.F. Verwoerd, the intention of the Government in implementing this Act was to keep in line with the policy of separate development. This becomes clear when one takes into account the criticisms levelled against missionary school education for Blacks prior to 1953 by Dr. Verwoerd when he said that these schools:⁵⁾

"... made him (the Black child) to feel different, made him feel he is not a member of the Bantu Community, but a member of a wider community."

The mission schools, Dr. Verwoerd maintained in the Union Senate in June 1954:⁶⁾

3) Loc. cit.

4) The present writer, been a teacher and having an interest in Comparative Education, noticed that there is a difference between 'White' and 'Black' Education in the sense that the text books, prescribed books, and syllabuses (curricula) of the two groups (from primary to high schools and training institutions) differ.

5) NUSAS The Africans in the Union

" ... were unsympathetic with the country's policy ... by blindly producing pupils trained on a European model, the vain hope was created among Natives that they could occupy positions in the European Community despite the country's policy of apartheid. ... The school must equip him (the Black) to meet the demands which the economic life of South Africa will impose on him. ... It is of no avail to receive an education which has as its aim absorption in the European Community where he cannot be absorbed. Until now he has been subjected to a school system which drew him away from his own community; and misled him by showing him the green pastures of European society in which he was not allowed to graze."

The same policy ⁷⁾ which was applied in primary and secondary education in South Africa was also to be followed at university level. Commissions were appointed to investigate the necessity and implications of introducing separate university education.

7) Here is meant the South African Government policy of separate development which, I content, is primarily based on colour and secondarily, if at all, based on culture. Although admittedly no scholar of anthropology, the writer, being familiar with the circumstances in South Africa, submit that separate development is primarily based on colour than anything else. This submission is supported by the fact that there is no South African Parliamentary Act enforcing segregation between, for example, Afrikaner, English, Jew, Portuguese, Italian, etc. even if these 'White' racial groups share different cultures. In like manner, there is no Act of Parliament enacted to prohibit racial-intercourse between, for example, an Ovambo, Venda, Sotho, Zulu, etc. even if these 'Black' racial groups, like the 'White' racial groups mentioned above, share different cultures. But, on the contrary, there are Acts of Parliament specifically enacted to segregate 'Black' and 'White'. What these Black racial groups share in common, like what their White counterparts share in common, is not culture but the colour of skin.

3. COMMISSIONS REGARDING THE ESTABLISHMENT OF SEPARATE UNIVERSITIES

The multiplicity of problems, arising mainly from arguments for and against the establishment of separate university colleges for Blacks, led to the government appointing commissions to investigate into, amongst others, the financial implications of providing separate university education facilities for Blacks. These commissions were also entrusted with the task of formulating the aims and functions of the envisaged university colleges.

Although it is not the purpose of this study to go into details concerning the findings of each commission, the author decided, for a better understanding of this work, to give as short as possible a picture of each commission and eventually an assessment of the findings of the commissions as a whole.

3.1 The Holloway Commission, 17 September 1954

In November 1953 a Commission, consisting of Dr. J.E. Holloway⁸⁾ as chairman, Dr. R.W. Wilcocks,⁹⁾ and Dr. E.G. Malherbe,¹⁰⁾ was appointed by the government with its terms of reference being:¹¹⁾ "to investigate and report on the practicability and financial implications of providing separate training facilities for non-Europeans at Universities."

3.2 The Interdepartmental Fact-finding Committee, 22 August 1956

The Government appointed this Commission to determine the financial implications of providing separate university education

8) Former Secretary for Finance, and during his appointment to chair this Commission he was also chairman of the University Finances Committee, and from 1954 - 1956 he was South Africa's Ambassador in Washington.

9) Former Rector of the University of Stellenbosch.

10) Former Principal of Natal University.

11) Holloway Report, part 1., p.1.

facilities for non-Whites in order to enable the government to decide whether from a financial point of view, it would be practicable without incurring an excessive drain on the State's finances.¹²⁾

In essence the task of this committee was the same as that of the previous Holloway Commission, besides that his Committee also had to investigate the particulars regarding buildings and personnel opportunities.¹³⁾

In spite of protests, both inside and outside Parliament, the Government introduced a Separate University Education Bill before¹⁴⁾ the findings of the Interdepartmental Fact-finding Committee had been made public.¹⁵⁾

3.3 The Commission of Enquiry (1957) Regarding the Bill on Separate University Education

A separate University Education Bill was published early in March 1957, and was introduced in Parliament a few days later. Critics pointed out that this Bill was a "hybrid" measure, affecting private interests as well as dealing with matters of public policy. The correct procedure would have been for its terms to have been made known well in advance, in order that the private bodies and individuals concerned might be afforded the opportunity of stating their views.¹⁶⁾

The Minister of Education, Arts and Science, then withdrew the Bill, and an amended version was prepared, and chapters dealing with the transfer to the Government of Fort Hare and

12) Short Summary of the Interdepartmental Fact-finding Committee, p.3.

13) Coetzee, J.H., Op. cit., p.132.

14) It is not clear why the Government could appoint a Committee and before the same Committee could make known its findings, then decide to introduce the said Bill. Perhaps the Government was satisfied with the findings of the previous Holloway Commission.

15) Horrell, M., A Decade of Bantu Education, p.124.

16) Loc. cit.

the Natal Medical School being omitted. This measure passed its Second Reading during the 1957 Parliamentary Session, and was then referred to a Select Committee, which was transformed into a Commission of Inquiry during the Parliamentary recess.¹⁷⁾

As this Commission could not reach a unanimous conclusion, it subsequently consisted of the majority and the minority reports. Eight of the thirteen Parliamentarians serving on the Commission submitted a Majority Report in which they stated that, at best, the open universities would be able to provide education for a limited number of non-Whites. These students would be given a background which would not fit in with their national character, and would develop a contemptuous attitude towards their own culture. These members submitted a new draft legislation entitled the Extension of University Education Bill, which, with minor changes, was passed by Parliament. A very different draft Bill, which was submitted in the Minority Report, was rejected by the Minister.¹⁸⁾

3.4 The Commission's Views

The different commissions submitted recommendations based on the policy of separate development which led to the passing of the Extension of University Education Act. The resolutions and recommendations of the commissions cast heavily on the responsibility, objectives and functions of separate higher educational institutions for South Africans. The commissions found out that the proposed university institutions would have a special aim and function because:¹⁹⁾ "die universiteit is inderdaad een van die belangrikste voedingsbronne vir die verryking en vorming van die hele volkslewe."

17) Horrell, M., A Decade of Bantu Education, p.124.

18) Ibid., p.128.

19) Coetzee, J.H., Op. cit., p.134.

As envisaged by the Commission of Enquiry of 1957, the aims and functions to be taken into consideration in establishing separate university colleges can be summarized as follow:²⁰⁾ each university must spiritually and materially serve an ethnic group to the broader advantages of South Africa; it must foster the development of all aspects of culture, technology and the promotion of the general development of the particular racial group; each racial group must be led by its university college towards full responsibility, knowledge and self-supporting; it must develop the individual towards pride and self-respect and must inspire him to serve his community; it must make the student active and lead him to all facets of developmental processes of national lives and all the civilization processes so that he must be so made that he must do his duty to South Africa and the world.

The overall aim must be:²¹⁾

"om die individu op te bou en toe te rus as volwaardige mens."

The different commissions were convinced that the envisaged university colleges would only develop successfully under government control. Government control over Black university colleges was deemed necessary to guard against unhealthy processes and to see to it that the standard was not of a lower quality.²²⁾ In this connection the government accepted guardianship and responsibility over these colleges because Blacks²³⁾

"(het) nog nie tot genoegsame mate oor die verantwoordelikeheidsgevoel organisasievermoë en deskundige kennis beskik om

20) Coetzee, J.H., Op. cit., p.134.

21) Loc. cit.

22) Coetzee, J.H., Op. cit., p.142.

23) Loc. cit.

sulke inrigtings tot stand te bring en te beheer²⁴⁾ nie."

These institutions had to be government controlled to guard the institutions against people,²⁵⁾

"Blank sowel as nie-Blank wat om 'n reeks van verskeie rodes pogings sou aanwend om die universiteitskolleges te laat misluk. Sommige sou dit bewus en ander onbewus doen."

To arrive at a reasoned conclusion, the author decided to consider arguments for and against separate university education separately. This will eliminate misunderstanding and confusion which might arise from a simultaneous discussion of arguments for and against separate university education. Attention shall be paid to those arguments advanced in and outside Parliament. This shall be done by focussing attention on the implications of the Extention of University Education Bill.

4. ARGUMENTS FOR AND AGAINST SEPARATE UNIVERSITY EDUCATION

Although some of those politicians and members of the public who argued for or against the introduction of separate universities did so for political reasons, the present author is going to use arguments for or against the introduction of separate universities to arrive at a reasoned and objective andragogical evaluation of separate universities.

24) The writer negates this assertion on the grounds that there were Blacks who were familiar with and could control a university college. This is partly supported by evidence given on page 55 of this work. It is doubtful if all Black graduates by then (e.g. see pp.62 - 65) were incapable of running a university college. Note should also be taken of the fact that a Black person, Professor Z.K. Matthews, acted for some time as Principal of Fort Hare and later appointed Vice-Principal of the same institution. Distinguished educationists like M.O.M. Seboni were also there. The author's submission is that government control was primarily deemed necessary so that the proposed university colleges should conform to the desired policy of the government.

25) Coetzee, J.H., Op. cit., p.142.

4.1 Arguments in favour of Separate University Education

In addressing the Senators in connection with the Extension of University Education Bill and the felt need for the separate university institutions for Blacks, the Hon. the Minister of Education, Arts and Science, J.J. Serforntein, reminded Senators that Dr. Holloway (Chairman of the Holloway Commission) pointed out that the integration in universities holds a considerable danger for the academic life of the European Community, because if open universities continue to be open, there would be so much struggling in regard to social integration that the universities would no longer be a place of study but would degenerate into a place of struggle. The open universities had to be protected against this.²⁶⁾

So as to make the House fully aware of the implications and the necessity of this Bill, the Minister of Education, Arts and Science said:²⁷⁾ "It is dangerous for any country to permit educational institutions to develop in conflict with the social order in that country, because if this were to happen, the social order in that country would be disturbed by the people who are educated in those educational institutions. As the social order of South Africa exists there is separation on the same basis as it is set out in this Bill ... you may not deviate from that basis of separation which is fundamental in itself in your social order without running the risk of placing your future in jeopardy."

Professor J.L. Sadie, of the South African Bureau of Racial Affairs (SABRA), pointed out that in South Africa a certain social and political structure²⁸⁾ existed and that it was essential to take this structure into consideration when efforts were made to determine educational policy.²⁹⁾

26) Debates of the Union of South Africa (Hansard),
18 - 22 May, 1959.

27) Loc. cit.

28) "a certain social and political structure" imply separate development.

29) S.A. Institute of Race Relations, The Idea of a University, p.30.

Advancing his views that Blacks, and not Whites, would suffer under a system of mixed universities, Professor Sadie maintained that:³⁰⁾

"Blacks in White universities lived in a "fools" paradise for the duration of their university attendance after which they had to return to a life in which they were faced with a different social structure; invariably Blacks who attend a White university lost contact with their own people and therefore did not become assets to their people; at White universities the medium of instruction was not the language of the Blacks, and this jeopardized the true development of the Blacks; Blacks never really attained their rightful place in the White universities, and outstanding Blacks could never reach the heights in these universities which they could reach in their own universities; separate universities avoided these disadvantages."

It was maintained in the Majority Report of the Commission of Enquiry (1957) that open universities were too expensive for the majority of Blacks who might wish to obtain university education. These open universities, it was maintained, denied the Black student some of the benefits which he must enjoy as a university student.³¹⁾

It was argued that because:³²⁾

"it is from the stuff of culture that education is directly created and that gives to education not only its own tools and material, but is the reason for existing at all"

30) S.A. Institute of Race Relations, Op. cit., p.30.

31) Coetzee, Op. cit., p.137.

32) Coetzee, Op. cit., p.272. (Coetzee took it from Beyers Nel, C.F., "Die idee van 'n nuwe volwassenheid as opvoedingsdoel van die Zoeloe", Reeks 3, Deel 12, p.191.).

Blacks should be educated separately from Whites because ³³⁾
 "every human community lives in accordance with a particular culture, a particular scheme of values and collective philosophy of life. This educational aim, adult personality and society cannot be separated."

Separate universities were furthermore deemed to be necessary on cultural differences between Black and White because culture ³⁴⁾ "makes for easy understanding and mutual appreciation among those who share the same heritage: it makes understanding difficult and appreciation rare amongs peoples of diverse heritages".

Because of their inequality and differences created and meant by God to be permanent, for ³⁵⁾

"God het ook met hierdie verdeling van nasies bedoel dat hierdie verskeidenheid tot aan die einde van hierdie bedeling sal bly en moet bly."

Black and White must be educated separately because ³⁶⁾

"Dit is ondenkbaar dat die Here die aparte volke met geen ander doel sou laat ontstaan het nie, as net dat hulle in die loop van die tyd weer tot 'n eenheid sou saamsmelt."

It should be pointed out that those who supported the establishment of separate universities were mainly those who believed in and affirmed the ideology of separate development.

Still there were those who argued and maintained, in the name of academic freedom and academic authority, that a university should be left alone to decide for itself whom to admit and whom not to admit and which courses to offer without reference to any external authority. To understand the reasons of the

 33) Coetzee, Op.cit., p.278. (from Beyers Nel, C.F., Op. cit., p.2.).

34) Lee, M.A. (ed.), Principles of Sociology, p.141.

35) Coetzee, J.H., Op. cit., p.264.

36) Loc. cit.

opponents of academic separation, we should look at and examine the arguments they advanced in opposition to the introduction of separate universities for Blacks. This then will help us in the evaluation of arguments for segregated universities.

4.2 Arguments Against Separate University Education.

Here, apart from arguments by Parliamentarians and some interested members of the public, we must, in the main, examine evidence submitted by those who had taught at open universities as well as those who had been students at open universities. As of necessity, in examining arguments advanced by that section of the population which favoured non-segregated universities, one will be bound to examine some criticisms levelled against certain statements and ideas expressed in Parliament long before the tabling of the Extension of University Education Bill in connection with open universities.

Referring to a statement by the Hon. the Prime Minister Dr. D.F. Malan in the House of Assembly in August, 1948 that³⁷⁾

"an intolerable situation" had arisen at the open universities, Dr. H.M. Robertson (Professor of Economics at UCT) said:³⁸⁾

"When I read of the intolerable situation at UCT, because of the presence there of some non-Europeans, I looked back on the 20 years during which I have been teaching mixed classes at the University, and during which neither European nor non-European had any cause of complain³⁹⁾ of each other or their behaviour."

37) NUSAS, The African in the Universities, p.33.

38) Loc. cit.

39) Despite the alleged good relations between Black and White students at UCT, it should be noted that in 1944 the White UCT students advocated a desire of social segregation between Black and White students. (Coetzee, J.H., Op. cit., p.153.)

Still again, in a statement published in December, 1953, Prof. R.W. James (the acting Principal of UCT) said:⁴⁰⁾

"The evil results which Dr. Malan foresees as a result of allowing European and non-European students to attend the same classes, I believe to be wholly imaginary. So far as my own experience goes, it has led to mutual understanding and respect."

In opposing the Bill, Senator P.J.W. Groenewald of the United Party was of the opinion that the title of the Bill was misleading because⁴¹⁾ "... here you do not only deal with extending, but you also have to deal with the restricting, the curtailing of certain rights ..." This was apparently true because of the Act that came into being (as a result of the passing of this Bill) Blacks were curtailed from attending open universities and were restricted to their own university colleges. Blacks in general would no longer have the right to decide for themselves at which open university they would like to obtain higher education.

According to Senator Groenewald this Bill would create the suspicion amongst Blacks that they were being discriminated against in the academic sphere. The Bill would create the impression with Blacks that inferior university colleges would be established for them.⁴²⁾

In fact, to most members of the Opposition the opinion was as expressed by Senator Dr. Ruben when he maintained that:⁴³⁾ "this Bill diminishes, denies, reduces, takes away established rights and privileges --- it extends nothing."

40) NUSAS, Op. cit., p.33.

41) Debates of the Union of South Africa, 18-22 May, 1959, p.2551.

42) Debates of the Union of South Africa, 2 - 5 June, 1959, p.3630.

43) Ibid., p.3645.

Despite the fact that these colleges for Blacks were necessary⁴⁴ "so that we will have the necessary control over them and so that we can prevent evil influences infiltrating from the very beginning," Dr. E.G. Malherbe made mention of the fact that these isolated institutions in Black areas may easily become centres of political disaffection; for, no matter how strict the supervision may be, it is impossible to isolate Black students from outside influences. They read the newspapers, and will undoubtedly be exposed to expressions of discontent with the various disabilities under which their people suffer."⁴⁵⁾

The writer is of the opinion that those who supported this Bill did not hold the views of an American sociological finding that:⁴⁶⁾

"In a country with multi-racial problems, it is obvious that if the groups know and understand each other, the better chance there is of amicable settlement of differences, and of co-operation and trust ... such knowledge and understanding undoubtedly accrue from the daily contacts in open universities ... Experience in other parts of the world ... have shown that to separate young human beings into two camps in which one group believes it is being discriminated against as against the other, is to foster discord and to breed suspicion and hatred to such an extent as to invalidate any claim to a satisfactory state of practicability."

44) Fort Hare, A Short Pictorial History... 1916-1959, p.43.

45) Malherbe, E.G., The Autonomy of Our Universities and Apartheid, p.8

46) In May 1954 the American Supreme Court, basing its judgement on educational and sociological evidence, found that: To separate students from others of similar age and qualifications solely because of their race, generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone. (NUSAS, The African in the Universities, p.39).

In its evidence to the Holloway Commission on University Segregation, the Executive of Convocation of the University of Wits said:⁴⁷⁾

"It is our firm belief that segregation in universities is most undesirable for many reasons ... the fact that the juxtaposition of European and non-European students has occurred in our University without friction and without the disturbance of racial peace has provided a most valuable example of interracial co-operation under the most favourable conditions."

In its evidence given to the Holloway Commission, representatives of the University of Potchefstroom and University personnel speaking on behalf of the South African Bureau of Racial Affairs rejected the idea of non-White State institutions governed from above.⁴⁸⁾ They insisted that if the proposed institutions were to be of a standard equal to existing universities, they must be autonomous institutions in the sense of managing their own affairs with the least possible interference from above. Only in this way could they avoid damaging impression among Blacks of inferiority of character and quality.⁴⁹⁾

Although one cannot rule out the possibility that at times minor incidents of friction and intolerance might have

47) Memorandum of Evidence of Wits to the Holloway Commission, p.2.

48) Here it should be clearly understood that Potchefstroom, unlike UCT and Wits, was not against the establishment of separate university institutions for Blacks as such, but did not favour the idea that such proposed university colleges for Blacks should be Government-controlled. Potchefstroom wished that such Black university colleges should be autonomous institutions in exactly the same way as the other White universities were in South Africa.

49) Horrell, M., A Decade of Bantu Education, p.128.

occurred, it is of note that in its evidence to the Holloway Commission the S.R.C of UCT stated:⁵⁰⁾

"It cannot be too strongly stressed how overwhelmingly satisfied both the staff and students of UCT have been with academic non-segregation. As those in contact with its everyday working, neither staff nor students have had cause to regret its application."

Despite the assumed disadvantages mentioned by Prof. Sadie⁵¹⁾ it is interesting to note that Dr. A.B. Xuma, a Black Johannesburg medical practitioner, made mention of the fact that although he had studied at the Universities of Minnesota, Wisconsin, Chicago, and London, he had not lost touch with his people. On the contrary it had, according to him, given him a greater interest in and an understanding of their problems and created in him a greater desire to help them develop. Mixed universities brought knowledge of one another and, in so doing, dispelled ignorance of one another. In this manner mixed universities had a valuable contribution to make to the creation of racial harmony.⁵²⁾

That some people believed in segregated and some in non-segregated universities has been outlined. It will now be of importance to evaluate segregated and non-segregated universities.

5. AN EVALUATION OF ARGUMENTS WITH REGARD TO SEGREGATED BLACK UNIVERSITIES AND NON-SEGREGATED WHITE UNIVERSITIES

From the above it has been indicated that both segregated and non-segregated university institutions contain advantages and disadvantages for the students who study there. As to which one of the two systems is better to the other one, will emerge from an evaluation of the two systems.

50) Evidence of UCT to the Holloway Commission, p.2.

51) S.A. Institute of Race Relations, The Idea of a University, pp.30-31.

52) See page 76 and 77 of this work.

It has been argued that the non-segregated system at universities was unsatisfactory because it was intolerable to the South African races. This was true to that section of the White population which send their children to the 'closed' Afrikaans medium universities where Blacks could not be admitted. This section did not only believe that for cultural and social reasons Black and White should maintain their separate identities, but it was also their firm belief that the product of a university should seek and find its highest fulfilment in the enrichment of its own social group. But because the non-segregated system existed for so many years at UCT and Wits, is evidence that the non-segregated system was not intolerable to that section of the White population which sent their children to these universities. Throughout that period these universities received the financial support of that section of the population who continued sending their children there. These open universities were controlled by Councils consisting of graduates, professors, and the public bodies. It is hardly possible that bodies so composed could have maintained over a prolonged period of years a system which was fundamentally unacceptable to public opinion of that section of the population which continued sending their sons and daughters to those open universities.

