

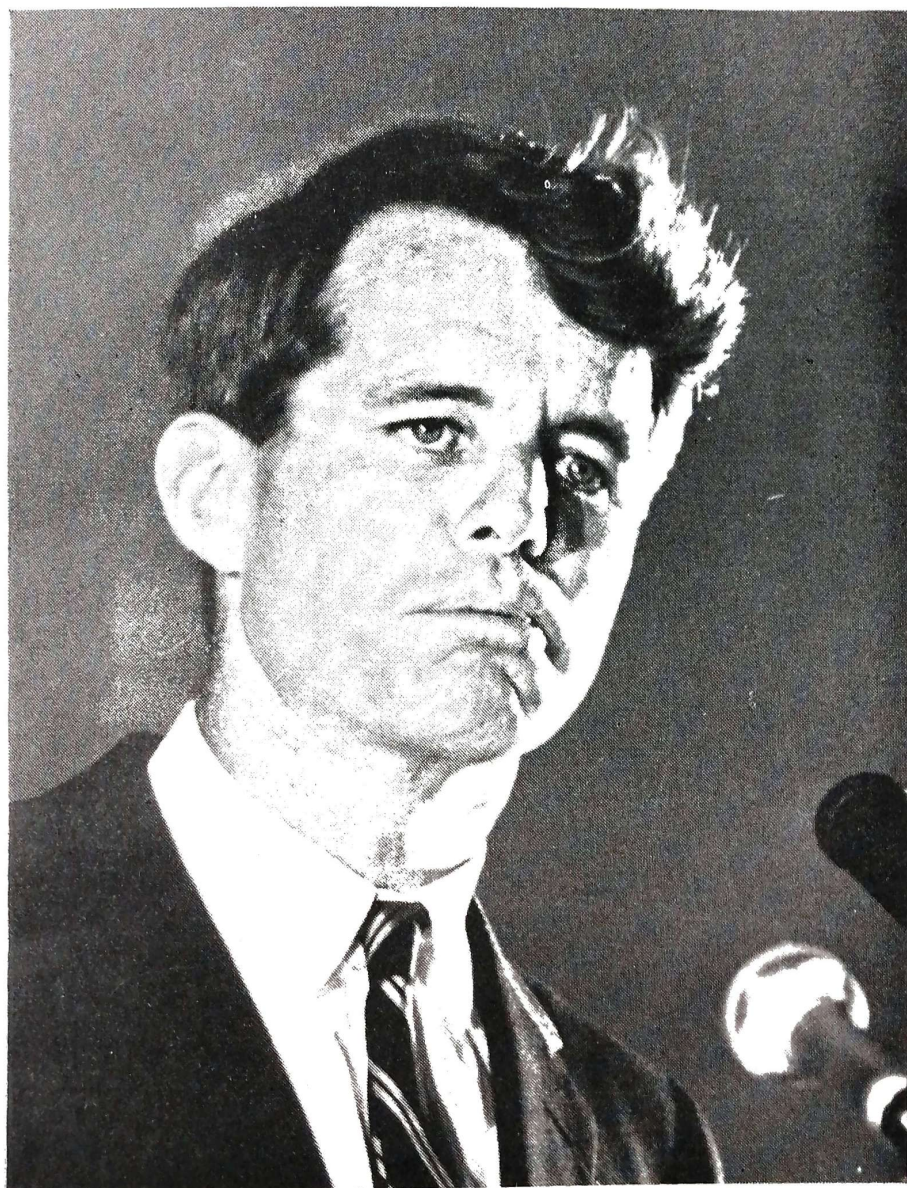
# CAMPUS

Volume 6. Number 12.

PRICE: 5 cents.

Friday, 14th June, 1968.

## NO QUORUM AT MASS MEETINGS F.S.O. DROPPED



THE LATE SEN. ROBERT KENNEDY  
*His message will live on!*

Photo: S. Trollip

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A Mass Meeting was called for Thursday 30th May but the quorum of 400 voters was not obtained. In accordance with the Constitution another meeting was called for Thursday, 6th June at which 200 would constitute a quorum. Despite the most intensive advertising campaign with posters and numerous leaflets, only 130 voters attended the meeting. Accordingly the Chairman of the meeting, Mr. Ken Jubber, declared that the matter was closed.

