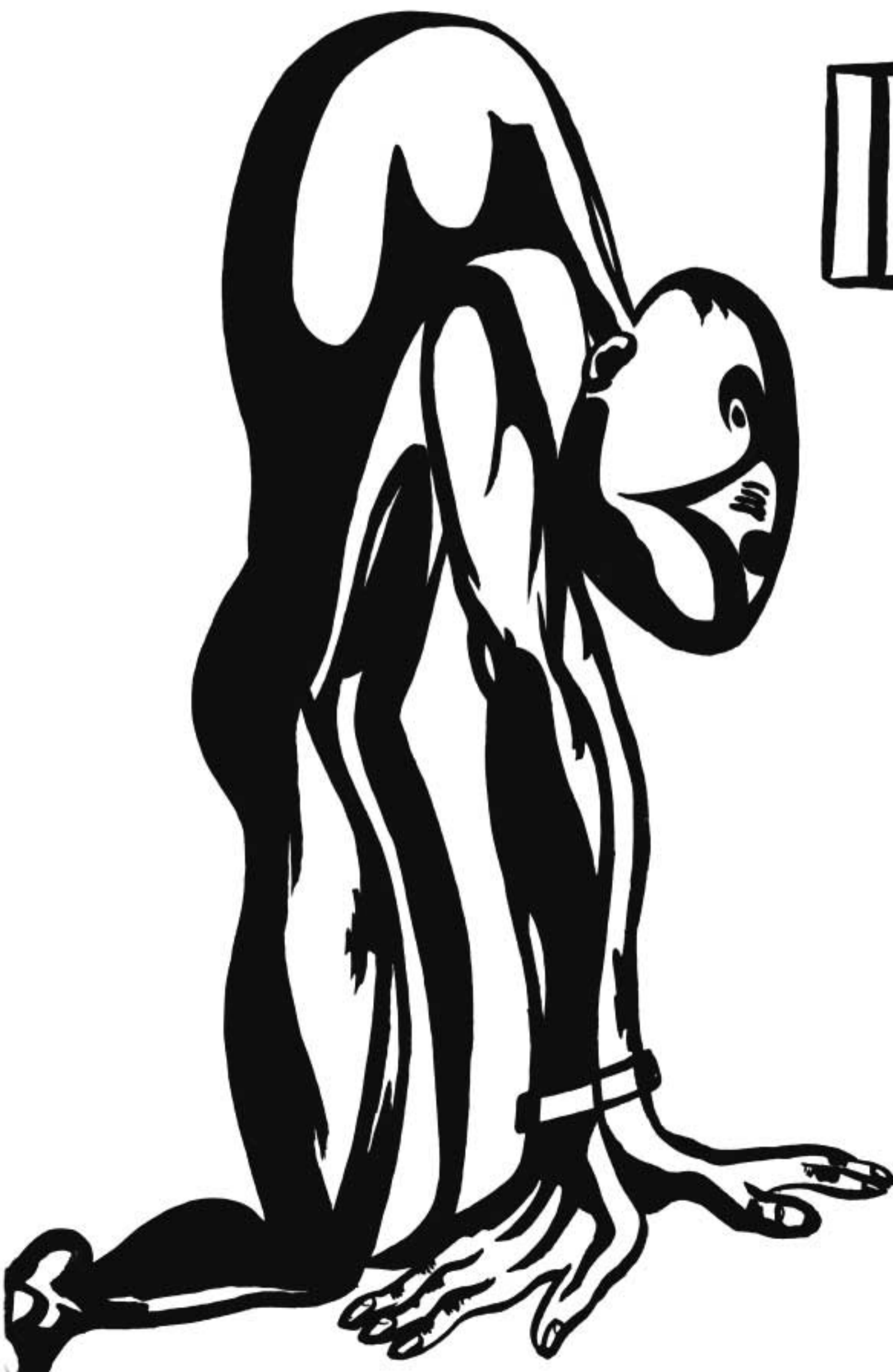


SASO

Newsletter
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contents

Focus	1
News in Brief	2
From the President's Desk	5
Education and the Correspondence Student	7
Quo Vadis Black Student ?	8
Heroes' Day	10
Art and Letters: Reviews	12
Higher Education for Blacks	13
The Role of the Black Teacher in the Community	16
Speak Up Blackman !	19

Except where stated, comment in this Newsletter does not necessarily reflect the opinion of SASO.

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In memory of Black Heroes 21st March, 1972.

"Throughout history, the powers of single black men flash here and there like falling stars, and die sometimes before the world has rightly gauged their brightness."

W.E.B. Du Bois

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editorial

This issue of the Newsletter is motivated primarily in the direction of Black Education. For sometime SASO has stressed the importance of education — and not merely in terms of the number of schools we have or the increase in the attendance of black children at schools — in respect to the syllabuses, the direction, the motivation behind education.

For this purpose SASO set up an education commission to investigate all aspects of Black education. It is hoped that the Commission can meet by the end of this year to come together in the form of a seminar and to read papers on aspects of education. It is hoped that a book will be published once the commission has completed its investigation.

In this newsletter different aspects of education are covered — from a university students concern, to reprintings of high school pupils efforts on various aspect of their life. The rationale for a Home University scheme is examined and a teachers attitude to an aspect of teaching subjects like free writing and discussion.

It is only our extreme concern for the state of affairs in the blackman's educational systems which are decided for us, are drawn out for us, and controlled for us that demands a full and honest investigation into this particular field. Yet we are ignoring the fact that this education they give us is a blatant system of brain white washing where we are being made into plastic stereotypes who reject ourselves and hate ourselves.

It is becoming more and more important that new avenues are sought and new directions are planned to re-define the meaning of education, especially, in a society like ours.

To this end SASO has begun working on a scheme to assist correspondence students not only at universities but also at post primary levels. Already SASO in collaboration with a group of people out at Dududu has established a Home University Education Society. The motivating factor behind this scheme is to direct the thinking and attitudes of people towards education in the proper direction.

Education is not merely an amassing of facts but it is a sincere effort to search for TRUTH. In this newsletter we also print an article on the role of the teacher who examines the problems in teaching to a fuller and more meaningful understanding of his environment, his relationship with society and his commitment to that society.

The time has come for serious involvement and well oriented retaliation to the status quo.

focus

ASSECA CONFERENCE

Our reporter was on the spot to cover the ASSECA conference.

The Association for the Educational and Cultural Advancement of the African people in South Africa (ASSECA) held its annual conference for 1972 in Port Elizabeth at New Brighton from the 31st March to 2nd April. The conference was attended by about 80 people from all parts of South Africa and included both delegates and non-delegates.

ASSECA was established in 1967 under the auspices of the late Mr. P.Q. Vundla with the main purpose of promoting educational and cultural advancement amongst the African people. Though initially designed for the Reef Area, its founders soon rightly saw the need for such an organisation to be established on a national basis. ASSECA operates on a city branch basis and to date, according to reports, there are 19 such branches in the Transvaal, Orange Free State, Eastern Cape and Western Cape and new branches are in the process of being formed in Natal. It was with this background that ASSECA met in Port Elizabeth, to revitalize its efforts as a major contributing force in the education of Africans.

Unfortunately, this conference on which so many people had pinned their hopes was never productive. Firstly, the speakers invited to the conference to give key-note addresses at best had no real message to give to the people and at worst were an affront to the very purpose for which Asseca had been established.

Mr. Roy Wilkins, executive director of NAACP in the U.S.A., neither understood the situation of the people whom he was talking to nor could he appreciate the fundamental difference between an organisation like NAACP in terms of its role in the U.S.A. and ASSECA in terms of its role in South Africa. Speaking of the cuff, he spent most of his time relating to the audience the path taken by NAACP to their present status. His contribution to the meeting both in terms of the content of his address and the crowd he attracted, about 400 people, did not warrant the great fuss made about his coming to South Africa.

Dr. van Zyl, secretary for Bantu Education, on the other hand spent most of his time praising the work of his department and thereby incurring the wrath of the audience. Most of his address was a tabulated comparison, in absolute figures and not percentage-wise, between the educational position of the African in 1925 and that in 1972. He was most liberal with superlatives in describing its achievements.

Dr. van Zyl said further, "The only fault with the President and ASSECA is that he is trying to speak to people whom he hopes to be homogeneous because of the similarity of the colour of their skin. This might be true of the American Negroes. Unfortunately for ASSECA the position is different in South Africa". He said, "Here we have 8 Bantu, or as you call them African nations, each with its own identity manifested by its own language, its own homeland, its own history, and its own particular cultural background. And now also its own government."

He added that in South Africa everybody has the vote, "it is a complicated matter, and it would probably take a long time to explain." This statement drew a great deal of howling and boos from the crowd so much so that the President had to plead with the audience "not to ridicule him by making noise and laughing at him."

During question time Dr. van Zyl found it very difficult to justify either Bantu Education per se or the political basis for it.

If the first day of the conference was a failure the subsequent ones resulted in absolute chaos. There was suspicion that votes were secured in order to support viewpoints pushed by certain individuals; overnight Port Elizabeth had 4 subsidiary branches with a total of 25 votes which tended to support issues raised and led by the chairman, Mr. M.T. Moerane. Whilst new branches from Pretoria, King William's town, Grahamstown and the subsidiary branches from P.E. were admitted to conference without any fuss, great debate ensued when the Durban branch presented its credentials. Some delegates from P.E. were heard denouncing the Durban branch as a SASO front (ASSECA hierarchy had previously withdrawn its invitation to SASO). Even when the majority of the delegates wanted to hear the Durban branch presenting their case, delaying tactics were adopted by the chairman to avoid giving Durban a chance to be heard.