Because of the advantages inherent in the system of non-segregation at universities, mass meetings of students, and meetings of Convocation of both Wits and UCT, voted by extremely large majorities against compulsory introduction of separate universities. They believed that, in the name of academic freedom, each university should be free to decide for itself whom to admit without external interference. Thus those universities which did not want to open their doors to Blacks should not be forced to do so; nor should those universities which opened their gates to anybody who qualified be forcibly curbed from doing so.

Essentially what non-segregated universities did was to put

students in a position to base their attitude towards members of the other race group on facts which they could observe for themselves from their daily contacts. A university with a heterogeneous student body gives to its students the opportunity of knowing each racial group better than in a segregated one.

Although both segregated and non-segregated universities are greatly dependent on the Government for finances, it should not pass unnoticed that universities also depend on the public for financial support. In the system of segregated universities, members of the public will tend to support universities catering for their own race. The total number of Blacks who can afford to give financial support to university institutions is very small. Consequently the financial support which Black universities can expect to find from the public in the form of donations is very meagre. Thus it could be predicted that Black universities will fall short in many ways of the facilities⁵³⁾ available at White universities.

Although it has been argued that because of their cultural differences with Whites, Blacks should be educated separately, the writer negates this assertion.⁵⁴⁾

Whatever the case might be, we must take notice of the fact that it is difficult to divorce the problems of education from those of the society in which they exist. No government can allow the system of education in its country to run contrary to the life and world view of the majority of the people which select the government. When they came into power in Russia, the Communists could allow no anti-Communist type of education.

53) This argument is based on the fact that at a Black university, Turfloop, most equipments, teaching aids, departments, ect. which are there even at the recently established Rand Afrikaans University, are lacking.

54) This submission is based on reasons advanced on page 70 foot-note 7.

Schools and universities had to serve and perpetuate communist ideology. When they came into power in Germany, the Nazis used schools and universities as centres of Nazi propaganda. Because of their laissez-faire type of democracy, the Americans have a highly decentralized system of education. In South Africa the Government believe in the system of separate development. To make the educational institutions in this country to develop in line with the social, political, and economic order in this country, it was necessary to introduce separate educational facilities.

As Fort Hare was to be brought in line with the other two proposed Black university colleges, it will be necessary to look at the steps towards the transfer of Fort Hare from the Department of Education, Arts and Science, to the Department of Bantu Education.

6. THE STRUGGLE AGAINST THE FORT HARE TRANSFER BILL

The Fort Hare Transfer Bill was originally not a separate Bill but part of the former Separate University Education Bill which was published early in March 1957 and was later, because of severe criticisms levelled against it by members of the Opposition who referred to it as a hybrid, withdrawn by the Minister of Education, Arts and Science. An amended version of the Separate University Education Bill was prepared, chapters dealing with the transfer to the Government of Fort Hare being omitted.⁵⁵⁾

A notice headed "Hybrid Bill" in the Government Gazette of 15 November 1957 announced the intention of the Minister of Native Affairs to introduce a Fort Hare Transfer Bill early the following year.⁵⁶⁾

55) Horrell, M.A., A Decade of Bantu Education, p.124.

56) Loc.cit.

During the debate on the Fort Hare Transfer Bill the Minister of Bantu Education said that Fort Hare was nothing but an English university for non-Whites. Because of the admission of Coloured and Indian students and of Black groups other than the Xhosa and Fingo, English had become the language used by the students to the neglect of their own languages and traditions. If they talked Xhosa instead, the Minister argued, this language will eventually reach the status of a university language. The Minister maintained that if Xhosa manners, customs and feelings constituted the basis of student relationship, the Xhosa culture would be developed. The needs of the Xhosa culture as a whole had not been taken into account. As the Government had accepted the policy that underdeveloped national groups should undergo a particular type of development, the Minister argued, and as the university exercised an important formative influence on this development, it should be clear that the State should control the university college. It was the only body which could transfer this control to the peoples in a progressive manner in accordance with their rate of development.⁵⁷⁾

On the contrary, members of the Opposition maintained that agitators were more likely to be produced at segregated university colleges and that racial compartmentation would result in prejudice caused by lack of understanding between the different racial groups in South Africa resulting from enforced separate university facilities which will reduce inter-racial understanding and co-operation.⁵⁸⁾

The first notable step against the proposed Fort Hare Bill was taken on 10 January 1958, when Professor Burrows, Pro=

57) Horrell, M.A., Op. cit., p.133.

58) Ibid., p.134.

fessor Z.K. Matthews, and Professor de Villiers, gave evidence to the Separate University Education Commission and discussed in detail the Senate's Report of 15 October 1957 in which the Senate resolved to oppose the government's intention of transferring Fort Hare from the Department of Bantu Education so as to bring it in line with the proposed Universities (colleges) of the North and that of Zululand.⁵⁹⁾

A further step was taken on 25 July 1958, Fort Hare sent a memorandum to the Minister of Education, Arts and Science, and to the Minister of Native Affairs with a request that a deputation from the College be received. The reply regretted that it could not serve any good purpose to discuss the Fort Hare Transfer Bill.⁶⁰⁾ The apparent reason for this was that the Fort Hare Transfer Bill was already before Parliament and also that the Extension of University Education Bill was already accepted and therefore if a hearing was to be given to the Fort Hare deputation which was to argue against the promulgation of the Fort Hare Transfer Bill, it would then mean Fort Hare would not be in line with the proposed University Colleges of the North and Zululand as envisaged by the already accepted Extension of University Education Bill.

Still again a memorandum on the said Bill was forwarded by Fort Hare as a joint Council and Senate document to the Minister of Education, Arts and Science, the Minister of Native Affairs, and the press. In this memorandum, amongst others, it was stressed that dangers inherent in the said Bill included the application of different conditions of service to members of staff within the same institution

59) Fort Hare, A Short Pictorial History... 1916-1959, p.35.

60) Loc. cit.

which would preclude those harmonious relations which are essential to the successful progress of an institution. It was further regretted in the memorandum that Fort Hare was not consulted when those drastic changes were considered; and more disturbing was the fact that no consideration would be given to any evidence submitted in the interest of Fort Hare.⁶¹⁾

In a petition, signed on 8 February 1959 by Mr. T. Alty, chairman of the Council, Council opposed the proposals contained in the Fort Hare Transfer Bill, more particularly for the following reasons:⁶²⁾ the control and management of Fort Hare in all its activities would lie with the Department of Bantu Education and onerous limitations would be placed on the freedom of the college; the proposal to limit enrolment at the college to Xhosa students, thus reducing the universal⁶³⁾ and accentuating the local⁶⁴⁾ nature of the college.

Furthermore, the Council requested that it be granted leave to be heard by Counsel at the Bar of the House before the Second reading of the Bill. As this request was not granted, the Council, assisted by an advocate, then briefed Parliament agents to pilot defence of Fort Hare through complications of Parliamentary procedure leading to a Select Committee.⁶⁵⁾

The last petition from Fort Hare was that of 27 April 1959 to the Minister of Education, Arts and Science. In this petition, amongst others, the Council was opposed to the

61) Fort Hare, Op. cit., pp.38 - 39.

62) Ibid., p.39.

63) Fort Hare used to be universal in that it was open to all who wanted to study there.

64) Fort Hare was to be local as only Xhosas would study there.

65) Fort Hare, A Short Pictorial History... 1916-1959, p.39.

proposed transfer inasmuch as it would: transgress the Western ideal of academic autonomy; ignore the expressed wishes of the Council, Senate, and Students of Fort Hare; deter many highly qualified persons from remaining at or applying for teaching posts at Fort Hare; impose an ethnic division at university level; frustrate a harmonious co-operation among racial groups; eliminate the long-continued association of the churches with the College.⁶⁶⁾

Apart from those from the College, petitions in opposition to this Bill were also submitted by the Methodist Church, the Church of the Province, and the Church of Scotland.⁶⁷⁾

In April 1959 Wits protested against the Bill by issuing a notice in both English and Afrikaans in which it was stated that a university is a place where men and women, without regard to race, come together to study.⁶⁸⁾

Protests also came from the National Council of Women of South Africa, the South African Institute of Race Relations, the Dutch Reformed Church in the words of Rev. Bam who opposed the Bill on the grounds that it promotes social segregation.⁶⁹⁾

Despite all the oppositions, after weighing the pros and cons of evidence submitted by the different commissions, and moreso to keep in line with the policy of separate development, the government continued with its plans and eventually the Fort Hare Transfer Act (Act No.64 of 1959) was passed whereby Fort Hare was transferred to the Department of Bantu Education. This transfer, amongst others, lead indirectly to staff loses at Fort Hare.

66) Fort Hare, Op. cit., pp.39 - 42.

67) Ibid., p.42

68) Coetzee, J.H., Op. cit., p.182.

69) Horrell, M., A Decade of Bantu Education, p.136.

6.1 Staff loses at Fort Hare

All members of staff were informed by the Department of Bantu Education on 23 September 1959 whether their services would be continued or terminated after 31 December 1959.⁷⁰⁾

As a protest against Act No.64 of 1959, the following seven members of staff resigned before 23rd September 1959.⁷¹⁾

Mr. S.H.H. Wright	:	Assistant Registrar
Mr. F.W. Sass	:	Senior Lecturer in Divinity
Dr. W.J. Steyn	:	Senior Lecturer in Zoology
Mr. S.C. Ntloko	:	Lecturer in African Studies
Mr. J.T. Potgieter	:	Lecturer in English
Miss P.L. van der Stichele	:	Senior Lecturer in Chemistry
Mr. J.W.T. Dandy	:	Lecturer in Zoology

Unless otherwise indicated, as a protest against Act No.64 of 1969, the following ten members of staff resigned after 23 September 1959.⁷²⁾

Prof. Z.K. Matthews ⁷³⁾	:	Prof. on Anthropology & Administration
Mr. E.A. Mayisela	:	Lecturer in Economics
Dr. D.G.S. Mtinkulu ⁷⁴⁾	:	Senior Lecturer in Education
Mr. S.B. Ngcobo	:	Senior Lecturer in Economics
Prof. C.L.S. Nyembesi ⁷⁵⁾	:	Prof. of Bantu Languages
Mr. A.M. Phahle	:	Senior Lecturer in Physics
Prof. M. Webb	:	Prof. on Zoology
Dr. S.E. Rolfe	:	College Medical Officer
Mrs. F. Matthews	:	Library Assistant
Mrs. C.L.S. Nyembesi	:	Nursing Sister.

70) Fort Hare, A Short Pictorial History... 1916-1959, p.44.

71) Ibid., p.45.

72) Loc. cit.

73) Was informed that he would be re-appointed, as a State employee, provided that he resigned from the African National Congress. He refused to do this and announced that he would not accept re-appointment (Horrel, M., Op. cit., p.137).

74) Resigned his post and left South Africa in November 1959.

75) Announced that he would not accept re-appointment.

The following eight members of staff had their services terminated as from 31 December 1959 without reasons being given:⁷⁶⁾

Lady Agnew, M.A. (Edin.)	:	Head of Dept. & Sen. Lec. in Geography
Sir Fulgus Agnew	:	Registrar
Mr. T.V.R. Beard, B.A. Hons.	:	Head of Dept. and Senior Lecturer in Philosophy and Politics
Prof. L. Blackwell, Q.C.	:	Prof of Law
Mr. G.T. Israelstam, Hons-B.Sc.	:	Lecturer in Botany
Mr. F. Hutton, B.A., LL.B., Dipl. in Libr.	:	Chief Librarian
Prof. F. Rand, Doctor of the University of Paris	:	Prof. of English
Prof. D. Williams, M.A.	:	Prof. of History

Professor H.R. Burrows was notified that his appointment as Principal would not be renewed after 31 December 1959.⁷⁷⁾

The Fort Hare students passed a resolution stating that:⁷⁸⁾
 "The Government, in its dictatorial action in dismissing our staff members without stating any reasons, has added to the atmosphere of insecurity and uncertainty that has engulfed Fort Hare during the past few years. This atmosphere makes the normal pursuit of academic activities almost impossible. But let it be noted, once and for all, that our stand as students of Fort Hare and as the future leaders of our country, upholding the principles of education as universally accepted, remains unchanged and uncompromising. Our outright condemnation of the university apartheid legislation remains steadfast ... We wish to warn the architects of White domi-

76) Fort Hare, A Short Pictorial History... 1916-1959, p.44.

77) When asked why he did not reappoint Professor Burrows and some members of staff, the Minister of Bantu Education replied that: "I disposed of their services because I will not permit a penny of any funds of which I have control to be paid to any persons who are known to be destroying the policy of apartheid". (Horrell, M., A Decade of Bantu Education, p.137).

78) Fort Hare, Op.cit., p.44.

nation, the whole country and the world at large that we will not be held responsible for the disastrous repercussions of this apartheid policy ... "

As the terms of the Extension of University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No.64 of 1959) are identical, the two Acts shall be treated as a unit.

7. THE EXTENSION OF UNIVERSITY EDUCATION ACT (ACT NO.45 OF 1959) AND THE FORT HARE TRANSFER ACT (ACT NO.64 OF 1959)

In 1959 Parliament passed two Acts of far-reaching significance in the history of higher education of Blacks in South Africa. These were the Extension of University Education Act (Act No.45 of 1959) and the Fort Hare Transfer Act (Act No.64 of 1959).

The first Act provided for the establishment of the University Colleges of the North and that of Zululand, whereas the second Act provided for the transfer of the control of the University College of Fort Hare from the Department of Education, Arts and Science, to that of Bantu Education.

These Acts placed higher education for Blacks under the control⁷⁹⁾ of the Minister of Bantu Education and the Minister was empowered, in terms of the Expropriation of Lands and Arbitration Clauses Proclamation of the Transvaal (Proclamation No.5 of 1902) to make use of any piece of land on which he thought the site of the colleges should be. Thereupon, on 31 July 1959⁸⁰⁾ the Minister of Bantu Education, Mr. W.A. Maree, by virtue of the powers vested in him in

79) Act No.45 of 1959, article 2 as amended by Proclamation R.22 of 1959.

80) Government Notices Nos.R.1195 and R.1196 of July 31, 1959, respectively for Turfloop and Ngoye.

terms of University Education Act, made by Proclamation No.5 of 1905, officially established both the University Colleges of the North (Turfloop) and that of Zululand (Ngoye).

The University College of Fort Hare, which was already established, was taken over from the Council of that University College with effect from 1 January 1960. This action was undertaken under and by virtue of the powers vested in the Minister in terms of the Fort Hare Transfer Act (Act No.64 of 1959).

With the taking over of Fort Hare the Government had to compensate the Methodist Church, the Church of the Province, and the Church of Scotland Trust for an estimated evaluation of their buildings at Fort Hare.

8. CONCLUSION

In more ways than one, arguments were advanced in support of the introduction of separate university institutions for Blacks. Amongst others, stress was laid on cultural, social, political, and religious differences between black and White as factors necessary for the introduction of separate Black universities, so that Blacks, in their own Black universities, should be able to maintain and perpetuate their inherent cultural qualities and develop a desire to serve and develop their own communities.

Yet the founding of separate university institutions for Blacks was opposed by very many people as being an unnecessary Government interference in the age old belief that in the name of university freedom, a university should be left free to decide for itself who shall teach, what to teach, how to teach and whom to teach. And in the name of university autonomy, the onerous powers vested in the Minister was found to be an unnecessary limitation of the

university's right to manage and control its internal affairs without State interference beyond the limit which the State must have --- that the funds subsidized to universities are effectively used.

Black universities are introduced. Of importance now is to examine the functioning and organization of these separate Black universities (Turfloop in particular)!

some people qualified to pronounce a definite judgment on behalf of the Blacks that Blacks should be controlled in such a way that it should be in accordance with the policy of the State. This was done in 1959 when the Government decided that Blacks should train and teach people in accordance with the Government's policy in life, according to the sphere in which they live according to their culture. Blacks, it has been estimated, would develop their ambitions and capabilities, but in separate spheres, along their own lines, in the service of their own people.

In terms of the Extension of University Education Act (Act No. 47 of 1959) Turfloop was established as the University College of the North. It was the University of the North Act (Act No. 47 of 1969) that gave Turfloop the status of University of the North. In this chapter Act No. 47 of 1959 is going to be taken as a base for discussion. But, when differences occur between Turfloop as a university college and Turfloop as a university, both Acts will be given to resolve the differences.

Of immediate concern to us in this chapter must be the aims and functions, control, staff, facilities, departments, library, and students at Turfloop.

1. THE AIMS AND FUNCTIONS OF HIGHER EDUCATION FOR BLACKS IN SOUTH AFRICA

When in 1959 Parliament passed Act No. 47 of 1959 (and Act No. 64 of 1969 for Part B area) it was with the object of bringing university education in line with pre-university

CHAPTER 4

THE ADMINISTRATION AND ORGANIZATION OF THE BLACK UNIVERSITY
EDUCATION WITH PARTICULAR REFERENCE TO TURFLOOP

1. INTRODUCTION

The previous chapter revealed that it has been maintained by some people qualified to pronounce academic judgement on behalf of the Blacks that Blacks should be controlled in such a way that it should be in accordance with the policy of the State. This was born out of the belief that education must train and teach people in accordance with their opportunities in life, according to the sphere in which they live according to their culture. Blacks, it has been maintained, would develop their ambitions and capabilities, but in separate areas, along their own lines, in the service of their own people.

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2. THE AIMS AND FUNCTIONS OF HIGHER EDUCATION FOR
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education for Blacks and to cope with the comprehensive and dynamic scheme for the socio-economic development of the Black areas as envisaged by the Eiselen Report, and subsequently more extensively by the Tomlinson Report. In accordance with Act No.45 of 1959 Turfloop and Ngoye were placed under the Department of Bantu Education and intended to serve, more specifically the Sotho, Tsonga, and Venda ethnic groups and the Zulu ethnic group respectively. Fort Hare, in terms of Act No.64 of 1959, (now placed under the aegis of the Department of Bantu Education) intended to serve, more specifically, the Xhosa ethnic group.¹⁾

It is noteworthy that Government policy was to let Blacks have what the Whites already had, but in their communities, in their own areas. When opening the University College of the North, the Minister of Bantu Education said:²⁾

"The University College aims at efficiency and not luxury ... the academic education of the college must keep in mind the practical and most pressing needs of the people it serves."

Turfloop was established to provide a university education to the youngmen and women of all ethnic groups it is supposed to serve. Prof. H.W.E. Ntsanwisi (formerly Professor of Tsonga at Turfloop and presently Chief Minister of Gazankulu) holds the view that it is the declared aim of Turfloop to train and inspire its students to seek the truth, to create an intelligensia steeped in the greatest university tradition. To quote his words:³⁾

"We strive to foster men and women who will by research and reason challenge ignorance and the betrayal of truth; who, by their intellectual and spiritual training will be able to extract the particular out of the general and the universal out of the particular in any complex context. The aim is the intellectual development of man, and assisting

1) Dumminy, P.A.(ed.), Trends and Challenges, p.11.

2) Bantu Education Journal; Vol.VI No.1: 1960 "Our Bantu Colleges", Editorial.

3) Bantu Education Journal, Vol.VII, No.3, April, 1961, "The task of the University of the North."

him to bring out the best that he is capable of. The ultimate aim is to revitalise, respiritualise ... the intellectual potential of the community in which our university is situated."

Whether Turfloop is effectively fulfilling the function of a university institution is the task of the next chapter in which I shall evaluate the work done at Turfloop. For the moment let attention be focussed on the control of Turfloop.

3. CONTROL AND ORGANIZATION AT TURFLOOP

For the efficient running of this institution, several bodies, under the supervision of the Minister of Bantu Education, have been instituted to take charge of the affairs of the establishment. In reviewing this aspect, the periods 1959 to 1969 and 1970 shall be dealt with concurrently.

3.1 External control

The South African idea of the nature of a university has its origin in Great Britain, especially England. In that country two types of universities have evolved: the university established by statute (e.g. the University of Oxford), and the university established by Royal Charter (e.g. the University of London). The statutory university exercises only those powers vested in it by the statute that brought it into being: it is a corporate body. In contrast, a university established by Royal Charter has all the powers that are normally possessed by an individual person.⁴⁾

In South Africa all Black universities were established by statute and, like their corresponding institutions in Britain, their powers are defined and delimited, being subject to the law that applies to corporations. All the Acts that established

4) Kgwere, W.M., Black Universities in South Africa, p.2.

Black South African universities prescribe in specific terms what the rights, powers, privileges and duties of the university concerned shall be.⁵⁾

Thus, it is not surprising to find that in terms of the Extension of University Education Act (Act No.45 of 1959) Turfloop, like other Black universities (colleges) in South Africa, is under the direct control of the Central Government, especially under the supervision of the Minister under whose jurisdiction Black education falls. For this reason all important decisions and appointments concerning Black universities are done by, or with the approval of the Minister.

3.1.1 Government Control: Powers vested in the Minister of Bantu Education

Acts Nos.45 and 64 of 1959 respectively entrusted unlimited powers to the Minister of Bantu Education with regard to the Black university colleges. This submission is based on the fact that amongst the numerous powers entrusted upon him by these Acts, the Minister was: empowered to establish, maintain and conduct university colleges for Blacks;⁶⁾ empowered to determine the conditions and manner in which the Council of a university college may acquire stores and equipment for the use of the university college;⁷⁾ empowered to appoint a Rector of a university college.⁸⁾

3.1.2 Unisa: Academic Control

By Government decree and by virtue of the powers vested in him, the Minister of Bantu Education, in terms of the Extension

5) Republic of South Africa, Department of National Education, Main Report of the Commission of Inquiry into Universities, RP 25/1974, pp.21 - 22.

