

UNISA 1988





Professor Theo Van Wijk

PROFESSOR THEO VAN WIJK

Redaksiekomitee/Editorial Committee

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VOORWOORD

HIERDIE BOEK IS 'N HULDEBLYK aan prof.¹ Theo van Wijk wat aan die einde van 1988 aftree as Rektor van die Universiteit van Suid-Afrika. Die inhoud daarvan val uiteen in twee dele: die eerste deel bestaan uit die indrukke van persone wat oor baie jare nou met hom saamgewerk het; die tweede deel bestaan uit 'n aantal toesprake wat hy in sy tweede en daaropvolgende ampstermyne gelewer het.

Aangesien 'n werk van hierdie aard maklik in 'n vervelige loflied kan ontaard, het ek die medewerkers versoek om so objektief as moontlik oor prof. Van Wijk te skryf. Ek meen dat daar oor die algemeen aan hierdie versoek voldoen is. Waar prof. Van Wijk se deugde soms sterk beklemtoon word, moet in gedagte gehou word dat dit hier gaan om 'n hoogs begaafde persoon wat sy taak met groot toewyding, waardigheid en billikheid verrig het.

Omdat prof. Van Wijk so vlot in die Engelse taal is en so gesteld is op die tweetalige karakter van Unisa, wou die redaksie graag 'n gelyke aantal Engelse en Afrikaanse bydraes opneem. Dit was ongelukkig nie moontlik nie omdat diegene wat oor die jare die nouste met hom saamgewerk het, meestal Afrikaanssprekend was en gevolglik hul bydraes in Afrikaans geskryf het. Die vertaling van hierdie persoonlike herinneringe en beskouings sou ongetwyfeld 'n verlies aan egtheid en individuele styl meegebring het.

In die sewentien jaar wat prof. Van Wijk as Rektor aan die hoof van Unisa gestaan het, het hy 'n groot aantal toesprake gelewer. Sommige van dié wat hy die eerste vyf jaar van sy termyn gelewer het, is in 1980 in *Die Rektor aan die woord / The Principal speaks* gepubliseer. Van dié wat hy in tweede en daaropvolgende ampstermyne gelewer het, is 'n in hierdie boek opgeneem. Die meerderheid van hierdie toesprake is gedeeltelik in Afrikaans en gedeeltelik in Engels en was oorspronklik van tweetalige titels voorsien. Om die omslagtigheid van herhaling te vermy, het ek dit goed gedink om die titels slegs in een taal te gee — en wel in die taal waarmee die betrokke toespraak begin.

Redakteur

PREFACE

THIS VOLUME HAS BEEN COMPILED AS A TRIBUTE to Professor Theo van Wijk, who retires as Principal of the University of South Africa at the end of 1988. Part One of the volume, covering aspects of his life and work, contains the recollections and impressions of those who were closely associated with him; Part Two comprises a selection of speeches and addresses given during his second and succeeding terms of office.

As publications of this nature can easily lapse into a sustained paean of praise, contributors were asked to give their views as objectively as possible. This they have tried to do. If Professor van Wijk's virtues have been highlighted, this is because he is, simply, a greatly gifted person who has carried out his task with dignity, fairness and complete dedication.

Given Professor van Wijk's own fluency in English and his commitment to the bilingual character of Unisa, we should have liked to include in Part One an equal number of articles in English and Afrikaans. As it happened, the persons who worked closely with him over the years have mainly been Afrikaans-speaking, and consequently wrote their contribution in Afrikaans. To have had these largely personal recollections translated into English, would have robbed them of their authenticity and individual style.

In his seventeen years as Principal, Professor van Wijk gave a great number of addresses. Some of those dating from the first five years of his tenure were published in 1980 under the title *Die Rektor aan die woord / The Principal speaks*. Fifteen speeches delivered in the course of his second and succeeding terms of office have been included in the present volume. Most of these were written partly in English and partly in Afrikaans, and were originally supplied with titles in both languages. To avoid awkward duplication I have opted in each case to use only one title, depending on the language with which the article itself begins.

Editor

DEEL 1
PART 1

INDRUKKE
IMPRESSIONS

1

EARLY YEARS

B.J. LIEBENBERG

Professor in the Department of History

THEODOOR VAN WIJK was born at Kuils River on 12 November 1916. He and his twin sister, Girlie, were the youngest of eight children. His father, the Reverend A.J. van Wijk, was twice moderator of the Cape Synod of the Dutch Reformed Church. His mother, Margaret Jemima Murray, belonged to the famous clerical family from Graaff-Reinet.

When Theo was three, his father accepted a call to Franschhoek. In this picturesque village he grew up and completed his school career. His twin sister recalls those years:

I remember vividly the first day Daddy took us to school, barefoot, slate clasped under the arm, a slate pencil sharpened to a point on the back stoep, an eau-de-cologne bottle of water and a sponge. At home Theo had occupied himself with books and by the time he went to school he could read and write both languages; so he went to Substandard B. His school career was successful and he always excelled.

How well Theo van Wijk did at school, is evidenced by the fact that he came first in the Cape Province matriculation examination in 1934.

Even during his school days he gave evidence of considerable literary gifts. A poem entitled “Die koms van die nag”, dating from his matric year, reveals a delight in the magic of word and image. The first four verses read as follows:

’n Aandwindjie dwaal oor die eind’lose velde,
Die sug van die dag wat ter ruste wegdein;
Sy bed is berei van robyn en juwele,
Van goud, perlemoen en deurskynende satyn.

Die wolkies wat dryf word nou skepies van kleure,
Rooskleurig getint deur die son waar hy sak;
Hul seil oor die lugruim wat langsaam verduister,
Of verdwyn in die donk’rende hemelse dak.

Die nag wat kom heers as die dag moet vaarwel sê,
Sluip voort uit die kuil waar hy lank het gerus;
Sy bodes, die skaad’wees, strek verder en verder,
Hul kom om die wêreld tot slape te sus.

Die hemel se tinte versag en verduister,
Vermelt in die grou van die grysheid wat daal;
Die rooi-goud versink in ’n eensame vaalheid,
En ’n loodgryse sluier verdring weer die vaal.

With the aid of bursaries the youngster from Franschhoek proceeded to Rhodes University College in Grahamstown in 1935. He registered for a B.A. degree with History, German, English, Afrikaans-Nederlands and Mathematics as subjects. Initially he had intended majoring in Afrikaans-Nederlands and Mathematics, but later he changed his mind and obtained his B.A. degree in 1937 with distinctions in History III and German III. History was becoming his main interest. Many years later he remarked at a meeting of the Unisa Medieval Association:

I can’t explain how or why or when my interest in history developed — possibly because I liked to read and the University library opened new perspectives I had never dreamt of. At first, and I suppose like many students in their first year, I was captivated by Burckhardt’s Renaissance as the discovery of the world and man — as if the Middle Ages had had no idea of man or the world. But as time went on I was fascinated by the incredible dynamic and inventiveness of the Middle Ages which, I like to think, even more than the rediscovery of the classical heritage, led to the emergence of the modern world ... I can still remember the impression Huizinga’s *Herfstij* made on me.

When the distinctions obtained in his third year earned him further bursaries, he continued his studies in history, and at the end of 1938 completed the examination section of the M.A. degree.

In 1939 he accepted a post as assistant archivist in Windhoek. The first incumbent of this post, he was commissioned to establish an archives depot in South West Africa. Apparently he received little assistance with the organisation of the vast volume of documents. Many years later he said that he was in fact supplied with a typewriter, but that this too resembled archival material. His only assistants were two convicts who were dropped off by the prison authorities every morning and collected again in the afternoon.



The Rev. A.J. van Wijk and family circa 1928. Theo is on the left in the front row.



Theo van Wijk in matric, 1934.



*The five Van Wijk brothers circa 1939.
From the left: Johannes, Theo, Attie, Andrew and Charles.*

Shortly after the outbreak of World War II, the government decided that an archives depot was a luxury it could not afford in wartime and the assistant archivist was transferred to the administrative section. Apparently the work he was required to do there was not altogether to his taste, and in January 1941 he resigned his post and returned to Rhodes University College to qualify as a teacher.

At the end of 1941 Theo van Wijk obtained a first class University Education Diploma. One of his lecturers, Professor Dan M. Morton of the Faculty of Education, gave him the following testimonial:

As Mr Theo van Wijk seems to me a most outstanding entrant to the teaching profession, both on grounds of natural qualifications and of academic accomplishments, I have much pleasure in writing this testimonial in his favour. Mr van Wijk can fittingly be described as having a mind of quite unusual power and acuteness, and a character of unusual maturity and strength. After a very distinguished career in the Arts, he comes to teaching with a maturity and caution and soundness of judgement, a quiet confidence of manner, and an insight into human needs and aspirations that is seldom found in people of his age. He has made an excellent impression in the academic work of the U.E.D. course, and an almost equally impressive start with the work of teaching, where the richness of his academic background, the lucidity of his mind, and the restfulness of his personality augur well for his future success. I should consider any school to which Mr van Wijk is appointed to be extremely fortunate indeed, and I recommend him very strongly and with complete confidence.

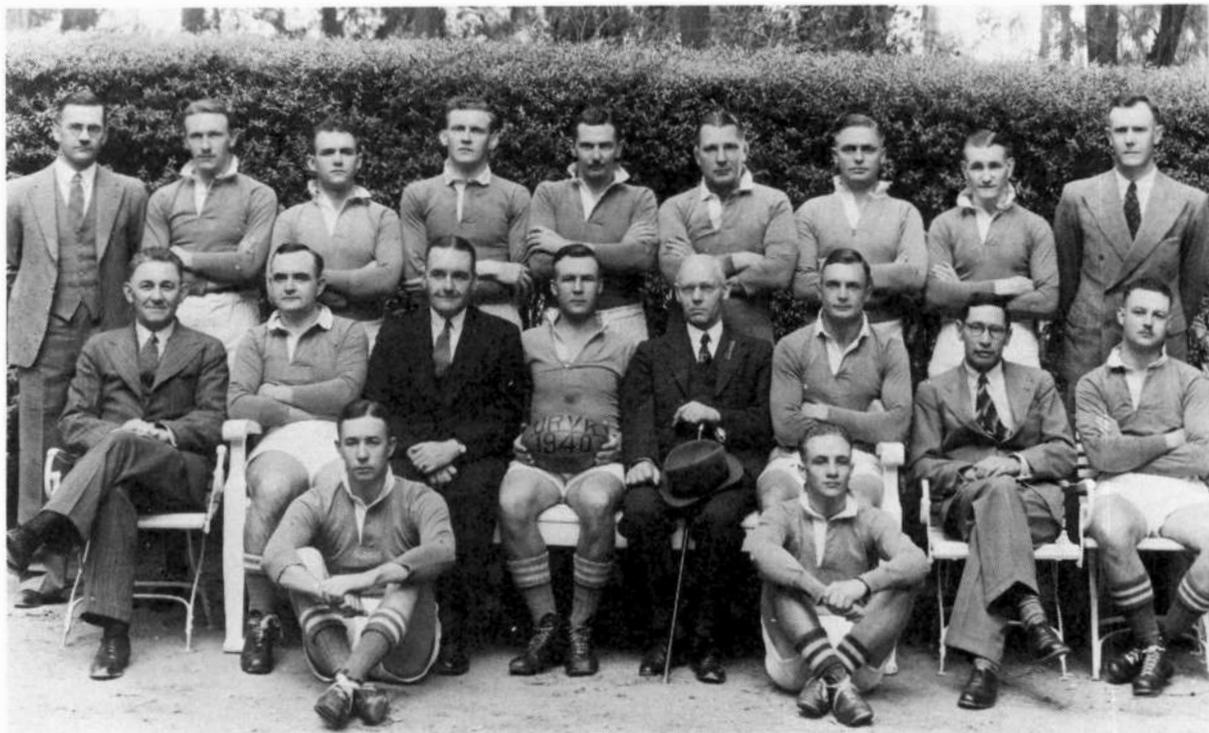
During the next three years (1942–1944) he taught at several institutions for higher education, including the Paarl Training College, the Hoër Jongenskool at Paarl and the Hoër Jongenskool at Wynberg. While teaching at these institutions he continued the research for his MA dissertation which he had begun in Windhoek. In 1944 he completed a dissertation entitled “Die ontwikkeling van selfbestuur in Duits-Suidwes-Afrika voor 1915”, and obtained the MA degree *cum laude*.

At the beginning of 1945 he accepted a temporary appointment as a history lecturer at Rhodes University College. During the two years that he held this post, he impressed everyone as an outstanding lecturer. His colleagues not only had a high regard for his ability but found him personally likable.

Mr van Wijk [wrote the head of the Department of History, Professor Michael Roberts, on 30 August 1946] has been a most successful teacher and lecturer; careful, conscientious and thorough. He has always been most willing to lend assistance in the general work of the Department: no one could wish for a pleasanter or more efficient colleague. This is of course no surprise to me, for Mr van Wijk took his B.A. and M.A. in History with me, and I had already had opportunities of observing his work, and getting to know him personally. He was certainly one of the most brilliant pupils I have ever had the pleasure of teaching.

As a colleague [wrote J. Smeath Thomas on 18 October 1946] Mr van Wijk is all that one could desire and is held in great regard both by myself and his colleagues on the Staff of this College ... As a brilliant student, as well as on personal ground, I have no hesitation in recommending him for a University lectureship in History or for a responsible teaching post in a school.

Both Professor Michael Roberts and J. Smeath Thomas would have liked their brilliant young colleague to have stayed on at the Department of History at Rhodes



The first team of Windhoek United Rugby Club in 1940.

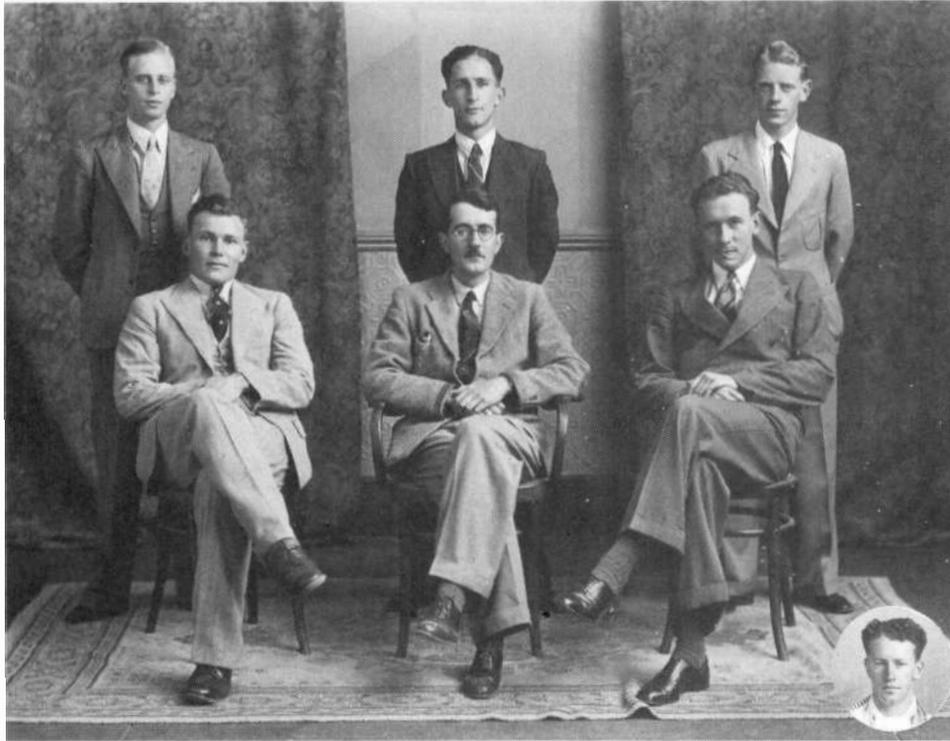
Back: A. Pienaar (committee member), T. van Wijk, A. Moss, H. Johl, H. Muller, L. Vosloo, H. Nitsche, P. Theron and T. Niehaus (secretary).

Middle: A. Pretorius (coach), R. Eaton, D. Forsyth (president), D. Theron, dr D.G. Conradie (patron), G. Cloete, J. Nesor (chairman) and C. Strydom.

Front: E. Bierman and H. Gous.

University College. There was no prospect of a permanent post, however, and Theo van Wijk felt that he could not continue indefinitely in a temporary capacity.

At the beginning of 1947 he assumed a teaching post at the Hoërskool Gimnasium in Paarl. Here he learnt about a vacancy for a lecturer in History in the Division of External Studies of the University of South Africa. He applied for the post on 24 May 1947. On 30 June the Director of the Division of External Studies, Professor A.J.H. van der Walt, informed him that he had been appointed to a lectureship at a salary of £550 per annum and had to report for duty in Pretoria on 15 February 1948. This marked the start of a long career at Unisa — a career which took him from the lowest rung to the very top: lecturer, senior lecturer, professor, dean, principal, chancellor.



*The House Committee of Drostdy Hall at Rhodes University College in 1941.
Standing: J. Watson, D.R. Butler, K.H.C. McIntyre.
Seated: J.S. Barnes, Professor D.R. Morton and T. van Wijk.
Inset: I.D. Smith.*

THEO VAN WIJK IN DIE 2 DEPARTEMENT GESKIEDENIS

C.F.J. MULLER

Voormalige Hoof van die Departement Geskiedenis

DIE REKTOR VAN UNISA voltooi vanjaar 'n rekordtermyn van sewentien jaar, maar hy was 24 jaar in die Departement Geskiedenis, 'n vormende periode, wat heelwat lig kan werp op die vraag hoedat hy Rektor geword het. Toe hy in Februarie 1948 op kantoor opgedaag het, was die Departement reeds sedert 1 September 1946 beman. Daar het heelwat gebeur, wat my rede gegee het om sekere gebeurtenisse goed te onthou.

Gedurende die besonder kort somervakansie van 1946–1947 moes ek my doktorale proefskrif voltooi en inhandig. Direk daarna het ek my mondelinge eksamen afgelê. Prof. A.J.H. van der Walt, toe Direkteur van die destydse Afdeling Eksterne Studie van die Universiteit van Suid-Afrika (later die eerste Prinsipaal), was my eksterne eksaminator. 'n Moeilike akademiese jaar — van Januarie 1947 reg deur tot Januarie 1948 — het gevolg. Die leerstof vir al ses B.A.-vraestelle moes betyds opgestel word; en daar was ook reeds 'n nagraadse student. Prof. Van der Walt het aangebied om een vraestel se studiemateriaal voor te berei. Maar hy het verder gegaan en prof. Izak Rousseau (voorheen van die Universiteitskollege Rhodes) tydelik aangestel om nog studiegidse betyds te voorsien. Gelukkig het hy

direkte toesig oor dié eksentrieke kollega behou. Nadat die *Sunday Times* prof. Rousseau se aanskoulike liggaamsoefeninge in sy nagklere in Burgerspark op sy voorblad aangekondig het onder die opskrif "Professor greets the dawn with a gambol on the lawn", was my nuwe kollega se eerste woorde op kantoor Maandagmôre: "Andries gaan my vandag ontslaan!" Maar die Departement Geskiedenis het ook dít oorlewe. Uiteindelik het die eksamenskrifte opgedaag, wat ek eers op 17 Januarie 1948 kon afhandel. 'n Week later is ek getroud.

Dit was die posisie in die Departement Geskiedenis. Hulp was dringend nodig.

Intussen het prof. Van der Walt en ek — sonder verdere advies en sonder 'n onderhoud — besluit om vir Theo van Wijk, M.A., as lektor aan te stel. Daar was sterk kompetisie. Willem de Kock, B.Ed., M.A., D.Phil., was een van twee applikante met doktorsgrade in Geskiedenis. De Kock sou later professor in Geskiedenis aan die Universiteitskollege van Wes-Kaapland en hoofredakteur van die *Suid-Afrikaanse Biografiese Woordeboek* word, en sou die Stalsprys vir Geskiedenis postuum ontvang.

Volgende op die moeilike begin was die jare 1948 tot 1950 ook nog in alle opsigte 'n onsekere krisisperiode — vir die Departement Geskiedenis, vir die Afdeling Eksterne Studie (belas met die opleiding van eksterne studente wat nie deur private korrespondensiekolleges opgelei is nie), en vir die Unie van Suid-Afrika. Dit was 'n oorgangsperiode van na-oorlogse jare gekenmerk deur stygende lewenskoste en tekorte, na 'n hoogs onsekere toekoms. Daar was stryd op alle terreine van die lewe, plaaslik en landswyd, en 'n hewige stryd in besonder oor die toekoms van die nuwe Afdeling Eksterne Studie in die ou Universiteit van Suid-Afrika wat slegs as eksaminerende liggaam gefunksioneer het. Oor die nuwe tweektalige, veelrassige Afdeling was daar baie verskil van mening. Unieke probleme het unieke oplossings vereis. In Februarie 1948 was Jan Hofmeyr nog Minister van Onderwys. Kort daarna was dr. D.F. Malan aan bewind met 'n nuwe apartheidsbeleid. Ek onthou dat handboeke in die biblioteek vir blankes en vir nie-blankes gemerk is.

Geskiedenis is 'n sensitiewe vak om selfs in die gunstigste tye aan alle rasse- en taalgroepe te doseer. Ons studentegetalle het gegroei, soos ook ons nagraadse studente. Onder die Van der Walt-regime moes die tyd uitgekoopt word om stewige grondslae te lê met relatief min middele. Vertroue in hoë akademiese standaarde moes gevestig word. Aan die Departement van Onderwys moes bewys gelewer word dat formele afstandsonderrig aan werkende studente moes bly voortbestaan en dat veel meer fondse daarvoor beskikbaar gestel moes word.

Theo van Wijk het na die Departement Geskiedenis gekom met 'n uitstekende opleiding in die Europese geskiedenis onder prof. M. Roberts (later 'n internasionale gesaghebbende oor Swede) en hy het die Europese geskiedenis van die begin af behartig. Met sy rustige, objektiewe oordeel en aantreklike styl (wat hy geneig was om verder te poleer) het hy dikwels modelstudiegedigse opgestel wat baie jare onveranderd gebruik kon word. Aanvanklik was dit 'n groot voordeel, maar op die lang duur het dit tog soms 'n ernstige probleem gebring. Toe die

Departement later verplig is om sy studiemateriaal te hersien, het nuwe dosente dit dikwels moeilik gevind om op Theo van Wijk se werk te verbeter.