In the 3 days designed for conference, the only business discussed was executive and branch reports. Towards the end of the last day the chairman suddenly gave notice that the hall was only available until 10 p.m. and not indefinitely as was bargained for and suggested that conference adjourns with all further business suspended except elections. A motion to this effect was defeated narrowly and thus the usage of the 25 votes from P.E. in determining elections was averted.

On the whole observers felt that the conference

had been an adult circus, hardly befitting the noble role of an organisation like ASSECA, this came particularly in the wake of howling down all opposition – the main culprits being the P.E. branch. At times the meeting went completely out of control with numerous interjections, shouting and stamping of feet. The only time that the meeting was orderly and the delegates united was when they

sang the national anthem at the end of the conference.

A number of delegates and most of the branches are determined to attend the adjourned conference with the intention of wiping the slate completely clean and putting at the helm of ASSECA a diligent and committed executive.

News in Brief

CRISIS IN BLACK EDUCATION

At the beginning of every year, we are reminded about the looming crisis in Black Education. This year is no exception as a glance at the newspapers would immediately demonstrate.

Failure of the authorities to provide adequate facilities like classrooms, desks, and other equipment necessary has forced many children to go home without being enrolled. This lack of accommodation has forced many principals to overcrowd the classrooms and thus presenting the teacher with the mammoth task of handling at least 60 children per class at times.

In some areas temporary structures are being used – like churches and halls. New schools are not being built fast enough to meet the demands of the growing enthusiasm among Black people to educate their children. In other areas schools are conducting classes amid the construction work and dust of builders – even the new University of Durban-Westville is subjected to this. Classes in some schools are being conducted in the open air. Teachers are forced to conduct their classes in staff-rooms, in storerooms and laboratories.

The teacher shortage is another glaring example of the education problem. Qualified staff are becoming more and more of a scarcity – especially in the post-primary schools. It has been remarked that the 12 year old now-autonomous black universities have not been able to supply the Black community with teachers. Very few graduates are taking up teaching and many who are already there are quitting in increasing numbers to seek greener pastures. The profession offers no security for women because married teachers are placed on the temporary staff or even replaced by younger and, more often, less efficient teachers.

In the urban areas African pupils not registered in the area are not enrolled. Thus an extension of work of a teacher is to execute the inhuman edicts of the government. Many pupils who come to enrol at urban schools are born in the area but for some reason or the other are not registered, and even, those pupils born in "homeland areas" have been

brought up in the urban areas and thus cut all ties with his so-called 'homeland'.

Because education for blacks is not free and compulsory the drop-out rate at schools for blacks is alarmingly high. The natural breeding ground for these "push-outs" are the street corners. It is small wonder that delinquency among Blacks is becoming a serious problem.

Inefficiency in administration of the education departments for blacks is another disturbing feature. Pupils from the Ohlange High School in Natal had to be re-called from university and other areas to resit for their matric examinations in March, even though all of them had received their results. Hundreds of private candidates from Umlazi were also forced to rewrite their matric examinations. Many of last year's JC candidates are still waiting for their results and, subsequently cannot proceed to the senior examinations because of this. As far as teachers are concerned it is not uncommon for some teachers to be kept waiting for their salaries for upto six months. Despite all these setbacks the the black universities record an appreciable increase in enrollment figures this year. But because the fees are well nigh impossible for Black parents to afford, many students are forced to discontinue their post matriculation studies. Some universities go to the extent of expelling students who cannot afford to pay for the 2nd and 3rd years. Whither Black Education ?

MEDICAL TRAINING FOR BLACKS

Natal University's Medical School is the only one that offers training for Coloureds, Indians and Africans. The former two are accepted at the Witwatersrand and Cape Town Universities for medical training.

SASO Newsletter focuses attention on the university of Natal because it is the only one which trains all three groups of the Black community. It is at this university that the 4 year medical course is being freely suggested for the African group.

The SASO Executive Council last year passed a

resolution expressing grave concern at the high failure rate at the school. It was noted that African students are most affected. It was also noted that more than half of the group which enrolled in 1966 failed to reach the final year at the end of last year. This is a very regular and disturbing trend. Many failures were recorded in last years' 1st year class. Many are repeating one subject.

This is the only Medical School that offers a preliminary year and many exclusions are noted there too. The then Acting Dean of the Faculty of Medicine gave the following figures to our enquiry about acceptances of African students to the school:

YEAR	APPLICANTS	QUALIFIED	ACCEPTED
1967	114	29	29
1968	125	31	31
1969	150	30	24
1970	105	35	35
1971	150	45	45

No explanation about the criteria for qualifications into the Medical School was given. It is known, however, that only 4 applicants from an African University were accepted out of 30 B. Sc. graduates, at the beginning of this year. Several enquiries have also reached our offices from suitably matriculated African students whose applications were turned down.

In the above inquiry the then Acting Dean regretted that it was not possible to provide figures relating to African students who had been excluded. Many students are being excluded every year in the Preliminary, 1st and 2nd year and this year alone some 25 students were excluded. A regulation was introduced this year whereby students from the 3rd year would also be liable for exclusion should they fail.

Meanwhile, the University of Natal is pushing on with its plan for a white medical school. In an interview with the Natal Mercury (14/12/71) the principal, Professor F.E. Stock noted that "South Africa needed more white and non-white doctors but the medical school was having considerable trouble getting 'first quality' African students for enrolment. Prof. Stock went on to say, "We try to maintain a balance between our Indian and African student intake but my colleagues tell me that the educational standards of many of the African students is low and they really struggle."

It was reported from parliament that the commission of enquiry into the transfer of the medical school to the University of Durban-Westville was ready to present its findings.

This, many students believe, is the case for the 4 year medical course for Africans. With all the above observations it is not surprising that students

are suspicious of the authorities designs in this regard.

SASO-NIC CONTROVERSY

In a recent circular to the SRC and local committees the Secretary-General of SASO has disclosed the full facts surrounding the controversy between SASO and the Natal Indian Congress.

An official of the NIC, in supporting a resolution rejecting black consciousness and all policies of racial exclusiveness suggested that SASO was the architect of black consciousness and was "in fact" propagating the policies of a banned organisation.

The NIC was warned about the implications of the statement and were asked to withdraw the remark and apologise as SASO regarded the statement as highly defamatory and was aimed at prejudicing the survival and effectiveness of SASO. Both the official and the President of NIC reiterated their earlier remarks and refused to apologise and saw the statement as a valid criticism.

In his circular Nyameko informed the centres and branches that "aware of our stand towards NIC and taking full cognisance of the insult we have received from the NIC and noting full well their 'killer' approach towards SASO we have nevertheless refrained from taking further action against the NIC for defaming us and their serious animus injuriandi, so blatantly unmasked in Mr. Sewpersadh's statement to the press, will not shake us from our resolve to "commit ourselves to the realisation of the worth of the blackman, the assertion of his human dignity and to promoting consciousness and self-reliance among the black community."

Our action against Mr. Ramesar, the offending official, is being pursued. A meeting with the NIC executive proved to be without any positive results and the situation remains unchanged at time of print.

UNITED NATIONS SECRETARY GENERAL'S VISIT

It seemed a joke to many blacks in South Africa when it was announced from New York that the two and a half month old Secretary General of the UNO would be visiting South Africa and the disputed territory of Namibia.

In the past, two other officials from the UNO Carpio and Hammersjold, came out to South Africa but their stand was firm and their reactions to the situation was certainly not collaboration.

Waldheim's visit raised the hopes of Namibians who were seeking liberation, so desperately. Workers in Namibia prepared massive strikes in various parts of Namibia. This strike act they expected would show the world forum how discontent they

were with the present regime ruling them.

From the moment Waldheim set foot on South African soil it was pretty obvious that he had already decided whose point of view he is going to listen to. Refusing to comment to reporters except to say that he was here to observe, keeping much within the tight circle of government protocol it became pretty obvious that here was a man who had found common ground with white South Africa.

Even those people he did meet from the other side –the real people– he met very hurriedly in the waiting lounge of the Jan Smuts airport or on the tarmac of some airstrip in Namibia and what was most ironical is that he sat behind closed doors with the prime minister for three days !

Sight seeing was more the kind of trip Waldheim made to this part of the world. Imagine inspecting living conditions in compounds from the seat of a helicopter !

NATIONAL THEATRE FESTIVAL

The Theatre Council of Natal (TECON) will have their national theatre festival at Orient Hall. The festival this year will feature black theatre groups from all parts of South Africa.

The highlight of the festival it is hoped will be the Inter-African Theatre group from Kenya who have been invited to the festival. The group falls under the aegis of the Kenya National Theatre and they have gladly accepted to come to South Africa to take part in TECON's festival. TECON themselves have taken a strong stand in respect to the festival in view of the Inter African group's acceptance.

TECON has decided not to go out of its way to arrange for multi-racial shows. TECON's only concern now, is awaiting word from the Kenyan government to okay the visit. However, there still follows the request for visas from the South African government. Executive members of TECON are hopeful that visas will not be refused.

The Inter African Theatre Group will present three plays if they do come down. One is more in the form of a dance-allegro and the other two are based on the new developments in East African culture. TECON officials have stated that if the group comes down they will be taken on a country wide tour so that as many Black people as possible can see them.

Plans are already under way to Soweto, Mamelodi, Langa, Lenasia and Gelvandale. TECON is at the moment fund raising to cover the costs of such a huge undertaking and also to allow for this group to play at popular prices.