6) Act No.45 of 1959, section 3(1).

7) Ibid., section 26(1).

8) Ibid., section 10.

of University Education Act (1959) and the Fort Hare Transfer Act (1959), Unisa was chosen as the academic guardian of the Black university colleges. For this reason from 1960 to 1969 Turfloop, Ngoye, and Fort Hare have been university colleges under the academic supervision of Unisa. Courses and degrees offered were those of Unisa. Unisa was therefore entrusted with the task of maintaining the universally accepted university standard at the Black university colleges.

3.1.3 Homelands: Control

The Minister of Bantu Education used his discretion in terms of the powers vested in him by Acts Nos.45 and 64 of 1959 to allow the Homelands from which the students at these respective university colleges come from to have a say⁹⁾ in the control of the respective colleges. Thus it is not surprising to find that in terms of section 8(e) of the University of the North Act (Act No.47 of 1969), the governments of Lebowa, BophuthaTswana, Gazankulu, Venda, and Qwaqwa each elects a representative to the Council¹⁰⁾ of Turfloop.¹¹⁾

Still again, Black universities (colleges), like any other university institution in the world, are also internally controlled.

3.2 Internal control

By virtue of the powers vested in him by Act No.45 of 1959, the Minister of Bantu Education, made provision for the appointment of the Council, the Advisory Council, the Senate, the Advisory Senate, as well as the Rector. This was to make possible the internal control of the university colleges.

9) See paragraph 3.2.2 (Advisory Council) of this chapter.

10) See Foot-note 17 of this chapter.

11) Act No.47 of 1969.

3.2.1 The Council

On the 14 August 1959, a notice ¹²⁾ was published for general information that His Excellency the Governor-General ¹³⁾ had appointed the first Council of the university colleges with effect from 14 August 1959. The appointments were in fact made by the Minister of Bantu Education. The Governor-General only endorsed these appointments.

Each of the Black university colleges was placed under the administrative control of an all White Council which was answerable for its actions to the Minister of Bantu Education. The Council was the supreme body governing the university colleges. When opening the University College of the North, the Minister, amongst others, said: ¹⁴⁾

"It is the policy gradually to increase the Black Advisory Councils' responsibilities, and when they have shown that they could hold on their own, to give them the powers of the College Council and to make the present Council the Advisory Council."

The idea here was that since Blacks were not yet fully conversant with the running and control of a university institution, only Whites had to serve on the Council since they already knew how to run and control a university. ¹⁵⁾ These Whites would pave the way as members of the Council and

12) Government Notice No.1282 dated 14 August, 1959.

13) When South Africa was still a Union (1910-1961) the Head of State representing the British Crown was called the Governor-General. This title was changed to State President when South Africa became a Republic as from 31 May 1961.

14) Bantu Education Journal, VolVI. No.1, 1960, "Our Bantu Colleges", Editorial.

15) In connection with this idea held by the Minister, the reader is referred to the writer's opinion expressed in Chapter 3 foot-note 24.

later, when Blacks may seem keen and capable of running a university college, would gradually replace Whites on the Council and thus Whites would then become members of the Advisory Council.

The following were the first members of the Council of Turfloop who were to hold office for a period of three years and were eligible for reappointment.

TABLE 11

Title	Name	Position
Prof.	C.H. Rautenback	Rector of Pretoria University
Prof.	H.J.J. Bingle	Dean of Faculty of Education at Potch. University
Prof.	G.P. Lestrade	Professor of Bantu Languages at UCT
Prof.	S.J.H. Steyn	Professor of University of Orange Free State
Prof.	J.H. v.d.Merwe	Professor of Mathematics at Unisa
Dr.	J.H. Schutte	Minister in Gereformeerde Kerk
Rev.	C.B. Brink	Mission Secretary of the NGK in the Tranvaal
Mr.	P.J. Niemand	Nationalist M.P.C. for Pietersburg

The Council may appoint committees of the Council consisting of the members of the Council as well as other persons, and may assign any of its powers or functions to any such committee consisting exclusively of members of the Council.¹⁶⁾ They were responsible to the Minister and he was responsible to the government to ensure good control.

The Council had the following committees: the Faculty Committee, Library Committee, Research Committee, Documen=

16) NUSAS, Memorandum ... Transfer Legislation, 1960, p.2.

tation Centre Committee, Academic Liason Committee, Guidance and Admission Committee, Technical Liason Committee Religious Affairs Committee, Time-Table Committee, Bursary Committee, Finance Committe, and Student Affairs Committee.

3.2.2 The Advisory Council

The Government Gazette No.6348 of 8 January 1960 was published for general information that the first Advisory Council of the university colleges was appointed with effect from 1 January 1960.

This body consisted of Black members only, and the purpose of its establishment was to serve and represent the needs and wishes of the Black communities from which the students at Turfloop came from. Their function was to convey their recommendations and resolutions to the Council.¹⁷⁾

The following is a list of the first Advisory Council of Turfloop in 1960 who were to hold office for a period of three years.

17) It is important to note that the Committe of Inquiry into Student Unrest at Turfloop in 1972 (the Wright Committee) found that the constitutional standing and power of the Advisory Council was generally accepted by Black people to be of no significance. The Committee recommended the acceptance of the principle of a Council consisting of Black and White members and that the constitution of the University Council be so amended as to permit the appointment of Blacks as members. (Report of the Committee of Inquiry into Student Unrest at the University of the North, Nov., 1972, p.41). This recommendation was given effect to all the three universities in 1974.

TABLE 12

Name	Position
J.M. Madiba ¹⁸⁾	Inspector of Schools
H. Makapan	Tribal Chief
P.M. Shibugane	Tribal Chief
P.R. Mphephu ¹⁹⁾	Tribal Chief
L.M. Mangope ²⁰⁾	Tribal Chief
K.L. Montshioa	Tribal Chief
R.M.M. Matlala	Tribal Chief
S.S. Tema	Minister of the Dutch Reformed Church
S.A. Moroke	Minister of Religion
W.M. Kgware ²¹⁾	Senior Lecturer in Education at Turfloop
S.E.S. Ntohla	Private citizen
A.M. Ramokgopa ²²⁾	Inspector of schools
E.S.N. Mudau	Private citizen

3.2.3 The Senate

In discussing the Senate, the University of the North Act (Act No.47 of 1969) shall be used as a basic reference.

-
- 18) Northern Sotho author. Former principal of Mokopane Training College. Presently Chancellor of Turfloop.
- 19) Became Chief Minister of Venda Homeland and was elected the first President of the Republic of Venda from 14 September 1979.
- 20) Became Chief Minister of BophuthaTswana. He was elected President of the Republic of BophuthaTswana on 7 December 1977.
- 21) A well travelled educationist who became Professor of Comparative Education at Turfloop. The present writer had the opportunity to study for B.Ed. under the guidance of this academician. He was appointed the first Black Rector and Vice-Chancellor of Turfloop.
- 22) Now a retired inspector of schools who is an active member of the Lutheran Church in and around Pretoria.

This is because when Turfloop became a university in 1969, the powers and functions of the Senate remained the same with those of 1959.

The regulations pertaining to the Senate were promulgated by Willem Adriaan Maree, the Minister of Bantu Education (in Notice No.R.1445 of 23 September 1960) by virtue of the powers vested in him by paragraph (b) and (e) of sub-section (1) of section 36 of Act No.45 of 1959.

Under paragraph 10 of the University of the North Act (Act No.47 of 1969) the Senate is composed as follows: the Rector as chairman; the professors and senior lecturers appointed by the Council from time to time as well as professors from corresponding faculties of other university institutions, nominated by the faculties at Turfloop.

The functions of the Senate include: the superintendence and regulation of the instruction in the several faculties, departments, lectures and classes of the university; the organization and control of the curricula and examinations of the university.²³⁾

The Senate shall from time to time submit to the Council: reports on its work; such recommendations regarding matters of importance to the university as it may deem expedient; recommendations regarding matters referred to it by the Council.²⁴⁾

The Senate may appoint committees of the Senate consisting of members of the Senate as well as other persons, and may assign any of its powers or functions to any such committee.²⁵⁾

23) Act No.47 of 1969, section 10(3) and (4).

24) Loc. cit.

25) Ibid., section 10(6).

3.2.4 The Advisory Senate

In accordance with section 9(1) of the Extension of University Education Act (Act No.45 of 1959) the Advisory Senate consisted of such Black professors and lecturers of the university college as the Minister, after consultation with the Council, may from time to time designate for the purpose.

The Advisory Senate had to pass their resolutions and recommendations to the all-White Senate. This body acted on the advisory capacity to the Senate.

For harmonious staff relationship at Turfloop the Advisory Senate has been dropped and there is only one multi-racial Senate the functions of which are as outlined in paragraph 3.2.3 above.

3.2.5 The Rector

In accordance with section 10 of Act No.45 of 1959 the Rector of a university college was to be appointed by the Minister of Bantu Education. This is no longer the position because in terms of section 7 of Act No.47 of 1969 the Rector shall be appointed by the Council with the concurrence of the Minister.

The Rector shall be the chief executive officer of the university and shall by virtue of his office be a member of every committee of the Council or the Senate and of every joint committee of the Council and Senate. Should a vice-rector be appointed he shall be second in chief to the Rector.²⁶⁾

The first Rector of Turfloop was Professor E.F. Potgieter who was appointed to this position as from 1 August 1959. On his appointment in 1970 as Commissioner-General for

26) Act No.47 of 1969, section 7(3).

Gazankulu and Caprivi he was succeeded by Professor J.L. Boshoff as the second Rector of Turfloop from 1970 to 1975. From 1976 to 1980 the Rector of Turfloop was the late Professor W.M. Kgware. The present Rector is Professor P.C. Mokgokong.²⁷⁾

3.2.6 Hostel administration and the primarii

Two hostel superintendents, one for the men's hostels and the other for women's hostels were appointed in 1960 at Turfloop. They were full-time members of the teaching or the administrative staff of the university college. Residences were provided for the superintendents who also received a cash allowance. As the number of the men's residences increased, additional superintendents were appointed to the men's hostels.²⁸⁾

Taking charge of each of the women's residential units was a full-time matron. A part-time matron who was a full-time member of the teaching staff was appointed to assist in one of the women residences. Because of the increase in the number of women students additional hostels were erected which resulted in the employment of more matrons than it was the position in 1960.²⁹⁾

A committee of Council, representing the Council and directly responsible to the Rector, has been appointed to acquaint itself with hostel activities.³⁰⁾

With a view to co-ordinating the activities of the superintendents and the matrons, and also to settle minor disputes arising from the residences and dining halls, a co-ordinating

27) A curriculum vitae of each of these Rectors is given at the end of this work in appendix 1, 11 and 111.

28) University of the North, Rectors' Annual Report, 1970, p.16.

29) Loc. cit.

30) Loc. cit.

committee for hostels and dining halls was set up in 1961. All hostel superintendents and matrons were members of this committee whose chairman was appointed by the Rector and he was a person other than a hostel superintendent or matron.³¹⁾

To assist in the hostel administration at Turfloop a system of primarii was instituted in 1960. Appointed by the Rector to each of the men's residences is a student leader known as the primarius. His functions include the care of the students in his residence. He reports cases of illness or any other student misfortune to the hostel superintendent. He also take charge of the general cleanliness and orderliness in his residence. For this services the primarius receives an allowance.³²⁾

3.2.7 The Students' Representative Council (S.R.C.)

As early as 1960, the first year of the establishment of Turfloop, the need was felt to give students an active part in the administration of student affairs. As soon as the 87 students enrolled in that year had come to know one another fairly well, they were urged by the Rector to appoint a committee to draft a constitution for the S.R.C. This committee, which came to be known as the Mawasha Committee, after the name of its chairman, Mr. A.L.Mawasha³³⁾ set to work and the draft constitution was finally approved by the Senate in 1962.³⁴⁾

The Turfloop S.R.C. used to consist of thirteen students

31) University of the North, Rectors' Annual Report, 1970, p.16.

32) Loc. cit.

33) After obtaining both the B.A. degree and the University Education Diploma at Turfloop he took up a teaching post at Hofmeyr High School in Atteridgeville. In 1965 he left Hofmeyr to take up a teaching post at Hwiti High School where the present writer was one of his English and Geography students. He is now Director of the Language Bureau at Turfloop holding the following qualifications: B.A., B.Ed., M.A., D.Ed., U.E.D.

elected by the student body. A candidate for election had to canvass for election. The term of office for the S.R.C. members was one year but each member was eligible for re-election. The most important portfolios in the S.R.C. were those of the president; the secretary; and the treasurer.

The S.R.C. had numerous sub-committees, e.g. the cultural committee; the sport committee; the publication committee³⁵⁾, etc. Each of these committees was subsidized by the S.R.C. according to its needs within the limits of the grant which the S.R.C. got from the S.R.C subscription fee of R4 per student per year. The S.R.C. also profited from the Tuck-shop which was under its control. Such monies as gained by the S.R.C. were used for intertainments and functions organized by the S.R.C.

For the past decade the S.R.C. system has served the student body and the university as a whole fairly satisfactorily. Such difficulties as arose were resolved cordially by the S.R.C. itself or by the S.R.C. with the assistance of the Senate and the Rector.

Between 1972 and 1980 the S.R.C., because of the students' political views, had to be suspended. It was only in 1981 that the Turfloop authorities decided to re-instate the S.R.C. It is hoped that the S.R.C. will serve as a beneficial link between the university personnel and the student body.

As the finances also play an important role to the proper functioning of a university institution, it will thus be logical to consider also the financing of Black universities (colleges).

35) During the period 1967/68 the present writer was a Turfloop S.R.C. member serving under this committee.

3.3 Financing of the university (colleges) for Blacks

To run and control as well as to maintain an institution, the authorities concerned must have sources of income without which the institution cannot survive. Thus, for survival the Black universities are financed as follows:

3.3.1 Sources and kind of income

The Government appointed the Inter-Departmental Fact-finding Committee to determine the financial implications of providing separate university education facilities to "non-Whites" in order to enable the government to decide whether from a financial point of view, it would be practicable without incurring an excessive drain on the State's finances.

In its task the Commission focussed its attention on the following: the number of students to be admitted at the colleges, e.g. 600 at each college; subjects to be offered; and the building requirements. The Committee's capital recommendations were as follows:³⁶

TABLE 13

EXPENSES FOR	1958	1959	1960	1961	1966
Academic buildings	R713,082	R52,360	R43,138	-	-
Hostel and Staff houses	R387,454	-	R159,086	R135,000	R135,000
T O T A L	R1,100,536	R52,350	R20,822,4	R135,000	R135,000

The cost per institution (Turfloop and Ngoye) and the total cost of the provision of new separate university training

36) Short summary of the findings of the Interdepartmental Fact-finding Committee, p.7.

facilities for the Blacks, as recommended by the Committee, are set out below

Total for the period 1958 to 1967

Academic buildings, etc.	R 808,570
Hostels, etc.	R 816,540
T O T A L	<u>R1,625,110</u>

The Commission therefore envisaged a capital expenditure of R3,249,110 on both Turfloop and Ngoye. If the Government was to take over direct control of the University College of Fort Hare, then to this amount of R3,249,110 had to be added an amount of R200,000 which the Government had to pay certain church denominations in respect of hostel buildings which the churches concerned established at Fort Hare.³⁷⁾

The total cost of the two new colleges and the taking over of Fort Hare would then amount to R3,449,110. However, the Minister of Bantu Education announced at the beginning of 1960 that the overall capital expenditure for each of the established colleges, i.e. Turfloop and Ngoye, would be R800,000 for each college. On 5 November 1960, the Minister was reported as having said that by the end of the financial year R863,696 would have been spent on Turfloop and R699,874 on Ngoye.

From 1960 capital expenditure on Turfloop for buildings and other facilities totaling more or less R2½m was paid by the Department of Bantu Education. Government expenditure and student contributions on Turfloop from 1960 was as follows:³⁸⁾

37) Short Summary ... Fact-finding Committee, p.9.

38) UNIKON, Vol.III, No.1, of 1970, p.18.

TABLE 14

Financial Year	Government Expenditure	Student contribution/Fees
	R	R
1960/61	171,905,19	5,648,26
1961/62	252,254,43	25,527,66
1962/63	347,373,64	33,401,96
1963/64	356,625,01	21,526,92
1964/65	443,576,79	52,154,18
1965/66	502,586,48	41,671,38
1966/67	618,130,77	55,565,31
1967/68	667,664,79	96,251,52
1968/69	715,116,31	95,636,32

Let there be no confusion between the phrases financial year (i.e. the fiscal months of an institution) which reflected above and the calendar year (i.e. the twelve months of the year from January to December) which is reflected below:

TABLE 15

Calendar year	Government Expenditure	Student Expenditure
	R	R
1961	232,167,13	20,557,83
1962	323,593,84	31,433,39
1963	354,312,16	24,495,77
1964	421,838,85	44,497,41
1965	477,834,06	43,842,10
1966	579,244,69	51,941,84
1967	665,281,29	86,079,97
1968	703,523,44	95,790,12

The cost per student for the Government, i.e. current expenditure minus the students' contributions divided by the number of students at Turfloop was as follows:³⁹⁾

 39) University College of the North, Rectors' Annual Report, 1970, p.16.

1961	<u>232,167,13</u> - <u>20,557,83</u> 129	= R1,640
1962	<u>323,593,84</u> - <u>31,433,39</u> 194	= R1,506
1963	<u>354,312,16</u> - <u>24,495,77</u> 248	= R1,330
1964	<u>421,838,85</u> - <u>44,497,41</u> 305	= R1,237
1965	<u>487,834,06</u> - <u>43,842,10</u> 389	= R1,141
1966	<u>579,244,89</u> - <u>51,941,84</u> 460	= R1,146
1967	<u>655,281,29</u> - <u>86,079,97</u> 538	= R1,058
1968	<u>703,523,44</u> - <u>95,790,12</u> 611	= R993

Students pay fees which are composite, covering all the costs in connection with board, lodging, tuition, sport and recreation, registration, examinations, and S.R.C. subscription. Although because of inflation and other related matters fees are nowadays higher than they were in the sixties, let mention be made of the fact that from its establishment until 1963 the fees at Turfloop were as follows:⁴⁰⁾

40) University College of the North, Calendar, 1963, p.25.

TABLE 16

FEEES FOR	Degree Courses	Education Dipl. Courses	Other Dip=loma courses
	R	R	R
Board	80,00	80,00	80,00
Lodging	15,00	2,00	15,00
Medical	1,00	1,00	1,00
Sport and Recreation	2,00	2,00	2,00
Guarantee	2,00	2,00	2,00
Registration	8,00	8,00	-
Examinations	30,00	15,00	-
Lectures	42,00	-	-
S.R.C. Subscription	4,00	4,00	4,00
T O T A L S	184,00	114,00	124,00

From the above it will be noticed that fees for Education Diploma courses were comparatively low. This can be attributed to the fact that the Department of Bantu Education encouraged students to follow courses relevant to the activities of the

In the financial year 1967/68 there were more than R5,500 government bursaries and in 1968/69 there were more than R14,000 government study loans. In addition there are also bursaries from private individuals or organizations and in 1968/69 an amount of R44,000 was awarded to students.⁴³⁾

As this study goes up to 1970, it will be logical to give an account of the financial affairs of Turfloop as it were in 1970.

Amongst the many donors of Turfloop in 1970 one finds the following:⁴⁴⁾

TABLE 17

Name of donor	Amount donated
	R
E.M. Bennett	2,562,09
Coca Cola Bottling Co.	300,00
Van Schaick's Book Store	1,006,00
Kimberley Municipality	1,000,00
Metal Box Limited	1,500,00
Welkom Town Council	250,00
Pietersburg Town Council	15,000,00
Tswana Territorial Authority	1,458,89
Standard Bank	1,500,00

43) University of the North, Rector's Annual Report. 1970, p.21.

44) Loc. cit.

Bursaries and loans awarded to students in 1970 at Turfloop were as follows:⁴⁵⁾

TABLE 18

Source of Income	Number of Students	Bursary	Loan
		R	R
State	205	-	19,660,00
State	16	3,370,00	-
Provincial Administration	9	-	3,030,00
Tribal Authorities	109	18,021,00	-
Municipalities	53	6,538,00	-
Private Individuals	37	4,224,00	-
Private Organizations	263	39,324,00	-
University (own bursaries)	24	1,852,00	300,00
T O T A L S	716	73,329,00	22,990,00

It is encouraging to note that (as indicated in Table 18) a reasonable amount of financial assistance is given to students in the form of bursaries and loans.

In 1970 Turfloop's expenditure was as follows:⁴⁶⁾

TABLE 19

Nature of Expense	Amount used
	R
Salaries, wages and allowances	698,315,00
Accommodation, travelling and Transport costs	48,220,00
Postal, telegraphic and telephone services	3,610,00
Printing, stationary, advertisement and publication	22,050,00
Sundry expenditure	86,920,00
Stock and services	188,885,00
T O T A L	1,048,000,00

45) University of the North, Rector's Annual Report 1970, p.21.

46) Loc. cit.

3.4 Conclusion

It was the Government that made available separate university education for Blacks. These institutions had to cater for the needs and interests of the Black communities they had been established to serve. To ensure and guard against any rival views from persons, organizations and institutions to university segregation and to maintain its ideology in education, the Government made Black university institutions to be under its direct control.

Large numbers of monies were made available by the Government to run and maintain these institutions. This was, amongst others, necessitated by the fact that the Homelands they are established to serve could not afford the financial obligations required to run and maintain a university institution.