Dat hy skitterend tweetalig was, het Theo van Wijk 'n groot bate gemaak, nie net vir die Departement Geskiedenis nie, maar ook vir die Afdeling Eksterne Studie. Hy was verreweg die beste persoon wat prof. H.J. de Vleeschauer se studiegids oor die Wysbegeerte behoorlik in Engels kon vertaal. De Vleeschauer was 'n veelsydige geleerde. Hy was op die punt om in Geskiedenis te doktoreer, toe hy as professor in die Wysbegeerte in België aangestel is. 'n Student van die vermaarde Belgiese historikus Pirenne, was hy ook 'n filosoof van wêreldformaat, 'n internasionale gesaghebbende onder andere oor Kant. Vir sy samewerking met die Nazi-bewind is hy deur 'n Belgiese volkshof ter dood veroordeel, maar hy het na Suid-Afrika uitgewyk en, na 'n heftige akademiese rusie, is hy as hoogleraar in die Wysbegeerte en die Biblioteekwese by Unisa aangestel. In Frans en Duits kon hy internasionaal publiseer, en hy kon aan Spanjaarde en Italianers lesings gee. As Vlaming het hy Afrikaans maklik geleer, maar hy het dit dikwels byna onverstaanbaar gepraat. Engels het hy, sover moontlik, vermy. So 'n geleerde was 'n groot aanwinst in dié vroeë stadium by Unisa; maar hy was inderdaad 'n swak kommunikator in albei landstale. Dit was waar Theo van Wijk ingekom het, en so, vermoed ek, het hy met sy rol as kommunikator 'n goeie filosofiese kennis opgedoen.

Nie al die vroeë aanstellings van dosente as hoofde van departemente by die Afdeling Eksterne Studie was volkome suksesvol nie. 'n Aantal was nie opgewasse nie, of kon nie aanpas by die besonder moeilike eise wat die onsekere pioniersjare gestel het nie. Vir Theo van Wijk, veelsydig, skerpsinnig, met 'n rustige gebalanseerde oordeel, 'n uitstekende kommunikator in albei landstale, was daar geleenthede om gou 'n wesentlike bydrae te maak. Ons het met 'n legio van probleme te kampe gekry en het steeds vasgekyk teen 'n hoogs onsekere toekoms. Die korrespondensiekolleges het sterk druk op die regering uitgeoefen dat die eksterne studente wat deur hulle opgelei is, steeds apart geëksamineer moes word; en ook die Universiteit van Pretoria wou sy eie Buitemuurse Afdeling beskerm teen kompetisie van die kant van die Eksterne Afdeling.

Toe ek tydens Julie 1951 tot Junie 1954 as tydelike argivaris vir bronne-navorsing in Noord-Amerika aangestel is, het Theo van Wijk as departementshoof waargeneem. Nou kon hy in alle belangrike komitees sy slag wys en ook as spreker wyer aandag trek. Met die koms van prof. Samuel Pauw as Prinsipaal het hy as voorsitter van 'n belangrike komitee sy woord so effektief gedoen dat die nuwe Prinsipaal hom spesiaal daarvoor lof toegeswaai het.

Onder die Pauw-regime van sestien jaar is die Universiteit van Suid-Afrika stewig gevestig, eers in die middestad en toe op die prominente kampus van Muckleneukrant. 'n Vinnige uitbreiding van personeel het terselfdertyd plaasgevind: in die Departement Geskiedenis is daar 'n hele reeks nuwe dosente aangestel wat later professore geword het. Ek noem net 'n paar. Dr. Marius Swart het gekom om gou weer te vertrek. Dr. F.A. van Jaarsveld het terselfdertyd gekom om later, tesame met Theo van Wijk, hoogleraar te word. Nadat hy onder prof. P.J.



Theo van Wijk toe hy in 1948 by Unisa as lektor in Geskiedenis begin werk het.

van Winter in Groningen afgestudeer het, het Van Jaarsveld met heelwat nuwe idees en 'n groot ywer vir sy vak na Unisa gekom. Tog het Theo van Wijk, steeds sonder 'n doktorsgraad, goed opgeweeg. Ek herinner my dat toe Van Jaarsveld 'n historiese bydrae aan die publikasiekomitee voorgelê het, Van Wijk sy kritiek daarop nie aan die komitee nie, maar baie diplomaties, privaat aan Van Jaarsveld gegee het. Laasgenoemde het dit gewaardeer, die kritiek ter harte geneem, en aan my verklaar dat sy kollega 'n beter historikus as hy is. So het Van Wijk homself gou ook as bekwame vakman bewys. Omdat prof. Van der Walt na sy aftrede as prinsipaal as raadslid by Unisa aangebly het, kon hy as historikus van formaat hom by sekere geleenthede waarderend oor Van Wijk se geskiedkundige vakmanskap uitspreek.

Prof. Pauw het heelwat met die Fakulteit Teologie te doen gehad. Dit is vertel dat Pauw, wat hom een Sondagoggend op kantoor aan die werk bevind het, 'n teoloog van Unisa gebel het om hom iets gepas uit die Bybel voor te lees. Aan sy versoek is voldoen — uit die boek Samuel. Daar was eenkeer onmin in hierdie fakulteit. Dit is aan Van Wijk opgedra om die vrede te herstel. Nadat hy die probleme daar uitgestryk het, het een van die teoloë gesê dat hulle nie geweet het dat daar so 'n goeie Christen buitekant die fakulteit was nie. Dié woorde is waarskynlik apokrief, maar daar is tog 'n goeie element van waarheid in. In elk geval het Van Wijk aansienlike steun in hierdie fakulteit verwerf.

Aan die begin van prof. Pauw se termyn as Rektor het Evert F. Potgieter nog so 'n prominente plek by Unisa beklee dat dit geskyn het asof hy moontlik vise-rektor sou kon word en so 'n hoër status sou verkry. Maar, met die stigting van die universiteitskolleges vir nie-blankes, vertrek hy as Rektor na die Universiteitskollege van die Noorde. Prof. H.J.J.M. van der Merwe het daarna lank op die voorgrond gebly. Hy was 'n bekwame administrateur en het as dekaan van die Fakulteit Lettere belangrike blywende hervormings ingevoer. Maar hy het tog iets kortgekom om nog hoër op sy merk te maak. So is daar steeds, vir 'n bekwame akademiese leier, 'n vakature oopgelaat.

Van Wijk was 'n uitstekende voorsitter wat later as dekaan van die Fakulteit Lettere sy rustige beslistheid gewys het. Hy het vinnig die betekenis van fynere punte begryp en kon dan snel besluit. As senior dekaan het hy verdere prominensie verkry, in so 'n mate dat prof. Pauw hom later as waarnemende Rektor by die Raad van Unisa aanbeveel het toe hy met verlof gegaan het. Dit het nou al hoe waarskynliker geword dat die derde Rektor van Unisa uit die geleedere van sy eie professore aangewys sou word. Van Wijk het teen die end van Pauw se regime, toe dit duidelik begin word het dat laasgenoemde nie meer lank sou aanbly nie, as een van die sterkste kandidate na vore getree. Maar die laaste skof na die rektorskap sou nie 'n kortpad wees nie.

Om die stryd, wat nou ontstaan het, goed te begryp, moet teruggegaan word na die vroeë jare van die Afdeling Eksterne Studie en die Universiteit van Suid-Afrika. Dit was Suid-Afrika in 'n mikrokosmos. Die opleidende Afdeling Eksterne Studie was 'n unieke stigting in Suid-Afrika. Die nuwe verskynsel van 'n veelrassige, tweetalige universitêre inrigting het aanvanklik heelwat kompetisie



Unisa se doserende personeel in 1948.

*Agter: K.D. Venter, F. Ward, T. van Wijk, J.H. van der Merwe, A. van Reenen, C.F.J. Muller,
T. Vorster, N. v.d. W. Lessing.*

*Middel: D. de Villiers, D.H. Cilliers, A.S. Roux, H. Hofmeyr, F.E. Rädcl, J.A. van der Walt,
E.F. Potgieter, W. Davis.*

*Voor: F.M.P. Oosterhof, C.B. Smit, A. Coetzee, M. Schlebush, A.J.H. van der Walt (direkteur),
H.J.J.M. van der Merwe, P.J. Coertze.*

en wedywering uitgelok, want dit het die balans in die akademiese wêreld verstoer. Probleme wat dadelik ontstaan het, sou voortduur, en het gewoonlik sensitief gebly. Die beleid ten opsigte van nie-blanke studente het sedert 1948, met die toepassing van apartheid, 'n ernstige punt van dispuut gebly. Heelwat persone en instansies het daarin belanggestel en openlik, of agter die skerms, geprobeer om druk uit te oefen.

Prof. Van der Walt was lid van die Ossewa-Brandwag en die Afrikaner-Broederbond. Maar hy was nie in die eerste instansie 'n aktivis nie. As student van Friedrich Meinecke, 'n Duitse historikus van formaat, het hy 'n stewige kontinentale benadering tot die wetenskaplike geskiedskrywing gehad. Hy het aan my privaat meegedeel dat ander OB-leiers sy vroeë geskiedenis van die Ossewabrandwag as te objektief beskou het. In sy toepassing van apartheid by Unisa het hy streng op die gelyke beregting vir alle studente aangedring. Van der Walt was 'n senior professor aan die Universiteitskollege van Potchefstroom vir CHO toe hy as Direkteur van Eksterne Studie aangestel is. Sy aanstelling het voortgevloei uit sy intense belangstelling in die formele opleiding van eksterne studente gedurende 1945–1946.

Met Van der Walt se uittrede het Unisa se destydse dekaan van lettere, prof. S.J.H. Steven (toe professor in Klassieke by UOVS) as 'n moontlike opvolger na vore gekom. Daar is min bekend oor die keuse van die tweede Prinsipaal (later Rektor). Prof. Samuel Pauw was 'n ervare navorser in die sosiale wetenskappe en tevore professor in die Sosiologie aan die Universiteite van Pretoria en Stellenbosch (waar hy departementshoof was). Van daar het hy na Pretoria gekom as direkteur van die Nasionale Buro vir Opvoedkundige en Sosiale Navorsing. Met hom het 'n nuwe era aangebreek: die pioniersjare was verby. Pauw was welsprekend, sonder noemenswaardige voorbereiding. Hy was ambisieus en het dus meer dikwels in die kalklig gekom. Dit was duidelik dat Unisa sy tweede hoof weer uit die binnekringe van die Afrikaner-elite getrek het. Dat hy prominent in die Afrikaner-Broederbond was, het gou bekend geword; en toe professionele fondsinzamelaars dit as 'n remmende faktor aan die Raad van Unisa rapporteer, was dit 'n verleentheid vir hom.

Sy gesondheid het later so verswak dat sy opvolger teen 1971–1972 aangewys moes word. Aangesien hy nooit 'n vise-rektor laat aanstel het nie, was daar 'n relatief ope keuse uit Unisa se senior professore. Uiteindelik het die keuse gelê tussen prof. Theo van Wijk en prof. S.I. Malan, dosent in Biblioteekkunde, wat ook reeds vir Pauw waargeneem het. Oplaas, en nadat die meerderheid van die senior dosente hulle formeel, en sterker as tevore, ten gunste van Theo van Wijk uitgespreek het, is hy deur die Raad as die derde Rektor aangewys.

Laat ons, opsommenderwyse, weer nagaan hoe dit gebeur het. Die versperrings en sy vermoë om hulle te oorkom, moet dan langs mekaar opgeweeg word. Die eerste versperring was die gebrek aan 'n doktorsgraad in Geskiedenis; die tweede was die neiging wat soms by hom aangetref is om lank 'n beslissing uit te stel. Maar daarteenoor moet geplaas word sy rustige, gesonde oordeel, sowel as voorsitter van vergaderings as op akademiese gebied; sy vermoë om 'n toespraak wat



*Die Departement Geskiedenis in 1962.
Staande: C.J. Barnard, A.M. Davey en M.C. van Zyl.
Sittende: Prof. F.A. van Jaarsveld, prof. C.F.J. Muller (hoof) en prof. T. van Wijk.*

inslaan, pragtig in albei landstale uit te werk en doeltreffend oor te dra; en sy gawe om sowel met 'n individu as met 'n gehoor te kommunikeer. Hy het twee vermoëns van sy voorgangers gekombineer. Soos Van der Walt kon hy 'n onderhoudende persoonlike gesprek voer en, soos Pauw, kon hy uitstekend tot 'n gehoor spreek. Maar ons moet sy objektiewe, gebalanseerde, regverdige oordeel rakende sensitiewe rassevraagstukke en algemeen menslike verhoudings hoog aanslaan. By Unisa vandag, met sy ongelooflike 100 000 eksterne studente, het hy die vrugte daarvan gepluk. Toe hy in Februarie 1948 in die Departement Geskiedenis opgedaag het, sou ek so iets nooit voorsien het nie.



Prof. T. van Wijk (Rektor) en prof. C.F.J. Muller (hoof van die Departement Geskiedenis) omstreeks 1974.

3

HISTORIKUS EN DOSENT

B.J. LIEBENBERG

Professor in die Departement Geskiedenis

TOE EK IN OKTOBER 1963 in 'n tydelike hoedanigheid by Unisa begin werk het, was daar drie professore in die Departement Geskiedenis: C.F.J. Muller, F.A. van Jaarsveld en Theo van Wijk. Eersgenoemde twee was op grond van hul talle publikasies bekende name in die geskiedeniswêreld. Die derde, prof. Van Wijk, was vir my heeltemal onbekend. In die geskiedkundige vakliteratuur kon ek slegs een artikel van hom vind. In Unisa se jaarboek het ek gesien dat hy nie oor 'n doktorsgraad beskik nie.

Ek het egter spoedig agtergekom dat hierdie beskeie, kalm en hulpvaardige man met die netjiese handskrif sy vak soos weinig ander geken het. Daar was in die Departement Geskiedenis persone wat meer as hy geweet het van bepaalde aspekte van die verlede, maar niemand het so 'n omvattende kennis van sy vak in die geheel gehad nie. Hy kon oor enige denkbare onderwerp in die geskiedenis saamgesels: oor die Europese geskiedenis (wat hy grondig geken het), oor die Amerikaanse geskiedenis, oor die Suid-Afrikaanse geskiedenis, oor die metodologie, die teorie en die filosofie van geskiedenis.

Afgesien van sy omvattende kennis van die geskiedenis het prof. Van Wijk ook

oor etlike ander hoedanighede beskik wat van hom 'n uitstaande historikus gemaak het. Hy kon hom ewe goed in Afrikaans en Engels uitdruk. So behendig was hy in hierdie twee tale dat hy sowel my Afrikaans as die Engels van my Engelssprekende kollegas kon korrigeer. In sowel die gesproke as geskrewe woord kon hy hom vlot en helder uitdruk. As historikus was hy noukeurig, sistematies en gebalanseerd — nooit kras in sy uitsprake nie, nooit neerhalend teenoor andere nie, nooit eensydig in sy siening nie. Teen die muur van sy kantoor in die Presidentsentrum het hy die volgende woorde van Spinoza opgeplak: "I have striven not to laugh at human actions, not to weep at them, nor to hate them, but to understand them."

Prof. Van Wijk se krag as historikus het in die eerste plek in sy kennis van die Europese geskiedenis gelê. Hy was trouens ewe tuis in die Middeleeue, die Renaissance en die Moderne geskiedenis. In die veertiger- en vyftigerjare het hy man-alleen ál Unisa se studiegidse oor Europese geskiedenis geskryf. Dit was baanbrekerswerk en hierdie studiegidse was bowendien so goed dat hulle vir baie jare ongewysig gebruik is. Andere (waaronder ek) het later gedeeltes daarvan herskryf, maar of dit altyd 'n verbetering was, is nie 'n uitgemaakte saak nie.

In hierdie studiegidse het prof. Van Wijk steeds daarna gestreef om die student insig in die Europese geskiedenis te laat kry. Hy het die verskillende vertolkings van die hoofstrominge uitgewys en die student aangemoedig om verder daaroor te lees en na te dink. Hy het nooit van 'n student 'n papegaaiaagtige memorisering van feite en datums verlang nie, maar altyd 'n intelligente vertolking van wat gebeur het — selfs al het die student se vertolking van sy eie verskil.

Na prof. Van Wijk in 1971 rektor van Unisa geword het, het hy nie meer tyd gekry om hom met sy vak besig te hou nie. Tog het hy in die vroeë tagtigerjare gehelp met die beplanning en redigering van 'n driedelige werk oor die geskiedenis van Europa. Hierdie drie boekdele, *Western Europe from the decline of Rome to the Reformation* (redakteurs Theo van Wijk en S.B. Spies), *Europe, 1555–1848* (redakteurs Theo van Wijk en M.C. van Zyl) en *Europe, 1848–1980* (redakteurs Theo van Wijk en M. Boucher), is in 1985 deur Academica uitgegee.

Afgesien van die Europese geskiedenis waarmee hy so deeglik vertrouwd was, het prof. Van Wijk ook 'n goeie kennis van die teoretiese grondslae van sy vak gehad. Dit blyk onder andere uit sy professorale intreerede, *Tussen verlede en toekoms*, wat hy in 1963 by Unisa gelewer het.

Een van die dinge wat herhaaldelik in hierdie intreerede beklemtoon word, is die noue verbintenis tussen geskiedenis en lewe. Prof. Van Wijk is 'n vyand van die antikwariese geskiedskrywing en wil die geskiedenis (of verlede) ten nouste betrek by die lewe (of hede): "Van alle wetenskappe," skryf hy, "is die geskiedenis die afhanklikste omdat hy die naaste aan die lewe staan ... Sy vrae is dié wat die lewe stel, sy antwoorde dié wat die lewe soek." Die soek na waarheid in die verlede moet nooit die band met die lewe verloor nie: "By sommige van ons," skryf hy, "word daardie soek 'n drif, 'n doel op sigself. Maar dan word die terugtrekking in die historiese werksaamheid 'n soort intellektuele askese, word die historiese belangstelling 'n bloot antikwariese belangstelling: die verlede om

die verlede en, nog erger, die vorsing om die vorsing.” Die historikus moet onthou “sy taak is in die laaste instansie opvoedkundig van aard” en daarom moet hy sy kennis diensbaar maak aan die lewe. “As die geskiedkundige die belangstelling van die breë publiek verloor,” skryf hy, “en hom slegs tot die esoteriese kring van sy vakgenote rig, het hy, glo ek, sy bestaansreg verloor.”

Die verlede word, volgens prof. Van Wijk, bestudeer nie ter wille van die verlede nie, maar ter wille van die hede en die toekoms. Die historikus behoort trouens die toekoms altyd in sy agterkop te hê wanneer hy geskiedenis skryf:

Want per slot van sake word ons siening van die verlede ingegee nie alleen deur ons sin vir die hede nie, maar nog meer deur ons hoop op die toekoms. Ons skryf oor die verlede maar nie vir die hede nie, ons skryf in die hede oor die verlede en vir die toekoms. Ons verantwoordelikheid teenoor die toekoms is sterker as enige verpligting teenoor die verlede. Dit kan die verlede nie skeel hoe hy voorgestel word nie; dit kan vir die toekoms van lewensbelang wees hoe die verlede aan hom voorgestel word. Daarom pleeg die apologetiese geskiedskrywing, die eensydige of vervalste beeld, sy grootste onreg nie aan die verlede wat hy in ‘n verkeerde stel nie, maar aan die toekoms wat hy in ‘n verkeerde rigting stuur. Ons hele denke, ons hoop en ons vrees, word oorheers deur die vraag, nie na die huidige stand van sake nie, maar na die toekomstige (hoe dikwels hoor ons nie vandag dat ons ‘n veilige toekoms vir ons kinders moet verseker nie?) en daarom wil die mens weet, nie *wie es gewesen* of selfs *wie es geworden* nie, maar *wie es werden soll*. Ek het reeds op die metodologiese betekenis hiervan gewys, hoe toekomsverwagting ‘n rol in veroorsaking speel. Maar dit moet ook ‘n groot rol in die hele werksaamheid van die historikus speel, en by name in sy vertolkingstaak (p. 15).

Die rol wat die toekoms in alle geskiedskrywing speel, is ‘n onderwerp wat prof. Van Wijk bly interesseer het. In Oktober 1966 lewer hy op ‘n kongres ‘n referaat oor “Die Toekoms as Geskiedenis” (*Bulletin van die Suid-Afrikaanse Vereniging vir die Bevordering van Christelike Wetenskap*, No. 10, Okt. 1967, pp. 110–134). Hierin gaan hy breedvoerig in op die rol wat die toekoms in alle geskiedskrywing speel en teen die einde behandel hy ook die dilemma van die gelowige historikus met Gods hand in die geskiedenis. Hy kom tot die gevolgtrekking dat dit nie die historikus se taak is om Gods hand in die geskiedenis aan te toon nie.

Prof. Van Wijk het groot waardering vir die werk van Johan Huizinga gehad. Hy het die beroemde Nederlandse historikus dikwels aangehaal en by geleentheid verklaar dat hy veel van hom geleer het. Dat hy hom tot Huizinga aangetrokke gevoel het, is nie vreemd nie. Soos Huizinga was hy nie ‘n eng vakspecialis nie, maar ‘n universele gees. Soos Huizinga was hy ‘n ongewone historikus — ‘n soort alleenloper in die wêreld van historici.

Tog het hy by een geleentheid verklaar dat hy nie met ‘n uitspraak van Huizinga saamstem nie. In sy opstel oor “Overheid en Wetenskap” verset Huizinga hom teen die gedagte dat ‘n mens se geloof of lewensbeskouing jou wetenskap beïnvloed. “Het is een fictie,” aldus Huizinga, “dat er een gereformeerde en een agnostische beoefening der wetenschap zou bestaan ...” Hiermee stem prof. Van Wijk nie saam nie. Volgens hom beïnvloed die mens se geloof en lewensbeskouing wel sy wetenskap en daarom is daar so iets soos ‘n Christelike wetenskapsbeoefening en ‘n Christelike universiteit.

Die Christelike siening van die wetenskap en die wetenskapsbeoefening is nie ‘n

Hoërskool Geminasium,
Parrif
24 Mei 1947.

Die Direkteur van Eksterne Studie,
Postbus 392,
Pretoria

waarde Heer,

Steun my wens ek aansoek te doen om die betrekking as dosent in Geskiedenis in die Afdeling Eksterne Studie. Ter verduideliking van my aansoek verstrekk ek die volgende besonderhede.

Ek is te Kentonville gebore op die 12^{de} November 1916 My skoolopvoeding het ek aan die Franschoek Hoërskool ontvang, alwaar ek in 1934 die Senior Sertifikaat in die eerste graad behaal het. Vanaf 1935 tot 1938 het ek aan die Rhodes-Universiteit Kollege studeer. Aan die einde van 1937 het ek die BA graad behaal met onderskeiding in alle my hoofvakke, Geskiedenis en Duits; bykomstige vakke was Engels, Maties en Maselands-Afrikaans. Met behulp van Universiteitstelsels het ek in 1938 my studeer in Geskiedenis voortgezet, in aan die einde van daardie jaar die skryftelike deel van die M.A. eksamen met goeie gevolg afgelê.

In 1939 het ek my 'n aanstelling as Assistent-Argeer te Kranshoek, F.O.A. laat volg. Daar was ek verantwoordelik vir die op- en ooring van 'n selfstandige argeerdepartement in daardie gebied. Toe oorlogsomstandighede die onderbreking van argeerwerkzaamheid en my ooring na die administratiewe afdeling ten gevolge gebied was, het ek in Januarie 1941 my betrekking verlaat om na die Universiteit terug te keer en my in die onderwerp te betrek. In daardie jaar het ek dan ook die Universiteit-Ordenskap (B.A.) in die eerste graad behaal.