CONFERENCE OF BLACK CHURCH LEADERS SPROCAS Black Community Programmes are spon-

soring a conference of Black Church leaders at the Edendale Ecumenical Centre near Pietermaritzburg from Monday 15th May until Thursday 17th May, 1972.

The conference aims to bring together Black clergymen and other leaders in the major multi-racial churches to examine in more depth the role of the Black leaders in these churches. The programme for the conference will open with an examination of the 'structures' of the major multi-racial churches like the Roman Catholic Church, the Anglican Church, the U.C.C.S.A., Presbyterian Methodist, and Lutheran Churches.

This will be followed by an examination of the kind of Black leadership these structures require. There will be plenty of time given to in depth discussion of the subjects.

Two addresses will be given by laymen. One will be on the "Future of the Ordained Ministry" (as a layman sees it). The other will be a "Young Blackman's view of the Church". The conference will go on then to discuss in detail ways and means by which the Black leadership in these churches can be made more effective.

The conference will end on Thursday about midday to give time to clergy to reach home before Sunday. For more information regarding the conference contact the Director, Sprocas Black Community Programs, 86 Beatrice Street, Durban or telephone 67558.

3RD GENERAL STUDENTS' COUNCIL

SASO's 3rd General Students' Council meeting is scheduled for 2nd to the 8th July and the venue is to be University of the North. The theme for the conference is **CREATIVITY AND BLACK DEVELOPMENT**.

More than 100 students are expected to attend the conference which is due to be an exciting experience. As the theme is Creativity and Development the emphasis will be on education and culture. A symposium on Creativity and Black Development is also planned and many speakers from both inside and outside Africa are expected to attend.

With the emphasis on Creativity for the conference an "Arts Festival" is being planned to co-incide with conference. Branches and Centres are invited to take part in the Drama Festival where the best play for the evening will receive an award. Students are also invited to enter the Poetry Exhibition. Poets who wish to enter are requested to send in their poems to the SASO head office before the 31st May, 1972. A prize winning essay is also planned for the conference with the theme 'Creativity and Black Development' with the emphasis on Artistic Creativity and its impact on Black Development.

From The President's Desk

KURT WALDHEIM & THE NAMBIAN QUESTION

There are a number of vexed questions arising out of Kurt Waldheim's visit. Despite the numerous Security Council Resolutions, the International Court of Justice's advisory ruling on the Namibian issue, and the 1966 Hague International Court of Justice Case against the Republic of South Africa the Honourable gentleman found it 'profitable' and a 'breakthrough' to come and negotiate where a Security Council and an International Court of Justice had failed.

Is this not a dramatic demonstration of impotence for the Secretary-General and the U.N. to conduct this futile dialogue? Is the fact that the Republic of South Africa regards Namibia as her fifth 'province' and as such an expendable commodity in the fragmentation process of the political disintegration of Black solidarity, not evidence enough that no amount of dialoguing with the Republic will ever achieve anything? Has Dr. Waldheim not realised that by coming here himself and failing (as he inevitably will) he is actually dramatically proving the U.N. to be a white elephant?

At the dinner reception Mr. Vorster is reported to have said that "Tonight the Sec. Gen. was able to meet a cross-section of the people of the Republic" but it rather struck me as curious that Waldheim did not protest at Mr. Vorster's obvious omission of black people, for it is obvious that not a **single** Black face in the Republic conferred with the illustrious U.N. Boss. In that reception not even the 'non-whites' were present, let alone black people.

The only Namibians Waldheim met were the Damara and Herero chiefs who came to sing to him the well-known refrain of 'sectional fragmentation of Namibia'. Apparently Waldheim's "secret talks" in Ovamboland did not include a meeting with the strike leaders and this would have been much more relevant.

Waldheim's appeal to South Africa to "chart a new course which would enable that country to play its rightful role in Africa and in the U.N." is somewhat hollow and futile if he merely believes "that humanity will succeed in eliminating the vestiges of racism and in upholding the dignity of all men and women". How will the 'humanity' which he speaks about ever achieve this gargantuan task if the U.N. is busy playing the role of an impotent spineless tiger? There is no doubt that the U.N. is heavily under the influence of dollarism and the gilt (& guilt) – laden coins of South Africa and Western Nations. Waldheim, especially, must

reassess his priorities a new.

SABELO "STAN" NTWASA

Politically "Stan" is no more. Once more a Black brother has joined the swelling ranks of Black political enuchs. Sabelo, a fiery political thinker was served with a banning order during the third week of March this year. He was a final year theology student at Federal Theological Seminary from where he was quickly whisked away to be house-arrested in Kimberley.

Sabelo was the first Director of the Black Theology Movement. He organised seminars and lecture toured all over the country. Now that he is banned this means that Sabelo cannot be quoted and the Black Theology Magazine which he was busy preparing for publication will have to go through without his views and comments.

Wherein lies the guilt of Moore, Moloto, Ntwasa et al? Apparently the Security Police had sufficient evidence of the "subversive activities" of these people. Why did they not bring them before a Court of Law?

Or is it because in our country today we are no longer answerable to a Rule of Law? It is daily becoming evident that on the flimsiest of reasons (which are not contestable anywhere) people are just muzzled at a Ministerial decree.

This action smacks of totalitarianism. These arbitrary measures are glaring examples of the erosion of freedom for peace-loving people. The authorities are bluntly telling the Black people that they have no recourse open to them; that not even the courts of law will ever come to their rescue. Obviously this attitude is a self-defeating process. The authorities of this country are creating draconian trojan problems for themselves which may lead to desperate and drastic measures.

SOCIAL DEMOCRATIC PARTY OF SOUTH AFRICA

This is a brand new name of a brand new political anachronism in South African Black politics today. These Social Democrats have just formed their own political party.

The Rand tribalists under the interim leadership of Mr. A. Domingo (who has since passed away) have decided to "unite the Coloured people into a formidable political force" and strive for direct representation at all levels of Government. Other objectives of this sectional group are:

- Coloured solidarity
- Effective utilization of Coloured labour potential.
- Bringing about a closer liaison between the “intelligentsia, the trade union movement and the Coloured masses.”
- To prepare Coloured youth for future responsibilities and leadership.
- To attain equal Coloured educational facilities at all levels.

What is particularly disturbing about the party is, that it has just been formed in conflict to several illuminating phenomena in our political arena:

Mr. I. Miley Richards, a Member of the Coloured Management Committee of Johannesburg recently bluntly stated that there are only two groups of people in South Africa: Black and White. He went on to say that ‘Coloureds’ must align themselves with other oppressed Black South Africans. He further exhorted them to refuse to co-operate with sectional platforms like the C.R.C. He concluded by denouncing the latter and stated categorically that the ‘Coloureds’ future lies with other Black people and not with Whites, because coloureds are black and not white.

Let the Social Democrats, together with the NIC, the Labour Party and other interested political organs join forces with the Black Peoples Convention and work on a programme designed to create Black solidarity and oppose the definite racism that is meted out to them as the disenfranchised and powerless people. Power and solidarity is their salvation.

THE EXAMINATIONS FIASCO

There are two disturbing trends in our educational ‘progress’. These trends demonstrate the appalling absence of progress if not a definite presence of retrogression.

I am thinking first of all the 1971 Matric candidates in Natal. After approximately 129 Black pupils wrote their examination in 1971 at Ohlange Institution and at Umlazi these candidates received their results early this year. The majority of them had passed with high symbols. The students made preparations to go to Universities, and some took up jobs in the industries.

But no sooner had they entered into their respective vocational fields than they received telegrams on a Tuesday advising them that their results are invalid because there has been some chicanery somewhere and they must therefore consequently

report on the Friday of the same week to rewrite the examination. It later transpired that the students obtained ‘unusual’ marks in two papers, Biology and Science. The authorities claimed that some papers were opened and shown to the candidates before they sat for the examination.

This no doubt leads to the inconvenience of the students. Why were the culprits not punished rather than turn the candidates in to dishonest cheats? Because this is the obvious implication one draws from this ‘punitive measure’ against the students.

Again this had to happen in Natal. There is a pathological failure rate among ‘African’ Medical students at the University of Natal-Black Section. This has now become an annual pattern. The graph keeps moving higher and higher. This year the results were appallingly bad, particularly in the Second and Third Years of study.

Which brings me to the submission that the authorities’ role is very dubious in this matter. I claim that they are compiling a statistical dossier for the coup de grace in the separation of ‘African’ medical students from their ‘Coloured’ and ‘Indian’ brothers. This is no idle supposition or speculation. Certain high officials in the University of Natal’s Faculty of Medicine have previously propounded the absurd proposition of a “Four-Year Medical Course” for “Africans”. Although the reasons behind this silly suggestion were given the altruistic stamp of quick production of large numbers of “African doctors” because there are not enough doctors in the ‘African’ communities. This belies the fact that very few ‘African’ students are accepted each year at the School.

In essence this suggestion means that ‘Africans’ are to be separated from other Black groups and they are to receive a medical version of Bantu Education. They are to be nothing else but westernized witch-doctors. They will not be ‘doctors’ (Dr.) in the common language that we know of, but they shall be referred to by some such nebulous designation as “Medical Aides”. This to me is inseparable from the racial political philosophy that is the creed of people who sit in the corridor of power in Pretoria.

The ‘Indian’ student will then join the proposed Medical Faculty at the sectional University of Durban-Westville. After all will this not be ample proof that ‘Indian’ tuberculosis is different from ‘African’ tuberculosis?