As the merits and demerits of an institution are mainly judged by the number and standard of its staff and products, how much has Turfloop lived up to that standard is the task of the proceeding portions of this study.

4. STATISTICAL DATA CONCERNING THE STAFF, FACULTIES, DEPARTMENTS AND THE LIBRARY AT TURFLOOP

4.1 Introduction

The staff forms a very vital pillar of a university. Most are experts of specialized knowledge in their fields of study. Many are recognised authorities who, by researches they undertook, are internationally known. It is because of the academic staff that university students widen their horizons in the academic sphere. The administrative and the library staff must also be credited for the services they render to the university and to the students.

Because of the importance attached to the university staff, the writer decided to dedicate this section to the staff of

a Black university, and particularly to that of Turfloop. In dealing with the staff, attention shall also be focussed at those faculties and departments in which they teach.

4.2 Staff

At the Black universities (colleges) provision is made for the teaching (lecturing), administrative and other workers which the Minister of Bantu Education might deem necessary.⁴⁷⁾ The appointment, promotion, transfer and termination in State posts⁴⁸⁾ is the responsibility of the Minister while those of Council posts⁴⁹⁾ is the responsibility of the Council with the approval of the Minister.⁵⁰⁾

4.2.1 Staff regulations

The Minister of Bantu Education, in terms of section 36 of the Extension of University Education Act (Act No.45 of 1959), issued regulations on 14 August 1959 (Government Notice No. 1275) with regard to the control of staff and in general the control of the university colleges for Blacks.

The two provisions which the writer decided to cite are the one relating to "Delegation of Powers" which says:⁵¹⁾

"Subject to the provisions of the Act, the Minister may delegate any of the powers vested in him by these regulations to the Secretary or other officer of the Department and the Secretary may likewise delegate any powers vested in him by these regulations to any other officer of the Department. Similarly a Rector may delegate any powers vested in him by these regulations to a Registrar of a university college, or

47) Act No.45 of 1959, article 23.

48) These are those posts which are determined and controlled by the Minister of Bantu Education on behalf of the Government.

49) These are those posts over which the Council have control (Although such posts should be created and controlled with the approval of the Minister).

50) Act No.45 of 1959, article 25.

51) Government Notice No.1275.

with the approval of the Secretary, to any other officer in the employ of a university college." and the one relating to "Investigations" which says ⁵²⁾ "To enable the Secretary to exercise effective supervision over the administration of the Act or any other Act or regulation which is applicable to a university college, he may cause investigations to be made of: the management and organisation of; the tuition given at; the books, accounts, vouchers, funds, registers, equipment and stores maintained at, and buildings and hostels of; the duties and activities of persons employed at, and any other matter concerning such university colleges."

For efficient Government control, these two regulations are both necessary to ensure the desired good administrative and organizational control of the colleges as the Government may deem fit.

4.2.2 The first administrative staff

In evidence supplied to me by Professor E.F. Potgieter the initial administrative staff of Turfloop from 1959 to 1960 was as follows: ⁵³⁾

TABLE 20

Title	Name	Position
Dr	E.F. Potgieter	Rector
Mr	A. Richter ⁵⁴⁾	Registrar
Mr	F.J. Meintjies	Accountant
Mr	L. van L. Coetzee	Typist

52) Government Notice No.1275 clause 4.

53) His letter to me dated 1977-08-17.

54) He died at the end of 1960 whilst discussing University problems with the Rector in the latter's office.

To show that there had been a growth of the administrative staff at Turfloop, by 1963 the administrative staff consisted of the following personnel:⁵⁵⁾ Rector, Registrar, Assistant Registrar, Accountant, Supply Officer, Typist, Senior Clerk, Terrain Superintendent, Clerical Assistant Grade 1, Clerical Assistant Grade II, Post Office Clerical Assistant Grade II.

It is also necessary to look at the first academic staff of Turfloop.

4.2.3 The first academic staff at Turfloop: 1960⁵⁶⁾

TABLE 21

Name	Position	Qualifications	Department
Dr C. van Heerden	Sen. Lecturer	M.A.; D.Litt.	Afrikaans & Nederlands
Dr. T. Endemann	Professor	M.A., M.Ed., D.Litt.	Bantu Languages
Mr.H.Ntsanwisi	Lecturer	B.A.	Bantu Languages
Mr. E. Moloto	Lecturer	B.A.; U.E.D.	Bantu Languages
Dr. J. Swanepoel	Professor	M.Co.,; D.Com.	Economics
Dr. J.G.Smal	Lecturer	D.Com.	Economics
Dr. M. Smuts	Sen.Lecturer	M.A.; D.Litt.	English
Dr. M. Louw	Sen.Lecturer	D.Litt.et Phil	Geography
Mr.H.A.de Bruin	Lecturer	M.A.; TED.	History
Mr. T.van Dyk	Professor	Bsc;M.A.;HED	Psychology
Dr.H.L. Crauwse	Professor	M.A.;D.Phil.	Sociology
Mr. C.D. Rhooide	Lecturer	B.A. Hons	Sociology
Mr. C.Hanekom	Sen.Lecturer	M.A.	Anthropology
Dr.A.J.V.Wiid	Professor	M.Sc.;D.Sc.;TED	Mathematics
Dr. S.J. Preller	Professor	B.Sc.;D.Ed.;UED	Education
Mr. W.M. Kgware	Sen.Lecturer	M.A.;M.Ed.: UED	Education
Mr. E.P.Lekhela	Lecturer	B.A.;M.Ed.; UED	Education
Dr. D.J. Fcurie	Professor	M.Sc.; D.Sc.	Physics
Dr.P.de Villiers	Sen.Lecturer	M.Sc.;Ph.D.	Chemistry
Mr. A. Spies	Sen.Lecturer	B.Sc. Hons.;HED	Zoology & Biology
Mr.V.M.Ramokgopa	Lecturer	B.Sc. BED	Zoology & Biology
Dr.W.v.d.Merwe	Sen.Lecturer	M.Sc.; Ph.D	Botany

55) University College of the North, Calendar, 1963.

56) NUSAS, Memorandum... Transfer Legislation, 1960, p.4.

From the above it is observed that Turfloop initially consisted of 22 academic staff members and 15 departments. To appreciate the staff and departments increases at Turfloop, the above Table 21 should be compared with Tables 23 and 24.

4.2.4 Staff, Faculties and Departments analysis 57)

The following Table indicate statistically the progress that has been made at Turfloop between 1964 and 1970 with regard to the academic staff, faculties and departments.

TABLE 22

FACULTY	DEPARTMENT	PROFESSOR	SENIOR LECTURER	LECTURER	Jr. LECTURER	ASSISTANT	INSTR. MAKER	WHITE	BLACK	1964	1966	1968	1970	TOTAL	
ARTS	Afrikaans en Nederlands	1	-	1	-	-	-	2	-	2	-	-	-	2	
		1	-	1	-	-	-	2	-	-	2	-	-	2	
		1	-	2	-	-	-	3	-	-	-	3	-	3	
		-	2	1	-	-	-	3	-	-	-	-	3	3	
	Anthropology, Native Law and Native Admin.	-	1	1	-	-	-	-	1	1	2	-	-	-	2
		-	1	-	-	-	-	-	1	-	-	1	-	-	1
		-	1	1	-	-	-	-	2	-	-	-	2	-	2
		1	-	1	-	-	-	-	-	-	-	-	-	2	2
	Sub-Dept. Native Law and Native Admin.	-	-	1	-	-	-	-	-	1	-	1	-	-	1
		-	-	1	1	-	-	-	-	2	-	-	2	-	2
		-	1	-	-	1	-	-	-	2	-	-	-	2	2
	Bantu Languages	1	1	1	-	2	-	1	4	5	-	-	-	-	5
		1	1	1	-	2	-	1	4	-	5	-	-	-	5
	Sotho Languages	1	-	1	-	2	-	1	3	-	-	4	-	-	4
	Tsonga	1	-	-	-	-	-	-	-	1	-	-	1	-	1
Venda	-	1	-	-	-	-	-	-	1	-	-	1	-	1	

57) Information supplied to me by administration personnel of Turfloop.

Table 22 continue

Faculty	DEPARTMENT	Prof	Sen. Lec.	Lecturer	Jr. Lec.	Asst.	Inst. M	White	Black	1964	1966	1968	1970	TOTAL
	Economics	1 1 1 1	- - 1	- 1 1 -	1 - - -	- - - -	- - - -	2 2 2 2	- - - -	2 - - -	- 2 - -	- - 2 -	- - 2 -	2 2 2 2
	Business Economics	-	-	1	-	-	-	1	-	1	-	-	-	1
	Classical Languages	- - -	1 1 1	- 1 1	- - -	- - -	- - -	1 2 2 2	- - -	1 - -	- 2 -	- - 2	- - 2	1 2 2 2
	English	1 1 1 1	- - 1 1	1 1 - 1	- - 1 -	- - - -	- - - -	2 2 2 2	- - 1 1	2 - - -	- 2 - -	- - 3 -	- - - 3	2 2 3 3
	Geography	1 1 1 1	- - - -	1 1 2 2	- - - -	- - - -	1 1 - -	3 3 3 3	- - - -	3 - -	- 3 -	- - 3 -	- - - 3	3 3 3 3
	History	- - - -	1 1 1 1	- 1 1 1	- - - -	- - - -	- - - -	1 2 2 2	- - - -	1 - - -	- 2 - -	- - 2 -	- - - 2	1 2 2 2
	Psychology	1 1 1 1	- 1 - 1	1 - 1 2	- 1 1 -	1 - - -	- - - -	2 2 2 3	1 1 1 1	3 - - -	- 3 - -	- - 3 -	- - - 4	3 3 3 4
	Maths and Maths Stats.	1 1 1 1	- - 1 -	- 1 1 1	1 - - -	- - - -	- - - -	2 2 3 2	- - - -	2 - - -	- 2 - -	- - 3 -	- - - 2	2 2 3 2
	PSPAPAMRA ⁵⁸⁾	- - - -	1 1 1 2	1 1 1 -	- - - -	- - - -	- - - -	2 2 2 2	- - - -	2 - - -	- 2 - -	- - 2 -	- - 2 2	2 2 2 2
	Sociology, Social Work and Crim= nology	1 1 1 1	- - - 1	2 2 3 2	1 1 - 2	2 1 1 2	- - - -	5 3 4 5	1 2 1 3	6 - - -	- 5 - -	- - 5 -	- - - 8	6 5 5 8

58) This letters stand for the Department of Political Science, Public Administration and Public Administration and Municipal and Rural Administration.

Table 22 cont.

FACULTY	DEPARTMENT	Prof	Sen. Lec.	Lecturer	Jr. Lec.	Asst.	Inst. M	White	Black	1964	1966	1968	1970	TOTAL	
	Sub-Dept Law	-	1	-	-	-	-	1	-	-	1	-	-	1	
		-	1	1	-	-	-	2	-	-	-	2	-	2	
		1	1	2	-	-	-	4	-	-	-	-	4	4	
	Philosophy	-	1	-	-	-	-	1	-	-	1	-	-	1	
		1	-	1	-	-	-	2	-	-	-	2	-	2	
		1	1	-	1	-	-	2	1	-	-	-	3	3	
	Sub-Dept German	-	-	1	-	-	-	1	-	-	-	1	-	1	
		-	1	-	-	-	-	-	-	-	-	-	1	1	
	Bibl. Studies	-	1	-	-	-	-	1	-	-	-	1	-	1	
		1	1	-	-	-	-	2	-	-	-	-	2	2	
	Church Hist.	-	1	-	-	-	-	1	-	-	-	-	1	1	
	Sub-Dept Geology	-	-	1	-	-	-	1	-	-	-	-	1	1	
EDUCATION	Didactics & Admin.	1	-	-	-	1	-	1	1	2	-	-	-	2	
		1	-	-	-	2	-	-	3	-	3	-	-	3	
		1	-	2	1	-	-	-	4	-	-	4	-	4	
		1	1	2	1	-	-	-	5	-	-	-	5	5	
	Empirical Education	1	-	-	-	-	-	-	1	-	1	-	-	-	1
		1	-	-	-	-	-	-	1	-	-	1	-	-	1
		1	-	1	-	-	-	-	2	-	-	-	2	-	2
	History of Education	1	-	2	-	-	-	-	2	1	-	-	-	3	3
		-	1	-	-	-	-	-	1	1	-	-	-	-	1
		-	1	-	-	-	-	-	1	-	1	-	1	-	1
	Theoretical	-	-	1	-	-	-	-	1	-	1	-	-	-	1
		-	1	-	-	-	-	-	1	-	-	1	-	-	1
1		-	-	-	-	-	-	1	-	-	-	1	-	1	
MATHS & NATURAL SCIENCES	Botany	-	1	1	-	-	-	2	-	2	-	-	-	2	
		1	-	1	-	1	-	2	1	-	3	-	-	3	
		1	1	1	-	-	-	3	-	-	-	3	-	3	
		-	1	1	-	1	-	2	1	-	-	-	3	3	
	Chemistry	-	1	2	-	-	-	-	3	-	3	-	-	-	3
		1	-	2	-	-	-	-	3	-	-	3	-	-	3
		1	1	1	-	1	-	-	3	1	-	-	4	-	4
		1	2	-	-	1	-	-	3	1	-	-	-	4	4

Table 22 cont.

FACULTY	DEPARTMENT	Prof	Sen. Lec.	Lecturer	Jr. Lec	Asst.	Inst. M	White	Black	1964	1966	1968	1970	TOTAL		
	Physics	1 1 1 1	1 1 - 1	- 1 1 1	- - - -	- 1 1 1	- - - -	2 2 2 3	- 1 1 1	2 - - -	- 3 - -	- - 3 -	- - - 4	- - - -	2 3 3 4	
	Psychology	1 1 1 1	- 1 - 1	1 - 2 2	- 1 1 -	1 - - -	- - - -	2 2 3 3	1 1 1 1	3 - - -	- 3 - -	- - 4 -	- - - 4	- - - -	3 3 4 4	
	Geography	1 1 1 1	- - - 1	1 1 2 1	- - - -	1 1 - -	- - - 1	3 3 3 3	- - - 1	3 - - 1	- 3 - -	- - 3 -	- - - -	- - 4 -	- - -	3 3 3 4
	Zoology, Biology and Human Physiology	- 1 1 1	1 - 1 1	1 2 2 2	1 1 1 1	- 1 - -	- - - -	3 4 4 4	- 1 1 1	3 - - -	- 5 - -	- - 5 -	- - - 5	- - - 5	- -	3 5 5 5
	Pharmacy	- - 1	1 2 2	1 1 1	- - -	- - -	- - -	2 3 3	- - 1	- - -	2 - -	- 3 -	- - -	- 4 -	- -	2 3 4
	Applied Mathematics	- - -	- 1 1	- - -	1 - -	- - 1	- - -	1 1 1	- - 1	- - 1	- - -	1 - -	- 1 -	- - 2	- -	1 1 2
	ECO- NO- MICS & ADMIN.	Business Economics	1 - -	- - -	- 2 2	- - -	- - -	- - -	1 2 2	- - -	- - -	1 - -	- 2 -	- - 2	- -	1 2 2
		Sub-Dept Law	-	1	-	-	-	-	1	-	-	1	-	-	-	1
		Economics	1 1	- 1	1 -	- -	- -	- -	2 2	- -	- -	2 -	- -	- 2	- -	2 2
		Accounting & Auditing	- -	- 1	1 1	- -	- -	- -	1 2	- -	- -	1 -	- -	- 2	- -	1 2
	THE- OLO- GY	Biblical Std.	1	1	-	-	-	-	2	-	-	-	-	2	2	
		Church History	-	1	-	-	-	-	1	-	-	-	-	1	1	
Systematic Theology		-	1	-	-	-	-	1	-	-	-	-	1	1		

From the above Table it will be noticed that the Faculty of Arts, followed by that of Mathematics and Natural Sciences had the most Departments. It was due to this factor that most Turfloop graduates were produced from those Faculties.

The main purpose of the above analysis was to indicate the rate of development of the faculties, departments, and staff at Turfloop from 1964 to 1970. The introduction of new departments was necessitated by the increase in student enrolment coupled with the erection of new buildings and the increase in staff. The diversity of students' needs thus necessitated the introduction of new courses. The development of Turfloop can be summarized in the following table:⁵⁹⁾

TABLE 23

Period	Lecturers		Total	Faculties	Departments
	Black	White			
1969	27	63	90	5	36
1972	34	92	126	5	54

4.2.5 Table showing academic and administrative staff increase

From the following table it will be noticed that from 1960 to 1970 there has been an increase in both the academic and administrative staff at Turfloop.

TABLE 24 ⁶⁰⁾

Section	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
Academic Staff	23	24	36	44	49	54	64	68	77	83	95
Adminis- tration	6	10	11	15	15	16	23	22	22	27	32

59) Coetzee, J.H., Op.Cit., pp.298 - 299.

60) University of the North, Rector's Annual Report, 1970, p.21.

Evidence on page 119 Table 20 indicated that there were only 4 administrative staff members at Turfloop whereas on the above table it is indicated that there were 6 administrative staff members at Turfloop in 1960. The reason is that in Table 20 (page 119) the writer gave the number of the very initial administrative staff members. Some additional staff members were employed later on in 1960.

To cope with the number of students and the number of courses offered, new appointments, as the following table shall indicate, were made in 1970.

TABLE 25 (61)

RANK	QUALIFICATIONS	DEPARTMENT	WHITE	BLACK
Temporary Asst Lecturer	B.Admin. Hons	Polit. Science & Pub. Admin.	1	-
Professor	M.Sc.	Geology	1	-
Lecturer	D.Litt. et Phil.	Psychology	1	-
Lecturer	B.Sc., B.Ed., TED	Mathematics	1	-
Lecturer	M.Sc. (pharm)	Pharmaceutical Chemistry	1	-
Lecturer	B.Ed.	Hist of Education	-	1
Temporary Asst Lecturer	B.A.	Sotho Languages	-	1
Lecturer	M.Sc. (Pharm)	Pharmaceutical Chem. & Pha	1	1
Senior Lecturer	B.Sc. (Pharm)	Pharmacy	1	-
Senior Lecturer	B.Sc. Hons	Botany	1	-
Senior Lecturer	LL.B., D.Phil	Law	1	-
Temporary Asst Lecturer	B.A., UED	Tsonga	-	1
Head of Dept.	B.Sc. Hons	Maths Statistics	1	-
Lecturer	M.Sc., Ph.D.	Zoology	1	-
Lecturer	LL.B	Law	1	-
T O T A L			12	3

61) University of the North, Rector's Annual Report, 1970, p.22.

From the above Table 25 it will be noticed that in 1970 more White academic staff members were appointed than were Blacks. The reason for this can be attributed to the fact that most appointments were in the Natural sciences (and Maths) in which more Whites were qualified than Blacks. The reason for the appointment of Blacks in the Black languages can be attributed to the fact that few Whites are qualified to teach Black languages.

Still more, in 1970 those of proven ability were promoted to senior positions.

4.2.6 Promotions in 1970

The following promotions were effected in 1970.

TABLE 26⁶²⁾

DEPARTMENT	WHITE	BLACK	QUALIFICATIONS	
Social work and Criminology	1	-	B.A.; TED	To Sen Asst
Business Economics	1	-	B.Comm, M.B.A.	To Sen Lect
Law	1	-	B.A., LL.B	To Sen Lect
Zoology, Biology and Human Physiology	1	-	M.Sc.	To Sen Lect
Hist of Education	-	1	D.Ed.	To Professor
Native Law and Native Administration	-	1	B.A.	To Jun Lect
Zoology, Biology and Human Physiology	-	1	B.Sc. Hons	To Lecturer
Mathematical Statistics	1	-	Ph.D.	To Professor
Venda	-	1	M.A.	To Professor
Didactics & Adminstr.	-	1	M.Ed.	To Lecturer
Comparative Education	-	1	B.Ed.	To Sen Lect
Sotho Languages	-	1	B.A.	To Jun Lect
Classical Languages	1	-	B.A. Hons	To Sen Lect
Sociology, Social work and Criminology	1	-	Ph.D.	To Sen Lect
T O T A L	7	7		

62) University of the North, Rector's Annual Report, 1970, p.22.

From the above it will be noted that Blacks have a tendency of specialising in disciplines in the Faculty of Education and Arts. This can be attributed to the fact that because of educational facilities available to them, most Blacks follow teaching as their profession. When they go to university most Blacks tend to take either Education or a Black language as a major. That is the reason why both the Faculty of Education and the Department of Sotho Languages, Venda and Tsonga are mostly staffed by Blacks.

As the Hostel and Dining Hall staff also form part of the university staff, it will be necessary to examine the staff of that section.

4.2.7 The Hostel and Dining Hall staff in 1970

Although the writer could not obtain authentic figures as to how many employees were there in the previous years, from the information received from the administration, it could, however, be ascertained that in 1970 the Hostel and Dining Hall staff consisted of the following:

TABLE 27

POSITION	WHITE	BLACK
Superintendents	-	2
Matrons	-	4
Cleaners	-	15
Cooks	-	2
Pot cleaners	-	2
Labourers	-	16
T O T A L	0	41

As the academic life of a university is closely linked with a library, it seems logical to consider the Turfloop library.

4.3 The Library

A library is the heart of a university. The facilities should

consist_ of books, binding, repairing, ect. Turfloop students and personnel are making good use of the library. The following statistical information, kindly supplied to me by the university librarian, will serve to indicate how this library has been staffed and used.