Die eerste bladsy van Theo van Wijk se konsep-aansoek vir 'n pos by Unisa. Die finale aansoek is in getikte vorm ingedien.

anachronisme nie ... Word dit verwerp sou in die plek daarvan ander lewensbeskoulike alternatiewe kom (want sonder lewensbeskouing kan die mens nie bestaan nie), van die massiewe kommunistiese ideologie tot by die mite van neutrale, vooronderstellinglose wetenskap in sy honderd, en nog meer, onbevredigende skakeringe (*Die Rektor aan die woord*, Unisa, 1980, p. 38).

Op die gebied van die geskiedskrywing het prof. Van Wijk geen noemenswaardige bydrae gemaak nie. Trouens, in 'n boek oor die Suid-Afrikaanse geskiedskrywing sal sy naam nie eens vermeld word nie. Maar in 'n boek oor die onderrig van geskiedenis op universiteitsvlak sal sy naam baie prominent wees.

Hy was 'n uitstaande dosent — een van die beste wat Unisa se Departement Geskiedenis nog gehad het. Ek weet van niemand wat sy taak as dosent met groter toewyding verrig het as hy nie. Hy het uit sy pad gegaan om 'n student — selfs 'n lui en 'n swak student — te help waar hy kon. Die kommentaar wat hy op 'n student se werkopdrag geskryf het, was soms net so lank as die werkopdrag self. Ek het dikwels gesien dat hy sy werk opsy skuif om 'n verdwaasde plattelandse student te gaan wys waar hy die boeke vir 'n werkopdrag in die biblioteek kon vind.

Ek was van mening dat hy in hierdie dinge heeltemal te ver gaan, dat daar immers perke is aan die hulp wat 'n dosent aan 'n student behoort te gee. Maar ek het geweet dat dit geen sin het om met hom daaroor te redeneer nie. Hy het dit eenvoudig as sy plig gesien om studente te onderrig so goed hy kon. Dat dit ten koste van navorsing in sy vak was, het hom nie gehinder nie. "To have taught 100 undergraduates well," het hy by geleentheid geskryf, "to have broadened their minds and sharpened their intellects, has always given me greater pleasure than to have produced one future professor" (*Die Rektor aan die woord*, Unisa, 1980, p. 51).

Prof. Van Wijk se behepthed met die onderrig van sy vak het meegebring dat hy nie tyd gekry het vir navorsing nie. Dit is jammer, want hy het oor al die hoedanighede beskik om 'n groot geskiedskrywer te word. Hy het oor die nodige skerpsinnigheid, noukeurigheid en deurstellingsvermoë beskik. Hy kon objektief na dinge kyk. En hy kon ten slotte maklik en helder skryf.

Die Suid-Afrikaanse geskiedskrywing se verlies was egter Unisa se wins. Vir 24 jaar het hy met groot toewyding studente in die geskiedenis onderrig — eers as lektor, toe as senior lektor en later as professor. Vir sy studente was hy 'n simpatieke en hulpvaardige leermeester. Vir sy kollegas was hy 'n veelsydige en voortreflike vakman. Almal, studente en dosente, kon veel van hom leer.

4

DIE REKTOR EN DIE STUDENTE

M.H. STOCKHOFF

Registrateur (Akademiese en Studente-aangeleenthede)

LUIDENS ARTIKEL 7 van die Wet op die Universiteit van Suid-Afrika word die Rektor van die Universiteit, na oorlegging met die Senaat, deur die Raad aangestel “en sy bevoegdhele en funksies is dié wat die statuut voorskryf”. Artikel 5 van hierdie statuut bepaal op sy beurt dat die Rektor die hoof-uitvoerende beampte van die Raad en die Senaat is en verantwoordelik is vir die algemene toesig en beheer oor die Universiteit en dat hy ampshalwe lid van alle komitees van die Raad en die Senaat is.

Die aangehaalde twee artikels laat blyk baie duidelik dat die wetgewer nie sy weg daartoe oopgesien het om die funksies en die verpligtinge van die Rektor in detail te beskryf nie. Ook ek kan nie eens naastenby poog om dit te doen nie, maar ek kan wel vertel van die inhoud wat Theo van Wijk verleen het aan die rektorsamp en dan by name dié aspekte daarvan wat betrekking het op sy administratiewe kundigheid en sy omgang met en hantering van studente. Dié twee aspekte is egter só geïntegreerd dat ek nie oor elkeen afsonderlik kan berig nie.

Om terug te keer tot die taakoms krywing van die rektorsamp. Miskien het Theo

van Wijk self die naaste daaraan gekom toe hy in 1982 opgemerk het: “Ek is bly dat baie ander begrip het vir die verantwoordelikheid van die Bestuur en die Rektor by name, ten opsigte van nie net die fisiese nie, maar ook die menslike bates van die Universiteit, van nie net geboue nie, maar ook van menselewens.”

Vir hom is menselewens van die allergrootste belang; menselewens soos verteenwoordig deur sowel die personeel as die studente. Só sien hy die student: “By die Universiteit van Suid-Afrika is die student primêr en sentraal. Die Universiteit ontleen sy bestaan aan die behoefte aan onderrig en aan opleiding van werkende, selfstandige en verwyderde studente; en sy bestaansreg aan die doeltreffendheid waarmee hy onderrig verskaf.”

In die byvoeglike naamwoorde “werkend”, “selfstandig” en “verwyderd” lê Theo van Wijk se benadering tot die Unisastudent opgesluit, want hierdie woorde, in die sin waarin dit gebruik is, ontlok ’n gevoel van simpatie en begrip. Simpatie en begrip beteken egter nie roekelose vergunnings en die willekeurige opheffing van standaarde en billike eise nie: “Students often complain that our standards are too high. Of course our standards are high, but not higher than the standards set by life, and by society.”

In die meer as anderhalf dekade wat ek ten nouste saam met prof. Van Wijk gewerk het, was ek bevoorreg om kere sonder tal getuie te kon wees van sy simpatieke en begrypende hantering van studente. Ek glo vas dat nie ’n enkele Unisastudent of oud-student wat ooit persoonlik met die Rektor in aanraking was, nie geïmponeer is deur die Rektor se hofflikheid, takt en begrip nie, en ook deur sy skerpheid van verstand en sy sonderlinge vermoë om krisis te ontloot en met oplossings na vore te kom. Ter illustrasie hiervan dink ek aan die eerste geleentheid waarby ek aanwesig was toe die nuwe Rektor in 1972 ’n groep van agt ontstoke finalejaars te woord gestaan het. Dié ontmoeting het net na 16h00 in die Rektor se kantoor plaasgevind. Vanuit die staanspoor was dit duidelik dat die agt (sewe dames en een man) op geen onseker wyse nie uiting wou gee aan hulle frustrasie en ongelukkigheid. Maar hoe baklei jy met ’n man wat jou rustig en ongestoord aanhoor, jou swak argumente blootlê en jou gelyk gee ten opsigte van geldige argumente, en dan boonop in jou teenwoordigheid aan die Hoof van die Departement Studentesake opdrag gee om oplossings te kry vir jou ongelukkigheid met betrekking tot sekere sake, terwyl hy onderneem om self aandag te skenk aan bepaalde griewe van akademiese aard?

Een van die agt studente het my twee dae later aan huis kom besoek, nie heeltemal gelukkig met die uitkoms van die onderhoud nie. Ek het die Rektor se oortuigingswerk voortgesit en die betrokke student het aan die einde van daardie jaar ’n lid van die konvokasie van die Universiteit geword!

’n Sinoniem vir “ordentlikheid” is “fatsoenlikheid”, en laasgenoemde beteken wellewendheid, goedgemanierdheid, beskaafdheid en eerbaarheid. Ofskoon ek met huiwering dié woord gebruik, kan ek tog nie anders nie as om die Rektor se optrede teenoor studente met die woord “ordentlikheid” te beskryf. Ek dink in dié opsig het ons almal by hom geleer.

Die Statuut van die Universiteit van Suid-Afrika maak voorsiening vir die



Tydens die afskeid van Adjunk-registrateur L.G. van der Merwe op 3 Desember 1974: Die Rektor en mnr. M.H. Stockhoff is besig om die geskenk oop te maak.

Raadskomitee vir Tugsake. In Unisa se omstandighede is dit veral studente wat eksamenreglemente oortree het wat voor dié komitee verskyn. Hetsy skuldig of onskuldig, vir die aangeklaagde kan sy verskyning voor die komitee niks anders as vernederend en traumaties wees nie. Sakdoeke word opgefrommel, sweet word afgevee en daar word rondgeskuif op die stoel. En dan die rustige, vriendelike stem van die Rektor: “Meneer X, sal u ons vertel wat presies gebeur het toe u Geskiedenis I geskryf het? Nee, u kan gerus sit en gemaklik wees; ons wil net ’n bietjie gesels.” Soms is die getuienis verdoemend, en bemerk ek dan by my kollegas (en by myself!) ’n mate van aggressie, van vyandigheid? Geregverdigde aggressie en vyandigheid, reken ek, want as Unisa se eksamens bevraagteken word, waar beland ons dan? Maar nie van die Rektor se kant af nie; hy gaan nie trap waar daar reeds in die modder gespartel word nie. Menswaardigheid word nie afgekraak nie.

Melding is reeds gemaak van die Rektor se eis dat billike standaarde afgedwing moet word, want Unisa is ’n universiteit “wat dieselfde eise en standaarde stel as enige ander en dieselfde erkenning geniet”. Maar die stel van eise kan nie eensydig wees nie: “When we look back over the past year, our thoughts naturally turn first to our students. For a university is first and foremost a teaching institution. It cannot exist without students *who can expect to be taught*; whatever research it does, can only be done because there are students who have come to it to be taught.” Dit is die belange van die student waarna die Rektor hier omsien, soos hy ook daarvoor waak by ’n ander geleentheid: “The ‘essential’ content of the course of study (in many cases the only content) must be available, to students in their own homes. A variety of other teaching elements are made available, but in the end it is the student who decides which he or she wishes to use. Additional support must be evaluated in terms of its accessibility to students, and of the financial cost to students. It may not be equitable to provide teaching services for some students if they are not available to all of them.”

Theo van Wijk kon argivaris gebly het, miskien Direkteur van Onderwys geword het, maar hy het besluit om by die Universiteit van Suid-Afrika aan te sluit, of, miskien is dit beter gestel om te sê hy het sy lot by dié van die Universiteit ingewerp, want in die veertigerjare was die toekoms van die Universiteit van Suid-Afrika bra onseker. Ek weet dat sy liefde vir wetenskapsbeoefening geen geringe rol in sy besluit gespeel het nie, en ek kan maar net wonder in welke mate die nood van die nie-residensiële student hom beïnvloed het. Dat die Rektor van die Universiteit van Suid-Afrika trots is op sy studente en hulle prestasies, daarvan gee hy genoeg blyke:

Wat beteken dit om ’n gegradueerde van ’n universiteit te wees en van die Universiteit van Suid-Afrika by name? In die eerste plek en meer as tevore, dat u nou naam- en beelddraers van die Universiteit is. Tot dusver is u aan die Universiteit gemeet, aan die eise en die standaarde wat hy stel. Voortaan sal die Universiteit aan u gemeet word. Want ’n universiteit word altyd aan sy gegradueerdes geken. Ek sê dikwels dat om ’n graad te behaal, altyd ’n onderskeiding is, maar om ’n graad aan die Universiteit van Suid-Afrika te behaal, ’n dubbele onderskeiding is, omdat dit onder die moeilikste omstandighede, dikwels onder die moeilikste denkbare omstandighede, behaal word.



Die Rektor ontvang 'n eredoktorsgraad (D. Ed.) tydens 'n gradeplegtigheid op 18 September 1981. Hier is die Registrateur (Akademies), mnr. M.H. Stockhoff, besig om prof. Van Wijk se skouerband om te hang.

Ten spyte daarvan dat professor Van Wijk Unisa bestempel as “the university of the second chance”, is hy nie bereid om nie-presteerders onbepaald te laat aanbly nie:

All who qualify are welcome at the University, but they cannot be encouraged, or even allowed, to outstay their welcome, to become not only a liability to the State and a burden to the taxpayer, but also an embarrassment to the University. Opportunities cannot be extended indefinitely, and those lacking motivation or the capacity for academic study, have to be refused readmission — but only after due warning and after their circumstances have been taken into account — and even then successful alternative study on the tertiary level may secure re-entry into the University.

Dit is tipies van Theo van Wijk se hantering van studente dat hy hulle omstandighede in ag sal neem, want hy erken die heterogeniteit van die samestelling van die studentekorps: “The University of South Africa is a university across the frontiers, across the frontiers of age and opportunity, across social and economic, and geographical and national frontiers.”

Die Rektor van die Universiteit van Suid-Afrika vereis uitmuntendheid van sy personeel teenoor studente en hy is altyd ingenome met blyke van waardering van die kant van studente. Hy vertel self van die telefoonoproep van ’n waardeerende vader wat sy dienspligseun by die Universiteit kom inskryf het:

Aan die vader wat my geskakel het, kon ek net sê dat sy ontvangs my nie verbaas het nie. Ons is op diens en diensvaardigheid ingestel. En dit moet steeds ons akademiese en administratiewe dienslewering kenmerk. Ons is diensgeoriënteerd omdat ons ... studentgeoriënteerd moet wees. Studentgerigtheid bly vir my die wesenstrek van afstandsonderrig. En ek is soms geneig om te dink dat vriendelikheid en hulpvaardigheid belangriker is as leerteorieë of didaktiese beginsels.

Prof. Van Wijk se verbintenis tot studentgerigtheid het belangwekkende resultate ten bate van die Unisastudent opgelewer, waaronder die uitbouing van streekkantore, die instelling van besprekingsklasse, die implementering van ’n gerekenariseerde studentestelsel, die daarstelling van ’n studentediensburo en die desentralisering van gradeplegtighede.

Ek het gesê dat dit moeilik is (indien nie onmoontlik nie) om ’n onderskeid te maak tussen Theo van Wijk se rol as administrateur enersyds en sy optrede met betrekking tot studente andersyds, want as hoof- uitvoerende beampte van sowel die Universiteitsraad as die Universiteitsenaat is dié twee rolle in hom as individu geïntegreer.

Dit sou sekerlik geen inspanning wees nie om te skryf oor sy leidinggewende vermoëns as voorsitter van die Senaat en die Uitvoerende Komitees van die Raad en Senaat, die Bestuurskomitee, die Akademiese Advieskomitee, die Sentrale Gebouekomitee, die Interne Begrotingskomitee, keurkomitees en nog vele ander. Maar dit is veel makliker om liever terug te sit en die feite vir hulleself en vir hom te laat spreek, die feite wat die Universiteit se geskiedenis oor die afgelope sewentien jaar aan die lig gebring het. Dit is nie oordrewe nie om dié jare as sewentien goue jare te bestempel.

As administrateur het Theo van Wijk met sy besondere intellek, aanvoeling en



Die Komitee van Universiteitshoofde (KUH) tydens 'n vergadering op 31 Julie 1978 in Bloemfontein:

Agter: Prof. W.L. Mouton (UOVS), prof. N.D. Clarens (Natal), prof. T. van Wijk (Unisa), prof. T. van der Walt (PU vir CHO), prof. J.N. de Villiers (Stellenbosch), prof. D.J. du Plessis (Wits), en sir Richard Luyt (Kaapstad).

Voor: Prof. E.M. Hamman (Pretoria), prof. E.J. Marais (Port Elizabeth), dr. D.S. Henderson (Rhodes), en prof. G.v.N. Viljoen (RAU).

bestuurstyl ongekeerde hoogtes bereik. Watter een van dié drie het die meeste bygedra tot sy fenomenale sukses as administrateur? Of is dit 'n kombinasie van die drie? As ek terugblikkend 'n antwoord hierop moet verskaf, dan sê ek beslis dat dit 'n samevoeging van die drie is, maar dat sy besondere bestuurstyl deurslaggewend was.

'n Universiteit word nie bestuur nie, 'n universiteit word bedryf, word bedryf deur die deelname van almal wat aan die onderneming verbonde is en daaraan deel het. En aan al die deelnemers, of deelhebbers, moet die geleentheid en die ruimte gebied word om 'n bydrae te lewer, aan sowel administratiewe en vakkundige personeel as aan die doserende ...

Theo van Wijk verlaat ons aan die einde van 1988. Baie wat ná hom kom, sal voortbou op wat hy nagelaat het en die vrugte pluk van bome wat hy geplant het.

5

TERM OF OFFICE

(FOR THEO VAN WIJK: ON LEARNING OF HIS RETIREMENT)

RIDLEY BEETON

Former Head of the Department of English

Mr Principal, Sir,
I knew you as a man
And know you that way
Still

I was almost no more
Than a handful of boy
Though precariously
"Head of English"

You were Professor of History
Then and then the patient
Dean of Arts

I remember one day sitting
In the after-portals of power:
That dread "Staff Committee"
You and a man to be a Minister
Of State

Reviewing what happened
Filling discussion with
The rigour of honesty

I English-speaking suddenly
Did not feel outside: and saw
You, debatingly but loyally,
 I think

On your way to the
Principalship; I never kept
A safe tongue though
An honest one perhaps

And in the end, through
 Your many insights
 And your diffidence
 I thought of you still
Simply as "Professor van Wijk"

.....

For though honour ostensibly
Belongs to titles and high office
Growing respect and stabilizing ties
 Belong only to being
 The man you were
 And have become

Therefore, unhistorically speaking,
 The term of office
 Has not ended
 But begun.



Professor Theo van Wijk with the new crest of Unisa on 16 May 1986.

6

PROFESSOR THEO VAN WIJK AS PERSONEELLEIER

D.W. STEYN

Registrateur (Personeel en Professionele Dienste)

AS DIE GORDYN na afloop van 'n vertoning sak, verlaat die gehoor die saal en gaan normaalweg met hul lewens voort. Wanneer die gordyn aan die einde van 'n leier se loopbaan sak, strek die impak van die wyse waarop hy sy rol vertolk het veel verder. Bewustelik of onbewustelik het hy 'n unieke stempel op sy omgewing afgedruk; sy waardes, sy drome, sy ideale op die saak wat hy dien, afgeëts.

By sy ampsaanvaarding sewentien jaar gelede is personeelsake spesifiek aan prof. Van Wijk opgedra. Hierdie verantwoordelikheid het hy deur die jare met sorgvuldige toewyding en met groot doeltreffendheid uitgebou. Die krag van sy rektorsamp en die trefkrag van sy rol as personeelleier het in die eerste plek op sy persoonlike styl berus.

Besonder treffend was sy nugtere objektiwiteit. Nooit het hy toegelaat dat faktore van sekondêre belang sy oordeel oor 'n saak vertroebel nie. Hy was nie vir ongestaafde gerugte oor personeellede ontvanklik nie. Sy enigste maatstaf was uitnemendheid, hetsy op akademiese, navorsings- of administratiewe terrein. Sy skerp intellek en hoogs ontwikkelde analitiese vermoë het hom in staat gestel om

potensiaal raak te sien en bydraes na waarde te beoordeel. Politieke oortuiging, geslag, ras, kleur of godsdienstige oriëntasie het hom geensins beïnvloed nie, slegs uitmuntendheid. Juis daarom was daar vertroue sonder voorbehoud in sy oordeel en kon die personeel van die Universiteit van Suid-Afrika in 'n atmosfeer vry van agterdog, naywer en seksionalisme gedy.

Sy bykans kliniese objektiwiteit en sobere saaklikheid is gerugsteun deur sy respek vir menswaardigheid van kollegas en ondergeskiktes. Op 26 April 1972 toe hy die Universiteitsadministrasie toegesprek het, het hy onder meer gesê: "Die respek wat die Rektor teenoor u sal betoon, verwag hy ook van u en van u onderling ... Die beeld wat van die Rektor se kantoor sal uitgaan, is een wat die Universiteit as geheel moet uitdra. Ons moet 'n gelukkige en vriendelike en 'n hulpvaardige universiteit wees. En ons sal dit wees." Aan hierdie belofte was prof. Van Wijk getrou. Personeellede, of dit 'n bode of 'n professor, skoonmaker of 'n registrateur was, is met die grootste respek en hofflikheid behandel. Beleefdheid, goeie maniere en selfbeheersing was deel van sy menswees. Dit was nie vir hom nodig om sy misnoeë met vuurwerke te onderstreep, of om andere te hoon, of te verneder nie. As 'n personeellid verbrou het, is hy met ysige kilheid begroet, maar sy waardigheid as mens is ongeskonde gelaat. Prof. Van Wijk het respek afgedwing omdat hy respek betoon het; hy het agting verwerf omdat hy agting oorgedra het.

Agter prof. Van Wijk se koel gereserveerdheid is 'n warm en ope hart. Hy het daarop aangedring om oor die heengaan van geliefdes van personeellede ingelig te word, en het persoonlik sy medelye aan elke personeellid betuig. Elke briefie was afgestem op die besondere omstandighede van die betrokke personeellid, elke woord vol deernis en begrip. Hy kon fyn tussen laksheid, pligsversuim of blote nalatigheid en menslike broosheid of swakheid onderskei. Laasgenoemde het hy met eindelose geduld gehanteer. As 'n personeellid uit onkunde gedwaal het, het hy dikwels gesê: "Ek is jammer vir hom", en dan die reëls so gebug of beleid so uniek vertolk dat 'n haastige en minder toegeeflike Registrateur met ontsteltenis en soms stomme verbasing vervul is. Billikheid en betrokkenheid was die sluitsteen van sy styl, toegeeflikheid en onkreukbare regverdigheid teenoor ondergeskiktes tekenend van sy optrede.

Sy aandag aan detail was oorbekend. Kortlyste is pynlik noukeurig gekontroleer. Aan sy agtergrond as historikus en sy dissipline as argivaris het hy nooit ontkom nie; 'n persoonlike lêer is van agter na voor in chronologiese orde bestudeer, en indien ter sake, is 'n verloflêer deurgewerk en uitgepluis. Wanneer 'n saak aangaande 'n personeellid bespreek is, was hy volkome voorbereid, was daar niks wat sy aandag ontsnap het nie. Sy geheue vir besonderhede is verbasend en hierdie vermoë het die hantering van individuele personeelgevalle baie vergemaklik. Prof. Van Wijk se perfeksionisme het sy vertrouensposisie versterk: dit was algemeen bekend dat geen besluite oorhaastig of impulsief geneem is nie, en altyd net op tersaaklike feite gebaseer was.