Mr. Herzberg, according to usually reliable sources, has now written to the Acting Rector, Dr. H. Holmes in connection with the recognition of the organisation.

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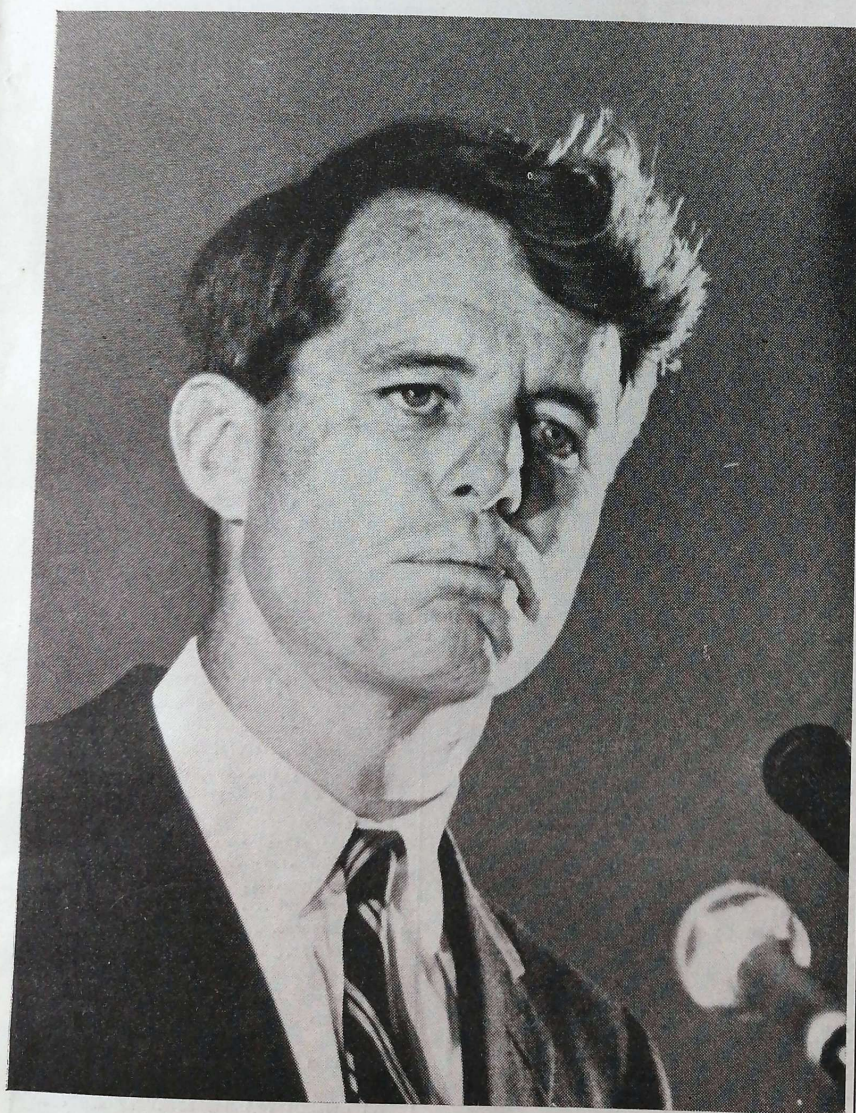
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# We Must Dream On

— PATON —

Last Thursday, Dr. Alan Paton delivered the sixth annual "Day of Affirmation of Academic and Human Freedom" address, at the University of the Witwatersrand.

Speaking to a crammed Great Hall, Dr. Paton posed the question of whether there was any point in affirming a belief at a time when it could not be realised. "Is it worthwhile affirming and reaffirming? That is what we are considering tonight. The important question is not whether the dream is to be fulfilled, the important question is whether we should go on dreaming it."