4.3.1 The library staff in 1970

When it started Turfloop had only 3 library staff members. Because of the increase in student enrolment; the introduction of a diversity of subjects; the employment of more academic staff members; the Turfloop library had to be enlarged so as to accommodate enough study materials for the use by both students and staff. This then necessitated the increase in the number of the library personnel. From the initial staff of 3, by 1970 the Turfloop library staff was as follows:

TABLE 28

POSITION	BLACK	WHITE
Librarian	-	1
Assistant Librarian	1	-
Senior Assistants	2	-
Library Assistants	5	-
Typist	1	-
Book Binder	1	-
T O T A L	10	1

It is a point to note that in 1981 unlike indicated in the above Table 28, the Turfloop Librarian was no longer a White but a Black person. Again, because of the large number of student-users of library material, use is made of part-time student-employment to work in the library for specified periods.

4.3.2 Supply of library Materials

The following comparative figures indicate the backlog in the acquisition of the material for the respective dates,

as well as the annual growth.

TABLE 29

Period	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
Number of Books	8766	13480	17259	20020	23139	26168	29274	32616	36475	40553	44630
Growth		1714	3579	2761	3119	3029	3106	3342	3859	4078	4077

The growth of Turfloop, that is the increase in the number of students who enrolled there each year, coupled with the establishment of new departments necessitated the acquisition of more books for the use by students and personnel. That is why in 1960, when there were few students and personnel, the number of books were fewer than it was the case in 1970 when the number of students, personnel and departments, were many.

Binding and repairing of books is also necessary as many books and periodicals get damaged by students.

4.3.3 Binding and repairing of books and periodicals

The production figures for the period 1966-1970 are as follows:

TABLE 30

Period	1966	1967	1968	1969	1970	Total
Bound	185	360	360	676	547	2328
Repaired	219	70	382	185	207	1063

The increase in the number of materials bound and repaired indicate the fact that books and periodicals went through many hands (some students are careless in handling books) with the result that many books were damaged and had to be attended to.

4.3.4 Photocopying

The quantity of photostatic copies produced by the library staff increased during the periods September 1965 to September

1970 from 172 to 624 which indicates that the use of modern technology can be well implemented in education and that students and staff make efficient use thereof.

4.3.5 Use of library material by students

The following comparative figures indicate the number of loans made to student users in relation to the official enrolment for each year.

TABLE 31

Year	Enrolment	Student users	Percentage	Number of Loans
1960	87	80	92	2891
1961	129	122	95	3069
1962	194	188	97	4280
1963	248	210	85	6353
1964	305	278	91	8274
1965	389	360	92	12413
1966	460	458	99	19091
1967	538	534	99	21778
1968	611	601	99	25655
1969	671	660	98	28107

From the above it will be noticed, from the percentage number of student users of the library material, that the students are making a satisfactory use of the library.

4.3.6 Donations made to the library

The library receives donations from, inter alia, individuals; universities; Consulates and Embassies; Government Departments; Bookshops; South African Councils; Newspapers and Magazines; Institutions and Organizations.

4.3.7 The number of books used by students according to Departments

The following table will indicate from which department are books mostly read.

TABLE 32

DEPARTMENT	1960	1961	1962	1963	1964	1965	1966	1967	1968	1969	1970
Afrik & Ned	539	171	356	463	701	736	1108	911	1305	1202	917
Bantu Languages	111	105	146	280	472	512	508	793	975	1119	1074
Business Econ.	7	49	63	209	101	112	182	239	91	178	315
Librarianship	-	-	-	-	-	-	161	180	226	283	380
Biology	-	-	-	-	-	-	101	203	249	253	353
Chemistry	72	79	159	242	363	454	53	575	595	811	751
Zoology	125	126	162	341	119	780	631	987	978	973	974
Economics	33	95	309	326	129	515	488	704	703	1058	931
English	272	415	814	724	1206	1259	1714	2118	2499	3317	2852
Pharm. & Physiology	-	-	-	-	-	18	176	275	354	196	373
Physics	46	130	181	300	257	231	458	625	833	778	1110
Geology	-	-	-	-	-	-	13	3	4	9	53
Geography	131	105	173	279	446	719	742	629	795	1096	1104
History	113	109	208	486	592	945	1108	1106	1558	1595	2441
Commerce	-	-	-	-	-	-	17	18	31	13	19
Classical Languages	2	3	6	18	25	38	105	112	128	78	115
Art	-	-	-	-	-	-	75	113	61	170	70
Social Work	-	-	201	211	220	588	996	1006	999	878	1014
Education	868	594	458	662	1043	1490	2974	2952	4101	4273	5011
Botany	151	145	110	338	594	590	535	819	650	678	880
Public Administr	2	-	23	39	51	115	118	116	158	238	375
Law	-	-	2	46	-	174	277	402	750	712	1105
Accountancy	-	-	65	111	87	77	186	304	330	462	629
Psychology	98	149	250	490	779	1097	1812	1726	1334	1853	2316
Sociology	100	316	203	231	210	672	912	950	1402	1492	1419
Political Science	61	53	66	79	150	411	652	820	983	1087	1258
Astronomy	-	-	-	-	-	-	7	5	7	7	2
Linguistics	-	-	-	-	-	-	628	723	1017	1064	1290
Technology	-	-	-	-	-	-	34	41	11	64	26
Theology	-	-	2	12	30	133	259	411	579	658	1001
Anthropology	25	295	195	244	469	323	542	554	521	600	540
Mathematics	135	295	139	221	315	245	470	839	1006	1060	1407
Philosophy	-	-	-	-	115	179	477	566	699	749	662
T O T A L	2891	3069	4280	6353	8274	12413	19091	21778	25655	28107	32769

From Table 32 it is clear that the books in the Faculties of Arts and Education are the mostly read. This can be attributed to the fact that most students at Turfloop are registered in these faculties. The reason for the low registration of students in the Faculty of Mathematics and Natural Science is that most Black high schools do not offer Mathematics and Physical Science. For a student to register in the said Faculty he must have done Mathematics and Physical Science in his high school education. So very few books in the Faculty of Mathematics and Natural Science are read by the few students who register in that Faculty.

4.4 Relationship between staff members at Turfloop

In dealing with this very delicate and controvertial aspect of staff relationship at Turfloop one should base his submission on the evidence submitted by the Black Academic Staff Association (BASA) to the Snyman Commission which questioned BASA about the relationship between staff members at Turfloop.

Let mention be made of the fact that since the writer failed to get a positive response from the White staff members, he is compelled to give only the views of BASA -- which to some readers might seem biased. This evidence is taken as the general feeling of the Black academic staff. Even if the position might by now have changed or improved, here reference is made to the situation as it were during the time of the Snyman Commission.

In its memorandum to the Snyman Commission and in particular in reply to question 10Ad Paragraph 3.1 of the Questionnaire (How would you evaluate the following relationships at your University) BASA replied as follows:⁶³⁾

63) Nkondo, G (ed.), Turfloop Testimony, p.26.

TABLE 33

	Excel- lent	Satis- fac- tory	Bad
Black and White lecturers			X
Black lecturers and the Rector ⁶⁴⁾			X
White lecturers and the Rector			
Black lecturers and the Registrar			X
White lecturers and the Registrar			
Black administrative staff and the Rector			X
White administrative staff and the Rector			
Black administrative staff and the Registrar			X
White administrative staff and the Registrar			
Black administrative staff and Black lecturers		X	
Black administrative staff and White lecturers			X
White administrative staff and White lecturers ⁶⁵⁾			

From the evidence submitted by BASA it will be observed that relations between Black and Black are considered to be satisfactory, but relations between Black and White are considered to be bad. BASA pointed out that the word bad might in some cases be too strong and as such might have been better to have the word unsatisfactory. (Unfortunately the word unsatisfactory was not provided for in the questionnaire).

Amongst the reasons advanced by BASA as roots of the unsatisfactory relationship between Black and White staff members at

-
- 64) It should be noted that during this period the Rector was a White person.
- 65) In its evidence to the Snyman Commission BASA declined to comment on the relationship between the White staff members. This was because BASA did not represent White sentiments. That is why in the chart above columns needing information between Whites are left blank. Nevertheless, the writer observed whilst a student at Turfloop that the relationship between the White staff members is generally satisfactory. This can be attributed to the fact that Whites generally share the same needs and interests in and outside the university campus.

Turfloop, one may mention the following:⁶⁶⁾ separate toilets and tea facilities for Blacks and Whites; inferior Black salaries which causes resentment among the Black staff;⁶⁷⁾ longer periods of paid study leave for Whites than for Blacks with equivalent academic status also causes resentment among the Black staff; the accommodation provided for bachelors of the White academic staff is superior to the accommodation provided for Black bachelor staff; although Blacks with degrees and sometimes Honours degrees often start on the lowest level of laboratory assistant and junior lecturers, no White person, regardless of his qualifications or experience, generally starts as a laboratory assistant or junior lecturer;⁶⁸⁾ promotion in the case of the White academic staff is often much faster than in the case of Blacks;⁶⁹⁾ apart from the

66) Nkondo, G. (ed.), Turfloop Testimony ..., p.26.

67) In 1960 the average ratio of salaries of Whites to those of Blacks was 100 : 80 and between 1960 and 1969 the gap widened to reach the ratio 100 : 65.

68) In 1966 in the Department of Zoology a White person with a B.Sc. degree was appointed junior lecturer. In exactly the same year and in the very same Department a Black with the same degree was appointed professional assistant. In 1965 a Black with a Masters degree was appointed professional assistant in the Department of Didactics. By way of contrast a White person who at that stage had completed no courses in Education at a degree level but who had obtained a diploma in teaching, was made lecturer in 1963.

69) In the Department of History, a White person with an Honours degree was appointed Senior Lecturer in 1968, and with exactly the same qualifications later became head of the Department. By way of contrast a Black who then had an Honours degree was only appointed as junior lecturer in the Department of English in 1966. In 1968, after he had obtained a Masters degree, he was still junior lecturer and became a lecturer only in 1970.

speedy promotions the manner in which appointments are made is also unsatisfactory since some Blacks with higher qualifications do apply and are not offered posts which are offered to Whites with lesser qualifications.⁷⁰⁾

4.5 Conclusion

From the very small beginnings of the academic staff of 23 and the administrative staff of 6 in 1960, the staff at Turfloop grew to 95 academic and 32 administrative staff by 1970. Growth in staff was, as shall be revealed in this work, amongst others, was necessitated by the increasing number of students who enrolled at Turfloop in the various years. The increase in student enrolment and the desire by the university authorities, necessitated the introduction of new Departments which were not provided for in 1960 when staff and students as well as the accommodation at the college were still too small and the need for the introduction of a diversity of subjects was not yet immediately in great demand. The increase in the number of subjects, personnel and students also necessitated the increase in a diversity of the library material which are valuable to the university community.

Despite the good work done by the staff at Turfloop, it has been noted that the relationship between Black and White staff members leaves much to be desired. It is hoped that the necessary steps (now there is a Black Rector) will be taken to remove the causes of Black resentment.

As Black universities were established mainly for the production of Black manpower, it will be wise to assess the composition of the Turfloop students.

70) One of the pioneering students of Turfloop who obtained a D-Litt et Phil. in Psychology as far back as 1970 has on two occasions applied for a lecturership in the Department of Psychology but in vain. In 1973 the Department of Physics advertised a lecturership. A Black person with an M.Sc. in Physics applied but his application was refused. Similarly, in the Department of Afrikaans and Nederlands, the application for a lecturership by a Black person, who held an Honnours degree, was refused but a White person, with only a Bachelor's degree and a diploma in education, was appointed to the post.

5. IMPORTANT ASPECTS CONCERNING STUDENTS AT TURFLOOP

5.1 Introduction

Like any other university, the Turfloop students form an integral part of the university. Act No.45 of 1959 clearly specified in no uncertain terms which Black racial groups were to enrol at Turfloop. By virtue of and in terms of the powers vested upon him by the said Act, the Minister made provision for the promulgation of rules and regulations governing students at Turfloop.

5.2. Conditions for admission

Amongst the numerous conditions for admission to students in the sixties were the following:⁷¹⁾ every intending student had to complete and sign a registration form and undertake to observe all the rules and regulations of the institution. Intending students had to submit testimonials of good conduct to the satisfaction of the college authorities. Once admitted a student must be present at the beginning of each semester for the opening of the institution. Every new student shall produce to the Registrar the Matriculation Certificate or any other certificate which serves as an entrance requirement for a particular course before 30 May of the year in which he is admitted. No student may attend lectures or make use of the facilities of the institution before he is registered. All students shall pay fees in accordance to the facilities offered to them as the Minister may from time to time determine.

5.2.1 Regulations governing students

Amongst the many measures for control pertaining to students one finds the following:⁷²⁾ First year students may not

71) Union, Calendar, 1963, p.37.

72) Ibid., p.38.

leave the campus, move out of their hostel unit after 11 p.m., or spent a night outside the precincts of the university without permission from the Hostel Superintendent or a representative authorized by the Rector. A student may not admit a visitor to a hostel without permission from the Hostel Superintendent. Student organizations are subjected to the prior approval of the Senate. Meetings could not be held on the campus without permission from the Rector. Possession, consumption or supply of alcoholic drinks by students was forbidden. No magazine, publication or pamphlets for which students are responsible may be circulated without permission of the Rector in consultation with the Advisory Senate and the Senate. Statements to the press by a student or on behalf of students had to be with the Rector's permission. The possession of motor vehicles by students in the campus is subject to the approval of the Rector. Damage to university property is recoverable from the student(s) concerned. Students who remain in the hostel during the short vacation shall pay such fees as may be decided by the authorities. No collection lists may be circulated in the campus without permission from the Rector. Male students may not visit women students in their rooms without permission from the matron.

5.2.2 Dismissal of students

The Rector could, after consultation with the Advisory Senate and the Senate, suspend or dismiss a student who, in the opinion of the Rector, infringes regulations or is guilty of misconduct.

In case of any serious irregularity which in the opinion of the Rector justifies immediate action he could, at his discretion, take such action as he could deem fit, and thereafter report to the Council.

5.3 Enrolment statistics

To show an increase in student enrolment at Turfloop from 1960 to 1970, the following statistical information is given.

5.3.1 Student enrolment from 1960 to 1970⁷³⁾

TABLE 34

Year	Male	Female	Total
1960	81	6	87
1961	114	15	129
1962	168	26	194
1963	204	44	248
1964	249	56	305
1965	311	78	389
1966	365	95	460
1967	424	114	538
1968	480	131	611
1969	541	130	671
1970	650	160	810

From Table 34 it will be observed that each year more male than female students enrolled at Turfloop. This can be attributed to the fact that after completing their secondary school education more female students go for the primary teachers course than for matriculation which is an entrance requirement for university education.

The reason for the low number of students who registered there in 1960 can be attributed to the fact that some students who might have been registered at Turfloop were at either an open university or at Fort Hare for courses which were not yet offered at Turfloop.

73) Information supplied by the administration staff of Turfloop.

5.3.2 Hostel accommodation from 1960 to 1970 ⁷⁴⁾

At Turfloop, students are accommodated in hostels. The following is an analysis of hostel accommodation at Turfloop from 1960 to 1970. In Table 35 below, the abbreviations "M" and "V" stand for Male (manlik) and Female (vroulik) respectively whilst letters next to each appropriate abbreviation stand for the name of the hostel-block. (e.g. MB stands for 'Male hostel-block B'). To be in accordance with the practice at Turfloop of referring to hostels, in this work, when referring to female hostels the letter "V" (vroulik) and not "F" (female) will be used.

TABLE 35

Year	Male	Hostel	Female	Hostel	Total
1960	81	MB - ME	6	VA	87
1961	114	MB - MF	15	VA	129
1962	168	MB - MH	26	VA - VB	194
1963	204	MB - MI	44	VA - VB	248
1964	249	MA - MK	56	VA - VC	305
1965	311	MA - MM	78	VA - VD	389
1966	365	MA - MN	95	VA - VD	460
1967	424	MA - MP	114	VA - VD	538
1968	480	MA - MBA	131	VA - VE	611
1969	541	MA - MBA	130	VA - VE	671
1970	650	MA - MBA	160	VA - VE	810

From Table 35 it will be noticed that from 1960 to 1970 more male student hostels were erected than for female students because each year more male than female students registered. Male students started to reside in hostel "MA" in 1964 because prior to that date that hostel was used by some Black university staff.

74) Information supplied by the administration personnel.

5.3.3 Students origin from 1960 to 1970 75)

In the following Table 36 the abbreviations "M", "F" and "T" should be read as Male, Female and Total respectively.

TABLE 36
(1960 to 1965)

PERIOD	1960			1961			1962			1963			1964			1965		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Cape	5	-	5	7	2	9	7	1	8	9	1	10	6	1	7	15	4	19
OFS	3	-	3	6	2	8	10	2	12	16	-	16	18	1	19	22	3	25
Natal	-	-	-	-	-	-	-	-	-	-	1	1	1	1	2	1	1	2
TVL	73	6	79	101	11	112	150	13	163	173	42	215	219	51	270	264	70	334
SWA	-	-	-	-	-	-	1	-	1	3	-	3	3	-	3	4	-	4
Lesotho	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Rhodesia	-	-	-	-	-	-	-	-	-	3	-	3	2	2	4	5	-	5
Malawi	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
TOTAL	81	6	87	114	15	129	168	26	194	204	44	248	249	56	305	311	78	389

TABLE 36
(1966 to 1970)

PERIOD	1966			1967			1968			1969			1970		
	M	F	T	M	F	T	M	F	T	M	F	T	M	F	T
Cape	21	3	24	20	1	21	22	5	27	39	3	32	45	8	53
OFS	32	4	36	34	7	41	35	13	48	41	11	52	55	18	73
Natal	4	1	5	5	-	5	10	-	10	9	1	10	12	1	13
TVL	298	87	385	356	106	462	400	113	513	437	114	551	519	132	651
SWA	6	-	6	7	-	7	11	-	11	11	1	12	8	2	10
Lesotho	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1
Rhodesia	4	-	4	2	-	2	2	-	2	3	-	3	6	1	7
Malawi	-	-	-	-	-	-	-	-	-	1	-	1	-	-	-
TOTAL	365	95	460	424	114	438	480	131	611	541	130	671	650	160	810

75) Information supplied by the Administration Office of Turfloop.

From the above Table 36 it will be noticed that students from the Transvaal were in the majority at this institution. This can be attributed to the fact that this institution is situated in the Transvaal and within easy reach to most of the Transvaal students who wished to study there. It is further not surprising that there was a low enrolment of students from Natal and the Cape (Zulu and Xhosa) as these also had their own separate university institutions (Ngoye and Fort Hare respectively).

Although Turfloop, in terms of Act No.45 of 1959, was established specifically to serve the Sotho, Venda and Tsonga ethnic groups, a limited number of Blacks (as indicated in Table 36 above) not only from South West Africa (Namibia) but also from the neighbouring Black States of Lesotho, Malawi and Rhodesia (now Zimbabwe) were also admitted.

5.3.4 Ethnic division from 1966 to 1970

Table 37 is an analysis of the ethnic origin of students.

TABLE 37

PERIOD	1966			1967			1968			1969			1970		
	M	F	Tot	M	F	Tot	M	F	Tot	M	F	Tot	M	F	Tot
Xhosa	1	1	2	1	-	1	4	1	5	4	3	7	8	3	11
Zulu	4	1	5	3	3	6	12	3	15	8	6	14	16	3	19
N.Sotho	129	32	161	151	39	190	119	46	245	215	42	257	233	54	287
S.Sotho	50	12	62	67	19	86	62	19	81	72	19	91	93	23	116
Tswana	106	44	150	111	35	146	128	47	175	127	46	173	164	48	212
Tsonga	34	4	38	43	12	55	39	9	48	52	11	63	70	19	89
Venda	28	1	29	28	4	32	31	6	37	45	2	47	50	7	57
Others	13	-	13	20	2	22	15	-	15	18	1	19	16	3	19
TOTAL	365	95	460	424	113	538	480	131	611	541	130	671	650	160	810

In connection with Table 37 above, let mention be made of the fact that until 1965 Turfloop kept no statistics of its stu-

76) Information supplied by the administrative staff of Turfloop.

dents according ethnic division. For that reason the writer failed to obtain statistics of students according to ethnic division from 1960 to 1965. For the same reason given in connection with Table 36 on page 141, students from within the Tranvaal are comparatively in the majority. The Xhosas and Zulus who were at Turfloop were generally studying for those courses (e.g. Pharmacy) which were not yet available at Fort Hare and Ngoye respectively.

It is also essential to know which subjects available were studied and by how many students were they studied.

5.3.5 Enrolment per Subject from 1960 to 1968 ⁷⁷⁾

To indicate which subjects were greatly taken by students at Turfloop during the appropriate years, Table 38 below is given to that effect.

TABLE 38

S U B J E C T		1960	1961	1962	1963	1964	1965	1966	1967	1968
Afrikaans		-	-	-	-	-	-	10	15	18
Praktiese Afrikaans		2	10	7	13	31	38	40	26	48
Afrikaans Nederlands	I	20	-	6	4	7	16	6	6	23
	II	-	-	-	2	1	2	4	4	3
	III	-	-	-	-	2	1	1	4	1
Church History	I	-	-	-	-	-	1	-	-	8
Bantu Languages	M.A.	-	-	-	-	-	-	-	-	1
Business Economics	I	-	1	5	-	5	5	9	13	5
	II	-	-	-	4	-	3	3	1	6
	III	-	-	-	-	2	-	1	1	2
Biology		28	11	3	7	7	24	11	31	41

77) Information supplied by the administration staff of Turfloop.