Styl alleen maak egter van geen leier 'n groot leier nie. Sukses word bepaal deur die mate waarin styl onlosmaaklik met die leier se effektiwiteit as uitvoerende amptenaar verweef is. Hiermee was prof. Van Wijk besonder suksesvol. Aan sy rol



*Die oorhandiging van Spes in Arduis: 'n Geskiedenis van die Universiteit van Suid-Afrika
aan die Rektor in 1973: Mnr. J.J. Brits, prof. Van Wijk en prof. M. Boucher.*



*Die oorhandiging van die eerste uitgawe van Unisa Nuus aan die Rektor op 29 Maart 1974:
Mnr. C. Uys, prof. Van Wijk en adv. J.J. Labuschagne.*

as hoof- uitvoerende beamppte van die Raad, ook wat personeelsake betref, het hy hom vreesloos gewy. Van vernuwing en verandering het hy nie weggekram nie. Hy was 'n administrateur *par excellence*, iemand met 'n fyn aanvoeling vir die enorme kompleksiteit van 'n organisasie met die grootte, omvang en diverse samestelling van die Universiteit van Suid-Afrika. Die Universiteit was die eerste in die land om oor die voltydse diens van 'n professionele Direkteur van Personeel te beskik, die eerste wat op groot skaal van pos-evaluasie gebruik gemaak het om die administrasie te orden en interne balans te verseker. Gedurende prof. Van Wijk se diensteryn is 'n salarisindeksstelsel ontwikkel en verfyn. 'n Personeelformule wat tegelykertyd rasionalisasie en die optimering van die gebruik van menslike hulpbronne aanmoedig, is ontplooi. 'n Professionele bedryfsielkundige diens is by die Departement Personeel ingestel, videoprogramme vir opleiding, oriëntering en aftreeseminare ontwikkel. Salaris-aangeleenthede het nie agterweë gebly nie; met die koms van universiteite se outonomie rakende salarisse was Unisa in staat om, met die uitsondering van een rang, die hoogste maksimumsalarisse aan sy doserende en navorsingspersoneel te betaal. Produktiwiteit van sowel doserende as administratiewe personeel het, aan objektiewe kriteria gemeet, dramaties tydens sy diensteryn toegeneem. Diensvoorwaardes is voortdurend opgeknop en verbeter. 'n Tugreglement vir personeel is opgestel. 'n Salarisbedeling vir dienswerkers is daargestel wat deur geen ander universiteit — en min privaat organisasies — geëwenaar kan word. Belangrike bestuursfunksies is op dekane afgewentel en sigbare gestalte en status is aan dié amp verleen. By die implementering van al hierdie veranderinge en vernuwings het prof. Van Wijk 'n leidende en rigtinggewende rol gespeel. Voorstelle en aanbevelings is aan kritiese en noukeurige ontleding onderwerp, aangepas en verfyn op so 'n wyse dat hulle sonder ontwrigting toegepas kon word. Hy het oor die vermoë beskik om orde uit wanorde te skep, om te orden, te rangskik, te struktureer en uiteindelik te implementeer. Sy merkwaardig soepele intellek het hom in staat gestel om 'n wye, bykans ensiklopediese kennis van algemene en personeelbestuur te akkumuleer en toe te pas wat aan hom groot gesag verleen het.

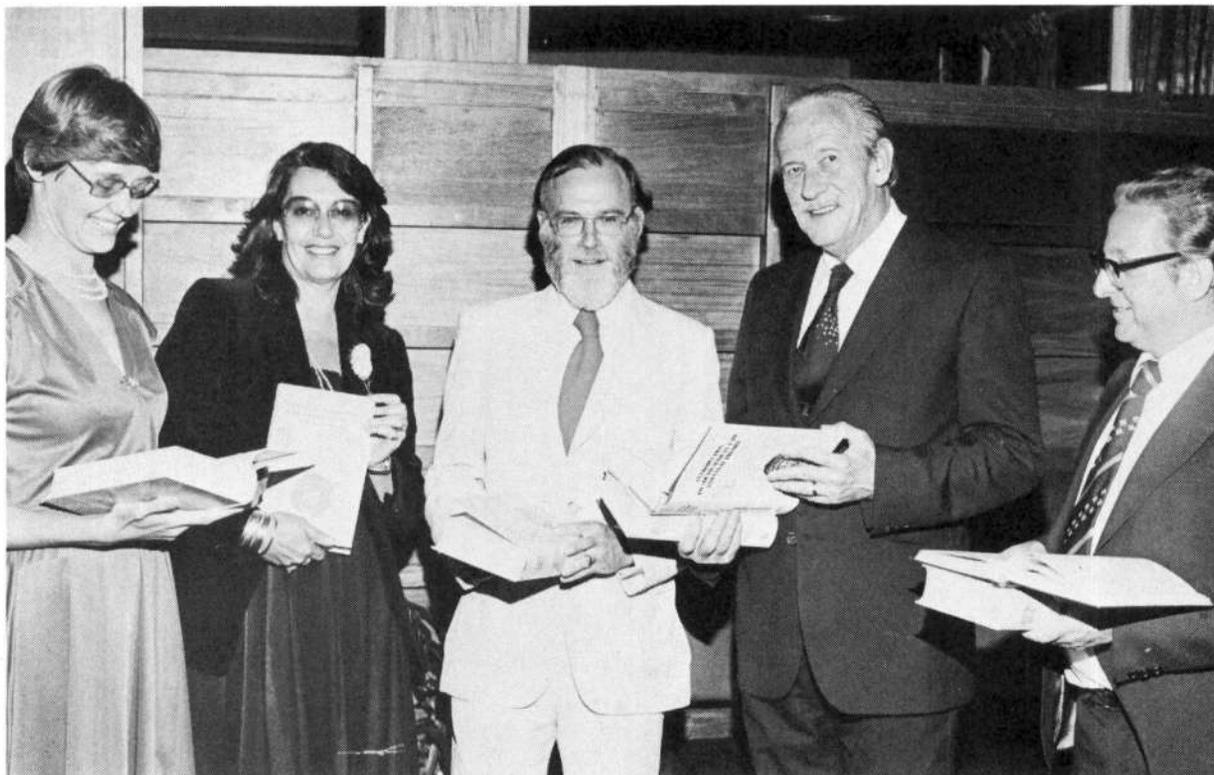
Dit sou onewewigtig wees om slegs prof. Van Wijk se positiewe eienskappe te besing — per slot van rekening is hy 'n mens. Daar was geleenthede dat sy gereserveerdheid aan die ongenaakbare gegrens het. Sy aandrang op 'n kollegiale, wrywinglose en hoogs formele omgewing het min ruimte vir menslike emosie en die ontlading van spanning gelaat. Of sy hoogs gesentraliseerde gesagstruktuur altyd ten goede was, kan miskien gedebatteer word; sy enorme werklading het soms beslissings vertraag.

Nietemin is prof. Van Wijk 'n reus, 'n vaderfiguur. Dit gebeur selde dat soveel gawes van hart en verstand in een mens verenig word as wat dit by hom die geval is. By die afsluiting van die akademiese jaar in 1987 is hy staande deur sy personeel toegejuig, 'n spontane akkolade aan iemand wat met soveel liefde en toewyding gedien het. Meer as enige ander eerbetoning, was hierdie 'n kollektiewe artikulasie van bewondering vir dit wat hy verrig, beliggaam en



Die oorhandiging van 'n boek oor Unisa se broodboomtuin aan die Rektor. Die skrywer is prof. B. Barkhuizen.

uiteindelik gesimboliseer het. Hierdie huldeblyk van die personeel van die Universiteit van Suid-Afrika het alles saamgevat, opgesom, wat daar van professor Van Wijk as personeelleier te sê is.



Die oorhandiging van 'n regspublikasie aan die Rektor op 13 November 1979: Prof. F.J. Bosman, mev. C. Nathan, prof. A.B. Edwards, prof. Van Wijk en prof. W.J. Hosten.

7

DIE REKTOR EN UNISA SE BEELD NA BUITE

J.E.M. VERWEY

Direkteur van die Departement Openbare Betrekkinge

'N **P**OSITIEWE BEELD of gunstige mening wat by die publiek teenoor 'n inrigting bestaan, is die gevolg van goeie betrekkinge tussen die betrokke inrigting en publiek. Die handhawing en uitbouing van goeie betrekkinge is 'n beplande en volgehoue aktiwiteit. Dit is 'n kommunikasieproses en is met alle segmente van die eksterne omgewing gemoed. Ook is dit op die bewerkstelling van wedersydse begrip en welwillendheid jeens die inrigting gemik en welwillendheid van ander is vir elke mens en elke organisasie belangrik.

Die besef van die belangrikheid van eksterne betrekkinge was uit die staanspoor sterk by prof. Van Wijk aanwesig en hy het dan ook direk vir die taak verantwoordelikheid aanvaar en die Departement Openbare Betrekkinge en Ontwikkeling onder sy toesig geneem.

Die aktiwiteite waarmee die Departement hom besig hou, is fondswerwing, oudstudente-aangeleenthede, openbare betrekkinge en noue skakeling met die afdelings wat vir die langtermynbeplanning van die Universiteit en vir die uitvoering daarvan verantwoordelik is.

Dit is 'n belangrike en omvattende taak wat nie sonder die leiding, entoesiasme en hartlike samewerking van die Rektor suksesvol uitgevoer kan word nie. In prof. Theo van Wijk het ons 'n Rektor gehad wat nie alleen volgehoue belangstelling in die werksaamhede van die Departement getoon het nie, maar inderdaad aktief meegeleef het.

Met die inwyding van die eerste gebou, tans bekend as die Theo van Wijk-gebou, gedurende die eeufeesjaar van die Universiteit in 1973, het Unisa fisies werklik sigbaar geword. In die daaropvolgende vyftien jaar het 'n indrukwekkende kampus op Muckleneukrant aan die suidelike ingang van Pretoria verrys wat aan Unisa waardige en doeltreffende huisvesting voorsien. Met verloop van tyd het die Universiteit op inisiatief van prof. Van Wijk sy eie geboue vir die streekkantore in Kaapstad, Durban en Pietersburg aangeskaf en daarmee ook sy sigbaarheid in hierdie sentra verhoog. Die Universiteit is na die studente se drumpel gebring.

Prof. Van Wijk het gedurende sy ampstermyn die fisiese ontwikkeling van die kampus vanaf die inwyding van die eerste akademiese gebou tot met die ontsluiting van die deur van die nuwe biblioteekgebou in Maart 1988 intens meegemaak. Saam met die fisiese uitbouing van die Universiteit het ook die beeld daarvan na buite in aansien toegeneem.

Die groot bydrae wat prof. Van Wijk gelewer het om die beeld van die Universiteit tydens sy dienstermyn uit te dra en te bevorder, kan nie maklik oorskat word nie. Hy het dikwels in die openbaar opgetree en 'n groot verskeidenheid van gehore met sy weldeurdagte boodskappe en kleurvolle woordgebruik beïndruk en geboei. Hy het letterlik by elke geleentheid met woorde geskilder en begrippe uitgebeitel.

Oor die jare was hy 'n gesogte spreker by nasionale en internasionale kongresse, by grade- en diplomaplegtighede, byeenkomste van sakekamers en kamers van koophandel en by die opening-, afsluiting-, inwydings-, vernoemings- en feesfunksies van akademiese en kulturele inrigtings. Minstens 60 000 studente het gedurende sy dienstermyn vanaf 1972 tot 1988 grade en diplomas ontvang. Saam met die gehore by hierdie plegtighede is meer as 250 000 belangstellendes bereik.

Ook het prof. Van Wijk dikwels oudstudente- en studentesaamtrekke, byeenkomste van sakevriende, donateurs en verteenwoordigers van die openbare sektor toegespreek en voortdurend kontak gemaak met ambassades, diplomate en ander oorsese gesante en besoekers. En altyd het hy sy gehore getref met die eerlikheid en opregtheid van sy boodskappe en die keurige aanbieding daarvan.

By die vernoemingsplegtigheid van die Sanlambiblioteek in 1974 laat hy hom soos volg uit:

Die beroep om steun wat vanuit die universiteitswese na die private sektor gaan, is 'n uitnodiging tot vereenselwiging. Die Universiteit van Suid-Afrika, by name, is diep oortuig van die belangrikheid van wat hy doen, en hy doen met vrymoedigheid beroep op die steun van die private sektor vir wat hy doen. Daarmee wil hy graag die private sektor as verteenwoordiger van die gemeenskap betrek by wat hy doen.

By die vernoeming van die Ou Mutual-gehoorsaal in 1974 sê hy:

Die Universiteit van Suid-Afrika het nog nooit en sal ook nooit in mededinging met ander universiteite tree nie. Sy selfopgelegde opdrag is eiesoortig en andersoortig. Eie aard en ander aard kenmerk die Universiteit. Hy gee onderrig aan dié wat 'n universiteit nie voltyds of deelyds kan bywoon nie. Maar juis daarom is die trefgebied en die trefkrag van sy onderrig miskien groter. In menslike sowel as geografiese sin is die trefwydte onbeperk. Hy bereik nie net enkelinge nie, maar gesinne, gemeenskappe, volkere. Hy lei selde vir beroepe op, gewoonlik in beroepe. Hy wil die persoonlike drang na geestelike verruiming bevredig, maar ook die behoefte aan intellektuele vernuwing en uitbouing, aan die versterking en verhoging, in nasionale belang, van die peil van kennis en kundigheid.

By geleentheid van 'n oudstudente-saamtrek in November 1984 in Oos-Londen laat hy hom soos volg uit:

Wat vir my altyd ons grootste prestasie sal wees, is die erkenning wat ons vir verwyderde, selfstandige studente verwerf het. Waar hulle vroeër die stiefkinders van die hoër onderwys was, het die Universiteit van Suid-Afrika hulle uit die skemerlig van verwaarlosing en herderloosheid en miskennig gehaal en 'n plek in die akademiese son gegee. Hulle het tot hulle reg gekom, het 'n eie trotse en ongedeelde tuiste gevind.

By die afsluiting van sy eerste ampstermyn in 1976 sê prof. Van Wijk:

Ek wil graag begin waarmee ek gereeld afsluit: Ook vanjaar is daar baie gepraat, in baie stede, streke en selfs lande. Altyd is daar gepraat namens en oor en ten behoeve van die universiteit; altyd is daar besef dat ook die praat deel van die pligtigheid is, dat in volle vryheid maar met volle verantwoordelikheid gepraat word. Maar altyd keer die praat hierheen terug, hier waar die betrokkenheid setel en waar verantwoording gedoen moet word. Hier moet die laaste praat wees, aan die einde van 'n jaar en van die ampstermyn. Hier moet die praat afgesluit en afgerond word. Want sonder afronding kan daar geen afsluiting wees nie, en die afsluiting rond vanself af ...

Die baie praat vanjaar was 'n praat namens en vir die universiteit. Dit was 'n praat wat nie net die beeld van 'n andersoortige universiteit met 'n eiesoortige taak en wat baie mense, baie groepe en baie volkere wil bereik, wou uitdra nie. Dit was steeds 'n berekende en, na eie insig, 'n verantwoorde praat, wat nie eie of seksionele of ideologiese belang probeer bevorder het nie, maar die belang van 'n universiteit wie se akademiese opdrag nie seksioneel of ideologies gebonde mag wees nie, maar prinsipiële gegrond, om die vryheid van die kennis te bring, nie die gebondenheid van 'n ideologie nie.

Ek wil herhaal wat ek by 'n ander meer informele geleentheid gesê het. 'n Jaar — kalenderjaar, lewensjaar, studiejaar of akademiese jaar — word geken, nie aan die veelheid van sy dae nie, maar aan die volheid daarvan. Wanneer 'n mens by die afsluiting van 'n akademiese jaar kom, moet jy jouself afvra, nie hoeveel dae of weke daar in die jaar was nie, maar hoe vol die dae was en waarvan hulle vol was. Aan die einde van hierdie jaar vra ons, en elkeen van ons ons af: Waarmee het ek, waarmee het ons, waarmee het die universiteit wat ons is, die jaar vol gemaak?

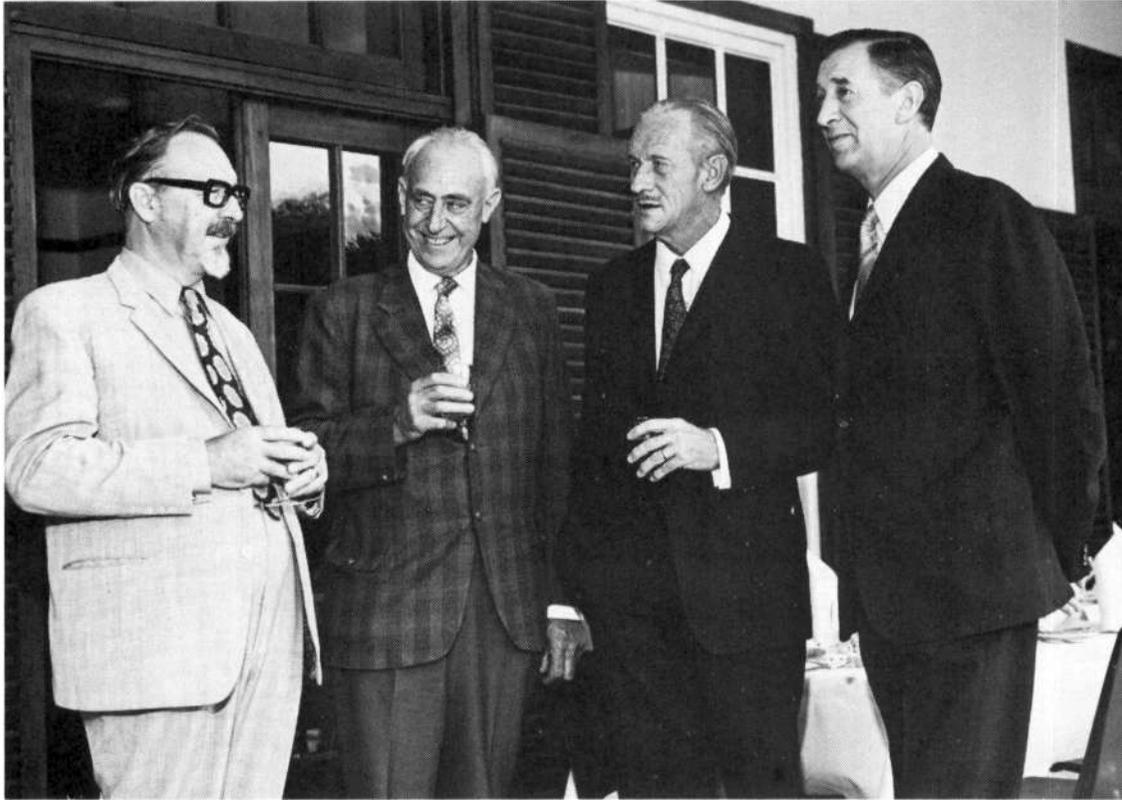
Prof. Van Wijk ken die taak en roeping van die Universiteit van Suid-Afrika en daarom kan hy die andersheid van die Universiteit op die eenvoudigste maar treffendste wyse aan sy luisteraars oordra en 'n blywende indruk nalaat. Sy toesprake het baie daartoe bygedra om die positiewe beeld van die inrigting verder uit te bou en om belangstelling, begrip en vereenselwiging met die Universiteit tot stand te bring. Hy het in sy ampstyd op groot skaal waardering en welwillendheid



Die Rektor oorhandig 'n eksemplaar van Spes in Arduis: 'n Geskiedenis van die Universiteit van Suid-Afrika aan die Eerste Minister, mnr. B.J. Vorster, terwyl dr. A.J. Koen, Voorsitter van die Raad, toekyk (12 Junie 1974).



Tydens die oorhandiging van 'n kunswerk op 22 April 1974: Prof. Van Wijk, dr. Anton Rupert, dr. A.J. Koen en dr. F.J. de Villiers.



*Tydens 'n onthaal vir mnr. H.C. Sheath van die Universiteit van New England in Australië:
Prof. H.J.J.M. van der Merwe, mnr. Sheath, prof. T. van Wijk en mnr. J.E.M. Verwey.*

teenoor die Universiteit bewerkstellig. Hy het vir die Universiteit baie vriende gemaak.

Die bydrae wat die Rektor oor sóveel jare tot die uitbouing van die beeld van die Universiteit en tot die verwerwing van goedgesindheid gelewer het, is nie volledig sonder om melding te maak van sy aandeel in die verkryging van die nodige materiële middele vir die ontwikkeling van die Universiteit nie. So laat hy hom byvoorbeeld in Maart 1987 uit voor 'n gehoor van donateurs in Johannesburg:

Ons by Unisa doen wat na ons mening reg is, naamlik om hindernisse tot deelname en tot gesonde interpersoonlike en intergroepverhoudinge uit die weg te ruim, terwyl ons daarop aandring dat gelyke geleenthede met gelyke prestasie gepaard moet gaan, dat gelyke prestasie in der waarheid gelykheid in gehalte beteken.

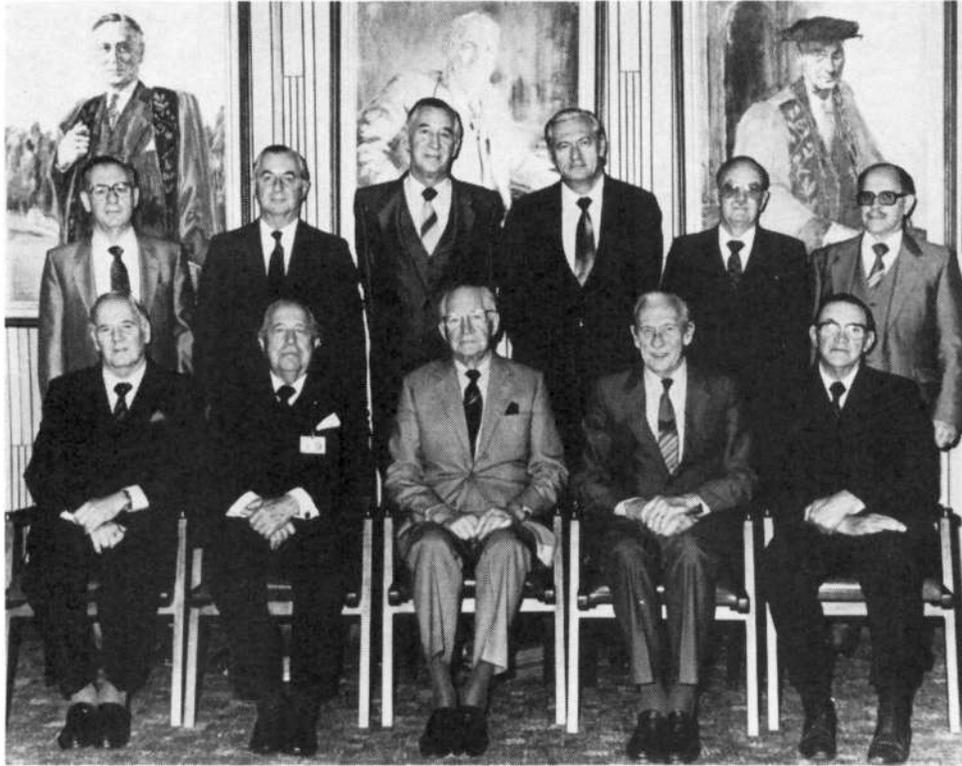
Die Rektor was altyd bereid om persoonlik betrokke te raak waar dit oor die saakstelling van die Universiteit by donateurs en potensiele donateurs gegaan het. Nooit was opoffering vir hom te veel om tyd in te ruim om met die donateurspubliek van die Universiteit gesprek te voer nie. Sy deur het altyd vir ons donateurs oop gestaan en hy het hulle besoeke besonder waardeur, of dit nou oor ekonomiese en akademiese probleme gegaan het, of slegs 'n welwillendheidsbesoek was. Hy het gereeld waardering betuig teenoor 'n donateur wat ook die opoffering gedoen het om sy bydrae persoonlik te kom oordra.