EDUCATION AND THE CORRESPONDENT STUDENT

This is a shortened article prepared by one of the organisers of the Home University Education Society. The Home University Education Society is a project that has resulted from SASO's community projects. This contributor has together with the Head Office assistance and the SASO local committee at UNB done a great deal of ground work in the formation of the society.

The article sets out the rationale for such a society as the one mentioned above and is elucidating in that it gives one an in-depth understanding of the problems that face correspondence students.

The contributor is Mr. M.A. Dlamini, the organiser of COSDEO—a welfare organisation that is attempting to meet the needs of people in the Dududu area.

When a child reaches school going age he is simply taken to the nearest community school by his parents to register his name, to begin his first year of schooling, the aim being to equip him for future life. But history has shown that man is not master of himself — he cannot control the natural circumstances which govern his life — he makes all the necessary preparations and plans for tomorrow but something else occurs on the very night and disturbs the whole programme and he finds that new preparations and plans have got to be started all over again.

In schooling as in other things, it often happens that the child's schooling is disturbed during his days of youth. When this unfortunate incident occurs it becomes inevitable that the child must leave school and go to work. This occurs in all races whether white or black, though in this country, due to the social set-up of the country, it occurs more frequently amongst the black people — mainly the Africans.

When this incident of leaving school before attaining basic education to equip the child for life happens, not all the children are prepared to leave school for ever and succumb to these unfortunate circumstances of life and throw away their talents. Most children as soon as they acquire employment and become financially secured, decide to seek means to further their education. The way to do this in the old days was through the means of attending a night school but, today, it is done by means of entering into a contract with a certain correspondence school, college or university which sends lectures to students. In the parcel of lectures, is usually included a guide to study or a book of instructions on "how to study" and how to tackle the various complications of a correspondence school.

After receiving all these tools of guidance, ex-

perience has shown that some students fail to understand or follow these instructions. This problem is more common amongst the students who embark on correspondence courses with less educational background e.g. students who left school in standards V and VI up to forms I and II. Additional difficulties amongst the African students is further caused by the fact that the national syllabuses use the English language as a medium of instruction whereas students who enter correspondence are the products of Bantu education which uses the mother tongue as a medium of instruction in the lower and higher Primary Schools.

When one or all the above-mentioned problems have been conquered, now comes the problem of double responsibility of being both student and teacher. At this stage the student has to divide himself into two persons — student and teacher. Doing this also presents a special problem to students who have just left school or who are within a certain age range. For instance, my experience has shown that students within the age range of sixteen to twenty are the ones who usually experience this difficulty. The cause being the fact that the young person having immediately left school with all the warm hands of his teacher, and long periods of dependence finds it difficult to switch over to self-teacher.

Settling down to actual problems, let us now consider the real problems of actual study. In general, it is usually agreed that subjects differ in their degrees of difficulty. In the early stages of learning, arithmetic is said to be a difficult subject whilst in the later stages of learning it is said to be mathematics, physics, physical science and general science or biology when compared with other reading subjects like history, literature or languages in general. In some cases some students do say that grammar is difficult, especially of foreign languages like French, German or of a new language like Afrikaans.

Coming to readership, education is meant for use in the wider world of human society. If one was to reach his destination in education, like qualifying for a professional occupation or graduating at a college or university, and then cut off all communication with the world and concentrate on his occupation or profession and ignore anything else other than his own occupation, I am sure that after a year or two he would become a very useless person at home and in the whole world of human society. For instance, a large number of Africans today, both men and women, are fast becoming

heavy drinkers, indulging in the practice which is producing an untold number of alcoholics in the African society because of lack of self-development facilities or creative after-work engagements mainly to meet the needs of the community.

Literary programmes aimed to encourage and promote African readership have been thought to be the best means to make-up for these deficiencies

in the African society. Encouragement for readership is not only beneficial in making up this gap but it is also felt that it is the best method to further one's own education. It did not matter whether one was receiving his education by means of a day school, college or university or correspondence, the value of reading remained unchanged.

QUO VADIS black student?

The article printed below is written by a student from the University of Natal (Black Section). After a Poetry-Discussion presentation by members of TECON during Fresher Week this article appeared the following morning on the student notice-board and was written anonymously. The sincerity and impassioned honesty prompted the Editor to publish this article. Below the article are printed comments of students who had read this article. Readers are prompted to respond to the pleas and statements made in this article, and contrary points of view would be most welcome.

Institutions have reopened and are full to capacity. Lessons start early in the morning and terminate late in the afternoon. In fact this is going to be the monotony of the whole year. Every individual in these establishments is out to acquire and accumulate knowledge which is the corner stone of survival for any nation in this era – at least that is what the so called “know-alls” say.

Black students are also among the lot that hanker after knowledge. Theirs is a great task for they have to uplift, if not liberate a wretched nation. Nobody knows whether this is an appropriate weapon to use in order to emancipate their people, except themselves. Of course imbibition of letters is not at any rate equable or equivalent to their acquisition. Before things get complicated, I would request those who are black students to rise up audaciously and proclaim where they are heading to at this moment of tumultuous and miserable events. Do they really find this type of knowledge – for convenience's sake let me term it “education” – relevant to the situation in which the Black people are? To clarify myself, I would say, does this “education” provide or allow any scope for their liberation? If it doesn't then why waste their time on it and if yes, to what extent does it? For I fear that immediately we find limitations it must fall out.

Without any waste of time I would like to throw some light upon the above comments set in form of questions. Firstly one should know what one means by EDUCATION. I am no “educationalist” but from my rare intellectual attitude, EDUCATION is the acquisition of knowledge whether foreign or

not with the intention of constructive creativity. To finish up my definition, I would say knowledge is any discovery that is helpful and useful to mankind in one way or the other. At this juncture I am sure it is obvious to everybody that any community should have a type of EDUCATION which is relevant to it or else it loses its meaning. Now the question is whether we Blacks are receiving this type of Education at the moment.

I am always hesitant whether the types of Education for the Blacks, to mention “Bantu Education”, “Indian Education” and “Coloured Education”, designed and formulated by someone or some group of people somewhere in Pretoria or Cape Town without any consultation with the Blacks, are leading us to liberation or to perpetual servitude and wretchedness? Really this is still a mystery to me. What is your opinion about this soul brothers and sisters in oppression?

I may be too pessimistic about the whole affair, but in our present situation wherein Black dignity and humanity is continuously insulted, SOMETHING should be done. “What should be done? Ask the proletarians in despair, who have nothing to lose but the shackles that bind them to oppression. SOMETHING is to be done, I repeat. It is really perplexing and nauseating to find that in this era of the “Black decay” engineered by the oppressive minority regime, the Blacks are not prepared to consolidate the left-overs of their disrupted power into a strong power bloc that can work for their liberation. I am really convinced that when oppression has diffused thoroughly into a nation, the potent truth is that the oppressed contribute seventy percent to their oppression and the oppressors only thirty percent. Logically this is a Black national suicide more convincing that the “Xhosa National suicide” which white historians claim to have happened through a woman, Nongqause, during George Grey's time in the Cape.

At any rate, the Black students know well that they are in these different establishments solely at

the expense of the Black community – biologically, geographically, financially and otherwise. In fact what I mean is simply that if they were not Black, they wouldn't be in these "Black institutions", let alone in South Africa, for the forces of whiteness could have driven them out a long time ago. The main reason that forces them to tolerate us is that this land is ours, irrespective of their "intelligent" distortion of "History" together with their daily methods of brain white-washing.

Lastly the most disgusting and sickening factor is that our fathers and mothers, brothers and sisters are the white man's daily bread. We too are turned daily into finished products of this exploitative, capitalistic and atrocious system. Really, their God is giving them their daily bread !

If I am not emotionally or romantically attached to the philosophy of Black Awareness and Black Solidarity, I will audaciously say time for reassessment is long overdue. What the Black student should do is to consolidate themselves together with the Black masses, for they are Black before they are students, and devise strategies to counteract the forces of whiteness. Sitting down and howling at the few that attempt to do something "constructive" about the status quo or keeping silent about our situation is a shameful, dehumanising and suicidal attitude to the problem.

Black brothers and sisters, please never be bluffed by any "reformation" that is taking place. Never ever be convinced that because yesterday we were walking on dusty pavements and today on Macadamised and tiled ones, a White man is gradually becoming human. In fact this is when he gets full control of you. What we should be looking forward to, is a total change – socially, politically and otherwise.

Of course there are many self-made obstacles designed for us by those in power. The chief one, if I am not mistaken is Christianity. It is not my intention to probe into this matter, but my sincere and brotherly concern is the puzzling loyalty to a religion which is the pioneer of your oppression. In this case intellectualization is not important, if not inappropriate and futile for it is patent that through the absorption of this foreign and onesided religion, we are what we are. Please don't get me wrong I don't mean you shouldn't worship your God, because religion is not a new concept to the Blacks. The Blacks had their own, but it was bundled up with their culture and catapulted into "Hell" as being satanical and pagan. Here, the joke is that the Blacks have been surviving since the creation of the earth and heaven by the same religion and culture, but since 1652 (the memorable year for all Blacks I presume) when they were "discovered" by their know-alls, were constantly harassed and deci-

mated and their dignity insulted by their discoverers.

In any case the Black people are the most hospitable people and will remain what they are by virtue of their humanism – an attribute that is unique and godly.