TABLE 38 cont.

S U B J E C T		1960	1961	1962	1963	1964	1965	1966	1967	1968
Biblical Studies	I	-	-	-	1	1	5	3	6	14
	II	-	-	-	-	-	1	2	1	1
	III	-	-	-	-	-	1	1	2	1
Zoology	I	11	14	12	28	39	63	24	32	44
	II	-	2	5	7	5	3	5	4	4
	III	-	-	-	2	-	3	3	1	3
	Hons	-	-	-	-	-	-	-	-	1
German (Special Course)		-	-	-	-	-	-	-	9	6
German	I	-	-	-	-	-	-	-	-	2
Economics	I	1	6	8	-	9	14	19	30	45
	II	-	-	1	4	1	3	4	6	11
	III	-	-	-	1	2	-	1	3	2
	Hons	-	-	-	-	-	1	-	-	-
Elementary Theory of Finance		-	-	3	-	2	4	5	6	7
Practical English		-	-	-	-	-	-	22	30	4
English	I	44	15	31	27	27	24	29	25	32
	II	2	3	5	3	4	3	6	6	5
	III	-	2	4	-	2	1	2	4	3
	Hons	-	-	-	1	-	-	-	-	-
Pharmaceutics		-	-	-	-	-	2	4	3	i
Pharmacology		-	-	-	-	-	-	1	2	6
Pharmaceutical Chemistry		-	-	-	-	-	-	-	1	5
Pharmacy	I	-	-	-	-	-	2	3	4	1
	II	-	-	-	-	-	-	1	-	2
Physics	I	9	13	18	16	14	22	23	23	23
	II	-	4	5	4	5	1	2	2	5
	III	-	-	-	4	2	3	2	1	1
Physiology	I	-	-	-	-	-	2	3	8	8
Geography	I	12	7	8	16	30	35	27	22	41
	II	-	2	2	5	1	7	8	10	5
	III	-	-	1	1	4	2	5	2	2
History	I	30	9	18	24	38	49	32	43	68
	II	3	4	5	9	7	11	11	6	18
	III	-	1	2	5	4	5	5	11	2
	Hons	-	-	-	-	-	1	-	-	-

TABLE 38 cont.

S U B J E C T		1960	1961	1962	1963	1964	1965	1966	1967	1968
Commercial Law	IA	-	-	-	3	-	2	2	3	6
	IB	-	-	-	3	1	2	3	3	4
	IIA	-	-	-	-	-	-	-	1	1
	IIB	-	-	-	-	-	-	-	1	1
	IIC	-	-	-	-	-	-	-	1	1
Hebrew	I	-	-	-	-	1	3	-	-	-
Hellenistic Greek	I	-	-	-	-	2	1	-	-	-
Income Tax	I	-	-	-	-	1	1	-	3	-
Introduction to Jurisprudence		-	-	-	-	-	-	-	-	16
	I	-	-	-	-	-	-	1	-	1
Criminology	I	1	3	6	10	13	30	53	66	45
	II	-	-	-	1	2	1	5	6	8
	III	-	-	-	-	-	1	-	1	1
Preliminary Latin		-	-	1	2	-	3	2	4	4
Latin	I	-	-	-	-	-	1	-	2	4
Social Work	I	-	3	3	5	15	20	36	36	33
	II	-	-	2	1	5	12	13	13	19
	III	-	-	-	2	1	4	10	13	20
Municipal & Rural Admin.		-	-	-	-	-	-	1	2	-
Native Administration	I	-	2	1	4	4	3	5	9	21
	II	-	-	-	-	-	-	1	1	1
	III	-	-	-	-	-	-	-	1	1
N. Sotho	I	20	12	11	14	36	32	33	38	70
	II	1	1	1	4	6	12	13	16	9
	III	-	-	1	-	3	3	5	5	7
Education	I	-	-	5	7	7	25	39	51	81
	II	-	-	-	-	-	-	-	-	7
	III	-	-	-	-	-	-	-	-	-
	B.Ed	-	-	-	-	-	-	2	2	3
	M.Ed	-	-	-	-	-	-	-	-	-
	D.Ed	-	-	-	-	-	-	-	-	1
Auditing	I	-	-	-	2	2	3	3	3	7

TABLE 38 cont.

S U B J E C T		1960	1961	1962	1963	1964	1965	1966	1967	1968
Botany	I	11	10	16	29	27	25	24	25	36
	II	-	2	2	5	6	5	5	7	4
	III	-	-	1	3	2	4	1	4	2
Private Law	I	-	-	-	2	10	15	14	25	25
	II	-	-	-	1	-	4	2	2	4
	III	-	-	-	-	1	1	2	2	2
Accountancy	I	-	1	6	-	4	7	10	17	14
	II	-	-	-	4	1	2	3	2	9
	III	-	-	-	-	3	-	1	3	2
Roman Law	I	-	-	-	-	1	1	5	5	2
Roman Dutch Law		1	2	-	-	-	-	-	-	-
Psychology	I	7	22	34	53	81	116	125	91	124
	II	1	4	8	16	21	41	54	60	50
	III	-	1	5	6	13	9	28	28	25
	Hons	-	-	-	-	2	-	1	1	1
Systematic Theology	I	-	-	-	-	3	1	-	1	9
	II	-	-	-	-	-	1	1	-	-
	III	-	-	-	-	-	-	2	1	-
Shona	III	-	-	-	1	-	-	-	-	-
Sociology	I	7	10	12	11	35	54	62	83	95
	II	-	3	5	2	7	22	24	46	29
	III	1	-	1	3	1	7	12	18	20
	Hons	-	1	-	1	-	-	-	-	-
Political Science	I	-	8	9	11	14	21	15	19	25
	II	-	-	3	4	1	7	4	2	6
	III	-	-	-	1	4	1	4	5	3
Statistical Method	A	-	-	3	-	3	4	6	8	6
Criminal Law	I	-	-	-	-	-	-	-	-	2
S.A. Bantu Admin (Half Course)		-	-	-	-	-	-	-	-	3
S.A. Bantu Admin & Native Law	I	-	-	1	1	-	-	-	2	6
Southern Sotho	I	5	1	2	7	5	6	11	11	21
	II	-	-	2	-	2	3	2	2	8
	III	-	-	-	2	-	-	-	3	1

TABLE 38 cont.

S U B J E C T		1960	1961	1962	1963	1964	1965	1966	1967	1968
Applied Maths	I	2	5	3	2	2	-	5	8	9
	II	-	2	1	-	1	-	-	2	3
	III	-	-	-	2	2	-	-	-	2
Tsonga	I	2	3	6	3	8	11	5	6	12
	II	3	-	-	3	-	4	3	3	4
	III	-	-	-	-	2	-	-	3	1
Tswana	I	6	2	2	5	9	10	26	21	32
	II	1	-	-	-	-	3	4	11	6
	III	-	-	-	-	-	-	-	5	5
Interpretation of Statute Venda (Special Course)		-	-	-	-	-	-	-	-	3
Venda	I	3	1	3	3	7	10	2	10	12
	II	1	-	-	3	-	5	4	3	4
	III	1	-	-	-	1	1	3	4	2
Anthropology	I	3	3	5	13	26	22	33	22	35
	II	-	-	2	3	2	3	2	6	5
	III	-	-	-	1	4	4	2	3	5
Mathematics	I	6	13	7	9	7	9	9	6	10
	II	-	2	-	1	5	3	4	5	4
	III	-	-	1	-	-	1	-	1	2
Mathematical Statistics	I	-	-	-	-	2	1	-	7	7
Philosophy	Hons	-	-	-	-	-	-	-	-	1
Philosophy (History)	I	-	-	-	-	7	8	15	32	-
	II	-	-	-	-	-	3	4	4	5
	III	-	-	-	-	-	-	2	1	2
Xhosa	I	1	-	-	-	-	-	-	-	-
Zulu (Special Course)		-	-	-	1	-	-	-	-	-

From the above it is clear that most students at Turfloop during 1960 to 1968 registered for those subjects falling under the faculty of Arts. This was because most Black High Schools did not offer science subjects. From this Table 38 it is also clear that by 1968 more subjects were already

introduced at Turfloop. Students doing these subjects will serve their communities after leaving the college.

5.4 Examinations

From 1960 to 1970 examinations were set by internal and external examiners under the supervision of Unisa. The following conditions were related to examinations of the university college.⁷⁸⁾

A student had to obtain a minimum record mark before he could be allowed to sit for examinations at the end of the year.

The record mark would be compiled from credits the student obtained in tasks and/or tests during the year.

A mark would be handed in for every student at the end of the first semester, and a final mark not later than 15 September in the second semester.

From this mark the Senate, on recommendation of the Head of the Department and the Faculty, would decide whether the student could be admitted to the examination or not.

The minimum record figure for admission to the examination used to be as follows:⁷⁹⁾

Degree Subjects	:	35%
Teachers Diploma	:	35%
Diploma in Social Work	:	35%
Diploma in Commerce	:	A minimum of 25% with an average of 35% for all subjects. For final courses a minimum of 35%.

A student^{who} failed in three successive years could no longer proceed in his studies.

78) Unicon, Calendar, 1963

79) Loc. cit.

With regard to the Faculty of Education students who failed the professional year of their training, viz. the S.A.T.D. and U.E.D. twice in succession, would not be admitted to further study at this university (college).

For post-graduate studies, besides having the particular pre-requisite qualifications a candidate had to satisfy the Senate concerning his ability in the subject concerned before he could be admitted to post-graduate study therein and only on the recommendation of the Head of the Department could a candidate be admitted to the examination.

As these students were taught by staff members, it seems logical to examine the relationship between students and their staff members. In dealing with this aspect the writer, beside his personal experience, had to greatly depend on the evidence submitted to the Snyman Commission by BASA. The reason in relying to the evidence submitted by BASA is that it seems to the writer that so far no written evidence has been published on the relationship between students and staff at Turfloop either than that submitted by BASA.

5.5 Members of staff and student relation at Turfloop

The Black students often endured the patronising sympathy of certain White members of staff whose political background and socio-economic status did not always qualify them to understand the deepest aspirations and frustrations of the Black students. The Black students generally found a greater affinity with the Black academic staff who understood his background and were sympathetic to his own aspirations.⁸⁰⁾

The Black students repeatedly expressed the view that they did not feel completely free in the expression of their views to the administration, and they had formed the impression that

80) Nkondo, G. (ed.), Turfloop Testimony ..., p.19.

any strong criticism of the university would not be kindly received. Support for this was provided by the university's reaction to a speech made by the then ex-President of the S.R.C., A. Tiro, at a graduation ceremony of the university in 1972. In his speech, amongst other things, Mr. Tiro was critical of the fact that at a Black university, the Bookshop was run by Whites, and that the contract to supply meat was given to a White person. He went on to state that it was wrong that White students instead of Black students were given vocation jobs at Turfloop.⁸¹⁾

BASA submitted that the type of criticism made by Mr. Tiro at the graduation ceremony was perfectly lawful and by no means unprecedented. The reaction of the authorities to Mr. Tiro's speech, however, was to expel him from the university. It is the author's submission that there was nothing untrue in Mr. Tiro's speech and as such the authorities, instead of expelling him, should have taken his criticism as an advice and then improve the situation. Although I have no justification to maintain that it was due to Mr. Tiro's criticisms, I observed that after this speech, Blacks at Turfloop were appointed to senior positions previously occupied by Whites.

In its evidence to the Snyman Commission and in particular to the question: How would you evaluate the following relationship at your University? BASA answered as follows:⁸²⁾

TABLE 39

	Exel- lent	Satis= factory	Bad
Black lecturers and Students		X	
White lecturers and Students			X
The Rector and Students			X
The Registrar and Students			X
The Black administrative staff and students		X	
White administrative staff and Students			X

81) Nkondo, G. (ed.), Turfloop Testimony ..., p.21.

82) Ibid., p.22.

From the above it will be noticed that relationship between the students and the Black lecturers and the Black administrative staff is considered to be satisfactory, whereas the relationship between students and the White staff is considered to be bad. The reasons for this have been set out by BASA to consist of, inter alia, the following:⁸³⁾ the fact that some White staff members do not properly understand the aspirations and problems of the Black student; the fact that the White staff generally have a patronising attitude towards the Blacks and share a political outlook which is incongruous in the context of a Black university; the general resentment felt by the body of Black students about the administration of a Black university by an overwhelming preponderance of Whites, also bedevils and impedes the formation and pursuit of harmonious relationship.

5.6 Conclusion

This section concentrated on students and their activities at Turfloop. The number of departments already introduced at Turfloop is proof enough that at this institution there has been fast development in the different directions of academic life. The products from this institution are to help their developing communities in the social, economic, educational, political and religious spheres.

It is hoped that the social, political, economic and religious outlook of the students towards their White lecturers and vice versa will undergo a metamorphosis with the result that harmonious relations between the two groups will develop. It will be to the advantage of the University and South Africa at large that the two groups understand and admire each other.

It is in the following concluding chapter of this study where an evaluation of Turfloop as a university institution is given. Recommendations as to the future of this institution are also given. Despite the motive(s) behind the introduction of separate universities for Blacks, in reading the concluding chapter of this work, the reader should have a clear understanding of the following: what a university is; the function of a university; and, academic freedom and authority as defined in Chapter 1 of this work.

83) Nkondo, G. (ed.), Turfloop Testimony ..., p.23.

CHAPTER 5A CRITICO-ANDROGOGICAL EVALUATION OF UNIVERSITY
EDUCATION FOR BLACKS WITH REFERENCE TO TURFLOOP
(1959 - 1970) AND SOME FUTURE PERSPECTIVES1. INTRODUCTION

In view of the fact that a university is a tertiary institution which offers training to persons who have left school, it cannot in the strictest terms be referred to as offering pedagogical guidance. A university is in the true sense of the word an institution dealing with school-leavers or matured individuals, rather than the teaching of minors. It is therefore the task of a university to guide a student towards the recognition of his responsibilities as a free person. Thus meaningful guidance can only be offered by a university if a responsible andragogic perspective is anticipated. Thus in this work a university is looked at as an institution giving andragogic guidance to its students.

It is in this chapter where the writer intends evaluating the essence of the development of university education for Blacks in South Africa with reference to Turfloop. In doing this attention shall be focussed on evidence submitted in the whole of this work. In the evaluation the writer shall, as a matter of fact, also comment and give his views as regards Black universities. Despite the fact that the primary motive of introducing separate Black universities in South Africa was to keep in line with the policy of apartheid, this chapter shall reveal that Turfloop has produced many a man of note in many spheres of life.

Lastly, the writer encourages any interested reader to compare and contrast the products and standard of work done at Black universities with that of White universities so as to be able to single out the merits and demerits of separate university institutions.

2. THE CONTRIBUTION MADE BY TURFLOOP TO THE BLACKS

The contribution an institution is doing to a society is gauged, amongst others, by the number and quality of its products mainly in the form of graduates of specialized knowledge. These products are the vital pillars of society by the services they render to their communities. Some are teachers, some lawyers, some sociologists, some politicians, some university lecturers, etc. The following Tables 40 and 41 as well as section 2.3 (Researches Undertaken by Turfloop) will elaborate on these services.

2.1 Some former Turfloop students ¹⁾

The following is a list of some former Turfloop students in responsible jobs. Some obtained all their degrees at Turfloop, and some (as indicated below), after obtaining their first degrees at Turfloop, went to other universities abroad for post-graduate degrees. Those whose degrees are bracketed (S.A.) are those who obtained their degrees at Turfloop prior to 1970 whilst Turfloop was still a college under the academic guardianship of Unisa. Those whose degrees are bracketed (Unin.) are those who obtained their degrees at Turfloop after 1970 when Turfloop attained academic independence.

TABLE 40

NAME	QUALIFICATIONS	POSITION	PLACE OF WORK
Mr G.M.Nkondo	M.A.(S.A.); M.A.(Leeds)	Sen. Lec.	Turfloop
Mr S.R.Motshologane	M.A. (Unin.) M.A. (Syracuse)	Sen. Lec	Turfloop
Mr A.K. Msimeki	M.A.(Unin.) U.E.D.	Lecturer	Turfloop
Mr M. Bopape	M.A.(S.A.) D.Phil. (S.A.)	Professor	Turfloop
Mr M.C. Mphahlele	D.Ed.(Unin.); U.E.D.	Professor	Turfloop
Mr R.M. Leseme	B.A.Hons(Unin.)	Lecturer	Turfloop
Mr M.D. Mafubelu	B.Iur, LL.B.(Unin.)	Lecturer	Turfloop
Mr D.P. Phiri	B.A. (S.A.)	Jr. Lec.	Turfloop

1) All these former students are known personally by the writer.

Table 40 cont.

Mr A.M. Kgathi	M.Sc. (S.A.)	Lecturer	Turfloop
Mr S.M. Lenyai	M.Ed.(Unin.)U.E.D.	Sen. Lec.	Turfloop
Mr M.J. Mohale	B.Sc-Hons (S.A.)	Lecturer	Turfloop
Mr M.V.Mphahlele	B.Proc. (Unin.)	Lecturer	Turfloop
Mr A.M. Mogale	B.A. Hons (Unin.)	Lecturer	Turfloop
Mr M.P. Malulyck	M.Ed.(Unin.) U.E.D.	Sen.Lec.	Turfloop
Mr D.M. Masekela	Hons B.A.(S.A.)U.E.D.	Lecturer	Turfloop
Mr A.M. Rakgoale	B.Com.Hons (Unin)	Lecturer	Turfloop
Mr K.F. Maduane	M.Ed.(Unin.), U.E.D.	Lecturer	Turfloop
Mr N.I. Dlomu	Hons. B.A. (S.A.)	Lecturer	Turfloop
Mr. Kgorane	M.Ed.(S.A.) S.A.T.D.	Sen. Lec.	Turfloop
Mr. A.L.Mawasha	M.Ed.(S.A.),M.A.(S.I.U) D.Ed. (Unin.) U.E.D.	Director	Turfloop
Mr M.J.Malatji	B.Ed. (Unin.) U.E.D.	Lecturer	Turfloop
Miss E.T.Masube	B.Ed. (Unin.) U.E.D.	Jr. Lec.	Turfloop
Mr S.N. Tlakula	M.Sc. (Unin.)	Lecturer	Turfloop
Mr J.M. Phala	B.Sc. Hons (Unin.)	Jr. Lec.	Turfloop
Mr S.P. Mashike	M.Sc. (S.A.)	Lecturer	Turfloop
Mr M.T. Kambule	M.Sc. (S.A.)	Lecturer	Turfloop
Mr A.O. Makwela	M.A.(Unin.) H.P.T.C.	Sen.Lec.	Turfloop
Mr P.H.D.Mashabela	M.A. (Unin.)H.P.T.C.	Sen.Lec.	Turfloop
Mrs F.M. Tladi	B.Cur.(I.et A)(Unin.)	Lecturer	Turfloop
Mr F.F.Hlangwane	B.Pharm. (Unin.)	Lecturer	Turfloop
Mr P.E. Ngoepe	B.Sc. Hons (Unin.)	Lecturer	Turfloop
Mr M.N.S.Sithole	B.Iuris,LL.B. (Unin.)	Sen.Lec.	Turfloop
Mr C.S. Maja	M.A.(Unin.)M.S.(Penn.)	Sen.Lec.	Turfloop
Mr M.A. Ntwampe	B.A. Hons (Unin.)	Lecturer	Turfloop
Miss D.W. Malaka	B.A. (S.S.)(S.A.)M.S (Wis)	Sen.Lec.	Turfloop
Mr A.M.Moleleki	B.A. Hons (Unin.)	Lecturer	Turfloop
Mrs C.P.N.Nkondo	M.A. (Unin.) U.E.D.	Sen.Lec.	Turfloop
Mr G.S. Mayevu	M.A. (Unin.)	Sen.Lec.	Turfloop
Mr R.M. Malope	M.A. (Unin.)	Sen.Lec.	Turfloop
Mr Matsaneng	B.A.(Theol.)(Unin.)	Reverand	Messina
Miss M.Ramphela	M.B. Ch.B. (Natal)	Doctor	Lenyenye
Mr A. Makgopa	B.Sc.(Pharm.)(Unin.)	Pharmacyst	Seshego
Mr M. Phosoko	B.Sc.(Pharm.)(Unin.)	Pharmacyst	Laudium

Table 40 cont.

Miss Mahome	B.A. (S.S.)(Unin.)	Social Worker	Kalafong
Mr M. Mokgawa	B.A. (S.S.)(Unin.)	Social Worker	Natal=spruit
Mr M.Sefanyetso	B.Proc. (Unin.)	Attorney	Pretoria
Mr N. Molotsane	B.Proc. (Unin.)	Attorney	Alexandra
Mr A. Machimane	B.A. (S.A.), U.E.D.	Inspector	Malamulele
Mr S.M.Ramokgopa	B.Sc. (S.A.),U.E.D.	Principal	Bochum
Mr A.J. Modiba	B.A. (S.A.), U.E.D.	Principal	Bolobedu
Mr L.Thobakgale	B.A. (S.A.), U.E.D.	Principal	Naphuno
Mr N.S. Moeng	B.A. (S.A.),S.A.T.D.	Principal	Sekgosese
Mr S.M. Moreroa	B.A. (Unin.)S.A.T.D.	Principal	Bakenberg

From the above it is clear that Turfloop produced, amongst others, university lecturers, high school teachers, social workers, doctors and lawyers. It is also a point to note that Turfloop employ most of its former students of outstanding merit.