Die Internasionale Musiekkompetisies (klavier, sang en strykers) wat sedert 1982 deur Unisa in samewerking met Adcock-Ingram, die Departement Nasionale Opvoeding, die SAUK, TRUK, die SAL, Saambou-Nasionaal en die Rupert-Stigting aangebied word, is een van die groot gebeurtenisse op die musiekkalender van Suid-Afrika. Die bydrae wat hierdie kompetisies tot die bevordering van ernstige musiek en van gesonde internasionale verhoudinge lewer, is besonder betekenisvol. Dit is geen oordrywing om te sê dat hierdie kompetisies nooit hulle huidige aansien en status sou geniet het as dit nie was vir prof. Van Wijk se groot entoesiasme, steun en hartlike samewerking nie. Hy was die dryfveer wat die organiseerders aangemoedig en besiel het en tot groot hoogtes gevoer het.

Waardig en indrukwekkend in sy publieke optrede, was prof. Van Wijk egter altyd natuurlik en sonder 'n sweem van hoogmoed. Hy weet hoe om minzaamheid in die omgang te paar met vasberadenheid en deursettingsvermoë en het die Universiteit vir baie jare met groot getrouheid, uitnemende bekwaamheid en opoffering gedien.

Prof. Van Wijk het oor die jare onafskeidbaar deel van die Universiteit geword. Hy was inderdaad die verpersoonliking van Unisa. By die afsluiting van sy loopbaan wat as lektor, senior lektor, hoogleraar, dekaan, waarnemende Rektor en Rektor 'n tydperk van 40 jaar oorspan, weet almal van ons — of dit na 'n jaar, tien of langer was wat ons saamgewerk het — dat die jare vol jare was, maar meer nog, jare vol aan kwaliteit.

'n Meer gepaste eerbetoen om ná 'n leeftyd van diens aan die Universiteit tot sy hoogste amp — dié amp van Kanselier — geroep te word, is nouliks denkbaar.



Die Raad van Trustees van die Universiteit van Suid-Afrika Stigting.
Agter: R. Rutowitz, G.W.H. Relly, J.E.M. Verwey (Sekretaris), dr. F.J. du Plessis,
C. du P. Kuun en A.P. Schutte (Registrateur).
Voor: T.B. Rood, dr. A.J. Koen, dr. W.B. Coetzer (Voorsitter), prof. T. van Wijk en
J.S. Pansegrouw (Registrateur).

8

VRIEND VAN DIE BIBLIOTEEK

JOHN WILLEMSE

Hoof van die Departement Biblioteekdienste

“SO 'N SUMMIERE RETRIBUSIE hoof ons seker vandag nie meer te vrees nie,” sê prof. Van Wijk in sy intrede na aanleiding van 'n anekdote oor Nicolas Cop. Cop is in 1533 tot rektor van die Paryse Universiteit benoem, maar moes vanweë die reaksie op sy intrede na Switserland vlug.

Eers 27 jaar na sy benoeming tot professor in 1961 lê prof. Van Wijk die tuig neer — maar behou selfs daarna nog 'n sterk band met die Universiteit. Pleks van retribusie was daar instemming en hoogagting vir die standpunte wat hy toe en daarna ingeneem en ook uitgeleef het. Weloerwoë. Objektief. Menslik.

Sy intrede, kort na my eie diensaanvaarding, was my eerste kennismaking met prof. Van Wijk en een wat my steeds bybly. As historikus, in sy hoedanigheid as dosent sowel as navorser, was hy aanvanklik 'n aktiewe biblioteekgebruiker. Later, as Rektor, was sy besoeke aan die biblioteek noodwendig weens sy veelvuldige verpligtings minder gereeld. Tog bly hy steeds by uitnemendheid wat ek, by gebrek aan 'n beter woord, 'n boekmens sou wil noem. Iemand wat dus die waarde en belang van die boek en die geskrewe woord besef en waardeer. Met sy agtergrond as historikus en argivaris, maar bowenal as een van die eerste dosente

wat afstandsonderrig in Suid-Afrika begin het, is hierdie voorliefde vir boeke moontlik min of meer vanselfsprekend. Ook dat hy daarby 'n besondere insig in die rol van die biblioteek aan die Universiteit sou hê.

By die eerste van baie biblioteekgeleenthede waarby hy betrokke sou wees, naamlik die vernoeming van die Sanlam-biblioteek op die nuwe Muckleneukrant-kampus, sê hy onder meer:

'n Universiteitsbiblioteek is anders as 'n gewone biblioteek. Sy inhoud is anders, maar ook sy betekenis. In 'n universiteit het die biblioteek 'n bepaalde en 'n heel besondere, trouens 'n sentrale plek. Dit is die senusentrum van 'n universiteit, 'n noodsaaklike vereiste, trouens 'n voorvereiste vir onderrig en navorsing. Dit dien onverpoosd die student — dus die land en al sy mense. 'n Universiteit sonder 'n biblioteek is geen universiteit in die ware sin van die woord nie.

Dit versamel maar dit stel ook beskikbaar; dit bewaar maar dit ontsluit ook. En in ontsluiting en beskikbaarstelling lê die taak en die belangrikheid van die biblioteek. Dit was uit hierdie oortuiging en besef dat die Universiteit van Suid-Afrika vanaf die begin ruimskoots — ruimskoots binne die perke wat beperkte middele gestel het — tot die uitbouing van sy biblioteek bygedra het, sodat vandag, na 'n betreklike kort tyd oor 'n voorraad van nagenoeg 450 000 boeke, 42 000 gebonde tydskrifte, 5 000 grammofoonplate en bandopnames, en 20 000 mikro-reproduksies beskik word ...

Ek het gesê dat 'n universiteitsbiblioteek iets anders as 'n gewone biblioteek is. Maar dan is hierdie 'n universiteitsbiblioteek iets anders onder universiteitsbiblioteke.

Dat die biblioteek met al sy tak- en streekdienste, wat later meer toepaslik as die Departement Biblioteekdienste bekend sou staan, binne vyftien jaar na hierdie geleentheid in omvang meer as sou verdubbel en tot een van die belangrikste en mees diensgerigte biblioteke in die land sou ontwikkel, is tot 'n groot mate aan sy belangstelling, begrip en ondersteuning te danke.

'n Universiteitsbiblioteek is per definisie 'n navorsingsbiblioteek en met beperkte fondse kry dosente se behoeftes gewoonlik voorkeur. Studente moet dikwels maar self 'n plan maak om benodigde literatuur te bekom. Met die omvang en verspreidheid van Unisa se studentetal, kon die behoeftes van studente nooit agtergestel word nie. Danksy die Rektor se morele steun en met die nodige finansiële insette, is 'n afsonderlike studieverzameling, met takke in ses stede, vir voorgraadse en gerigte onderrig uitgebou. Posversending het vereis dat honderde eksemplare aanbevole boeke aangekoop moes word — maar met die immer stygende getal studente was daar altyd 'n behoefte na meer boeke en beter dienste. Gevolglik is geëksperimenteer met die gebruik van mikrofiche, 'n telefoonantwoorddiens en tans met Beltel, terwyl die rekenaar toenemend ingespan is om werksaamhede te bespoedig en kommunikasie te verbeter.

Reeds in 1967 het Unisa die eerste universiteitsbiblioteek geword wat van sy werksaamhede, naamlik die uitleenadministrasie, gerekenariseer het en danksy die ondersteuning van prof. Van Wijk en die Universiteitsbestuur het die biblioteek op dié gebied ook steeds op die voorpunt gebly. Met die Universiteit se oorskakeling na 'n eie Burroughsrekenaar gedurende die sewentigerjare, is die bestaande leen- en studieverzamelingstelsels ook met die nodige aanpassings en verbeterings oorgedra. Mettertyd is 'n nuwe rekenaarstelsel by die datavangs

ingespan totdat, na 'n diepgaande ondersoek, die ideaal verweselik is om 'n eie intydse stelsel, ALIS, in 1982 in gebruik te neem. Alhoewel die oorskakeling na dié Amerikaanse stelsel aanvanklik heelwat probleme opgelewer het, kon katalogus-inligting vir die eerste keer doeltreffend beskikbaar gestel word — tot dusver binne die biblioteek alleen, maar binnekort deur middel van die interne netwerk, aan enige terminaal in die Universiteit wat op die netwerk ingeskakel is. Danksy 'n spesiale toekenning behoort die inligting oor die half miljoen boektitels wat tans nog in die ou kaartkatalogus verskyn, binne die volgende drie jaar ook gerekenari-seer te wees. Teen daardie tyd sal die Departement Rekenaardienste hopelik ook 'n eie biblioteekrekenaarstelsel in oorleg met die biblioteekpersoneel ontwikkel het, wat aan Unisa se besondere vereistes sal voldoen. Dit sal grootliks bydra om die biblioteek se ideaal om die beste diens moontlik vir sy gebruikers te verskaf, te verweselik.

Elkeen van hierdie ontwikkelings het addisionele finansiële eise gestel. Steeds was prof. Van Wijk bereid om na voorstelle te luister, het hy tyd gemaak om te luister. In 'n haastige besluit het hy hom nie laat indwing nie. Alle aspekte moes behoorlik uitgepluis word. Wanneer hy homself van die meriete laat oortuig het dat dienste aan studente werklik koste-effektief verbeter kon word, was hy egter steeds bereid om sy steun daaraan te gee.

Namate die basiese voorsiening vir studie en onderrig 'n bevredigende peil bereik het, kon geleidelik meer aandag aan die uitbou van die navorsingsver-sameling gegee word. Unisa se navorsing is grotendeels gerig op die geesteswe-tenskappe, waarvoor die biblioteek dikwels die enigste of belangrikste navorsings-bron is. Dit het prof. Van Wijk deeglik begryp. Die toename in dosente, navorsings-institute en nagraadse studente en die instel van nuwe kursusse het steeds meer gespesialiseerde behoeftes vir inligting en navorsingspublikasies tot gevolg gehad. Die Rektor het deurgaans simpatiek gestaan teenoor versoeke van die biblioteek en die Biblioteekkomitee om vakversamelings en tydskrifintekeninge uit te brei en fondse is volgens vermoë beskikbaar gestel.

Die versameling het dan ook steeds vinniger gegroei. Dit het nagenoeg twintig jaar geduur voordat die biblioteek oor 250 000 boeke beskik het. Sewe jaar daarna in 1976, is die halfmiljoen merk bereik en in 1980 is die 750 000ste boek toegevoeg. Skaars vier jaar daarna was prof. Van Wijk weer eens in die biblioteek aan die woord:

Ek het die voorreg gehad om 'n hele aantal mylpale in die jongste geskiedenis van die Universiteit van Suid-Afrika te beleef, maar ek weet nie of daar enige ander mylpaal is wat vir my persoonlik soveel bevrediging verskaf het as hierdie deelname aan die ontvangs van die miljoenste boek in ons biblioteek nie. Die biblioteek bly vir my die hart en die kern van die onderrig- en navorsingsfunksie van enige universiteit.

Die waarde van 'n navorsingsbiblioteek lê egter nie soveel in die omvang as in die aard en gehalte daarvan nie. Oor die jare is 'n aantal spesiale en argiefversamelings bekom, wat vanweë hul unieke aard tot die biblioteek se waardevolste besittings gereken moet word. Naas die Van Schaik- en die Hesse-versamelings van Africana, het die Unisa-argief, die Verenigde Party-argief en die Dokumentasiesentrum vir



By geleentheid van die oorhandiging van prof. D. Ziervogel se boekery aan Unisa se biblioteek op 6 Oktober 1978: Prof. John Willemse (hoof van die Departement Biblioteekdienste), mev. Julia Ziervogel en mev. en prof. Van Wijk.

Afrikanistiek met die steun van prof. Van Wijk tot stand gekom. Sy persoonlike hulp by die werwing van donateurs was dikwels deurslaggewend en het onder andere daartoe gelei dat die Departement Nasionale Opvoeding die Frederick Wagener-versameling in permanente bruikleen aan die Unisa-biblioteek afgesaam het. Hy was ook altyd bereid om tyd in te ruim, om persoonlik dankie te sê wanneer 'n waardevolle skenking in ontvangs geneem moes word.

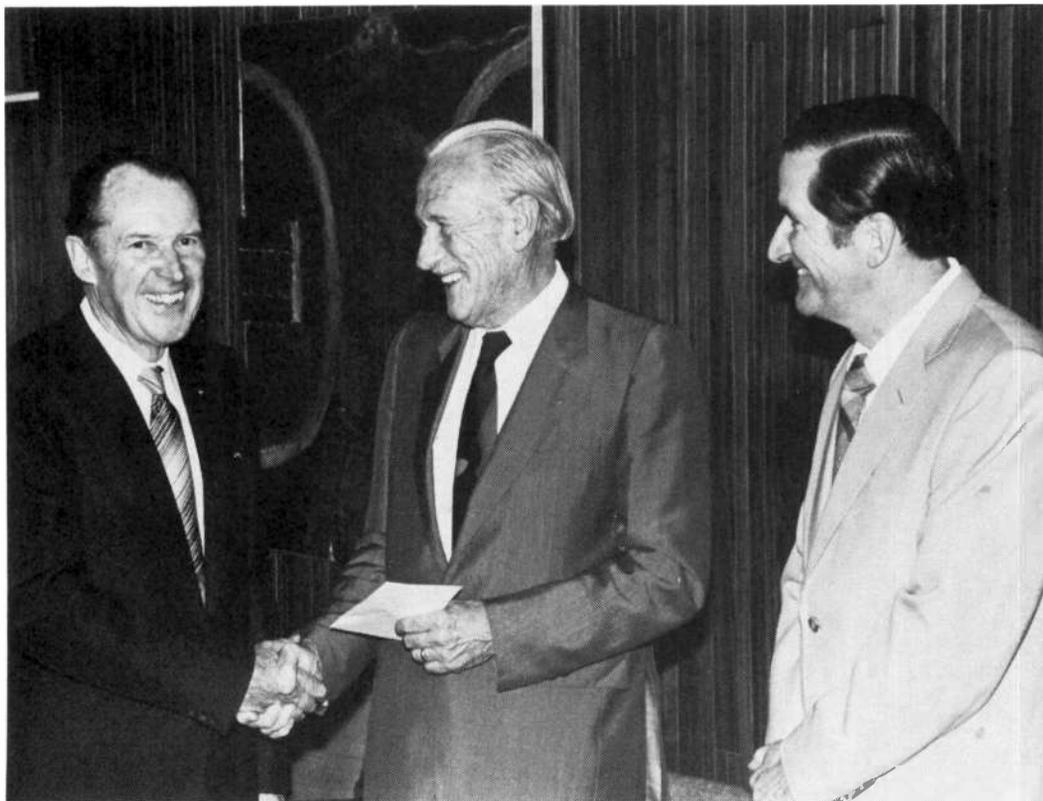
In 1974 het die geleentheid hom voorgedoen om die Katedraal-biblioteke van die Church of the Province of South Africa te Bloemfontein en Umtata aan te koop. Hierdie versamelings is in die negentiende en twintigste eeu deur die onderskeie biskoppe byeengebring en verteenwoordig hul teologiese en algemene belangstellings. Alhoewel die koste 'n aansienlike hap uit die boekbegroting sou neem, het prof. Van Wijk besef dat hier 'n geleentheid was om 'n groot aantal belangrike publikasies wat nog ontbreek het, vir Unisa te bekom en die aankoop is goedgekeur.

Oor die jare het prof. Van Wijk dus 'n direkte aandeel in die totstandkoming van 'n navorsingsversameling gehad wat nie alleen deur Unisa-studente en -dosente nie, maar deur navorsers van oor die hele wêreld benut word.

Wat prof. Van Wijk by uitstek begryp en ondersteun het, is dat 'n biblioteek meer is as bloot 'n goed-geordende versameling boeke, tydskrifte en ander inligtingsbronne. 'n Verskeidenheid gespesialiseerde biblioteek- en inligtingsdienste moet aan studente, dosente en navorsers gelewer word. In die sestigerjare is 'n baanbrekersweg ingeslaan met die aanstel van 'n beskeie aantal vakreferente. Gedurende sy rektorskap groei die span tot meer as dertig ervare bibliotekarisse en assistente, baie met gevorderde akademiese kwalifikasies in 'n verskeidenheid vakrigtings, wat navorsers op 'n persoonlike vlak behulpsaam is. Benewens die doelgerigte uitbou van die vakversamelings waarvoor hulle verantwoordelik is, is hul hoofsaak om benodigde inligting aan die navorser te verskaf, en in besonder om vas te stel watter inligting oor 'n bepaalde navorsingsonderwerp gepubliseer is. Vir dié doel is 'n bibliografiese apparaat in gedrukte sowel as rekenaaromatige vorm opgebou waardeur met 'n groot mate van sekerheid vasgestel kan word watter publikasies oor nagenoeg enige onderwerp verskyn het. Die vakreferensiediens speel tans 'n sleutelrol in die biblioteek se diens aan navorsers en is deur etlike ander universiteite nagevolg.

Die groei van die versamelings en die gepaardgaande toename in gebruik het daartoe gelei dat die biblioteekruimte steeds uitgebrei moes word. Gedurende 1982 is 'n verdere 2 100 vierkante meter, wat oorspronklik deur die Departement Produksie en Versending beset is, vir die biblioteek beskikbaar gestel. By die formele ingebruikneming op 5 Oktober 1982 het prof. Van Wijk aangedui dat, ten spyte van die optimale benutting van die ruimte deur gebruikmaking van kompaktusrakke, die gebou binne vier jaar gevul sou word en het hy bygevoeg:

Ek huiwer om te sê dat hierdie vergrote en aangepaste biblioteek egter nog nie die laaste woord spreek nie. In die toekoms sal al hierdie behoeftes steeds toeneem en die eise wat aan die biblioteek gestel word, hoër word. Om steeds 'n beter en doeltreffender diens te lewer, sal dit voortdurend geëvalueer en aangepas moet word. Om hierdie doelwit te realiseer, is daar reeds



Die Rektor saam met mnre. Jan en Hans van Schaik van Van Schaik Boekhandel by geleentheid van die oorhandiging van 'n skenking aan Unisa op 22 Februarie 1983.

in beginsel goedgekeur dat daar nie, soos aanvanklik beplan, in die toekoms by die huidige biblioteekgebou aangebou sal word nie, en word daar in die langtermyn gedink aan 'n nuwe, doelmatige (aanvanklik meerdoelige) gebou wat vir die veranderde omstandighede en behoeftes voorsiening sal maak.

Die besluit om nie aan te bou nie, is een van die bestes wat geneem kon gewees het, aangesien andersins op langtermyn, benewens die aanbouing, 'n tweede biblioteek van gelyke omvang opgerig sou moes word. Die oorspronklike weerstand teen die gedagte van 'n algeheel nuwe biblioteekgebou, hoofsaaklik omdat die bestaande biblioteekgebou vir alternatiewe gebruik ongeskik geag is, is danksy die Rektor se tussenkoms oorbrug. Dwarsdeur die beplanningsfase in die bouprojek het hy met raad en daad bygestaan en die manjifieke gebou wat op 25 Maart 1988 amptelik in gebruik geneem is, sal getuienis wees van sy insig en belangstelling in die Universiteit se biblioteekdiens. Of dit in die behoefte tot die jaar 2011, soos oorspronklik beplan, sal voldoen, is iets wat slegs die tyd sal leer.

Vanweë prof. Van Wijk se besondere belangstelling in die biblioteekwese, is hy gedurende 1978 deur die destydse Minister van Nasionale Opvoeding as een van die weinige nie-bibliotekarisse tot lid van die Nasionale Biblioteekadviesraad benoem, 'n funksie wat hy tot ontbinding van dié Raad in 1982 beklee het. As akademikus het prof. Van Wijk 'n besondere bydrae gelewer tot die werksaamhede van die NBAR.

Die totstandkoming van die Interuniversitêre Biblioteekkomitee as 'n vaste komitee van die Komitee vir Universiteitshoofde in 1975, was 'n belangrike ontwikkeling wat gemik was op nouer samewerking en koördinasie tussen universiteitsbiblioteke. Prof. Van Wijk het van 1977 tot einde 1984, toe hy volgens die reëls van die KUH nie weer daarvoor in aanmerking geneem kon word nie, die voorsitterskap van dié komitee behartig. Onder sy wyse leiding het die komitee besondere aandag geskenk aan verskeie aksies om deur samewerking beter biblioteekdienste te verseker, onder andere die koöperatiewe uitbou en instandhouding van tydskrifintekenings, die eenvormige implementering van die Sansoestelsel soos van toepassing op universiteitsbiblioteke en 'n eenvormige benadering tot wederkerige toelating van ander universiteite se dosente en nagraadse studente.

Prof. Van Wijk het veral 'n belangrike bydrae gelewer by die totstandkoming van 'n beleidsdokument wat nog vir baie jare rigtinggewend vir die ontwikkeling van universiteitsbiblioteke in Suid-Afrika behoort te wees — naamlik "Die rol van die biblioteekdiens aan die universiteit". Dit is tot 'n groot mate aan prof. Van Wijk se insette te danke dat hierdie dokument deur die KUH aanvaar is as 'n riglyn vir die ideale rol wat die biblioteek behoort te speel in die onderrig-, navorsings- en gemeenskapsdiens-aktiwiteite van 'n universiteit.

Sedert die Nasionale Biblioteekadviesraad begin het met sy ondersoek na die wenslikheid van gerekenariseerde dokumentbeskrywing tot die totstandkoming van Suid-Afrikaanse Bibliografiese en Inligtingsnetwerk (Sabinet) in Februarie 1982, het prof. Van Wijk hierdie poging nougeset gevolg en gesteun. Hy is dan ook verkies tot voorsitter van Sabinet se Raad en Uitvoerende Komitee — nou reeds



Prof. John Willemse bespreek die planne van die nuwe biblioteek met prof. Van Wijk.

vir 'n derde termyn — en dra so steeds daartoe by dat die Suid-Afrikaanse biblioteekwese vir die uitvoering van sy taak beter toegerus word. Binne vyf jaar is 52 lede, wat die grootste biblioteke in die land insluit, met Sabinet se databasis van byna 4 000 000 bibliografiese rekords en 2 500 000 besitsmeldings gekoppel. Voorsiening is onlangs gemaak om kleiner biblioteke volgens behoefte te laat inskakel en agtien biblioteke het reeds op dié basis assosiaatlidmaatskap aanvaar. 'n Volledige omskakeling van die aangepaste Amerikaanse rekenaarstelsel om bevredigend in die Suid-Afrikaanse behoeftes te voorsien, word reeds getoets en behoort volgende jaar geïmplementeer te word. Die feit dat prof. Van Wijk bereid is om soveel van sy waardevolle tyd aan hierdie saak af te staan, beklemtoon hoe belangrik hy die biblioteekwese ag.