Their over kindness has made them slaves of their visitors. I mean those they permitted to establish a half-way provision station in the Cape in 1652 and after sometime claimed to have discovered them, ("savages") who were constantly stealing their cattle, whereas they (whites) never came along with a single cow, if not only with disaster and misery to the KIND Blacks. I hope that this period of 300 years of unceasing torture has taught the Blacks a serious lesson. Therefore any type of fragmentation of the Blacks by "Our barometers", is a window dressing that will never fool us. Coloureds, Africans and Indians form the oppressed clan, ipso facto they are obliged to join forces and face the real enemy. All traps set up for the Blacks to fight each other should be dismantled, if not, the Blacks will lose sight of who the real enemy is. Let Black Consciousness and Black Solidarity be our weapons in the fight against racism.

Before I pen off, I would like to say something about the famous liberals. I am cocksure that any Blackman at this stage is aware that this confused group of whites want to make of us academic amusements. No normal man can plan with a thief to recapture his valuable goods from that same thief. My people, freedom is never attained on a silver platter. I bet my life that is not freedom, but a rotten chocolate-coated cake ! I don't imply that there aren't any good whites but with all that no whiteman can save you from this "hell" until he steps down and refuses to enjoy the fruits of our oppression.

Blackman you are on your own whether you lead yourself to the mountains or into the sea.

COMMENTS:

Baby . . . ! we're sunk.

Some of us aren't even bothered. And thats the pity.

Suggest you contribute this thought provoking article to the SASO newsletter.

Let's all quit school today and see who'll sit for this indoctrination – all these varsities are whited sepulchres.

All you fellows are howling – this is a whiteman's land – he alone can give us tools to learning. DISGUSTING !

HEROES

21st MARCH

SASO CENTRES THROUGHOUT THE COUNTRY HELD COMMEMORATIVE SERVICES

DETERMINATION AND



STRINI MOODLEY at the University of Zululand:

"What are we but the manifestation of truth

if we are not the reality of life

what are we if the black truth will

submerge 'neath the whip of hate

what are we but the power that

is throbbing in the heart of the blackman

whose cardinal truism is the beauty of life

the wonder of knowledge and the vibrance of

love love for our bodies

respect for our minds always demanding

respect

always demanding freedom for the hot earth of

AFRICA"

"Africa, my Africa Africa of proud warriors
Africa of whom my grandmother sings on the banks of the
distant river I have never known you." A member
of TECON, Miss Sam Pillay shows all the determination
and sincerity that reflects the mood of HEROES' DAY at
the UNB service. Keith Mokoape (left), the President of
the SRC, and Mr. Drake Koka, (right) look on in attentive
concentration.



DRAKA KOKA at the Univer

"From now on we young bla

with a desire to express with

experienced in the flesh. If th

good. If they do not who can

whole world what we are -

birth right. If Black persons a

they are not, it does not matt

temples for tomorrow, as stron

ing on the mountain tops sho

led."

Revd. B.N.B. Ngidi the officiating minister addressing the 1 000 plus crowd.
The other speakers seen are the President of the Natal Indian Congress, Mr. C.
Sewpersadh (right), and Mr. Harry Nengwekhulu (extreme left), Permanent Or-
ganiser of SASO. The chairman for the day was Mr. Keith Mokoape, the President
of the SRC at the University of Natal (Black Section).

IS DAY

CH, 1972.

TION SERVICES ON HEROES DAY, REFLECTED HERE IS THE MOOD, THE
COMPASSION OF BLACK PEOPLE

RUBIN PHILLIP at the University of Fort Hare
comments:

"They had obviously taken it upon themselves to remember the sufferings and deaths of the children of Africa in their bid for Black freedom. Music and poetry readings were also included in the evenings commemoration. Nice work Fort Hare !"

and at the Federal Theological Seminary:

"In the evening the normal evening prayer was changed to a Heroes' Day Service. Here students commended before God our Black Heroes and gave thanks to their love for mankind in their fearless struggle against the monstrous "white racism".



Children from the neighbouring areas seen distributing Black armbands for the occasion. This predominantly large Black audience showed their whole-hearted support for what the speakers said and proved that they were ready to commit themselves to their own salvation by un-animously accepting a resolution that encouraged Black People's Convention to establish a branch in Natal.

ity of Natal (Black Section):

creative artists will be imbued
at fear or shame, what we have
whites like what we say, well and
? We are free to proclaim to the
that we need - and what is our
e pleased so much the better. If,
r either. WE are here to build our
as we can make them, and stand-
t with hearts free and untrammel-



Mr. Drake Koka's address to the people was realistic and honest. The attentiveness and concentration of the crowd as shown in this picture gives a clear indication of the mood that is creeping into the Black Community. Mr. Koka is the convenor of the Black Peoples' Convention.

ARTS & LETTERS : REVIEWS

STUDENT PERSPECTIVES ON SOUTH AFRICA

This is the first in a series of reviews that the SASO newsletter hopes to publish. The reviews will not be restricted to books but will cover a wide spectrum of all the arts and letters, including music.

This first review deals with Hendrik W. van der Merwe's and David Welsh's "Student Perspectives on South Africa", publisher David Phillip.

The reviewer is Saths Cooper, secretary to the Theatre Council of Natal.

Like Seymour Martin Lipset, Professor of Government and Sociology at Harvard University, who prefaced "Student Perspectives on South Africa", I found that the most realistic contributors to this volume were the black students.

But let me hasten to add that I did not consider more than half the papers worthy of more than just the faintest cursory glance. And, (unlike Lipset) I do not for a moment wish to lead anyone to believe that "This book may be of more importance than the myriad literature about the French 'Events' of May 1968, or the activities of the American movement in the 1960s . . ." It is not, for the simple reason that it is more representative of the very much lesser prevailing opinion among white South Africans.

Barney Pityana's paper on "Power and Social Change in South Africa" and Steve Biko's on "White Racism and Black Consciousness" I thought had the most perspective in dealing with the totality of the inimical situation in this country: Pityana's was a lucid expression of the demands on the black majority; Biko's was a cogent perspicacity into the status quo and all its implications. Both papers set out the role of Black Consciousness in the student and broader community.

Johan Fick (ASB) reiterates the Afrikaner-Protestant-Nationalist belief in the "policy of multi-ethnic development". (Note the new euphemism for an old painful fact). While Fick's is a call for "unity in diversity" his primary aim is the annihilation of NUSAS – this in itself qualifies the level of intention of this paper.

Michiel le Roux is convinced that Afrikaners "look at the world with open minds". His is a case for verligtes who are "neither willing to accept authority blindly nor eager to associate with their cultural group." Somebody is fooling somebody! English/Afrikaner marriages are vaunted. (sic!) le Roux maintains that there are common grounds between Afrikaner and English students. I have to agree

with this contention after going through the paper on "The Aspiration to a Just Society", which shows NUSAS' shifting stance since its inception in 1924 and clearly indicates that the NUSAS leadership has always been to the "left" of its members who are so easily imbibed by the white racist society and eventually serve as its bulwark.

Raymond Tunmer's study on the "Vocational Aspiration of African High-School Pupils" is interesting only in so far as his "guinea pigs" rejected bureaucratic impositions and demanded self-respect. What was significant is that despite government constriction black students still feel the need to serve the community and are fully aware of their responsibilities in this regard to help the nation.

Beard, an ex-lecturer from "The Fort" as he so fondly puts it, gives an "epic" and picaresque account of the non-racial society on that campus during the utopian days of Fort Hare's history. This was when lavatories were completely integrated – a pointer to SASO that these Fort Hare days form one very strong reason for a reconsideration on its attitude to whites.

If the motive in inviting university lecturers to contribute was "to provide a framework for discussion" and a "background to student participation in campus and community affairs" then Adam Small's paper entitled "Towards Cultural Understanding" is the most incongruous and irrelevant in this volume. Mr. Small contends that cultural misunderstanding is at the core of the (race) problems in South Africa. A very rationalised and credulous view that the Afrikaner has been misunderstood, as the Afrikaner himself hasn't yet grasped his own cultural precepts fully. "Culture goes beyond and wider than politics to-day as we understand politics to-day." But is not culture to-day determined by the norms laid down by the politics of to-day, and as practised by the Afrikaner?

This paper smacks of a sub-conscious desire for an acceptance by the Afrikaner and an assimilation into his culture. It is nothing more than an undisguised eulogy of Van Wyk Louw's concept on culture which Mr. Small naively commends to us. I find it extremely difficult to reconcile the Adam Small of yesteryear, the recent flirter with Black Consciousness in this very same magazine, and the Small who exhorts us to be culturally responsible and concern ourselves with the very misunderstood Afrikaner. But then, perhaps I have subjected Mr. Small to misunderstanding.

higher education for blacks

By the Rev. T. S. N. Gqubule

Higher education for Blacks in South Africa is offered at Fort Hare, Turfloop, Ngoye, Bellville and Durban-Westville. These places came into being, as they are at present, in terms of the "Extension of University Education Act" 1959 (Act 45 of 1959 to provide education for Blacks along ethnic lines. By Acts¹ of Parliament passed in 1969 each of these institutions was given university autonomy with effect from 1970. Thus were born the University of Fort Hare, the University of the North, the University of Zululand, the University of the Western Cape and the University of Durban-Westville, to provide education according to tribal groupings.

This process gave further explication of the fact that apartheid means not only the separation of the Whites from Blacks, but also the separation of Blacks from Blacks. While the separation of Blacks goes on there is a terrific drum-beat for White unity calling the English, Afrikaners, Dutch Germans, Italians, Portuguese etc., into the White laager. Who can believe that these places were established for purely educational and not political purposes?