2.2 Degrees conferred ²⁾

To arrive at a reasoned conclusion as to the value of this institution one should examine the number and nature of degrees conferred to students at this institution from 1960 to 1970.

2) Information supplied by the administrative personnel of Turfloop.

TABLE 41

FACULTY	DEGREE	1962	1963	1964	1965	1966	1967	1968	1969	1970
Arts (Plain Arts)	B.A.	2	6	7	13	7	17	32	19	38
	B.A. Hons	1	1	2	2	2	1	-	2	5
	M.A.	-	-	-	-	-	-	-	1	-
Arts (Social Work)	B.A. (S.W.)	-	-	1	1	3	8	8	19	15
		-	-	-	-	-	-	-	-	2
Mathematics and Natural Science	B.Sc.	-	1	4	3	4	7	6	8	7
	B.Sc. Hons	-	-	-	-	-	-	1	1	-
	B.Sc. Pharm	-	-	-	-	-	1	1	-	2
Economics and Administration	B.Com.	-	-	-	1	-	-	1	1	2
	B.Admin.	-	-	-	-	-	-	-	1	-
Education	B.Ed.	-	-	-	-	-	2	2	3	3
	M.Ed.	-	-	-	-	-	-	-	-	1
	D.Ed.	-	-	-	-	-	-	-	1	-
Theology	B.A. (Theol)	-	-	-	-	-	-	1	-	-
	TOTAL	3	6	14	20	16	36	52	55	75

These Black graduates will be assets to their communities in the different spheres of life. It is also encouraging to note that from only 3 graduates in 1962, in 1970 Turfloop produced 75 graduates. Many of those from the faculties of Education and Arts became teachers who imparted their acquired skills to the young Blacks whereas social workers of note were produced. Scientists were produced by the Faculty of Mathematics and Natural Sciences. Theologians were also produced to spread the Gospel of God. Thus by its skilled manpower production Turfloop serves as both a social and an economic investment to the Black communities.

2.3 Researches undertaken by Turfloop

For progress and effective functioning a university must pursue inquiry and make known its results.³⁾ To what extent has the Black university (colleges) lived up to this ideal? One could only quote Professor J.J. Ross (Rector of Fort Hare) when he said:⁴⁾

"The Faculty of Arts of the University of Fort Hare has undertaken an extensive and comprehensive socio-economic survey of the Ciskei; the Faculty of Education is continually investigating learning and teaching problems in Bantu Schools; the Faculty of Divinity is studying the Bantu separatist movement; the Faculty of Law is investigating the application of Bantu Law and the administration of justice generally in the Transkei and Ciskei."

The other two Black universities, Turfloop in particular, have mounted similar programmes of research, and valuable publications, as shall be indicated below, have appeared from Turfloop since its establishment up to the seventies. For a proper analysis of researches that contributes towards the well-being of the Blacks done by the Turfloop staff, a look into those Faculties and Departments which carried out such researches is necessary. Suffice it to say these researches were of great socio-educational value to Blacks.

2.3.1 The Faculty of Arts

Under this Faculty the following Departments and staff contributed in researches towards the development of the Black communities in the following way:

2.3.1.1 Department of Geography, Agricultural Economics and Anthropology

These Departments collaborated on a project:

-
- 3) That Turfloop is fulfilling one of the functions of a university by researches undertaken by its staff, the reader is advised to refer to Chapter 1 page 14 (the function of a university) where it is maintained that a university must serve as the storage, the pursuit, and the dissemination of learning.
- 4) Dumminy, P.A. (ed.), Trends and Challenges, p.14

"Rural development in the Lebowa Homeland."

Individual researches were done by the following:

Mr. A.E. Ndlovu

The Geographical factors that promote or retard development in N. Lebowa.

Mr. D.M. Steyn

The relation between acculturation and certain personality factors of the Ovambo. (For Ph.D.).

2.3.1.2 Department of History

In this Department one may cite the following as of historico-cultural significance to the personalities of Blacks.

Mr. J.P.F. Moolman

"The Boer's view of the attitude towards the Bantu in the Transvaal up to 1860". (For M.A.).

2.3.1.3 Department of Linguistics and Literary Studies

The following researches were undertaken by the following individuals:

Dr. P.P. de Wolf

"The different types of noun phrases in Damara".

Mr. M.G. Rawson

"Subject-raising in Southern Sotho and its relevance to general linguistics".

2.3.1.4 Department of Social Work

Due to their dedication to the wellfare of Blacks, the following Blacks of this Department researched into the following:

Prof. M. Bopape

- a. "Social Work with Black Migrant Workers on the South African Gold Mines".
- b. "Black Perspective and Social Work Practice in South Africa.

Miss D.W. Malaka

"Foster-care among Blacks". (For D.Phil.).

2.3.1.5 Department of Northern Sotho

For the improvement and appreciation of Northern Sotho literature and prose, one is impressed by the standard of the following works:

Mr. A.O. Makwela

"E.R. Ramaila, the writer". (For M.A.)

Mr P.H.D. Mashabela

"Theme and expression in O.K. Matsepe's poetry". (For M.A.)

2.3.1.6 Department of Philosophy

This controversial attempt into the life-world view of Blacks must be read:

Prof. F.J. Engelbrecht

"The Life world of the Black man".

2.3.1.7 Department of Psychology

This Department works in co-operation with the psychiatry section of the Grootboek Hospital. On regular visits to Grootboek Hospital staff and third-year students studied clinical cases. Among the various research projects undertaken are the following:

Prof. A.G. le Roux and Mr W.S. Tladi

"Impacts of advertising on Blacks".

Prof. A.G. le Roux

"An analysis of crisis behavior".

Prof. A.G. le Roux and Mr. N.S. Cloete

"Prediction of academic success of first-year students".

Mr. C.S. Maja and Mr. N.J. Cloete

"Relation between self-disclosure and interpersonal relationships".

2.3.1.8 Department of Criminology and Sociology

From this Department the following researches were undertaken:

Mr. S.R. Motshologane

"Ethnic prejudices among the students of the University of the North".

Mr. D.S. van der Merwe

"Educational and occupational ideals of the Black".

2.3.1.9 Department of Tsonga

Because of the love of their language, the following individuals researched into the following:

Mrs. C.P.N. Nkondo

"Speech in Tsonga Fiction --- A stylistic study".

Mr. G.S. Mayevu

"The form and Function of the Predicative Relative Construction in Tsonga".

2.3.1.10 Department of Venda

For the improvement of Venda, one may cite the following study:

Mr. J.T. Makhado

The Pronoun in Venda and Northern Sotho. (For M.A.)

2.3.2 Faculty of Mathematics and Natural Science

Under this Faculty one can also cite Departments which contributed towards the development of the Black communities by researches and articles written. These are, inter alia:

2.3.2.1 Department of Botany

From this Department a study of note is the following:

Mr. T. Erasmus

"A morphological study of the Osmundaceae and Cyatheaceae of South Africa with special reference to new discoveries from the Cretaceous period of Zululand, Natal".

2.3.2.2 Department of Zoology and Biology

That this Department also serves ^{the} interests of Blacks is evident from the following attempts:

Mrs. A. Jooste

"The hydrobiology of Seshego Dam, Pietersburg, with special reference to the Invertebrate production capacity".

Mr. C.K. Mabitsela

"An Ecological investigation of the economically viable fish species in dams in Lebowa, South Africa".

Mr. S.N. Mashego

"A seasonal investigation of the Ecto- and Endoparasites of *Clarias gariepinus* (Burchell) in Lebowa, South Africa."
(For M.Sc.)

2.3.3 Faculty of Economics and Administration

This Faculty also helped towards the development of the Black communities because the following publications and researches appeared from its Departments.

2.3.3.1 Department of African Government and Law

This work has appeared for the benefit of Blacks in general.
Prof. I.O.H.M. Mapena

"The influence of the traditional element in the composition of the legislative bodies of KwaZulu and Lesotho --- a comparative study."

2.3.4 Faculty of Education

Besides producing so many secondary and high school teachers, this Faculty also contributed towards the development of the Black communities and the world as a whole by undertaking the following researches:

2.3.4.1 Department of Didactics

The interest in the education of the Black youth by the staff of this Department is evident from the following:

Prof. P.F. Mohanoe

"A socio-pedagogical perspective on the education of the Black adolescent".

Mr. M.P. Malulyck

"Teacher competency and the use of micro-teaching in teacher training."

Mr. A.P.P. Mokwele

"Black Secondary School Curricula".

2.3.4.2 Department of History of Education

For the preservation of the History of Black education, one finds the following:

Prof. E.P. Lekhela

"The development of Education in the Lebowa homeland."

"The Origin, Development and Role of Missionary teacher-Training Institutions for Africans of the North-Western Cape. (An Historical-critical Survey) of the period 1850-1954)"
Mphahlele, M.C.J.

"The Methodist Venture in Education at Kilnerton 1818 - 1972."
(For M.Ed.)

"The development, role and influence of missionary teacher-training institutions in the territory of Lebowa. (For D.Ed.)"

2.3.4.3 Department of Comparative Education

By dedication and interest, the following works of note appeared from this Department:

Prof. W.M. Kgwari

"Bantu Teacher-Training Schools in the Orange Free State 1900 - 1960 with special attention to their Administration and Control." (For D.Ed.)

Mr. S.M. Lenyai

"A Comparative Study of Some Problems Encountered in Teacher Education in BophuthaTswana and Botswana." (For M.Ed.)

Mr. S.S. Ripinga

"Pedagogical implications of a phenomenological reflection into the life-world of the Swazi child." (For M.Ed.)

2.3.4.4 Language Bureau

That their means of communication, language, should be polished and understood, the following scholars individually researched into the following:

Mr. A.L. Mawasha

"The Teaching of English in N.Sotho-speaking children in the junior secondary with special reference to oral communication --- An Empirical study." (For D.Ed.)

"Programmed course in N.Sotho for speakers of other languages with instructions in English."

Miss. E.T. Mashube

"The learning disabilities in the elementary school in Lebowa --- A pedagogic perspective."

M. N.L. Nkatini

"The Tsonga-speaker's proficiency in Afrikaans.. A morpho-syntactical investigation."

2.3.5 The Faculty of Theology

This Faculty also played a part in the development of Black communities by producing the following from its Departments.

2.3.5.1 Department of Dogmatics, Theological Ethics and Practical Theology

The Gospel also has a place, amongst others, from the following:

Prof. J.A. van Wyk

"Latent motives in the Dutch Reformed Church's declaration on race, national and inter-nation relations in the light of the Holy Scripture."

2.3.5.2 Department of Church History, Science of Mission and Religion

Prof. P. Bolink

"Biographies of Black pioneers in the establishment of the church in the northern homelands."

2.3.6 Faculty of Law

From the following it is clear that this Faculty also played a part in the development of the Black communities.

2.3.6.1 Department of Private Law

For the interpretation and understanding of the law, the following was researched into:

Mr. M.N.S. Sithole

"The decriminalization of certain statutory laws enacted specifically for the Black population of the Republic of South Africa."

2.4 Political awareness (contribution)

I think Mood's suggestion is also relevant to the South African situation when he suggested that (Black) universities must understand and expose the flaws in our society and develop alternative political arrangements that will alleviate those flaws without serious damage elsewhere.⁵⁾ The speech made by Mr. A. Tiro⁶⁾ should serve as evidence that Black university students are generally opposed to the present South African Government policy of separate educational facilities and would like to see the introduction of one educational system for all South Africans.

Being opposed to separate development and their desire to belong not to homelands but to South Africa, Black university students, as exemplified by the "Frelimo Victory Celebrations" at Turfloop in 1974, Black university students are hoping to celebrate the day on which all South Africans will commonly govern an undivided multi-racial South Africa.

Being dissatisfied with the multi-racial but predominantly White English-speaking NUSAS, Blacks formed their own South African Student Organization (SASO).⁷⁾ SASO, although a university student organization, had certain political motives in that it aimed at equality⁸⁾ between Black and White. This was based on the belief in the universally accepted 'rule of law' in a democratic country. Motivated by the anti-apartheid speeches by Black African politicians at world bodies such as the United Nations Organization and being opposed to such laws as the influx control, Black university students and SASO in particular, became increasingly opposed to separate development and its supporters.

5) Mood, A.M., The Future of Higher Education, p.23.

6) See p.150 of this work or more extensively Nkondo, G. (ed.), Op.Cit., p.21.

7) See Chapter 1 p.25

8) Here it should be maintained that what Dr. E.G. Malherbe said was with prophetic insight. (See Chapter 3 page 81 The Autonomy of Our Universities and Apartheid, p.8)

The dissatisfaction about separate educational facilities spread from the universities to the high schools. This culminated in the Soweto riots⁹⁾ during which Black universities and some Black High Schools were closed.

The Black parents who did not to openly complain about separate educational facilities between Black and White are now influenced by their children to oppose the system of separate development. The Black university staff felt it could not remain silent whilst most Blacks were advocating for equality with Whites. For that reason BASA was constituted at Turfloop as against the White staff organization which was operating at that institution and catering for the interests of the White staff members.

The academic political contributions made by Turfloop are clear when one takes into account the fact that at this institution in the Faculty of Law, and in particular, the Departments of Private Law and that of African Government and Law, researches of and publications of political benefit to Blacks appeared.¹⁰⁾ The political research from the latter Department (by the late I.O.H.M. Mapena) will help the different Black Homelands to improve on the composition and functions of their governments.

Evidence that Turfloop helped in the production of political leaders who are serving their communities is provided by the fact that one former Turfloop student, Mr. C. Mothiba, is a Cabinet Minister in the Lebowa Legislative Assembly. One may also cite Mr. D. Thebehali, the Chairman of the Soweto Community Council, as an example of political leaders of their communities produced by Turfloop.

 9) Although the enforced use of Afrikaans as the medium of instruction was cited as a cause of the riots, it is generally accepted amongst Black intellectuals that the root of the riots was separate educational facilities.

10) See paragraphs 2.3.3.1 on page 161 and 2.3.6.1 on page 163 respectively.

Today, because of their anti-South African Government policy, some former Turfloop students are detained and serving sentences as political prisoners either in South Africa or on Robben Island. Some such political prisoners, after their release, are either placed under "house arrest" or restricted to certain areas. Some skipped the country to join the officially banned Black South African political parties (organizations) such as the ANC or PAC, the ultimate aim of which is Black majority rule in South Africa.

It is not only the duty of a university to produce politicians. A university must also serve the community by elevating the living standard of the community by producing "educated labour" for the improvement of the economy of the community it serves.

2.5 Economic contribution

An American, E.J. McGrath¹¹⁾ argues that from the viewpoint of economics, university education is a "social investment". This is because it makes contributions to the development of the economy of the society by producing human capital. University education increases the current input of human capital, and provides the society with a store of human capital in support of the economy.

To show the contribution made by Turfloop in the economic sphere one can best use an analogy with the natural resources of a nation --- its farmland, mineral deposits, rivers, plantations, etc. On their own these resources yield no useful output. It is only after they are worked upon by men and equipment that they produce crops, ores, power, and wood. Thus, to work upon a natural resource to produce some kind of income you must have the skill. So, at Turfloop, those studying Agriculture will have the skill of working the farmlands to produce good-quality crops to feed and to bring capital to the community. Those from the Department of Geology will advise their governments about the presence and

11) McGrath, E.J. (ed.), Universal Higher Education, p.212.

the economic value of minerals in their territories. The students from the Department of Botany, by their specialized knowledge in plants, will advise their respective Homelands as to which types of plants of value may be planted in their Homelands. From those plants wood that will be sold to bring in capital will be produced.

We must look at the economy or capital as being closely related with productivity. Then we must not overlook the fact that positive productivity can only be possible if we have skilled manpower. Because they have the skills, the products from Turfloop are helping their communities to increase the capital in that at their respective jobs these former Turfloopians apply the knowledge gained at Turfloop.

A word of caution is that the reader should not just view economy in the form of printed money. This should be viewed in broad perspective so that it should be understood when reference is made to the Turfloop products as an "economic investment" in that by their acquired skills they will improve the economy of their communities.

The Black universities also have a social task to perform. To what extent has Turfloop contributed towards the social development of the Black communities is discussed below.

2.6 Social and educational contribution

Amongst the social contribution of a university should be: to assure a continuing supply of educated personnel of all kinds;¹²⁾ to search for the best possible talent that exists and to encourage persons of the best quality to enter the several professions; to educate for breadth of vision and versatility in application,¹³⁾ thus assuring greater mobility and ability to adjust to new developments as the social needs

12) That Turfloop is fulfilling this need is supported by the fact that some of those students who registered as Turfloop from 1960 to 1970 took up responsible jobs as indicated in Table 40 of this work.

13) That Turfloop is not overlooking this fact is evident from the words of Prof. H.W.E. Tsanwisi as quoted on page 97 of this work.

change.¹⁴⁾

That Turfloop has helped in the social upliftment of the Black communities is also supported by the fact that for the development and understanding of the Black languages various scholarly works, as indicated, were undertaken to that effect.¹⁵⁾ True to say, the different members of staff¹⁶⁾ of Turfloop, to keep in line with 'what a university is' and to uplift the 'function of a university' as outlined in chapter 1 of this work, undertook researches¹⁷⁾ that are both socially and educationally beneficial to the Black communities. The products from Turfloop are as social as they are educational assets to their communities.

In the light of all this, it is here submitted that the literature they peruse at Turfloop encourages Black students to educate their people to improve their language, their norms, their culture and religion.

2.7 Religious contribution

When they went to Turfloop some students studied courses related to the Gospel, e.g. Biblical Studies. Such studies made such Black students to understand and interpret the Bible. Because of the motivation they received in the Faculty of Theology, some students studied to become Ministers of Religion. As Ministers of Religion these students help to spread the Word of God among their communities. As a result many Blacks are nowadays Christianized and encourage their children to observe Sunday as a holy day on which they must go to church.

It is this religion which relieved most Blacks from their traditional believe in gods and spirits. The usually great fear of witchcraft and the dependence on witchdoctors amongst Christianized Blacks is now decreasing as they now believe in God and depend on the more civilized medical treatment of the

14) McGrath, E.J. (ed.), Op.Cit., p.213.

15) See p.158, 159 and 163 of this work respectively.

16) See pp.157 - 163 of this work.

17) Loc. cit.

medical doctors and hospitals.

The Faculty of Theology also produced many articles related to Christianity among Blacks. One may just cite this: "Biographies of Black pioneers in the establishment of the church in the northern homelands."

Now that an outline of what Turfloop is doing is given, it is also proper to advice on what more should Turfloop do. This will be in the form of recommendations as envisaged by the writer. Such recommendations will be based on what a universally accepted university, in the main, in accordance, first, with what a university is, second, the function of a university, and third, academic freedom and autonomy, is understood by the writer to be. Any differring opinions that might emerge from such recommendations, are encouraged to form the basis for further research by interested scholars.

3. RECOMMENDATIONS AS TO THE FUTURE OF TURFLOOP

3.1 Goals to be considered

The greater part of this work (especially Chapters 1 and 2) revealed that the goals of university education are intellectual, social, economic, political --- the enlargement of knowledge, an open society, the advancement of culture, freedom of opportunity, freedom of conscience and political expression --- aspirations that are individual, and aspirations that are collective.

Despite the implications conveyed by the above paragraph, it is a universally acknowledged fact that it is seldom possible to find an institution of higher learning which can be said to be hundred percent free of flaws. In like manner, during the process of research for this work, the writer noticed with dismay some flaws which Turfloop and the other Black universities might remedy.

3.1.1 Helping a student in choosing a curriculum

It has been observed by the writer that most students go to Turfloop without having chosen a curriculum that will be in accordance with their needs and abilities. A student may, for instance, because of the influence or wish of his parents or friends, decide to take a degree in Pharmacy, Agriculture, Social Work, etc. whereas such a field is not in accordance with his ability and personality. As such many students fail not because they are below average intelligence, but because of having made a 'wrong' choice of their field of study. It is thus recommended that more attention should be given to assisting students to make appropriate career choices. Every student should be individually counselled so that there will be reasonably good assurance that his career choice will not be sadly out of step with his personality, his abilities, or his needs. In this respect it is recommended that Mood's suggestions when he maintains that among the factors to be taken into account when helping a student to make a choice for the future should be ¹⁸⁾ self-respect, social power, understanding of the milieu in which one lives, love and affection, the recognition and appreciation of one's peers, the exercise of one's skills, and significant participation in significant endeavours, should be taken into account. These the university can achieve by giving questionnaires to students.

3.1.2 Student-alumni contact

A presumably appropriate career-choice should not be considered as been enough for a student. Students, as future employees in their respective fields, should have personal contact and conversations with those having a practical experience of the student's future occupation. It is my submission that the alumni have both the experience of what their university offers and what the world expects them to do. Most lecturers are not

18) Mood, A.M., Op.cit., p.88.

well connected with the world because they have spent their entire lives on the campus. As a result they can give students outdated advice about how to achieve their ambitions in the world. Thus it is here recommended that alumni should be brought directly into the campus with the purpose that a student (or group of students) should have assigned to him an alumnus (on a nominal fee agreed upon by the Council) who is engaged in the career the student(s) has chosen. The purpose of enlisting alumni is to bring, as Mood¹⁹⁾ says, to the campus a firsthand knowledge of the real world.

3.1.3 Student-career practical competency

The student has now chosen a career. He also met and discussed problems with an alumnus concerning his future occupation. The student has by now acquired the necessary theoretical skills of his field. What he should now get is the application of his theoretical skills into the practical world in which he is going to spend most of his working days. It is thus recommended that students should be taken most of the time off the campus so as to be in real contact with their future working conditions and requirements.