In answering this question, Dr. Paton said that there were two alternatives to such a dilemma — one is to give in, the other is to despair. However he felt that the example of Bertrand Russell gave the answer. Russell had lived his life in a world rife with war and violence, the very antithesis of his own pacifist views. And yet he would have reaffirmed his belief had he been present. "For if we were to cease affirming, we would be ceasing to perform a task that man has performed from his very beginnings; we would by an act of apostasy have made of man the very creature that in our moments of despair we believe him to be."

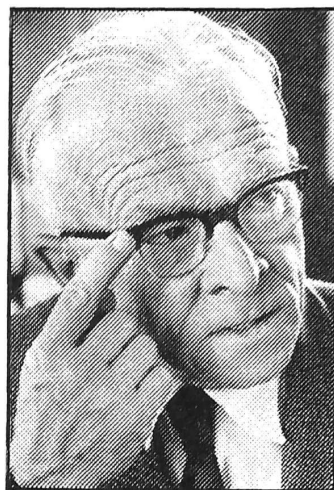
Let us examine a little more closely the view — attractive to some of us in periods of frustration — that to affirm an ideal that cannot at this time be realised, is in fact to be doctrinaire incapable of adaptation, inflexible, incapable of adapting oneself to contemporary reality.

## Unrealistic

"The holders of this view would argue that it is unrealistic to uphold the principle of the open university when the declared policy of the authorities is one of closed universities — that is, of ethnic universities, open to members of one race group and closed to those of others."

"It seems to me that this is the view that is doctrinaire, inflexible, and blind to the contemporary reality of the wider world."

"The reason why we affirm our belief in the open university is not because we are inflexible and opposed to change, but because we believe that it is only the open university that can guide and aid and sustain our sanity in the times of tremendous change that lie ahead — not only ahead of us, but ahead of the whole continent of Africa of which we are a part, a continent whose emancipation from a colonial past we wish to help to make more real, more meaningful."



Extracts from the speech delivered by Dr. Alan Paton at the University of the Witwatersrand on 6th June, 1968.

"And I believe with all my heart that the only kind of university which will be able to offer that kind of help will be the open university, the principle of which we affirm tonight."

"There are times when one cannot adapt oneself to contemporary reality. If the late Professor Hcernle had lived under Hitler he would not have adapted himself to contemporary reality — he would rather have died — and he would have died too, because Hitler would certainly not have allowed him to live."

## Another View

"Now I shall examine another view — akin to the first — that to pit the force of an ideal or a principle against raw and sometimes ruthless political power, is quite fatuous; that the only thing to pit against political power is another political power; that you must quit your ivory tower and get down there into the arena and play the game of power."

"But there are times when you cannot get down and play the game of power, because you have no steel, no armour, no lance. The only thing that you have is your belief, and the only thing you can do with your belief is to affirm it."

\* \* \*

"But if he were to stop striving for the unbelievable world in which the wolf lies down with the lamb, and in which the nations of the world abjure the use of war, they would destroy the mountain itself and the great adventure of men would come to its end."

"I should like to address some words to the supporters of Nusas. The words I have already used were intended to be of encouragement to them, but these are especially so."

"I do not expect that the future is going to be easy for you."

\* \* \*

"It is right and fitting that your National Union should concern itself with the affairs of its society and its people, with the pursuit of justice as you see that justice to be, with the pursuit of freedom as you see that freedom to be, with the pursuit of truth which is another of those unattainable goals whose pursuit nevertheless gives meaning and direction to our lives."

## No Obligation

"In those pursuits you are under no obligation to believe as others believe, or as others would wish you to believe."

"No State, no Government, no Church, no Party, has any right to tell you what you must believe, just as you have no right to tell others what they should believe."

"But you have a right to try to persuade others, just as they have a right not to listen to your persuasion."

"Is is the pursuits that make us fully human, that give us that dignity and worth of the human person which is spoken of in the Charter of the United Nations."

"May you continue to pursue these things, within all the limits and restrictions that may be imposed upon you, for while you continue to do this, many others will be encouraged to continue also."