The racial composition of the teaching staff is interesting as the following table will show:

	PROFESSORS		SENIOR LECTURERS		LECTURERS		JUNIOR LECTURERS	
	Black	White	Black	White	Black	White	Black	White
FORT HARE 1972 Calendar	2	28	2	33	9	29	4	1
TURFLOOP 1971 Calendar	4	19	2	36	10	23	6	-
NGOYE 1971 Calendar	1	17	2	40	6	16	-	-
BELLVILLE 1971/72 Calendar	-	17	-	24	3	26	-	-
WESTVILLE 1971 Calendar	-	19	5	49	23	50	13	10

It will be seen from this table that there is a vast preponderance of White lecturers and professors over Black lecturers and professors. Of the White members of the teaching staff there is an overwhelming Afrikaner majority. With all the goodwill in the world, it cannot be that the best academically qualified men in every field are Afrikaners.

It has also been said that part of the reason for the creation of these tribal institutions is the desire to preserve the culture of the groups concerned. We do not believe that the university exists for this

purpose. We do not believe that the university exists for the pursuit of knowledge and the unchanneled search for the truth in its universality. If it is still insisted that the preservation of the group's culture is part of the function of the university, then we must also insist that only the Blacks themselves can preserve their culture if they feel it needs to be preserved. They must not be told by anybody that they need to preserve their culture. Many years ago Prof. W.M. MacMillan wrote:

" . . . plans for the 'separate development' of the Bantu – too often little more than an ex-

1. The University of Fort Hare was established in terms of Act No. 40 of 1969.
The University of North was established in terms of Act No. 47 of 1969.
The University of Zululand was established in terms of Act No. 43 of 1969.
The University of Western Cape was established in terms of Act No. 50 of 1969.
The University of Durban-Westville was established in terms of Act No. 49 of 1969.

cuse for barring them from a share in the privileges of the dominant European – cannot be forced upon them; for without freedom, the Bantu can have no true 'culture of their own'.¹

Culture is a social concept and since there is virtually no social contact between the White staff and the students when, where, and how can they help to preserve this culture?

Then there is also the fact of discrimination on the salaries of teaching staff. This discrimination was introduced even at Fort Hare where no such discrimination was practised before the Nationalist Government took over control of the College. Nationalist apologists use tendentious arguments to defend this policy. Nationalist spokesmen have repeatedly said that they do not regard themselves as superior nor the Blacks as inferior. If that be true, what sensible reason can they give for paying differently men with the same academic qualifications, doing the same work, shouldering the same responsibilities?

It is often argued that the reason why there are so few Black members of the teaching staff is that there are very few Blacks who are qualified. While admitting that there are not as many qualified Blacks as there should be I would like to state the following:

1. There are enough Blacks in the country and abroad who can staff every department in every one of the Black universities.
2. Black members of the staff are employed in these places under conditions of service that are more stringent and different from those of their White colleagues.
3. Other Blacks would rather go outside the country and work under conditions common to all members of the teaching staff, where they would earn the same salaries, and enjoy the same privileges and facilities and be given the same treatment and human dignity as anybody else. In short, they have gone out to seek pastures new because of their opposition to the apartheid system.
4. They know that education, the world over, knows no racial barriers, but that it should be made available to all those who are intellectually capable of acquiring it.
5. If it be true that there are few Blacks who are academically qualified, one would have expected that, as a matter of policy, the administrators of the Black universities would consistently train Black students and prepare them to take their places on the teaching staff.

In the twelve years during which the Black universities have been operating very few of their former students have been admitted to the teaching staff. At Fort Hare there are six, at Ngoye there are three. Although I was unable to ascertain the accuracy of the numbers. Turfloop and the Indian university seem to have done better. The situation at Bellville is more serious: Apart from these Black Laboratory assistants, there are only three Coloured members of the teaching staff – Mr. & Mrs. Adam Small in the Philosophy department, and Mr. M. W. Khan in the Pharmacy department. Mr. Adam Small, M.A., who has been on the teaching staff of the university from its inception, is not even Senior Lecturer.

Surely if there was any intention to employ more Blacks on the staff of these places, more should have been encouraged, groomed and appointed by now. In fact, it is an open secret that some departments directly or indirectly discourage postgraduate students.

A disturbing feature in all these places is the complete absence of Blacks in the decision-making bodies. The university councils, that make decisions on the running of the universities are all White, which means that no Blacks have any share in the making of the most vital decisions in the running of these universities.

Ostensibly Fort Hare is meant to serve the Xhosa of the Transkei and the Ciskei, but there is no Transkeian or Ciskeian in the governing Council of the university. Yet there is a Transkei Minister of Education and a Black official in charge of education in the Ciskei. If there is any meaning in these portfolios, then the Cabinet ministers should be able to have a voice in the Councils of the universities. How can a man be given the responsible portfolio of education when the man can have no say in the running of the university that trains people who are going to serve these "homelands"? So the galling truth is that Paramount Chief K.D. Matanzima has no university: Chief Justice Mabandla, Chief Gatsha Butelezi and other Bantustan heads have no universities, and there is no evidence that in the foreseeable future they will have any. It is to the credit of Paramount Chief K.D. Matanzima that he withdrew from the Advisory Council of Fort Hare.

In theory the advisory councils which all are Black were meant to take over from the university councils which are White. But in 12 years there has been no sign of any intention to hand over the powers of the university councils to the Advisory councils. The members of the advisory councils are government appointed; some are in government service and are not, therefore, in a position to say

1. W.M. MacMillan: *The Cape Colour Question*, London, 1927, p. viii

anything against government policy. There is no official meeting between the decision-making university councils and the advisory councils and no official meeting between advisory councils and students. Student opinion has no place in decision-making. Undoubtedly these are White institutions for Blacks. Here the omniscient Whites play God to us again. They know what is good for us; they make all the decisions for us.

One of the most far-reaching decisions the Whites at Fort Hare have ever made, in which no Blacks have had a share in formulating and initiating, is Fort Hare's desire to buy the land and buildings of the Federal Theological Seminary in Alice. They claim to be acting "in the best interests of the Xhosa people". To this I must reply that **they have no mandate whatsoever from the Xhosa people to act in this way.** This decision obviously has government support, otherwise Fort Hare would not have the money nor the courage to take such a momentous step. We must see this move in its proper perspective:

1. It is in line with the government's practice of moving people ruthlessly from one place to another for ideological reasons.
2. It reveals once more the weakness of the apartheid system, namely its inability to stomach opposition. Unless the Seminary conforms, to a greater or lesser degree, to the apartheid policy, it will not be allowed to exist in security anywhere in the country.

3. It is part of the church – state conflict which basically is a conflict between the gospel and the apartheid ideology.
4. It would be far better for Fort Hare – instead of spending large sums of money in buying the land and buildings of the Seminary – to use that money in building on the land which they now have or in expanding to the Transkei where they may obtain the land without paying anything. Certainly the Faculty of Agriculture should be where it is needed most, in the midst of agriculturists.

So an examination of higher education for the Blacks makes one point clear and it is that the Blacks must not choose for themselves, they must not decide for themselves. Otherwise the whole fabric of apartheid collapses. For under this system the Blacks must serve "their own people in their own areas", in pre-determined ways and numbers, and those who are allowed to do so must be carefully scrutinised lest they bring some foreign body of ideas, and apartheid fear ideas.

If Blacks themselves were given the freedom to run their own universities they would strive to give the university its true character – its universality. They would admit into the university community staff and students from everywhere on academic grounds alone, that is, because of their ability to search for truth and their potential to contribute towards its realization in life. Thus the university would become a mosaic of culture, colour, class custom and ideas.

foot notes on the writer :

With the emphasis on Education in this issue of the newsletter our main article for this month on "Higher Education for Blacks" has been contributed by the Reverend T.S. Gqubule.

Revd. Gqubule is a lecturer at the Federal Theological Seminary; and has been since its establishment in 1963. He is also Vice-Principal of the Wesley College at the Seminary – Revd. Gqubule graduated in Theology at the University of Fort Hare. He then went to London University where he read for his Bachelor of Divinity. At the Edinburgh University in Scotland he obtained his Master's degree in Theology.

For sometime the Revd. was a student chaplain at the Ndaleni Mission School, near Richmond. Revd. Gqubule has been very, and still is, active in the forum of student politics.

His contributions on Race Relations in Education and the church have been widely published in Educational and Theological as well as political journals.

He is also an executive member of the South African Institute of Race Relations.

the role of the black teacher in the community

by the Editor

I am thankful to the many teachers and pupils who came forward to assist me in the preparation of this article.

There was a time in the Black Community when the position of the teacher was revered - and rightly so - for the teacher is the guiding light of the community. Unfortunately, this is not the case today. What has happened to the teaching profession in the Black Community? To most teachers their jobs hinge around their monthly cheques!

Teachers' societies throughout the country emphasize the atrocious conditions to which their members are subjected. Their poor salaries seem to be the prior concern and much grumbling and complaining is heard in this respect.

I am not saying that teachers are adequately paid or that the conditions under which they work are good. But is this the priority of the black teacher? Teaching has been, since its inception into human existence, a task that was revered for the aesthetic communication that developed between teacher and student. The inter-action between the teacher and the student was based on the ability of the teacher to develop the latent or potential existence of the student so that the character and mental powers of the student are manifest in his appraisal of his ego, his environment and the world at large. Primarily, education seeks to enhance one's inter-relationship with humanity and to make one a better human being to serve the needs, aspirations and goals of humanity at large without destroying the personality of the educand.

In this respect the educator and the educand inter-act with each other to strive towards the moulding of an equitable and egalitarian society.