As bewys van die Suid-Afrikaanse Instituut vir Biblioteek- en Inligtingwese se hoë agting vir sy belangrike en onbaatsugtige bydrae op die gebied is SAIBI se hoogste toekenning, naamlik dié van erelidmaatskap, aan prof. Van Wijk toegeken.

9

CILNA VAN WIJK

IDA VAN VUUREN

“ **W**AT 'N INNEMENDE MENS!” Dit was my eerste gedagte toe ek haar in 1964 ontmoet het. Trouens, dit is die reaksie wat Cilna van Wijk ontlok by enige mens wat met haar in aanraking kom. Hierdie eerste indruk versterk namate jy haar beter leer ken, want sy het ook die gawe om haarself beter kenbaar te maak.

Cilna het op Potchefstroom as een van drie kinders grootgeword. Haar vader, prof. F. Labuschagne, was hoogleraar in Afrikaans-Nederlands aan die Potchefstroomse Universiteit vir CHO. Reeds in haar gelukkige en harmonieuse ouerhuis en later ook as student in Maatskaplike Werk, het haar vorming en skoling as rektorsvrou begin.

Die invloed van haar ouers, 'n baie sterk pa en 'n insiklike ma, vind later weerklank in haar karakter. Sy is 'n ideologie-aanhanger en neem sterk standpunt in. As sy besluit het iets werk, dan werk dit! Al sal sy later agterkom sy is miskien nie heeltemal reg nie, het sy 'n deursettingsvermoë wat vir sommige mag grens aan koppigheid.



Prof. en mev. Van Wijk.



*Prof. en mev. Van Wijk saam met die direkteur van die Pretoriase Technikon,
dr. D.J.J. van Rensburg, en mev. E. van Rensburg (11 Februarie 1981).*

Die jong student het die B.A.- en B.A. Honneursgrade in die Sosiale Wetenskappe albei met lof behaal. Sy is in 1950 as junior lektrise in die Departement Sosiologie by Unisa aangestel. In 1952 tree sy in die huwelik met Theo van Wijk, 'n kollega. Twee seuns en 'n dogter is uit die huwelik gebore.

Sy verwerf 'n beurs van die SA Sake- en Beroepsvrouevereniging om 'n studie te doen oor die werkende vrou. Dit lei tot die verwerwing met lof van die M.A.-graad aan die Universiteit van Pretoria in 1969.

Sedertdien het Cilna heelwat praatjies en lesings gehou in verband met verskeie aspekte van die getroude vrou in die beroepswêreld. Die opleiding en voorbereiding van die jong dogter vir haar taak in die samelewing bly steeds een van haar groot belangstellings.

Cilna het altyd 'n baie gemaklike en vrymoedige styl met mense gehad en maak steeds maklik kontak. Volgens studentevriende het sy vroeg reeds leiereienskappe geopenbaar waar sy aktief deelgeneem het aan studentebedrywighede.

Sy is 'n persoon met baie ruimte — gemoedsruimte en te veel hartsruimte. Gemoedsruimte omdat sy nie nougeset of preuts is nie — sy kan baie toegeeflik wees vir menslike swakhede. Hartsruimte omdat sy erg is oor mense. Boonop het Cilna 'n mooi sin vir humor wat meebring dat sy by tye vir haarself kan lag.

Lojaliteit is een van haar baie sterk eienskappe. Selfs as rektorsvrou is sy nie só besig om nuwe vriende te maak dat sy haar ou vriende vergeet nie.

Die spreekwoord "a friend in need, is a friend indeed" is baie waar, maar so ook die uitspraak van Barry Humphries: "Friendship is tested rather in the thick years of success than in the thin years of struggle." Selfs vandag nog hou sy voortdurend kontak met haar skool- en studentevriende.

Van die opvoeding van haar kinders het sy groot erns gemaak. Daar word vertel dat sy eendag haar kleuterseuntjie se hare wou laat sny. Soos dit maar met kinders gaan, het dit hom nie geval nie en het hy ten aanhore van 'n bekende opvoedkundige-sielkundige wat toevallig ook in die haarkappersalon was, heftig en luidkeels geprotesteer. By die huis aangekom, het Cilna die professor gebel om te verneem watter advies hy as opvoedkundige aan 'n ouer sou gee in so 'n situasie.

Hierdie nougesette erns wat betref haar kinders se vorming het goeie vrugte afgewerp — vandag is aldrie gebalanseerde volwassenes wat steeds kan put uit die wysheid van 'n toegewyde moeder.

In Maart 1953 het professor A.J.H. van der Walt, destydse Direkteur van Eksterne Studies aan die Universiteit van Suid-Afrika, 'n vergadering byeengeroep van eggenotes van doserende personeellede. Die doel was om planne te oorweeg vir die insameling van fondse vir die meubilering van die personeelkamer in die nuwe Universiteitsgebou (later die A.J.H. van der Walt-gebou in Skinnerstraat).

'n Fondsinsamelingskomitee is gestig met mev. Sophie van der Walt as voorsitter en Cilna van Wijk as sekretaresse. 'n Rommelverkoop, 'n dans en 'n kamermusiekaand is gereël. Met 'n £1 vir £1-bydrae van die Raad, kon die nodige teen 1955 aangekoop word. Toe die Personeelkamerfondskomitee ontbind is, het die dames met die verkoping van tee en verversings tydens vakansieskole voortgegaan ter stywing van die boufonds.



Mev. Cilna van Wijk en mev. Ida van Vuuren (18 Julie 1988).

Die behoefte aan 'n sosiale klub het sterk na vore gekom tydens die saamwerkingsessies en in Mei 1956 is die Unisa-Damesklub gestig met mev. Eunice Pauw, eggenote van die pas aangestelde Rektor, as eerste voorsitster en mev. Cilna van Wijk as vise-voorsitster. In 1958 word daar besluit dat die rektorsvrou ampshalwe die presidente sou wees en dat die voorsitster deur die lede verkies sou word. Sedertdien het Cilna die Unisa-Damesklub in verskeie hoedanighede gedien — ook as voorsitster, en sedert 1972 as presidente, en het sy haar bewustelik en met groot sukses daarvoor beywer om die beeld van Unisa uit te bou.

Afgesien van haar vol program as rektorsvrou, kon sy nog altyd tyd inruim vir liefdadigheid, vandaar haar betrokkenheid by gemeenskapsdiensorganisasies soos FAMSA, die Kindersorgvereniging en Kontak.

Die komitees waarop sy gedien het of tans nog dien, is die volgende:

Vroueburo, Pretoria (voorsitster),
 Kindersorgvereniging, Pretoria (voorsitster),
 FAMSA, Pretoria (erepresidente),
 Raad van die Pretoria Technikon,
 Beheerraad van die Pretoriase Hoër Handelskool,
 Tuesday Forum (presidente),
 Kontak (hoofbestuur en vise-presidente van die Pretoria-tak), en
 Unisa-Damesklub (presidente).

Sy tree dikwels op as spreekster oor onderwerpe rakende die vrou in die moderne samelewing, en was ook lid van die radioprogramspan "Huis en Haard" wat vir sewe jaar weklíks op die Afrikaanse diens uitgesaai het.

Van haar artikels oor die Sosiologie het onder andere in die volgende tydskrifte en boeke verskyn:

RSA 2000 (1980)
Handhaaf (1978)
Skakels (1978)
Die Vrou ('n ensiklopedie, 1979)
Venster op die Huwelik (PU vir CHO, 1982)
Venster op die Gesin (PU vir CHO, 1983)

Die dinge wat vir Cilna van Wijk aanspreek en vir haar saakmaak, is om medelye te hê en hulp te verleen aan mense wat emosioneel of materieel hulpbehoewend is. Sy is een van diegene van wie Kahlil Gibran gesê het:

Daar is diegene wat met vreugde gee en daardie vreugde is hulle beloning. Deur die hande van sulke gewers spreek God en deur hulle oë glimlag Hy met die aarde.

As eggenote neem Cilna haar plek met grasia langs prof. Van Wijk in — nie te na aan hom nie, want die sipres en eik groei nie in mekaar se skaduwee nie.

As Rektorsvrou was dit 'n voorreg om haar te ken en met haar saam te werk. As mens verdien sy die hoogste waardering en as vriendin is dit maklik om haar lief te hê. Haar toewyding en arbeid sal nog lank in die toekoms 'n nawerking hê.

Mag Hy wat oor menslike lotgevalle beskik, haar meetsnoere in lieflike plekke laat val.

10

DIE REKTOR VAN NABY

J.J. LABUSCHAGNE
Assistent van die Rektor

OMDAT THEO VAN WIJK as mens so groot is, is dit moeilik om hom van naby te beskou. Wat dit nog moeiliker maak, is dat hy van nature 'n alleenloper is wat daarvan hou om tussen bekendes te wees, maar nie graag vreemdelinge naby aan hom laat kom nie. Hy is 'n geslote mens vir sover dit sy eie persoon aangaan. Hy praat nie oor homself nie en diegene wat naaste aan hom staan, weet dikwels nie wat in hom omgaan nie. Vreemdelinge kan selfs die indruk kry dat hy koud en afsydig is, maar dit is hy allermins, soos almal kan getuig wat die voorreg het om hom van naby te ken.

Elkeen van ons beleef en waardeer 'n ander mens op ons eie manier. Ek kan geweldig baie dinge sê oor dié man wat bygedra het om die lewe vir my sinvol te maak. Tog is dit nie moontlik om die dinge so te sê dat dit vir almal wat hom ken, dieselfde betekenis inhou nie. Prof. Van Wijk het 'n invloed uitgeoefen op elkeen met wie hy in aanraking gekom het — soms op so 'n subtiele wyse dat dit moeilik is om te beskryf. Ek skryf dus oor hom soos ek hom leer ken en beleef het. Een ding wat ek egter nie poog om te doen nie, is om sy mees uitstaande kenmerk te probeer vaspen. Hy het trouens nie net een uitstaande kenmerk nie, maar vele en

dit is moeilik om hulle in 'n prioriteitsorde in te dwing. Wat plaas 'n mens byvoorbeeld eerste — sy wysheid, sy menslikheid, sy intellek, sy charisma of sy integriteit?

Om met sy wysheid te begin, want êrens moet begin word. Wysheid is moeilik om te omskryf. Dit word nie weerspieël in 'n enkele optrede nie, maar in 'n leeftyd van dinge op 'n bepaalde manier doen. Dit omvat meer as kennis en insig. Dit is eerder daardie “rare and inexplicable gift of genius ... moral and intellectual” waarvan John Morley skryf. Hierdie gawe het prof. Van Wijk in staat gestel om elke saak in volle perspektief te sien en implikasies raak te sien waaraan niemand anders gedink het nie. Selfs op gebiede waar 'n mens nie besondere kundigheid by hom verwag het nie — finansiële adviseurs moes soms kopkrap om antwoorde op sy vrae te kry, en dan kom hy dikwels self met die antwoord vorendag terwyl hulle nog dink. Dit het ook gebeur dat prof. Van Wijk en ek oor die oplossing van 'n probleem of die benadering tot 'n bepaalde vraagstuk verskil het. Dan het ons daarvoor gesels, soms lank daarvoor gepraat, en die saak uit elke moontlike hoek bekyk. En hy het geluister na wat ek sê, want hy het van my verwag om te sê wat ek oor die saak dink — nie wat ek dink hy graag wil hoor nie. Ons het die saak aanhou argumenteer totdat ons saamgestem het oor die optrede wat moet volg. Gewoonlik was hy reg en het hy my oortuig. Nooit het hy gesê ons doen 'n ding op 'n bepaalde manier omdat hy die baas is en dit so wil hê nie. En wanneer ek hom oortuig het dat my benadering die beste was, dan het hy sonder huiwering so gesê en hom ten volle daaraan toegewy om die saak deur te voer. So het hy met elkeen om hom gemaak, en ook nie nagelaat om krediet te gee waar dit toekom nie. Hy is nie die soort mens wat in die geheim met 'n ander se kalwers ploeg nie. En sou sake nie verloop soos verwag is nie, het hy volle verantwoordelikheid vir die besluit op hom geneem en homself nie probeer verontskuldig deur te kenne te gee dat die idee iemand anders s'n was nie.

Prof. Van Wijk het die raad in Spreuke 4: 6–9 aanvaar en die belofte daar is ook in hom vervul. Salomo skryf:

Maak die wysheid jou metgesel,
dit sal jou beskerm;
as jy dit liefhet, sal dit jou veilig bewaar;
Die wysheid kom eerste.
Sorg dat jy wysheid bekom,
gee alles wat jy het, om insig te kry! ...
Slaan dit hoog aan,
dan sal dit jou aansien gee.
Dit sal jou 'n man van betekenis maak as jy dit vasgryp.
Dit sal jou lewe versier,
dit sal vir jou 'n sierlike kroon wees.

Nou verwant aan sy wysheid, is sy skerp intellek wat altyd bereid is om van reeds gebaande weë weg te beweeg na die vreemde en onontginde. Hy het sake vir homself uitgemaak en min van wat hy oor universiteitsbestuur weet, het hy in boeke gelees. Hy dink oorspronklik en werk 'n saak logies in al sy konsekwensies uit. Hy sien verbande tussen sake raak, beide wat groothede en besonderhede



Mnr. W.J. Wentges van Siemens oorhandig 'n geskenk aan die Rektor tydens die opening van die POT-telefoonstelsel op 6 Oktober 1976.

betref. Omdat hy 'n perfeksionis is, gaan die kleinste besonderheid hom nie verby nie. Op 'n keer was hy in Kaapstad en daarna in Windhoek toe 'n dringende omsendbrief aan die personeel gestuur moes word. Ek het die omsendbrief opgestel en sy handtekening onderaan laat druk. Met sy terugkeer 'n week later sê hy vir my dat hy opgemerk het dat hy 'n omsendbrief uitgestuur het en dat 'n komma op die derde bladsy ontbreek. Sederdien maak ek seker dat 'n komma nooit ontbreek nie. Sy vermoë om 'n manuskrip te proeflees terwyl hy 'n ingewikkelde verduideliking volg, is 'n voorbeeld van sy skerp verstand.

As mens is prof. Van Wijk 'n toonbeeld van sterkte, kalmte en terughoudendheid. Stil, sonder groot behoefte aan gesels — beslis nie iemand wat sy tyd met kletspraatjies verwyd — maar wanneer hy praat, is sy menings altyd oorwoë en het elke woord wat hy sê betekenis. In sy toesprake, wat hy self skryf, het hy hom bewys as meester van die geslypte woord, soos 'n voorsitter van die Raad van die Universiteit dit op 'n keer uitgedruk het. Hy is ook bedagsaam in sy omgang met mense. Geen brief gaan onbeantwoord nie. Meeste skryf en onderteken hy self, party skryf ek en hy teken hulle, maar dan is daar ook dié wat hy skryf en ek teken. Wanneer enigiemand in sy kantoor stap, staan hy altyd op, groet en skenk sy volle aandag aan wat jy sê. Geen saak is te gering vir hom nie en hy dring daarop aan dat sy kantoordeur vir almal oop staan — soms tot ontsteltenis van sy sekretaresse wanneer mense sonder afspraak ingenooi word kort voor die aanvang van 'n afspraak wat lank tevore reeds bevestig is. Omdat hy in die welsyn van mense belang stel, word niemand wat met hom wil praat, ooit wegge wys nie. Hy is ook altyd bereid om met iemand wat 'n probleem het die tweede myl saam te stap. Hy word ook nooit kwaad nie, soms wel teleurgesteld, veral as hy meen dat 'n personeellid se optrede tot nadeel van die universiteit of 'n student strek. Maar selfs dan is sy eerste reaksie om vas te stel wat gedoen kan word om die fout reg te stel. Eers daarna sal hy wanneer die personeellid nie self tot ander insigte gekom het nie, hom op 'n diplomatieuse manier tereg wys.

Hy is 'n beskeie mens wat homself nooit op die voorgrond stel nie — tewens ongemaklik is wanneer almal se aandag op hom gefokus is. Dit kos stryd om hom voor 'n kamera te kry en toe hy op versoek van 'n skilder 'n paar keer moes sit vir 'n skildery vir die raadsaal, het hy dit onnodig gevind om weer te gaan nadat sy gesig klaar geskilder is. Ek moes toe maar met sy toga aan gaan poseer. Sy ampstoga trek hy net aan vir gradeplegtighede en intreeredes van professore, en hy weier steeds om sy Orde vir Voortreflike Diens by iets anders as 'n amptelike staatsplegtigheid te dra. Van die meeste van die ere-toekennings wat deur verskillende instansies aan hom gemaak is, het ons vir die eerste keer in die koerant gelees of van te hore gekom toe die toekenningsdatum in sy dagboek aangeteken moes word.

Die ampswoning is sonder pretensie gemeubileer en veral die studeerkamer, waar hy feitlik nag-vir-nag tot lank na twaalfuur sit en werk, is eenvoudig en beknopt. Dit is, soos prof. Van Wijk self, 'n toonbeeld van beskeidenheid.

Wanneer 'n mens in prof. Van Wijk se teenwoordigheid kom, is jy dadelik bewus van sy sterk persoonlikheid. Hy dwing eenvoudig respek by almal af — sy



*Die Rektor aan die woord tydens 'n gradeplegtigheid in Paarl op
30 April 1976.*

minderes en sy gelykes. Baie kom soek raad by hom en meeste aanvaar graag die leiding wat van hom uitgaan. Ek het hom leer ken as 'n man wat daarvan bewus is dat sy besluite 'n invloed op ander se lewens kan hê — en dat hy nooit sulke besluite ligtelik mag neem nie. Tussen hom en sy personeel was daar 'n verhouding van wedersydse respek. Hy het eenkeer vir my gesê dat hy 'n gevoel van geborgenheid ervaar wanneer hy tussen die personeel beweeg — en geborgenheid beteken vir hom om sonder bevraagtekening aanvaar te word.

Vir sy vakansie gaan prof. Van Wijk graag na sy strandhuis by Keimond naby Oos-Londen. Daar onderneem hy lang wandelings op die strand en tel hy stukke uitgespoelde dryfhout op. Die hout skuur hy versigtig af om interessante vorms en patrone te vorm. Sy honde, eers Kaiser toe Prins en nou Baron, stap saam. Ek het 'n sterk vermoede dat hy baie probleme wat hom gekonfronteer het, daar vir die honde "vertel" het en in die formulering van die probleem, die oplossing gevind het. (As ons soms maar saam met die Weimaraners kon geweet het in watter rigting hy dink.) Hy lees ook graag — selfs *cowboy*-boeke. Dit natuurlik benewens die jongste in die Letterkunde en die Geskiedenis, wat hy lank doseer het, en die koerante, waar hy nooit nalaat om vas te stel wat die sterre voorspel nie. Wanneer die tyd dit toelaat, gesels hy oor wêreldgebeure en ander plaaslike sake van die dag.

Hy het 'n kostelike sin vir humor. Self vertel hy min grappe, maar as hy vertel, is dit 'n juweel wat jou laat skater. Dan is hy ook lief om te terg. Toe hy uitgenooi is om saam met die senior burgers van Pretoria aan 'n staptog om die Presidentswoning deel te neem, herinner sy sekretaresse hom daaraan dat hy op die bestemde dag reeds oorsee sal wees en vra sy hom of ek nie maar in sy plek moet gaan nie. "Nee," was sy antwoord, "netnou voltooi Lappies nie die roete nie en steek hy Unisa in die skande!" Tydens 'n ander oorsese besoek sluit hy 'n brief aan ons af met die woorde: "Julle moet lekker, en Lappies soet, bly!" Eendag toe die Britse ambassadeur by hom kom eet, bid die Rektor in Afrikaans en draai daarna na die ambassadeur en sê: "You know, Sir David, I can't speak to God in English."

So deur die jare kom 'n mens agter wat prof. Van Wijk se gewoontetjies beteken. Jy weet dat as hy prontuit "nee" sê, is hy gewoonlik bereid om verder oor 'n saak te gesels — dikwels omdat hy besig is om duiwelsadvokaat te speel. Maar fluit hy 'n toonlose deuntjie deur sy tande en sê hy: "Ek sal daarvoor dink" — dan is dit finaal nee en taboe om die saak weer te opper. Dieselfde deuntjie kondig ook die einde van 'n onderhoud aan — dan moet jy rede kry om te loop want daar is nie meer sake om te bespreek nie. Wanneer 'n mens in sy kantoor kom en hy stap op en af agter die komiteetafel dan weet jy hy is gespanne — gewoonlik voor 'n belangrike toespraak of ander openbare optrede — en wil hy nie graag gepla wees nie.

Alle mense het ander mense nodig om tot volle mens te kan ontwikkel. Soos elkeen wat naby prof. Van Wijk gestaan het, is ek hom dankbaar vir die geleentheid wat hy my gegun het om onder sy leiding inhoud aan my taak en daardeur ook verdere sin aan my lewe te gee.



Prof. T. van Wijk saam met mnr. A.W.G. Champion en mnr. J. Strydom tydens die ingebruikneming van die Durbanse Streekkantoor op 8 Oktober 1973.

11

DIE WOORDKUNS VAN THEO VAN WIJK

ELIZE BOTHA

Professor in die Departement Afrikaans

IN DIE PRILLE DAE van die Universiteit van Suid-Arika gedurende die tweede helfte van Vyftig, toe die doserende personeel minder as dertig getel het, in Skinnerstraat 263 wat toe die deurlugtige hoofsetel van die Universiteit was, het ons op 'n dag as dosente in die vierkant van die onaansienlike woonstel-“kompleks”, Edward Mansions, verworwe bygebou vir die hoofsetel, onder 'n eikeboom vergader. Wat kon die geleentheid gewees het? Miskien 'n verjaardag, miskien 'n afskeid. Ons dosente het, so gee my geheue my dit in, graag en dikwels saamgekom. Prof. Samuel Pauw moes die woord voer, en het sy spreekbeurt ingelei met die versugting: “Dames en here, ek wens ek het Theo van Wijk se silwer tong gehad ... !”

Vir sewentien jaar was Theo van Wijk by die Universiteit van Suid-Arika as rektor aan die woord. Onder al die menigvuldige pligte wat tot die amp van Rektor hoort, staan dié een voorop: dat hy by tallose geleenthede as spreker moet optree, en dit in 'n verbysterende verskeidenheid hoedanighede. 'n Mens blaai deur die versameling van sy toesprake, praatjies en redes, gebundel en ongebundel, en let op die uiteenlopendheid van die geleenthede: die opening van 'n kongres oor

satanisme en van 'n simposium oor Halley se komeet; die verwelkoming van nuweling-dosente en van gaste by 'n simposium oor aftrede; die bekendstelling van 'n Afrikaans-Portugese woordeboek en 'n werkswinkel vir die skryf van godsdienstige kinderverhale; 'n saamtrek van Gereformeerde susters en 'n konferensie van verkeersbeampies; 'n afskeid van 'n ambassadeur, die afskeidsfunksie van Unisa-werkers, en die jaarlikse byeenkoms van die Voetslaanklub van Unisa, gradeplegtighede, begin en einde van die akademiese jaar — vir almal het Theo van Wijk 'n woord gehad.