In thanking Dr. Paton, John Daniel the President of NUSAS, said that although the National Union was reforming its structure and reforming its functions, it would not reform its principles.

"Dr. Paton, for your courage I salute you; for your words I thank you."

# FEAR DOMINATES INDIAN CAMPUS

"The University College, Durban — the name, as is the present location on Salisbury Island, is temporary — was established in 1961 under the Extension of University Education Act (1959), to provide a university training for Indian students to enable them to share in the advantages of a full academic life. The growing demand for university education all over the world continually demands an extension of such facilities to more and more of its youth. The University College will provide a training in all the basic fields of a University Institution and will expand as the needs of its student population grow" — Calendar of the University College, Durban 1968.

Born of the policy of "Separate Development," this tribal college for Indians constitutes a further restriction and confinement on the achievement of higher education for the Asian section of the non-White community of the Republic. In its workings as an institution it pays but lip-service to the enlightened principles of democratic education which envisages free critical expression in the trend of the modern universities of the world.

What is the opinion of students?

"Well, there is no other 'Varsity we can attend, in this country. So I am here under protest, and if it means any difference to anybody, I guess I'll stay here under protest," — was the opinion of a final year Arts student.

**What University?**

Another student, on his way to a lecture, on being asked his candid opinion on the University, replied — "What University?"

A student resting on an asbestos bench outside the cafeteria, gazed languidly at the "Arts Block" and told me, "I don't mind the 'Varsity as such, but it's the buildings that get me down. They give one that funny feeling of regimentation."

Unlike many Universities where it is a rare privilege to meet the rector, the UCD is unique in that the Rector can be seen strolling on the Campus in intimate contact with the students. Amidst the bustle and disorganisation of the fly-invested cafeteria it is not uncommon to find the Rector stride in like an overseer. One student remarked that he has often been tempted to walk up to Prof.

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S. P. Olivier and, stretching out his hands, say, "Dr. Livingstone, I presume?"

The Rector is also unique in that he presides over the 'Student Amenities Committee' ("The unofficial SRC." — The Rector, 1967) where, with his gentle

## "The University College — Durban"

A CAMPUS feature

by

HORST KLEINSCHMIDT

Note: Although every effort has been taken to ensure the validity of statements made in this article, *Campus* does not hold itself responsible for any inaccuracies.

—Ed.

persuasiveness, dictates the issue of the day. A student's comment on this 'unofficial SRC' was, "It reminds me of Poland 1939, when the Nazis established the "Jewish Council" in the ghettos of Warsaw."

And all is known to the Rector and his efficient secretary — It is known who was holding hands with whom, and where, who is getting married and why, who was wearing a mini-skirt with netted stockings to match, who did not use a tie and was insolent to the Campus Civil Police, who was singing "freedom" songs and where, who said what at the Hostel luncheon before his stomach turned.

'The walls have ears, and the winds blow words to my ears.' — The Rector — 1963.

The academic staff consists of an impressive array of mediocre, old professors and a wide range of recruits from the Universities of Stellenbosch, Pretoria, the Free State and Potchefstroom. Students wish that the actual standard of lecturing were half as impressive as the imposing list of staff, in the annual calendar of the University College.

The general trend of lecturing follows the high-school system of mere dictation of 'lessons' to students. Students are conditioned to curb their criticisms and opinions, excepting a few courses. A wise student never comments on anything contrary to governmental policy.

The administrative staff has the sympathy of the students. General student feeling is that the administrative staff is overworked. Apart from their extensive administrative duties they are also obliged to fulfil the irksome roles of Island Secret Police.

**Courtesy by class**

Courtesy towards students and their parents in the administration block is determined by the social and financial status of the family. One student reported that she and her father, who is not in that fortunate position of being in that "class" bracket, were most abruptly treated by petty officials in the administration block. Further, after being obliged to wait an entire day, she was to report on the following day to ascertain whether hostel accommodation had been granted to her or not.