In his position as educator/teacher there is the added responsibility of leading the way and pointing out the pitfalls and dangers one must avoid; assisting his pupils to determine the TRUTH - truth in relation to environment, conduct, philosophies and science - for truth has always been relative to the interpreters of truth and subsequently, no one has the monopoly of truth.

Black teachers/educators are charged with the extra duty of making themselves meaningful to their particular community and should not be there to carry out the duties of the oppressor. There is no need to delve into the inadequacies of Black edu-

cation in this country. All of it is geared at creating a "non-white" second class citizen. Opportunities are being created in the 'B' stream, far more than in the 'A' Stream, and subsequently Blacks are being equipped to fill the roles of "super-slaves".

Surely, the educational abilities of Black people are no worse than anywhere in the world. But with the meagre facilities, the inadequate instruments for education and the blatant restrictiveness of the system it is made to appear that Blacks are not good enough.

It is at this point that the sincerity, determination and compassion of the black teacher becomes a vital weapon in the eradication of this carefully fostered myth. Black teachers do not show enough concern for their wards nor do they appreciate the immense responsibility that is placed on their shoulders. Most teachers today have become willing pawns in the hands of the propagandistic power structure. One pupil from a nearby high school came to our office once and in the course of discussions she said, "And our teacher says its true that the Hottentots stole cattle from Van Riebeeck. When we claimed, that, if Van Riebeeck did not bring any cattle to South Africa how then could the Hottentots steal cattle that Van Riebeeck never owned? She couldn't answer."

And this kind of criticism from pupils at high school is becoming more and more frequent. Many pupils drop out from schools not because of their "laziness" or "lack of initiative" but plainly because they have become disenchanted with the crass stupidity of teachers, who try to justify oppression, and the frustration of being taught lies and then expected to believe this.

Other teachers when questioned make rash statements like "Leave politics out of Education". The sad indictment on Black teachers is their lily-livered fear for authority. And this fear extends through the whole system. Pupils fear and despise teachers, teachers fear and despise Black inspectors.

Black inspectors, in turn, fear and despise white inspectors. This is the chain reaction of fear that is a contributory factor toward the whole mess of "Black education".

Most teachers walk into a class with the pre-con-

ceived notion that pupils know nothing. They then begin the arduous process of ramming information down the throats of their pupils. No allowance is made for the pupil to develop his own capabilities. In many informal talks with Black teachers I found that there was a serious lack of perceptiveness among teachers on most issues that affect the community. And here is the crux of the matter. Faced with this inadequacy teachers would not dare to voice opinions or make a lesson interesting by placing responsibility on the pupils. If teachers were to do this they then open themselves to attack from pupils. And this would not do. Many teachers live in a world of "imaginary power". Frustrated by the authoritarianism of their superiors they become "hated dictators" in their own classroom.

And in this fashion teachers, wittingly or unwittingly, become instruments of violence against black people. A harsh statement to make, but a very real and true one.

What then is the direction of the Black teacher? It is simple really – to become the guiding light in the search for BLACK TRUTH. I said earlier that Truth is relative, and, in as much as our truth may not appear correct to the oppressive forces that control us, surely, this does not mean we are wrong. **NO ONE HAS THE MONOPLOY OF TRUTH.**

In the circumstances of our existence our approach to a problem will be the one that suits our needs, aspirations and goals best; irrespective of it being right or wrong in the eyes of others; irrespective of our philosophy being fallible or infallible. To date no one has found a philosophy that is infallible!

How does the teacher interpret the theoretical concept of self-reliance into practical terms? To best answer this I have picked on a particular subject and will discuss this in detail.

The subject I have chosen is "Free Writing" and "Free Discussion". I have chosen this subject because in discussions with teachers I found this to be the most interesting and at the same time the most demanding. At some black schools this subject is not a part of the syllabus. However, at these schools this can be included in the English Essays, Right Living, Guidance and Art Lessons.

For any teacher to disseminate information and impart knowledge in any subject calls for the teacher to have a thorough understanding of the particular subject. Obviously one must have a certain clarity about the implications of that particular subject on the student in his environment. All education is relative to and has to be based on the pupils environmental background. It must equip him to be meaningful to the advancement of his

community. With this in mind education can never exist in a vacuum.

With "Free Writing" and "Free Discussion" or any other subject a definition of the subject is first of all a vital step towards making the pupil understand better the subject he is involved in.

Thus according to definition "Free Writing" and "Free Discussion" is "spontaneous or unforced literacy work done" and "spontaneous or unforced examination by argument or debate" respectively. Having made that observation and having made the assertion we are faced with the task of relating one to the other.

The first step obviously would be to examine the problems that a teacher is faced with. Because of the stern discipline that is practised at most black schools there develops a strained relationship between pupil and teacher. In discussions with a teacher she said, "Perhaps the major inadequacy that pupils suffer is a lack of confidence in expressing themselves sincerely". She went on to say that the primary reasons for the tenseness and reticence were the inherent difficulty in understanding the English language and the fear that pupils have for teachers.

The teacher's whole approach to teaching had made pupils extremely afraid and that they were accustomed to having their lessons spoonfed to them. This apparently was inculcated at the primary school level. Another teacher went on to say that pupils initiative and originality were killed because pupils were given staid and unoriginal approaches to begin their compositions and end them. He claimed that the teachers "refused to remove the root causes of bad English but instead imposed whatever they as student teachers were taught onto the pupils without really taking into account the environmental problems regarding English". Even in choice of essay topics teachers pick on fantastic titles that do nothing to improve the child's ability to develop a sense of self-reliance and independence of thought

Many teachers concentrate all their efforts on intelligent pupils and left the "average" and "below average" pupils to fend for themselves. With the result that another teacher made this statement "I found myself facing a class of thirty-five pupils – all of them at different levels of awareness and perceptiveness; and demanding thirty-five different lessons at the same time."

All the teachers I spoke to agreed that they used "free writing and discussion" to develop the pupils' abilities to formulate and express their ideas and concepts clearly. And that the first step they took was to break down the stiff formality that pervaded the classroom.

Relaxation exercises, humour in small doses and

an atmosphere of friendliness served to ease the nervous tension and the distrust that existed between themselves and pupils. One teacher who was experimenting with his own approach went on to explain to “pupils that I was a friend who was there to help them develop their own sensitivities and not to control their minds and actions”.

Pupils must be given the opportunity to express themselves freely, to criticize and discuss the merits and demerits of any subject or problem that they thought important. This, one does not have to conduct in any formal manner nor must there be any overt stress on correction of English especially in the early stages. At any rate English is such a flexible language that “Oxford correctness” does not make one a better thinker.

Many of our pupils use staid, unoriginal and archaic introductions and phrases. In this respect pupils should be coerced into expressing their thoughts on all issues that affect them personally. In this manner pupils begin to introspect and examine themselves. Subsequently, they begin to speak and write with originality, sincerity and simplicity.

a blackman sighs

The Whiteman,
He laughs at me,
He says I am black,
That's why I should polish his shoes.
Is he right ?
Am I not human ?
When I see him next time I know what I'll tell him.
But wait, will I now ?
After all, he is white and I am black.
What's the difference ?
I might sometimes see people
Who are green and blue and yellow.

The teacher is the one person who has to incorporate all the faculties of an artist, poet and writer. He has to see with their eyes and help the pupil to see these sensitivities as well. It is useless imparting the beauties of Elliot without giving life to the beauty of Elliot. The teacher takes the pupil on a trip through the wonders of life – its challenges, its demands and the realities of one's existence.

Unless, of course, the teacher himself is adequate in appreciating the wonder of human existence and the truth of that existence, then he will be a dismal failure as the guide in the community and must re-examine his role as a teacher.

During my discussions with teachers I collected some of the work that pupils had reproduced in their free writing and essay writing lessons. Below we reprint a few of the many excellent pieces that have been collected. Here are real examples of the work that teachers can produce. The myth of interference by the authorities is the cloak that black teachers can no longer afford to hide behind. These works by pupils have not been corrected and are quoted verbatim.

Should the whiteman always tell me what
to do ?

Does he think only he has brains ?

I do too !

What is inside my head ?

Is it not brains ?

He says I should not go to town.

Why shouldn't I ?

It's my country.

It's my land.

What does he think he is doing ?

Pushing me around in my country !

The beastly stranger.

I will not allow him to push me around.

Form III pupil Age : 14

what colour ?

You're black
but I never thought of that—
as you did
and brought it up
while I was thinking
you're a movement,
a floating, sometimes
dipping dance
that I want to hold
until I move that way
And I was thinking

you're a softness,
sensitive to nuance,
with the possibility of hurt
in your deep dark skin,
which, yes, I saw
as I see the colour of the sun
then turn to watch it fall
on things around it.

Form IV pupil Age : 16

THE COLOUR PROBLEM IN SOUTH AFRICA

In South Africa there is a colour differentiation namely, Black and White. The Blacks are known to be inferior, and whites declare themselves as being superior. That is why there is a lot of advantage over the black. The whites have more privileges than the Blacks.

They just treat us like dirt, and push us around, we can't have our own preferences. People, take the ghettos for instance, they are a pitiful sight to look at. There are six families in one block, one tap to be used by six families. The children running and playing on the streets, why? There is no vacant land to play, and the streets are the only available place for children to play. Like this many children are killed on the streets. Blacks are fighting among themselves because there is no privacy. Who do you blame? The "whites".

The whites are living in comfort, a lovely big house, spacious play grounds, etc. Why is this? Are we not the same as whites? There should be equality given to both groups of people.