Al hierdie geleenthede het ook nie knussies onder een dak plaasgevind nie. Hoe moes die Rektor nie reis met sy woorde nie! Sonder om eers 'n verklarende navraag te doen, sien jy dit voor jou in die aanduidings van plek en tyd wat by sy toesprake gegee is. Gradeplegtighede, met allerlei bykomende funksies tussenin gepas, wat binne enkele dae plaasvind in Parow, Wellington, Oos-Londen, Durban en Pretoria. Ek kyk na 1986, April en Mei: elf gradeplegtighede, en tussenin twee byeenkomste, op verskillende plekke, van die Kanseliersklub. En op 'n dag in dié April, die berig dat sy vriend en kollega, Hennie Joubert, dood is. Ook daarvoor moes Theo van Wijk woorde vind: woorde wat sy eie hartseer en verlies, én dié van andere stem en vorm sou gee — 'n huldeblyk om uit te saai, 'n roubeklag by die begrafnisdiens. Want dit is juis die soort woorde waartoe 'n rektor geroep word: dié wat by die geleentheid pas, wat tegelykertyd die mening en bedoeling van 'n groot groep mense sal vertolk, en tog die oortuigingskrag van 'n eie siening, 'n eie belewenis sal dra.

Die groot Nederlandse digter Martinus Nijhoff het op 'n keer oortuigend betoog dat geleentheidspoësie ook groot poësie kan word, en wel wanneer 'n digter hom met die geleentheid só vereenselwig dat hy dit verbeeldingryk omskep in 'n opnuut sprekende omstandigheid. Die leser (en hoorder) van Theo van Wijk se talle geleentheidstoesprake het meermale die indruk dat hy dit ook in alledaagse prosa kan laat gebeur. Hy maak jou van die taal self bewus, maar dan die taal as draer van 'n eie, opreg-verowerde insig, selfs wanneer hy vir die onbedagsame leser oënskynlik met blote taalspel besig is. Sê Nijhoff dan nie ook nie (en ek het dit raakgesien juis toe ek op soek was na sy uitspraak oor geleentheidspoësie): "Taal echter is een verstandhouding van hart tot hart, en wie spreekt geeft zijn hart".

Die spreukrykheid van Theo van Wijk se redes is een van die opvallendste kenmerke daarvan, en 'n mens sou sekerlik 'n bloemlesing daaruit kon saamstel. Die spreukmaker is 'n skeppende taalgebruiker wat wysheid én taalgevoeligheid verenig, en dit is daarom so 'n sonderlinge talent. 'n Klein handjievool kan hier as eksemplare geld:

"Die jeug antwoord altyd môre, bewus of onbewus, op die besluit van gister ... "

"Die onderwyser is die skepper van vergesigte en ideale. Hy is bemiddelaar tussen verlede en toekoms, arbeider in die braakland van verwagtinge ... "

"'n Mens moet jou geen illusies maak nie. Ideale is nie teen illusies bestand nie ... "

By 'n afskeidsgeselligheid vir Sir David en Lady Scott, Britse ambassadeurspaar,

op 15 Mei 1979, sê die Rektor: "We shall miss them as friends; and can even an ambassador ask for more than that? Or should he ask for less than that?"

"More than ever before universities are being called to account," verklaar hy by 'n gradeplegtigheid in Durban, 10 Mei 1980, en vervolg: "Equality of opportunity must be matched by equality of performance. If accountability has become the watchword, performance has become the criterion."

Wanneer 'n nuwe gebou (die eertydse "Akademies II", nou die A.J.H. van der Walt-gebou) ingewy word op 29 April 1983, word die emosie van die geleentheid só verwoord: "Die werklikheid is altyd dwingender as die droom. Ons het die werklikheid gevolg, aan die werklikheid probeer voldoen, met die werklikheid probeer tred hou. Totdat die werklikheid droom geword het, en die droom soos vandag hier, weer werklikheid. Om na nuwe drome, en werklikhede, aanleiding te gee ... "

In dieselfde gees praat hy in sy gelukwensing aan die Universiteit van Stellenbosch by die inwyding van hul nuwe biblioteekgebou, 1 Mei 1984: "'n Gebou — hetsy selfs boomhuis of woonhuis, pondok of paleis, krot of kasteel — is altyd 'n droom wat werklikheid word ... "

Hierdie spreukrykheid, selfs in dié enkele voorbeelde, impliseer 'n gees wat die waarheid deur die woord wil vergestalt, en dit soek in die kleinste, alledaagse ervaring van menswees en van menslike verhoudinge, én in die groter wysgerige riglyne wat hy in die uitvoering van sy verantwoordelike leierskap moet hanteer.

Wat laasgenoemde betref, het Theo van Wijk steeds sy spreekbeurte benut om sy toehoorders, wat dikwels sy dosentekorps was, nougeset op die hoogte te bring van die ontwikkeling van die universiteitswese in die algemeen en afstandsonderig in die besonder. Ander het elders in hierdie bundel oor die aard van sy universiteitsfilosofie verslag gedoen. Maar ook by hierdie geleenthede kon sy toehoorders, in die wyse waarop hierdie filosofie verwoord is, ervaar: "... wie spreek, geeft zijn hart." Hy het Unisa "'n universiteit van hoop en verwagting" kon noem. Vir die geykte beeld van 'n universiteit as 'n soort ivoortoring waarin 'n asketiese, wêreldvreemde wetenskapsbeoefening nagestreef word, skep hy 'n teëbeeld: die universiteit as onvervreembare deel van 'n samelewing, 'n omgewing, die universiteit wat deel het aan opvoeding as lewenslange proses, die Universiteit van Suid-Afrika as *mikrokosmos*: "It is all things to all men because it is not regionally confined or sectionally constrained. The only constraint it accepts is that imposed by the demands and norms of scholarship."

So vind hy ook vir die geykte beeld van die eensame Unisa-student 'n teëbeeld, op grond van die besondere gesinsbetrokkenheid wat meermale vir hierdie soort student geld. Sy begrip vir die voetangels en klemme op die weg van Unisa-studente het hy gereeld uitgedruk, veral op gradeplegtighede, in woorde soos hierdie: "They have accepted, they have endured and they have surmounted the rigours and the challenges of independent or part-time study, which has been described as one of the most difficult ways of getting a degree ever invented by the wit of man." Maar sy unieke siening van Unisa as "'n universiteit wat in 'n woonhuis gesetel is" oorstem, versag hierdie "rigours", hierdie hardepad wat sy



'n Keur uit die toesprake wat prof. T. van Wijk gedurende 1972–1976 gelewer het, is gepubliseer onder die titel Die Rektor aan die woord/The Principal speaks. 'n Eksemplaar van hierdie werk is op 16 September 1980 deur die redaksiekomitee aan prof. Van Wijk oorhandig. Op die foto hierbo verskyn prof. E. Pereira, prof. J.L. Steyn, prof. Van Wijk, prof. D.R. Beeton en prof. W.J. de Klerk.

studente mag beleef; want so 'n universiteit "betrek 'n gesin — wat moet stil bly, of raad gee, of troos". Daarmee omskep hy die eenling-student tot geborgene; en deur dié beeld bring hy 'n warm huislikheid in die universiteit se menslike verhoudings, wat hom in staat stel om op 'n keer te kon verklaar: "That is one of the many advantages of being Principal of the University of South Africa: that you feel at home wherever you go, in the largest city and the smallest hamlet, in Mitchell's Plain no less than in Cape Town."

Spreekryk en beeldryk is die woorde van Theo van Wijk; maar daarby onmiskenbaar die woorde van die vakman, die "scholar". Midde-in openbaarder verpligtinge vind hy die tyd om aantekeninge te skryf by 'n intreerede, wat die historikus in hom wakker gemaak het, en dit word saam met dié intreerede as naskrif gepubliseer (Elize Botha, 1983. *Die dosent as leser*). Wanneer hy die verwelkoming waarneem vir die Polisie 75 Simposium op 10 Maart 1988, blyk dit duidelik dat hy Wet 14 van 1912 wat tot die totstandkoming van die S.A. Polisie op 1 April 1913 gelei het, indringend bekyk het. Miskien is een van die uitnemendste voorbeelde hiervan sy rede gelewer by die Taalfees in die Paarl op 7 Oktober 1975, "Die woord as daad", as opstel gepubliseer in die *Tydskrif vir Letterkunde*, November 1976 (p. 75–78), en ook opgeneem in die bundel *Die Rektor aan die woord*, Unisa 1980, p. 180–184. Die klinkende aanhef daarvan: "Die woord is nooit net woord nie. Die woord is altyd ook daad, is altyd daad", lui 'n teks in wat oor taal en geskiedenis, oor Afrikaanse taalgeskiedenis besin en 'n verhelderende vertolking daarvan gee, maar ook vir die leser in ons eie tydsgewrig 'n besondere profetiese gehalte het. "Afrikaans is nie net die taal van die Afrikaner, of die Afrikaanssprekende nie; dit is 'n taal van Afrika Sonder Afrikaans sou Suid-Afrika nog 'n koloniale winsgewes wees. 'n Afrika-taal gee hom reg op Afrika-status" — so prefigureer Theo van Wijk reeds in 1975 die gesprek oor Afrikaans wat sedert 1976 ál intenser gevoer word, sekerlik tot, en verby ons tyd.

Ten diepste is hierdie opstel egter 'n belydenis van Theo van Wijk se eerbied vir die woord, en daarom ook van sy eerbied vir die mens, aan wie die mag van die woord gegee is. En hierdie eerbied vir die woord, hierdie gevoeligheid vir die mag van die woord: is dit nie die waarmerk van die skeppende woordkunstenaar nie?

In die vroeë veertigerjare (en ook, sporadies, later) het daar in *Die Huisgenoot* en *Die Brandwag* — toe nog Afrikaanse gesinstydskrifte met 'n sterk literêre inslag — van tyd tot tyd gedigte en verhale van Theo van Wijk verskyn. Die jong digter het ook in die tydskrif van Rhodes-Universiteit *The Rhodian* gepubliseer: gedigte, hoofsaaklik, wat die sterk individualistiese inslag en belydende aard, wat ook eie was aan die jeugwerk van W.E.G. en N.P. van Wyk Louw, vertoon. Lees 'n mens dié verhale, val die fyn, gevoelige uitbeelding van menslike verhoudings jou op. Inderdaad gaan dié verhale nie in die eerste plek oor opspraakwekkende gebeurtenisse nie, daar is geen komplekse intriges in nie. Dit gaan om die onderlinge begrip, of afwesigheid van begrip, tussen mense; om die verworping van emosies en stemminge wat in menslike verhoudinge so dikwels van beslissende belang is. Dialoog, gesprekke speel in hierdie verhale 'n belangrike rol, en die natuurlikheid daarvan is opvallend: die leser ervaar dit as die werk van iemand wat noulettend



Prof. Van Wijk aan die woord in 1983.

luister na die manier waarop mense met mekaar praat, wat toon en tongval, nuanse en gevoel, trefseker registreer.

Die bekende joernalis en literêre fynproewer, Fred le Roux was indertyd verhaleredakteur van *Die Huisgenoot*; hy het in 1950 die eerste redakteur van *Sarie Marais* — deesdae net *Sarie* — geword. Daar het mettertyd 'n vriendskap tussen die jong skrywer en sy redakteur ontwikkel; dit kan 'n mens merk uit die briewe van Le Roux wat die publikasie van Theo van Wijk se verhale (ook later, in die vyftigerjare, sekerlik omdat Le Roux nog die hand daarvoor gehou het, in *Sarie*) begelei het: die vroegstes nog gerig aan "Die Pastorie, Franschhoek", die laastes aan "Universiteit van S.A., Transvaliagebou, Sentraalstraat, Pretoria". Van die begin af praat Le Roux van die talent in Theo van Wijk se werk, dat dit "iets beters (is) as wat gewoonlik in tydskrifte opgedis word". Hy is streng in sy kritiek, sê hy, omdat daar soveel belofte is wat verwesenlik moet word; hy beskou die publikasie van die verhale as "'n geleentheid om te oefen"; hy waardeer "die plesierige manier waarop u met ons saamwerk". Van een van die verhale praat Le Roux as "'n ware 'editor's dream' ... ligte leesstof van die beste soort wat enige populêre tydskrif ons sal beny", maar voeg dadelik by dat dit as "afwisseling" van Van Wijk se ander werk beskou moet word. Telkens vermeld Le Roux die jong skrywer se "lewendige dialoog": "Het jy al toneelwerk geskryf?" vra hy in 'n brief van 24 Augustus 1950, en vervolg: "Ek weet van min mense wat 'n dialoog so knap kan hanteer en wat die nuanses van ons spreektaal so goed ken om innerlike gevoelens daarmee aan te dui."

Die belofte in die vroeë skryfwerk van Theo van Wijk het anders as wat Fred le Roux kon voorsien het, in vervulling gegaan: nie in verbeeldingswerk nie, maar in die verbeeldingryke woorde waarmee hy die wel en wee en werksaamheid van die Universiteit van Suid-Afrika oor dekades heen begelei en vertolk het.

12

MAN VAN BEREKENING

A.J. KOEN

Oud-voorsitter van die Raad

IN FEBRUARIE 1972 is prof. Theo van Wijk deur die Raad van die Universiteit van Suid-Afrika as Rektor aangestel. Hy het prof. Pauw, wat die vorige jaar afgetree het, opgevolg.

Sy aanwysing is voorafgegaan deur heelwat onaangenaamheid en bitterheid. Die meerderheid van die Senaat het die aanstelling van prof. Van Wijk gesteun, terwyl 'n sterk minderheid ten gunste van 'n ander kandidaat was. Die Raad was so sterk verdeeld in hulle keuse, dat daar by twee benoemingsvergaderings 'n staking van stemme was.

Druk is toe op my uitgeoefen om my beslissende stem as Voorsitter uit te bring, dog ek het om tweërlei redes geweier. Op die eerste van die benoemingsvergaderings het die Raad eenparig op geheime stemming per stembriefie besluit. Hierdie besluit het my die beslissende stem ontnem, en as ek dit sou gebruik, kon een van die partye 'n hofbevel teen die uitslag aanvra.

Prof. Rudd, die bekende Britse outoriteit op die gebied van die prosedure van vergaderings en komitees, beskryf die beslissende stem as volg: "The casting vote is a privilege, not a right." Hy beweer verder dat die beslissende stem slegs by hoë



Die Voorsitter van die Raad, dr. A.J. Koen, oorhandig 'n skets van Unisa aan die Rektor tydens die vernoeming van die Theo van Wijkgebou op 1 April 1981.



Dr. A.J. Koen saam met prof. en mev. Van Wijk.

uitsondering by die keuse tussen twee persone gebruik moet word, aangesien dit die voorsitter van enige organisasie se objektiwiteit in gedrang mag bring.

Hierdie kort inleiding, sonder onnodige besonderhede, dien net om aan te toon onder welke moeilike omstandighede prof. Van Wijk sy aanstelling aanvaar het. Dat hy, ten spyte hiervan, binne weke eerder as maande sy rektorskap met soveel toewyding en buitengewone werkvermoë aangepak het, strek tot sy eer. Spoedig kon hy dan ook op die volle vertroue en algehele ondersteuning van die Raad staatmaak. Trouens, raadslede wat teen hom gestem het, het teenoor my beken dat hulle dankbaar was dat prof. Van Wijk as Rektor aangestel is.

Prof. Van Wijk is 'n man met buitengewone intellektuele vermoëns, akademikus by uitstek, soeker na die waarheid, beoefenaar van die wetenskap, voortreflike leermeester, objektief in sy beoordeling van mense en vervul met groot deernis teenoor sy personeel en studente.

Behalwe die vele talente, is hy ook vaardig met die pen en gesproke woord. Die personeel het altyd uitgesien na sy toesprake, want hy het besiel en geboei. Hy het dosente geïnspireer om hulle beste te lewer deur volharding en die verbetering en verfyning van onderrigmetodes. Hy het voortgebou op die werk van sy voorgangers om die tegniek van afstandonderrig te vervolmaak.

Trouens, dit het dermate geskied dat Unisa wêreldwyd beskou word as leier op die gebied. As in aanmerking geneem word dat Unisa studente uit alle bevolkingsgroepe bedien, insluitende talle buitelandse studente, is dit des te meer prysenswaardig. Die gawe om met fyn berekendheid vooruit te beplan, het dit vir prof. Van Wijk moontlik gemaak om, met die hulp van sy personeel, van Unisa 'n baken van lig vir duisende te maak.

As voorsitter van die Uitvoerende Komitee van die Senaat, die Senaat, verskeie staande komitees en *ad hoc*-komitees tree hy met groot bevoegdheid op. Kalm en bedees luister hy geduldig na alle kante van 'n saak en som dan in 'n paar woorde die kern van die probleem op. Ek het nooit ondervind dat hy sy stem verhef nie — selfs nie eens onder tergende omstandighede nie.

Daar is iets geheimsinnig in sy persoonlikheid, omdat sy gesig nooit sy gevoelens openbaar nie. Ek het egter mettertyd agtergekom dat 'n kilheid in sy gelaat en oë soms sy afkeur aandui.

Unisa, met sy studente, dosente en ander personeel vorm 'n mikrokosmos van groter Suid-Afrika. Die dosente, veral, weerspieël die volle spektrum van politieke denke van ver links na ver regs. Dat hy deur sy objektiewe en korrekte optrede daarin kon slaag om hulle, met enkele uitsonderings, tot verdraagsaamheid en spanwerk te inspireer, spreek boekdele vir sy unieke leierskap.

Hierdie stuurmanskap openbaar hy ook ten opsigte van studente uit al ons bevolkingsgroepe. Unisa het 'n geweldige taak om die intellektuele en opvoedkundige peil van ons minder bevoorregte bevolkingsgroepe op te hef. Daardeer is daar egter unieke geleenthede om 'n beter verhouding tussen die groepe te bewerkstellig. Veral ons swart bevolking het groot waardering vir die studieleiding van Unisa.

Prof. Van Wijk beskik oor besondere administratiewe hoedanighede, finansiële



Die Rektor saam met dr. G.J. Davidtsh (links) en dr. A.J. Koen (regs). Dr. Davidtsh het dr. Koen opgevolg as Voorsitter van die Raad van die Universiteit van Suid-Afrika.

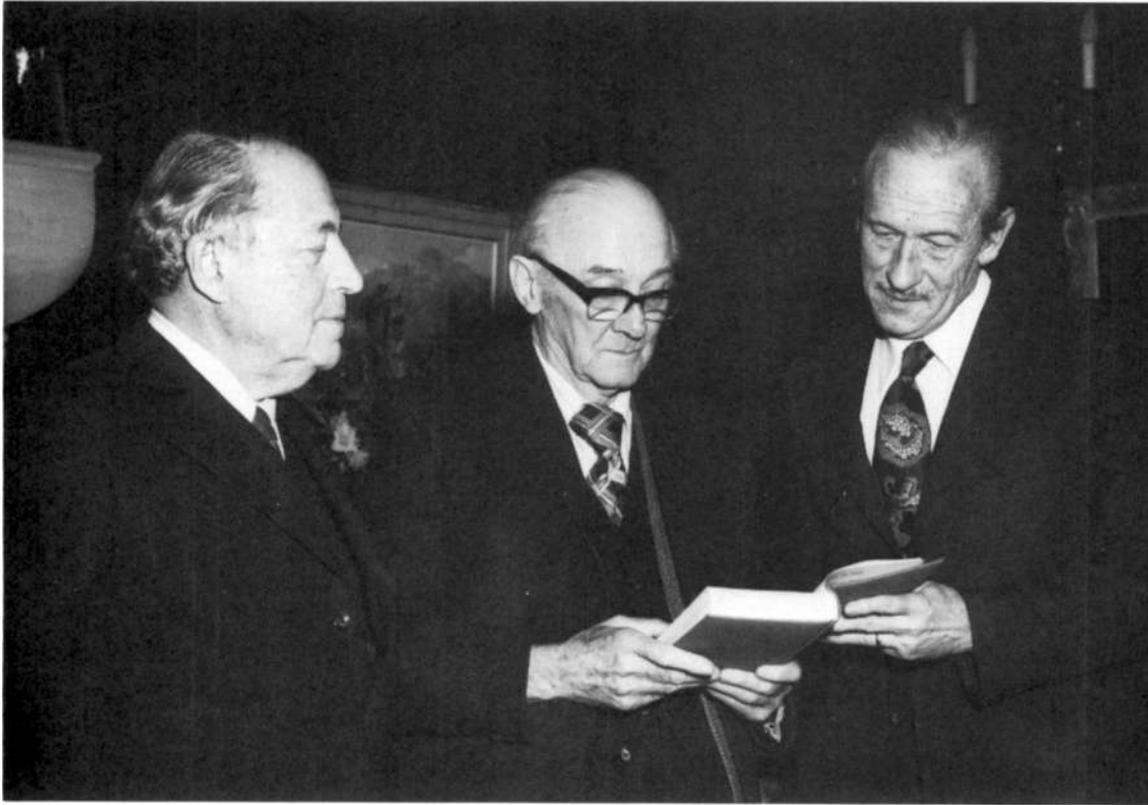
insig en werkkrag. 'n Stewige administratiewe onderbou is 'n voorvereiste vir die akademiese werk van 'n universiteit vir afstandonderrig. Daarsonder stort die akademiese werk in duie. Prof. Van Wijk het daarin geslaag om 'n groep uiters bekwame amptenare, die meerderheid akademies onderlê, om hom byeen te bring om van die administrasie 'n modelkomponent van Unisa te maak. Dis opvallend hoe op hoogte hy van alle aspekte van hierdie omvangryke organisasie is, en welke agting en lojaliteit veral die topamptenare teenoor hom koester.

Onder sy bekwame leiding en finansiële insig, gesteun deur argitekte en bekwame administratiewe personeel, het die een na die ander praggebou op Muckleneukrant verrys. Voorwaar 'n ligpaleis wat sy lig laat skyn tot in die nederigste gehuggie waar 'n student studeer.

Graag wil ek melding maak van die ondersteuning wat prof. Van Wijk ontvang het van sy minsame en wellewende eggenote. Akademikus en gemeenskapleider in eie reg, stel sy belang in die mees junior lid van Unisa se personeel.

Vir my was dit 'n aangename en verrykende ervaring om oor soveel jare met prof. Van Wijk saam te werk. Die herlewing van die herinnerings van die vriendskap, samewerking en erkentlikheid wat ek oor soveel jare by Unisa ondervind het, verskaf my vandag nog groot vreugde.