Students who are individualistic in their approach towards themselves, to the University and life in general, are usually subjected to psychotherapeutic counseling by the Rector, who diagnoses this attitude as a "frustration complex" resulting in the students' bearing a grudge towards the University.

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A large minority of the students display a tendency to accept the dictates of the institute. However, this may be regarded as superficial. Primarily, ties between the Indian parent and his child are entrenched by age-old cultural traditions, and concepts of Indian philosophy.

"My parents have sacrificed much to send me to 'Varsity and I can't afford to break their hearts by not achieving their ambitions for me" — is a popular student theme-song.

Despite the fact that students are generally tight-lipped in expressing views contrary to regulations, it is evi-

**"My parents have sacrificed much to send me to Varsity and I can't afford to break their hearts by not achieving their ambition for me."**

dent that there is an undercurrent of unrest. The presence of the "Secret Police" indicates that the authorities are aware of this unrest. A positive move on the part of students is needed, towards a University where speech, thought, movement and freedom to associate with other Universities is allowed. To include the Rector in this movement would be admirable if one is to believe — "I have sacrificed so much in that I have dedicated my life to the cause of the Indian community. — Rector, 1967.

These are the true opinions I got when visiting the Campus. It was, however, in most cases not the view of students studying there at present, but ex-students. The reason why we did not get any opinion from the students was fear.

#### Fear

Fear is the strongest intimidating factor on the Campus. This cannot be ignored until it is experienced. Just to walk on to the Campus, permission had to be obtained and once we were on the Campus we were secretly followed by a White who obviously had spying 'powers' and questioned students about us afterwards. The Mens' Residence which is on the Campus nobody may enter without permission and even Day-Students from the University have to obtain this 'right' everytime they want to enter the residence. — People there have to adhere to these regulations or they get expelled. How would a White student react to such an infringement? Protest would never cease, yet he could not bother about what happens to his fellow students in his own country.

The students we spoke to were particularly hesitant in introducing themselves to us and none were prepared to give us their names. Not because they were hostile — fear kept them from

talking freely on common interests. In this very aspect the whole aim of a university education has been defeated. The students were not prepared to talk to us on the campus from fear of being seen, we therefore moved off the campus but could still not overcome this barrier of fear. Nobody is free who has to turn around after every sentence he says, to look for any possible person acting as a spy. Needless to say we did not get any meaningful statement from these students.

We did, however, find out that an SRC would only be permitted if the Rector, Prof. S. P. Olivier, could preside over

**"All this just to explain that this is no University in any sense, but rather an apology for such an institution."**

every meeting, having absolute veto-rights on all issues. How can people act responsibly if responsibility is taken away from them? We also learnt that publications of any kind could not be distributed without the sanction of the Rector. Furthermore it is prohibited for any student of the University to be a member of any club, society or other organisation, on or off the campus without the permission of the Rector. This is possibly the gravest violation of right

that any students have ever experienced.

South Africa has a law which prohibits the photographing of prisons — a similar regulation applies to this University.

All this just to explain that this is no University in any sense, but rather an apology for such an institution. This still does not explain the kind of buildings in which students have to learn. These remind one of poor army barracks and are not conducive to learning. The residence resembles a barn, which has two front doors moving into a passage. There are no windows and the brick walls are white-washed. In the highly inadequate lounge, windows are so high that when standing one cannot look out and in the residence of 110 students the lounges have only got 14 chairs together.

There are other shortcomings beside these, because the small number of students (slightly over 300) does not justify a university and this institution should rather be connected to a campus where a true student atmosphere can reign. As one travels towards Salisbury Island one passes the modern, new, fully equipped Dirkie Uys school. This stands in such contrast to the Indian university that it has to serve as a slap in the face to the students passing it daily.

This is the crisis which dominates the University College, Durban. It is this situation which makes it sick to watch the affluence in which we live on our campus, without any feeling for the hardship of our fellow students, without concern for the wrongs in our society. We are complacent and will rest in our little bourgeois happiness until it is too late and our children will accuse us for the communitative guilt which we took upon us, because we found it too inconvenient ever to ask questions in search of truth.

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