In parks, the chairs, for blacks and whites, are not the same. Benches are meant for everybody to sit on, not only for whites. Does it make any difference? I think it is ridiculous. I have experienced this once, when I went to sit on a bench which stated "whites only". The white people were giving me such hard looks and passing insults.

Form III pupil Age : 14

A BLACKMAN FORSEES THE FUTURE

I know that in the near future
we will be free
that men and women, black be they,
Shall live for their own gain.
I know that in the near future
we will be free
black man shall tread on free ground

right now, there are restrictions,
but soon there'd be none.
I know that in the near future
we will be free
I know, cause I see
that at last Black man has
realised that we can be free
I know, cause I forsee the future.

Form IV pupil Age : 16

Speak up blackman!

FROM DISGUSTED MEDICAL STUDENT

I wish to bring to your attention the large number of students who get excluded annually from the Medical School of the University of Natal.

Every year, about 60 students are accepted in the Preliminary year of study. Of these 60 students only a handful reach the 6th year. In fact, if I may quote correctly, in 1970 only 21 students qualified out of an initial number of 40 students in 1964. Also, the Witwatersrand University Medical School (in the days prior to the University Education Act of 1959) used to produce about 30 African doctors whereas this medical school which is entirely for black students, only produced 12 African doctors last year. This clearly indicates that the claim by the white liberals, who control this institution, that they are trying to do everything in their power to teach these poor blacks, and, that they have satisfied all in doing so is a lie, and should be rejected with the contempt it deserves.

It is also known for a long time that the Principal of the University, Prof. Francis Stock and other professors at the medical school are in favour of

a four year Medical Course for African students. The large number of exclusions and the very small number of Africans who qualify seems to most people that authorities here want to have a **prime facie** case for introducing such a course.

There have been many students at the Medical School who have been excluded and have done very well at other medical schools. Many have qualified abroad. At the present moment there are three students who were excluded here, and are now in their advanced years of studies at the Wits University. This shows beyond doubt the interest displayed by our so called protectors at this medical school! Of interest also, is the fact that last year a former student of this medical school who is now an associate Professor at the Chicago Medical School was snubbed by the White staff of this medical school. At three lectures addressed by Professor Pillay, not one White member of the Staff attended – only a sprinkling from the hospital attended. This makes one question the sincerity and open-mindedness of the white staff and clearly shows what the staff thinks of Blacks!

FROM BLACK WATCHDOG (FINAL YEAR)

May I through the medium of your Newsletter voice my opinion on the current topic namely the Medical Profession and the black community.

It is a fact that the strength of a Nation depends on a healthy population. Thus providing adequate avenues for people to be trained in the medical field assumes an important role in any sane society. The emphasis of course, being on producing highly trained and an adequate number of doctors to serve the society.

Looking at South Africa there is only one Medical faculty to serve a black population of roughly 18 million, the average output per annum of this medical school being about 40 doctors with the average of 8 African doctors. Thus the doctor patient ration in the black community is ridiculously high viz. roughly one doctor per 100,000 black people. This is in contrast with the whites where each of the 5 medical facilities produces an average of 80 doctors per annum to serve a population of 3,5 million. Yet this still proves to be inadequate for the whites as evidenced by the annual cry for an extra medical faculty of Natal. If this is insufficient for the white population what more then for the black population?

One can only conclude, and rightly so, that this gross discrepancy is an intentional and a deliberate move on the part of the so-called "civilised" people to maintain and promote the high death rate in the black community emanating from the inadequate number of medical doctors and medical facilities. Perhaps, they find this an effective weapon to control "population explosion" in South Africa.

Can this bizarre situation be remedied? The answer is YES: The obvious thing would be to provide more medical schools to increase the population of medical students at the already existing Medical school.

With reference to the latter suggestion, the medical school has so far successfully maintained its records of appalling low annual enrolment – an average of 60 students. The reason, perhaps better still an excuse, is that there are not enough students who qualify for admission to the medical school. Is this then the fault of the black people? Certainly not! Firstly, the insufficient accomodation determines the number to be admitted each year. Secondly, the State Loan also determines the number, especially of African students, to be admitted. The number of students, to whom this loan is allotted is fixed, and, consequently a number not exceeding the stipulated figure for Africans is admitted, in spite of the number of applicants who otherwise qualify for admission.

Another reason used to explain the low enrolment for Africans is that the high school standard of the students is poor. Again who is responsible for this situation? Certainly not the Africans for they are not responsible for the creation of "Bantu" Education, but the White people. Thus they are responsible for this mess. This type of argument is like castrating somebody and later blaming him for being sterile.

The other feature which distinguishes the black medical school from the other medical faculties is the maintenance of a persistent annual high failure and exclusion rate. The section which suffers most especially in terms of exclusion, are Africans. To them such an action is devastating as they cannot subsequently apply to the other medical faculties in the Republic. Indian and Coloured students who are excluded can later pursue medicine either at Wits or at the University of Cape Town.

In the preliminary years, there is less hesitation in excluding African students because they are being done a favour so that they do not have to repay the state large sums of money. Perhaps it is a favour to the Whites who basically seem to enjoy such sadistic acts. This further shows the inherent arrogance of whites who generally regard themselves as experts on blacks to the point of knowing what is good and bad for them. As an attempt to correct this diabolic situation, which is their creation, the alternative which Whites offer is the creation of a four year Medical Course exclusively for Africans – their solution to solving the shortage of African doctors.

These pseudo-doctors, politely called Medical Assistants by the polite liberals, will be required to work in the homelands. This is another attempt by the whites in using Africans as instruments for the success of the homelands policy. This whole idea of a four year Medical course should not even be considered, for no matter how attractive it is made by its protagonists, including those actively involved in the preparation of its blue-print it is simply stinking and rotten to the core. Its crippling effects may not be apparent now to the myopic people and when they start to manifest themselves in the future it will be too late to reverse them. Do you editor, remember how attractive Bantu Education was made to sound when its protagonists were still trying to launch it? Where are Africans now? Right in HELL as far as education is concerned.

One is even tempted to believe that the high failure and expulsion rate is a method to try to justify the implication of this Satanic Course. Thus I believe it is not only blacks in the Medical field who should fight this proposed Four Year Medical Course, but all the black people for it may be the final nail to seal the black people's coffin.

PROMOTION OF BLACK EDUCATIONAL ADVANCEMENT TRUST FUND

BACKGROUND:

SASO recognises that the Black Education System in this country is wholly inadequate.

SASO is concerned that comparatively very little is done to alleviate or change the present sad state of affairs

SASO sees its duty is to make whatever contribution it can to accelerate the input into Black education, for our people need all the assistance they can get.

THE PLAN:

SASO's aim is to establish a Trust Fund with a target of 100,000 rand. This is a three-tiered scheme embracing (1) Loan/Bursary Fund, (2) Student Voluntary Service, (3) Home Education Society.

SASO's scheme is to promote education for self-reliance in the Black community by establishing a Loan/Bursary Fund to provide financial aid to needy students.

SASO will in the course of this scheme establish a Student Voluntary Service whose task will be to act as an operational force of Black Students to serve the Black community voluntarily.

SASO intends embarking on the next phase of its health and Preventive Medicine projects by establishing Soup Kitchens. "This is aimed at mobilising black public opinion and action towards eradicating the evil of malnutrition and child neglect". Schools provide feeding schemes only during school terms. SASO students will augment these during the school vacations, as well as serve communities around the campus throughout the year.

SASO will concentrate on initiating a "Home Education Scheme." The Home Education Scheme will :

- boost adult education
- provide tuition for correspondence
- students from post-primary to university level
- stimulate literacy skills
- encourage readership group discussions and debates

THE PART YOU, BLACK READER, CAN PLAY:

SASO has declared its duty and in like manner you dear reader can play your part by assisting us financially. SASO intends going on a massive Fund Raising Scheme to initiate the Trust Fund. Any form of assistance, in any manner will be most welcome. If you

are concerned for the Educational Advancement of our people you will commit yourself to the search for truth and the need for education among black people. For Black people are truly on their own!

fifth annual prizes for african artists 1972

The 1972 competition is now open for entries in the fields of literature; and of plastic and graphic arts. In literature the areas of competition will be: novels, short stories, and poetry. All entries must be original unpublished works. They must be in any language but must be clearly typed. Authors should not send the only copy of any manuscript, as African Arts cannot be responsible for their return.

Submissions in the field of plastic and graphic art may have been exhibited, but must not have been reproduced except in an exhibition catalogue. Artists must not send original works of art. Only good quality black and white photographs or color transparencies of the art works are acceptable.

The two \$ 1000 prizes may be divided among works of similar excellence if in the opinion of the judges this most fairly reflects the merits of the individual works submitted. Each entry must be accompanied by an official African Arts entry form, and must reach us not later than June 1, 1972. Entry forms and further information may be obtained from:

african arts African Studies Centre
University of California
Los Angeles, California 90024

ALL ENQUIRIES TO :

THE SECRETARY-GENERAL,
SOUTH AFRICAN STUDENTS ORGANISATION,
P.O. BOX 2346,
DURBAN,
SOUTH AFRICA.

It is the endeavour of SASO to make the newsletter a semi-independent organ, in regard to financial backing and expression of opinion reflected in the newsletter.

Your assistance, dear black readers, would be most welcome. Assist SASO in making the newsletter an organ that will be borne by the black community.

Articles and/or donations to be sent to . . .

The Editor,
SASO Newsletter,
86 Beatrice Street,
Durban.