The writer observed whilst a student at Turfloop that the final-year student-teachers were given only twenty days per academic year during which to make their practice-teaching. Measured by the many student-teachers who left the university (the present writer inclusive) knowing but could not use, for example, registers No.1, 2 and 3, is proof of lack of or little practice. If these student-teachers were given more practical work (practice-teaching) they would not have been 'semi-foreigners' in the field in which they are trained. Thus the university should avoid that employers should train the university products how to adjust to the working conditions. This should be done by the university in making the student to be practically competent by thorough practice before leaving the university to take up employment.

19) Mood, A.M., Op. cit., p.88.

3.1.4 Appointment and promotion of staff

It has been stated that amongst the reasons advanced by BASA to the Snyman Commission about the bad relationship between the Black and White staff members was the unsatisfactory manner in which the appointment of staff is made at Turfloop. It was generally felt by BASA that appointment priorities were given to Whites irrespective of the fact that there were Blacks with higher qualifications and experience than such Whites who were appointed. In accordance with the evidence submitted by BASA, the authorities were biased in effecting appointments.

It is here suggested that to eradicate any cause of complaint concerning the appointment of staff; alumni, students, and last but not least, the Senate, should collaborate in the appointment of the best man for the post. This suggestion should be seen in this light: Alumni studied at their university --- as such they know the abilities of their university staff members. Despite the fact that the university authorities are capable of appointing and promoting lecturers, the university should also take into account the fact that students are the best judges of their lecturers. Thus they are in a better position to choose who is best for a position in the faculty or department. For that matter it is suggested that when a vacancy arises, students should work with the alumni and the Senate for appointing the best man for a post. This will eliminate the complaint amongst students, alumni and staff that certain staff members's appointment was based on favouritism, tribalism, or one's political affiliation rather than on merit based primarily on academic suitability and personality.

Furthermore, to elevate Turfloop to a standard of an unreservedly internationally recognised university, it is suggested that when a vacancy arises, academicians from abroad should be enticed to come and teach at Turfloop as expatriate lecturers. Such lecturers will as of necessity know Turfloop. When they go back to their countries they will enlighten their country=

men about the function and standard of Turfloop. Thus Turfloop will be known world-wide than it is at the moment.

3.1.5 Elimination of racial prejudice

In a multi-racial country like South Africa, Black universities, Turfloop in particular, should help in the creation of racial harmony. This, I submit, can best be done if Turfloop can maintain the spirit of 'what a university is' and 'the function of a university' as well as 'academic freedom and autonomy' as defined in Chapter 1 of this work.

By the policy of separate development separate educational facilities are established to serve the different racial groups of this country. This policy, I submit, denies the students of a particular race group (studying at a separate university) the chance of understanding the members of the other group. It is my considered opinion that if Black and White students can voluntarily be allowed to study together, mutual understanding between the two race groups can develop. Because of their hatred of separate development in which they are convinced that Whites live in a privileged position Blacks developed a feeling of hatred towards Whites whom they label as creators of a generally unacceptable policy by Blacks imposed upon them by Whites. To avoid becoming embroiled in a political controversy, suffice it to say: separate educational facilities promote racial prejudice between Black and White South Africans.

To eliminate racial prejudice, it is suggested that Black universities, Turfloop in particular, should plead with the South African Government to repeal Act No.45 of 1959 as amended by Act No.47 of 1969 to open its doors to anyone who wishes and qualifies for university entrance by his academic merit. To reflect the true multi-raciality of this country, it is thus recommended that Turfloop should play its part by eliminating racial prejudice by transforming its student-body from a homogeneous into a heterogeneous one.

3.1.6 Courses to be offered

Small as it is, Turfloop's curricula is still narrow compared to the curricula of larger and older universities like Wits. This limited scope of the curriculum inturn limit the scope of choice of a career to students who study there since their choice of future occupations is confined to the scope of the available curriculum.

In a highly technological era as the one we live in, we cannot do without many educated, responsible people to inspire, to manage and administer the country, to see a sense of purpose in human life. It is thus recommended that to meet the universal needs of the Black society, the curriculum should be widened to include courses in as many walks of life as possible, e.g. engineering, architecture, etc. The curriculum must not just confine the student to his immediate environment --- it must be a curriculum covering the world and the universe so that individuals must be able to make choices to their personal needs.

Black universities are founded and established in South Africa and are serving Blacks. If they are to serve the Black communities, then in their curriculum they must include courses relevant to the art, the culture and origin of the Blackman. The Black languages should be used as the medium of instruction at Black universities. This will eliminate the English or Afrikaans language medium problem encountered by some Black students at universities. A student will definitely understand and solve a problem easily when it is presented in his home-language than when it is presented in a foreign language. Not that they must be tribalistic, but since they are founded and rooted in Africa, these universities must primarily cherish African ideals and secondarily look into global issues so as to improve their own quality. Thus these Black universities should not merely transplant the Western (European) curriculum into the African continent. They must be African in sentiment and character.

3.1.7 Relationship between students and staff

Evidence submitted by BASA indicated that the relationship between the Black staff members and students at Turfloop seems to be cordial whereas the relationship between the White staff members and the students at the same institution leaves much to be desired. The grievances of the students, amongst others, is that certain White staff members display a paternalistic attitude towards the Black students. Black students could not understand why Whites, at a Black university, should occupy superior socio-economic positions as against Blacks. These students felt that Whites, because of their political and social isolation from Blacks, fail to understand the needs and wants of the Black students. This privileged position of the Whites at a Black university made the students critical and develop hatred towards their White staff personnel. A speech by Mr. A. Tiro at the Turfloop graduation ceremony of 1972 is evidence of the general student's dissatisfaction about the position of the Whites at Turfloop as well as a feeling of resentment among students as regards separate educational facilities in South Africa created and maintained by Whites.

A careful analysis reveals that it is not the White staff members as persons that the students detest, but the policy of separate development. Being convinced that the White personnel members seem to support this policy, the students began to detest their White personnel members for supporting a system the ultimate aim of which is to compartmentalise South Africa into 'White' and 'Black' areas. The students would like to live with Whites in an undivided South Africa. Therefore it is recommended that White staff (personnel) who wish to work at Black universities should respect Black sentiments. In short, these Whites should strive to be part of the Black communities in which they work. I feel a study should be undertaken to compare the relationship between Black students and the White personnel members in a 'non-separate development country' and South Africa. Such a comparative study will either support or negate my submission that it is separate development, and not the Whites as persons, that the Black university students are against.

3.1.8 Relationship between staff members

When their conditions of service, salary, leave, and other related opportunities relevant to their employment are the same and equal, members of staff (Black and White) of an institution generally seem to display a harmonious relationship. As proof of this one may cite the position at Fort Hare as an example before the passing of the Fort Hare Act (Act No.64 of 1959). But when one group feels it is being discriminated at as against the other group, the relationship between such staff members will not be cordial. As proof for this is evidence submitted to the Snyman Commission by BASA at Turfloop where Blacks felt that since their conditions of service, salary, period of paid study leave, etc., irrespective of qualifications, was not the same with that of Whites, they were generally relegated to inferior positions. This resulted in the unhealthy relationship between Black and White staff members at Turfloop.

It is recommended that to eliminate any reason for resentment among staff members at universities there should be equal opportunities for all staff members regardless of colour or creed.

4. CONCLUSION

The primary aim of this work was to find out why did the South African Government find it necessary to introduce, by legislation, separate university institutions for Blacks whereas there were open universities at which Blacks could study. After a careful examination of the laws²⁰⁾ enacted by Parliament affecting Blacks, especially after the Nationalist Party election victory of 1948, the writer came to the conclusion that it is the government's aim to maintain separate development between Black and White in all spheres. My working hypothesis was thus: the introduction of separate

20) See Chapter 1 page 4 foot-note 6.

university education for Blacks was to keep in line with the policy of separate development. In this work separate development has been defined as an outgrowth of apartheid.²¹⁾

Evidence²²⁾ submitted in this work is proof²³⁾ that the writer's hypothesis has been a correct scholarly interpretation of the Government's aim in producing separate universities for Blacks. This is also borne out by the fact that in terms of both Acts Nos. 45 and 64 of 1959 no White was to be admitted as a student at the Black universities (colleges). Based on this careful research and considerations it is here finally submitted that the introduction of separate universities for Blacks was to keep in line with the policy of separate development.

That the introduction of separate universities was also an answer to the social policies of South Africa has been shown in this work.²⁴⁾ It is true that no country can allow educational institutions to run contrary to the policy of the State. Thus it is not surprising that in South Africa the universities are made to adhere to the policy of separate development.

On the contrary, based on a universally acknowledged interpretation of what a university is²⁵⁾ as defined in this work, one is bound to come to the conclusion that separate Black universities, ethnic and delimited in character by those Acts that brought them into being, do not fulfill all the qualifications of a university. Support for this is also evidence submitted under the function of a university.²⁶⁾ It has also

21) See Chapter 1 page 23.

22) See Chapter 1 page 4 especially the last but one paragraph as well as foot-note 6.

23) See Chapter 3 page 70 foot-note 7 and page 76 quotation foot-note 27.

24) See Chapter 3 page 76 paragraph 4.1 argument for foot-note 26 and 27.

25) See Chapter 1 pp.12 - 13 paragraph 1.5.1

26) See Chapter 1 pp.14 - 16.

been shown that the terms of both Acts Nos. 45 and 64 of 1959 as amended by Acts Nos. 40, 43, and 47 of 1969 for Fort Hare, Ngoye, and Turfloop respectively, are an encroachment on what is internationally understood by academic freedom and autonomy²⁷⁾ as defined in this work.

Despite the flaws mentioned in this work connected with separate Black universities, this work does not negate the good work done at these universities. The production of educated manpower,²⁸⁾ the concern for the embetterment of the homelands,²⁹⁾ the improvement and purification of language,³⁰⁾ the social upliftment of Blacks³¹⁾ as well as educational development are, amongst others, the concern of Black universities as exemplified by Turfloop.

Finally, it is hoped that suggestions as to the future of Black universities as put forward in this work, would be taken into considerations. In conclusion, let Black universities maintain what is good and make good what is not good.

27) See Chapter 1 pp.16 - 17.

28) See pages 153 - 156 of this work.

29) See page 158 paragraph 2.3.1.1

30) See pages 158, 159, 160, 162 and 163 of this work.

31) See page 158.

APPENDIX 1CURRICULUM VITAE OF PROFESSOR E.F. POTGIETER 1)

EVERT FREDERIK POTGIETER was born on 12 July 1921 at Bultfontein in the Orange Free State.

He obtained the B.A. degree at the University of Stellenbosch, the B.A.Hons degree at the University of Pretoria, the M.A. degree at the University of South Africa and the D.Phil. degree at the University of Pretoria.

From 1949 to 1954 he was Senior lecturer in Anthropology at the Universities of South Africa and Pretoria respectively and from 1954 to 1958 professor of Anthropology at the University of South Africa where he was once acting principal.

In 1959 he became Rector of the newly established University College of the North. He became Chief State Ethnologist in 1969. In May 1970 he became Commissioner-General for the Machangana-Tsonga and for East Caprivi. With a rearrangement in 1977 he became Commissioner-General for the Machangana-Tsonga and the Swazi race groups in the Transvaal. On April 1980, after a distinguished career with somewhat more facets than those mentioned here, he retired and went to stay on his farm in the Warmbaths, Transvaal district.

His appointment as rector at the then University College of the North in 1959 was a reflection of his proven abilities as an academician and leader. In this capacity he had to deal with the basics of public administration: policy, organizing, financing, personnel, procedures, control and future planning. In true pioneer conditions and against various oppositions he mastered all the fundamental facets of the administration, thanks to his insight into the future, he built a university from the ground and led it to the threshold of autonomy.

1) Information supplied by the Office of the Public Relation Officer of Turfloop.

APPENDIX 2CURRICULUM VITAE OF PROFESSOR J.L. BOSHOFF 2)

JOHANNES LODEWYK BOSHOFF was born at Utrecht in Natal where he attended school and matriculated in 1933. Thereafter he furthered his education at the University of Natal. After completing his training as a teacher and receiving his Higher Education Diploma, he obtained the M.A. degree in 1939 in History with a dissertation on "Thomas Baines and the Talin Gold fields."

Between 1939 and 1957 he dedicated himself to teaching at various high schools in Natal --- from 1954 as Vice-Principal of Utrecht and Newcastle High Schools. For 12 years he was a teacher member of the Executive of the Natal Teachers' Union where he served as chairman for 7 years.

From April 1957 he was appointed Inspector for Bantu Education. For 5 years he was a member of the Council of the University of Natal. For two years in this capacity he was also member of the "General Committee of Commerce" of this Council. In his capacity as Inspector for Bantu Education he served for 6 years as a member of the Examination Board and chairman of the Afrikaans Subject Committee for Bantu Education. For some years he was a member of the Council of the University College of Fort Hare.

In July 1965 Prof. Boshoff was appointed Secretary for Education in the Transkei. He held this position until August 1968 when he was promoted to Deputy-Secretary for Bantu Education.

In this capacity he was responsible for the overhead departmental administration of the university colleges for Blacks. He also represented the Department of Bantu Education at various steering departmental committees and bodies.

He was appointed Rector of the University of the North on 1 December 1969.

2) Information supplied to me by the Office of the Public Relation Officer of Turfloop.

APPENDIX 3CURRICULUM OF PROFESSOR W.M. KGWARE

WILLIAM MOSHOBANE KGWARE was born on the 16th November 1916 on a farm, Roodevlei, in the district of Brandfort in the Orange Free State. He received his primary education at the Methodist Primary School in Brandfort and from 1933 to 1936 he attended the Healdtown High School, a Methodist institution, in the Cape Province, where he obtained the Junior and Senior Certificates of the Cape Education Department, both in the first class.

In 1937 he went to the South African Native College (now the University of Fort Hare), where at the end of 1939 he obtained both the B.A. degree of the University of South Africa and the Fort Hare Education Diploma.

His teaching career began at his old school, the Healdtown High School, in 1940; but later that year he was invited to join the staff of a newly established secondary and teacher-training school in his home province, namely the Moroka Missionary Institution at Thaba Nchu. It was while on the staff of that institution that Prof Kgware obtained, the M.A. degree of the University of South Africa in the Department of African Studies.

The following year Prof Kgware was appointed principal of the Bantu High School at Heilbron, O.F.S., a post that had been vacated by a white headmaster. It was while at Heilbron that he obtained the University Education Diploma (1948), the Bachelor of Education (1951) and the Master of Education (1954) degrees cum laude from the University of South Africa.

In 1969 Prof Kgware obtained the degree of Doctor of Education of the University of South Africa in the field of Comparative Education.

Prof Kgware was for many years President of the O F S African Teachers' Association and also Treasurer of the Federal Council of African Teachers' Associations of South Africa. He was among the first Black inspectors of schools appointed by the Department of Native Affairs in 1955.

In 1960 he was among the first members of the teaching staff of the newly established University College of the North, his post being that of Senior Lecturer and Head of the Department of Didactics and Educational Administration.

At the beginning of 1961 Prof Kgware was appointed to the chair of the department. At the end of 1969 the department was divided into two, namely the Department of Didactics and the Department of Comparative Education. Prof Kgware took charge of the latter department at the beginning of 1970. This became the first Department of Comparative Education at a South African university and its head the first professor of this discipline in the country.

In 1962 Prof Kgware was elected an exchangee by the United States - South Africa Leader Exchange Program (Inc.) Accompanied by his wife, he visited the United States for six months to study Educational Administration in general and teacher education in particular. He also gave a course of lectures at several American universities that were visited - some twenty odd, including the California Institute of Technology in Pasadena. On his return from the U.S. he gave lectures in London, Amsterdam and Kampala.

In 1964 Prof Kgware was appointed member and chairman of the first all-Black Advisory Board of Bantu Education in the Republic of South Africa.

In March 1968 he represented the Minister of Bantu Education at the All-Africa Inter-University Education Conference held at the University of Malawi. He also visited Australia (1978) and the Federal Republic of Germany where he also

gave a series of lectures at selected universities and colleges.

Prof Kgware has written a number of articles on education for South African and overseas educational publications.

Prof Kgware was a member/trustee of the following organisations:

1. American-South African Study and Education Trust (ASSET) (Trustee)
2. Anglo American Corp of S A Ltd - Committee on Assistance to African Schools. (Labour Consultant).
3. Bantu Welfare Trust (Trustee)
4. International Institute of Education (Selection Committee in South Africa)
5. Rhodes Scholarship in South Africa (Selection Committee)
6. South Africa Foundation (Trustee)
7. S A Institute of Race Relations (Editorial Board)
8. S A Institute of Race Relations (Research Committee)
9. United States-South Africa Leader Exchange Program (Management Committee)

He was appointed Rector of the University of the North, Turfloop, as from 1st January 1977. He was the first black man to hold such an appointment.

On the 19th September 1980 the University of South Africa conferred on him the degree of Doctor of Education (h.c.) in recognition of his contribution to education in this country.

APPENDIX 4CURRICULUM VITAE OF PROFESSOR P.C.M. MOKGOKONG

POTHINUS CARL MATSIRI MOKGOKONG, second son of Rev. & Mrs. E.T. Mokgokong, was born at Makotopong near Pietersburg on 30 January 1923. His elder brother, Mr. S.S. Mokgokong, is a retired Inspector of Mathematical Sciences in Swaziland; his younger brother, Professor Dr. E.T. Mokgokong, is head of the Department of Gynaecology and Obstetrics at the Medical University of Southern Africa.

Prof. Mokgokong received his primary education at the Kreuzburg Mission School where he passed Std.VI in 1936. He proceeded to Khaiso Secondary School where he matriculated in 1941. A bursary from the Transvaal Education Department enabled him to enter Fort Hare University College where he obtained his B.A. degree, majoring in English and Northern Sotho, as well as obtaining the College Education Diploma in 1944.

At the beginning of 1945 he was appointed Senior English, Latin and Northern Sotho master at Madibane High School, Johannesburg, where he achieved above-average results over the years. This service was only interrupted in 1954 when he was seconded to the Department of African languages, University of the Witwatersrand.

While teaching in the above-named school, he served as Vice-Principal and senior sports organiser. It was the latter portfolio that introduced him to the Johannesburg Bantu Football Association where he served as General Secretary for a period of ten years. This position gave him the opportunity of visiting several countries in Southern Africa, inter alia Zimbabwe, Zambia, Zaïre, Namibia and Lesotho as manager of representative soccer teams.

Notwithstanding his many commitments, Prof. Mokgokong never put aside his studies. He registered with the University of South Africa and obtained the Lower Diploma in Bantu Studies (1946), the University Education Diploma (1947) and the Hons.

B.A. in Bantu Languages (1949). In 1957 he was appointed Principal of Meadowlands High School, a position he held until the beginning of 1960 when he joined the staff of the Department of Bantu Languages, Unisa. In 1966 he obtained his M.A. degree cum laude for his dissertation "A Dialect-geographical Survey of the Phonology of the Northern Sotho Speaking Area." In 1967 he was promoted to the position of Senior Professional Assistant and in 1973 to Chief Professional Assistant. In April 1975 he was appointed Professor and Head of the Department of Northern Sotho at the University of the North. At the end of 1975 Unisa awarded him the D.Litt et Phil. for his thesis entitled; "Context as a Determinent of Meaning, with special reference to N. Sotho".

Prof. Mokgokong's literary output consists of book-reviews and critical articles on Sotho languages and literature which appeared in the Bantu Education Journal and LIMI, inter alia,

1. The Development of South African Bantu Literature.
2. A Survey of Northern Sotho literature
3. The Adaptation of Christianity to traditional Bantu religion as revealed in Sotho literature
4. Popular themes in Northern Sotho prose fiction
5. Humour in some works of Ramaila
6. Classification of Northern Sotho
7. The concept of time in Northern Sotho Culture.

In collaboration with the late Prof. D. Ziervogel and Prof. D.P. Lombard he also produced A Handbook of the Northern Sotho Language, as well as Workbook, exercises and key to be used with the language book. In addition Prof. Mokgokong is co-compiler with Prof. Ziervogel of the Klein Noord-Sotho Woordeboek, which appeared in 1961. The Groot Noord-Sotho Woordeboek, which saw the light of day in 1975, is the culmination of sixteen years of their intensive research.

Prof. Mokgokong was member of the Advisory Council of the University of the North (1970 - 1973) and member of the Council of the University of the North from 1974 to April

1975. He was also member of the Wright's Commission of Inquiry into the disturbances at the University of the North in 1972.

Prof. Mokgokong's extra-mural activities include the following:

1. Member of the Joint Matriculation Board sub-committee for Bantu Languages
2. Moderator, Joint Matriculation Board, Northern Sotho Higher Grade
3. External Examiner for Unisa, Ngoye, Fort Hare and Transkei
4. Chairman, Northern Sotho Bureau of Language and Culture
5. Member of the Northern Sotho Language Board
6. Member of the General Assembly and the Church Council of the Evangelical Lutheran Church in Southern Africa
7. President of the Northern Diocesan Synod, ELCSA
8. Director, Lebowa Development Corporation and subsidiaries
9. Manager, family farm Thibedi Estates.

After the death of Prof. W.M. Kgware, Prof. Mokgokong was appointed rector of the University of the North during the second half of 1980.

Prof. Mokgokong is married to Grace Matshediso, a school teacher and member of the Lutheran Women's Guild. One son is born out of the marriage.

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