Theo van Wijk, ek huldig u as akademiese leier wat u lewe wy aan die intellektuele opheffing van alle bevolkingsgroepe van ons land.



Die Rektor oorhandig 'n eksemplaar van Spes in Arduis: 'n Geskiedenis van die Universiteit van Suid-Afrika aan Staatspresident J.J. Fouché terwyl dr. A.J. Koen toekyk (20 Junie 1974).

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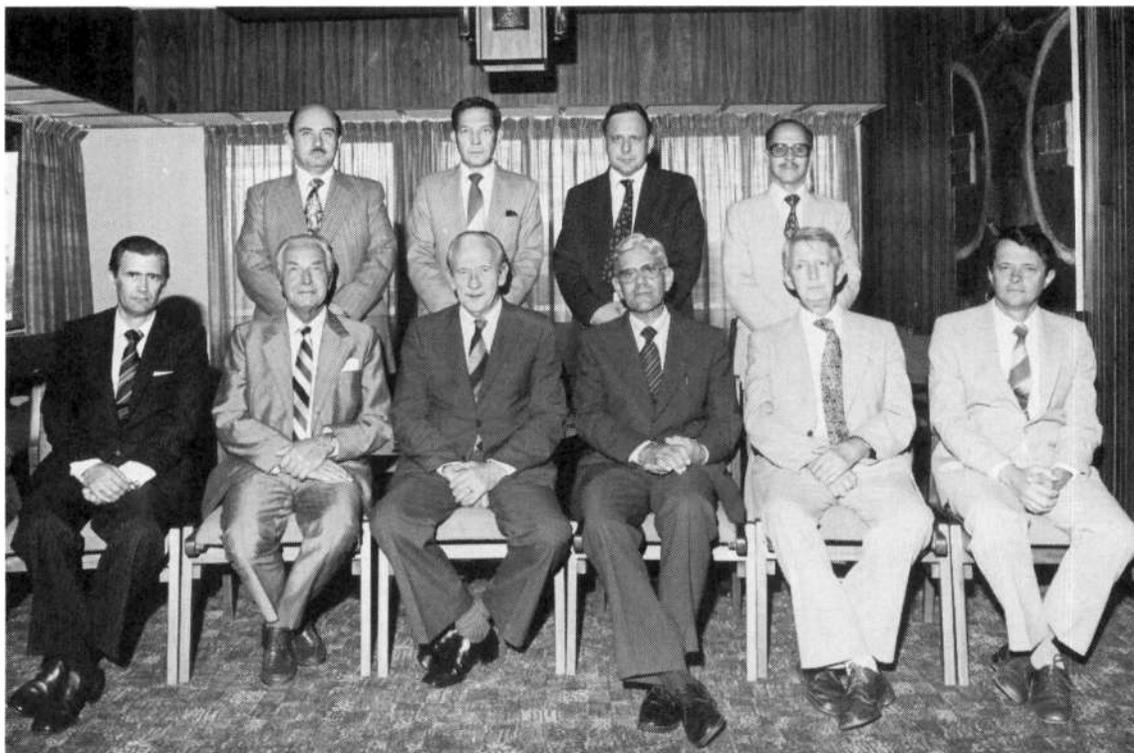
PERSOONLIKE HERINNERINGE AAN THEO VAN WIJK

J.H. VAN DER MERWE
Voormalige Vise-rector

WAT HIER VOLG, is enkele sketsmatige indrukke oor 'n lang tydperk. Sommige van die gebeurtenisse wat ek hier vermeld, het so lank gelede plaasgevind dat meeste van die persone wat daarby betrokke was dit seker al vergeet het. Op my het dit egter so 'n indruk gemaak dat ek dit vandag nog onthou.

Theo van Wijk het in 1948 sy verskyning by die Afdeling Eksterne Studie gemaak as lektor in Geskiedenis. Die Departement Geskiedenis was een van die gelukkige departemente wat vroeg al 'n tweede personeellid gekry het. Meeste van die ander twaalf of meer departemente was nie so gelukkig nie en is deur slegs een persoon beman. 'n Mens was dan sommer jou eie departemenshoof en eintlik was jy die hele departement. Ek onthou dat ek ook 25c per bladsy ekstra kon verdien deur my eie studiegidse te vertaal.

Die nuwe lektor in Geskiedenis was 'n stil en beskeie mens wat homself nie op die voorgrond gedwing het nie. Die eerste keer wat ek hom 'n toesprake hoor maak het, was na sy huwelik met Cilna Labuschagne. Kort na hulle terugkeer van 'n kort wittebrood het ons, dit is die doserende personeel, hulle by die oggendtee



Drie voormalige Vise-rektore (proff. Rädcl, Steyn en Van der Merwe) saam met die Bestuurskomitee op 2 Maart 1981.

*Agter: Adv. J.J. Labuschagne (sekretaris), en mnre. M.H. Stockhoff, D.W. Steyn en A.P. Schutte.
Voor: Proff. B.S. van As, F.E. Rädcl, T. van Wijk, H.S. Steyn, J.H. van der Merwe en C.F. Crouse.*

'n huweliksgevenk aangebied. Alle dosente was teenwoordig — seker nie meer as twintig nie. Die bruidegom moes natuurlik 'n bedanking uitspreek en ons is toe al getref deur sy bykans volmaakte taalbeheersing. Veral sy vloeiende styl, met volsinne en geen “ge-oem” of “ge-aa” nie, was opmerklik. 'n Mens sou kon dink dat hy die kort toespraak goed voorberei het. Ek het egter later gesien dat hy feitlik sonder voorbereiding net sulke vloeiende voordragte kon lewer. Prof. Pauw het hom eendag na 'n gradeplegtigheid gevra om die gegraduateerde geluk te wens. Hy het hom vir ongeveer tien minute aan die geselskap onttrek en opgestaan en 'n vloeiende toespraak in Afrikaans en in Engels gelewer. Taalkundig was daardie toespraak net so goed versorg soos die weldeurdagte redes wat ons deesdae gewoon is om van hom as Rektor te hoor.

Soos die jare aangestap het, het ook Theo van Wijk se aansien gestyg. Hy het meermale vir lang rukke waargeneem as hoof van die Departement Geskiedenis. Later is hy ook gekies as dekaan van die Fakulteit Lettere, en hier het hy groot aanhang verwerf as 'n simpatieke, maar standvastige leier. Die dekaanskap is gevolg deur sy verkiesing as een van die Senaatsverteenwoordigers op die Universiteitsraad, en dit was dus geen verrassing toe prof. Pauw hom gevra het om as Rektor waar te neem tydens prof. Pauw se afwesigheid weens siekte.

Met prof. Pauw se aftrede einde 1971 het 'n paar maande aangebreek wat Theo seker nie lig sal vergeet nie. In November is hy deur die Senaat aangewys as hul kandidaat vir die rektorskap, maar op die Raad het prof. Pauw 'n ander kandidaat gesteun. Die stemming was gelykop en aangesien die Voorsitter, dr. A.J. Koen, nie 'n beslissende stem wou gee nie, is besluit om vroeg in 1972 weer te vergader. Weer eens was daar 'n gelykop uitslag, maar by 'n tweede stemming na die teepouse is prof. Van Wijk as nuwe Rektor aangewys.

Agter die meningsverskil in die Raad was egter nie sulke slinkse motiewe as wat die koerante, veral die Engelstalige koerante, voorgegee het nie. Op die voorblaai van sommige koerante is berig dat dit 'n poging van prof. Pauw en die Afrikaner-Broederbond was om beheer oor Unisa te verkry. My persoonlike indruk was dat dit bloot 'n meningsverskil was tussen prof. Pauw en die Senaat. Prof. Pauw wou prof. S.I. Malan as sy opvolger hê, terwyl die Senaat oorweldigend ten gunste van prof. Van Wijk was.

Terwyl die koerante daardie somervakansie gespekuleer en gegis het oor Unisa, was Theo van Wijk nog swygsamer as gewoonlik. Die rektorskap was 'n amp waarna hy, volgens sy eie woorde aan 'n familielid, geensins gaspireer het nie.

Gelukkig was al die drukte vroeg in 1972 verby en kon die nuwe Rektor sy taak aanvaar. Een van die eerste dinge wat gebeur het, was dat die hele administrasie en organisasie van die Universiteit op 'n vaster voet geplaas is en meer vaartbelynd gemaak is. Hierin het een van die eerste twee Vise-rektore, wyle prof. Fritz Rädél, ook 'n aansienlike rol gespeel.

Ek het vanaf 1976 tot einde 1980 die voorreg gehad om prof. Van Wijk van naderby in aksie te sien as Rektor. Die oorheersende indruk wat 'n mens gekry het, was sy algehele toewyding aan sy taak. Soos hy dit self uitgedruk het, was hy vier-en-twintig uur op diens. Inderdaad het sy werksdag van vroeg soggens tot laat



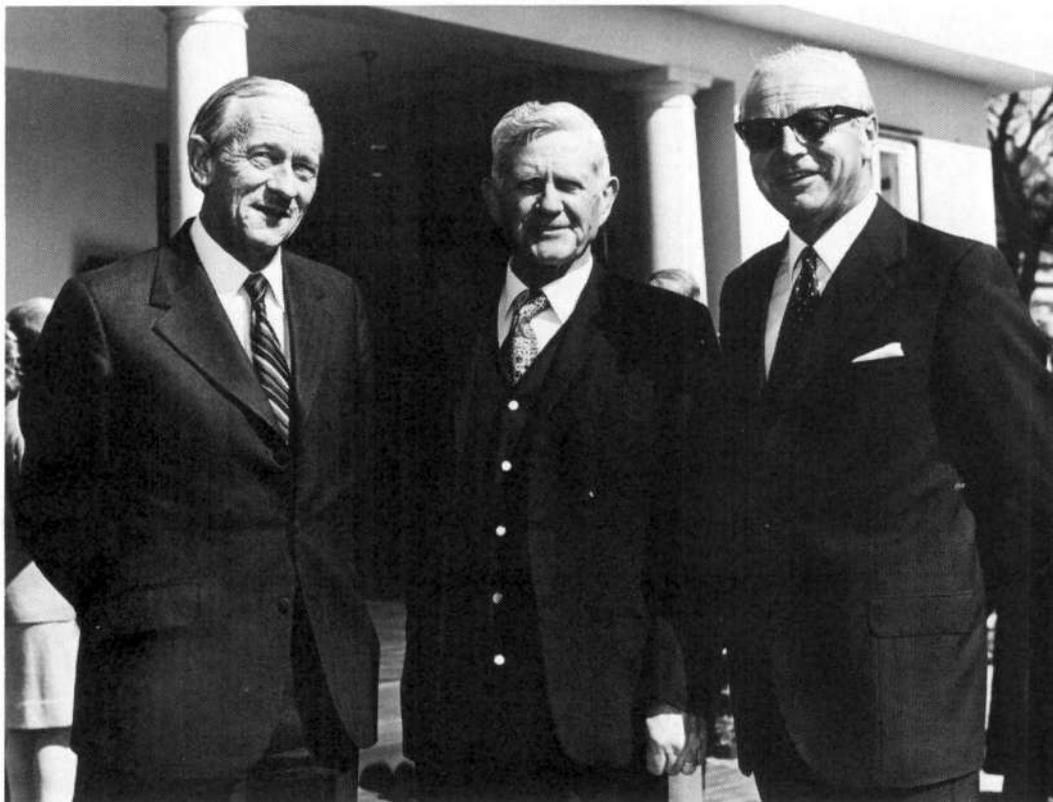
Die Bestuurskomitee in 1988: Mnr. M.H. Stockhoff, mnr. D.W. Steyn, prof. F. van den Bogaerde, prof. T. van Wijk, adv. J.J. Labuschagne, prof. J.C.G.J. van Vuuren en dr. A.P. Melck.

saans gestrek. Elke middag is 'n groot pak lêers na sy huis geneem vir afhandeling in die aand!

Dit het gebeur dat mense hom verwyt het dat hy soms stadig was om 'n beslissing te bereik. Dit was egter die gevolg van sy deeglikheid. Nooit sou hy op 'n vergadering van die Bestuurskomitee 'n saak goedkeur voordat hy oortuig was dat dit die beste besluit sou wees. As daar enigsins onsekerheid by hom was, sou hy altyd vra dat die punt oorstaan vir die volgende vergadering. 'n Mede-Vise-rector het eenmaal in 'n ligter luim aan my gesê: "Jy en ek sal die werk seker vinniger as Theo kan afhandel, maar dan sal ons beslis meer foute maak." Theo se slagspreuk was eintlik "geen foute"!

By die Komitee van Universiteitshoofde (KUH) het prof. Van Wijk ook op sy stil manier agting afgedwing en op verskeie subkomitees gedien. Toe hy in Januarie 1981 voorsitter van die KUH geword het, het 'n mens onwillekeurig teruggedink aan die vroeë vyftigerjare. Toe is daar in universiteitskringe gedebatteer oor die vraag of die Afdeling vir Eksterne Studie (later die Universiteit van Suid-Afrika) hoegenaamd in die KUH sitting mag hê, en indien wel, wie dan die Afdeling Eksterne Studie daar moet verteenwoordig: die Direkteur (later Rektor) of die voorsitter van die Senaat ('n professor aan 'n ander universiteit!).

Die loopbaan van Theo van Wijk en die geskiedenis van Unisa toon werklik 'n groot ooreenkoms!



Prof. T. van Wijk saam met prof. H. Bingle, Rektor van die Potchefstroomse Universiteit, en prof. F.E. Rädcl, een van Unisa se Vise-rektore.

14

THEO VAN WIJK — THE MAN AND THE UNIVERSITY PRINCIPAL

S.A. STRAUSS

Professor in the Department of Criminal and Procedural Law

I FIRST MET THEO VAN WIJK shortly after I had joined the Faculty of Law of the University of South Africa in January 1960.

At that time the lecturing staff of the University of South Africa was a fraction of its present size. Only a year before, in 1959, when the new library building — now known as the Samuel Pauw Building — was taken into use, it accommodated the entire lecturing and library staff, with office space to spare after the addition of a new wing.

In those days our numbers were so small that lecturers and administrative staff came to know each other personally, and were often on first-name terms. Soon after my arrival I made the acquaintance of this likeable senior lecturer from the Department of History, Theo van Wijk. From the outset it was clear to me that he was highly esteemed by all members of staff. Though a man of few words, what he did say carried great weight. In his dealings with his colleagues he was open-minded, serene, always available — someone with whom one could establish an instant rapport.

Something that struck me about him was that in the lively discussions common among academics, he almost invariably listened to the other party's point of view before expressing his own. I would be inclined to describe his general attitude towards people, his approach to those with whom he comes into contact, as one of somewhat reserved modesty yet cordial goodwill.

Even during the sixties Theo van Wijk was already taking a leading part in the academic management of the University. Under the principalship of Professor Samuel Pauw those were years of tremendous growth and progress, which made heavy demands on both lecturing and administrative staff. Within the Department of History, Van Wijk did pioneering work. Eventually he succeeded to the office of Dean of the Faculty of Arts, in which capacity he evinced sterling qualities of leadership. He was highly regarded by Senate.

He was not a man for long speeches, but in his calm, imperturbable manner could make his point succinctly. Neither was he inclined to emotional impulsiveness. During the heated debates of the sixties on the question of whether the University should move to Johannesburg in order to establish an Afrikaans university in that city, he stated his case with composure. Van Wijk was a speaker who always enhanced the tone of a discussion, gave people food for thought and, when feelings ran high, introduced a tranquil note.

Once it had been decided that the University of South Africa would remain in Pretoria, Professor Pauw launched the grand project of providing worthy premises for the burgeoning institution. Millions of rands had to be collected in order to realise and establish the proposed campus and complex of buildings on Muckleneuk Ridge. The lecturing staff had to do their bit and in this respect too Van Wijk played a leading role.

In 1969 Senate elected Van Wijk as one of its representatives to the University Council, an office he held until he assumed the principalship in 1972. In the course of 1969 he served as acting Principal for a while and acquitted himself of this task with dignity.

The appointment of a university principal can be a fairly dramatic business. The nomination of Theo van Wijk as the new Principal of the University of South Africa, after Professor Pauw had announced his intention of vacating the chair in 1971, was not without drama. When it became known that the principalship was to fall vacant, it was quite clear that Van Wijk enjoyed considerable support among the lecturing staff. At the Senate meeting where this body had to indicate its choice, Van Wijk duly led the field, closely followed by Professor Willem Joubert, long-standing Dean of the Faculty of Law.

Council had greater difficulty in reaching a decision. "Politics" — not necessarily of the party-political variety — can feature in official nominations, and initially Council declined to accept the Senate's first choice. This unfortunately caused some strain. Joubert was the one who, in his capacity as member of Council, took up the case in Council, arguing strongly that the sensible course would be to appoint the person who had been Senate's first choice. Fortunately, and wisely, Council eventually decided to do so.

With Theo van Wijk in the Principal's chair, the years ahead held great promise for the University. His term of office was to last from 1 April 1972 to 31 December 1988. A principal is appointed for a period of five years, and in the years that followed, Council, on the recommendation of Senate, repeatedly reappointed Van Wijk. At the end of 1985 Council decided to request him to continue as Principal for a further period of three years, whereafter his term of office would come to an end.

The changes introduced in University management during the Van Wijk era were many and momentous. One of Van Wijk's first moves was to request Council to nominate two Vice-Principals to assist him. They were Professors H.S. Steyn and F.E. (Fritz) Rädell.

One could dwell at length on Van Wijk's style of management. As a member of council over the years I was privileged to see him in action at close quarters, and frequently worked with him on committees and in various University matters.

University lecturers not only enjoy freedom of thought but have almost complete freedom in the conduct of their academic disciplines, provided they honour their commitments to their subject, their students and their colleagues. The vocation, responsibilities and working conditions of lecturers are of a kind that promotes originality and individuality and works against constrained uniformity. It is not always easy, however, to get a bunch of individualists to cooperate as a team. In addition academics tend to keep aloof from, and are sometimes positively antagonistic towards, the administrative systems within which they inevitably have to function. And any body of academics is bound to have its share of *enfants terribles*. In such a situation, unless there is strong, positive leadership, things can go badly awry and relations may be bedevilled.

Having had some experience of other universities, I would venture the opinion that Unisa is one of the happiest academic communities in South Africa. Here I am not referring to the large body of lecturers alone, but to the administrative staff as well. Our university administration, which performs a mammoth and unique task, is widely recognised as one of the finest in South Africa. In addition there is an excellent relationship between the lecturing staff and the administration.

More than anybody else, Theo van Wijk can take the credit for this state of affairs. He was pre-eminently responsible for managing the University in such a way as to cultivate a spirit of cooperation. His unruffled courtesy and constant readiness to listen to all possible points of view did much to promote sober reflection and mature decision-making. And he took infinite pains to consult those who could be affected by his decisions or those of the University management.

No matter how heated the atmosphere might become, over the years I have never known him to react emotionally or lose his temper. When feelings ran high it was his tactful, mild manner that restored the calm and induced a willingness to consider another point of view.

Over the years Senate grew into a formidably large and, in a sense, impersonal body. As chairman of Senate, Theo van Wijk conducted proceedings in masterly fashion, always in full command of the situation. Every member, from the most



The Principal and Mrs van Wijk with Judge and Mrs Hiemstra. Judge V.G. Hiemstra was Chancellor of the University of South Africa from 1977 to 1987.

senior to the newest, was free to speak his or her mind. Van Wijk, however, never dominated Senate from the chair: he exercised control without imposing authority. A fine sense of humour frequently enabled him to relieve the solemnity of the proceedings or break the tension with a good-natured quip.

The Principal is not the chairman of Council, but plays a prominent role at its meetings, furnishing information about university matters and directing discussions. At this task too Van Wijk excelled. Much of Council's business concerns sensitive issues affecting the University's role in society. The Councillors are people from divergent backgrounds, representing a wide range of interests; above all, they do not hesitate to voice criticism. Here too relations can easily become strained in the absence of sound leadership. Without detracting from the important role played by Council chairmen such as Dr A.J. Koen and Dr G. Davidtz, it cannot be denied that Van Wijk provided such leadership in his key capacity as chief executive officer of the University. Despite his preference for reconciling conflicting viewpoints wherever possible, he could take a firm stance when necessary. If I were to sum up his style of management in a nutshell, I should say that it was a matter of *suaviter in modo, fortiter in re*.

Theo van Wijk has sometimes been criticised for his circumspect decision-making. Excessive circumspection can of course lead to indecisiveness and lack of direction. I have, however, told such critics on occasion that, even though it might take a little longer, I would rather have a circumspect decision-maker any day than a hothead who rushes in where angels fear to tread, bloodies a few noses in the process and then has to try and smooth things over and settle ruffled feathers after the event. It is precisely Van Wijk's cautious and tactful handling of tricky issues which — in a giant educational organisation serving a hundred thousand students from different population groups, nations and cultures — has contributed so much to good relations among staff and students, and high standards of service.

One of the most painful tasks of a Principal is having to exercise discipline within the organisation. On several occasions I was asked by Van Wijk to assist him in disciplinary inquiries. Even where these concerned employees at a very humble level, he was not prepared to leave the inquiry to others. Despite an extremely heavy schedule he personally headed disciplinary inquiries, some of which could take up many hours and even days. Here too he exercised great patience and courtesy, allowing all a chance to have their say. Sometimes it was necessary to make unpleasant, tough decisions. But when it came to dispensing justice, it was always tempered with mercy.

I still need to say something about Theo van Wijk, the public figure. As Principal of a major university he was often in the limelight. An eloquent but unaffected speaker, able to deliver a short and cogent message, he was always a credit to the University. Part of his task was to receive and entertain prominent visitors from abroad. In this he was regularly assisted by his wife, Mrs Cilna van Wijk, that gem among women. I wonder whether there are many South Africans who have made better friends for this country than this remarkable couple.



Professor and Mrs van Wijk.

Earlier I remarked that when Theo van Wijk assumed the office of Principal the years ahead held great promise for the University. That promise has been fulfilled in every respect. Looking back over the years since 1972, it has indeed been a golden era — a period during which the University flourished and progressed. The labours of Theo van Wijk and the many who helped to develop the University under his leadership have been richly rewarded. For me, as for many others, they were years that I would not exchange for anything. We look back on this period with happy memories and great appreciation.

Now that Theo and Cilna van Wijk are approaching the end of their long and fruitful association with the University, I should like to add my voice to the many in wishing the Principal and his wife everything of the best for the years that lie ahead.



The Principal and Mrs van Wijk with Chief and Mrs Buthelezi at a graduation ceremony.

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THEO VAN WIJK — 'N KORT WOORD VAN WAARDERING

J.C.G.J. VAN VUUREN
Vise-rector

WAAR DIT MY VOORREG IS om professor Theo van Wijk as Rektor van Unisa op te volg, vereenselwig ek my heelhartig met 'n publikasie wat bedoel is om 'n oorsig oor sy lewe en werk te gee en hulde te bring aan 'n persoon wat 'n verbintenis van meer as veertig jaar met hierdie Universiteit gehad het.

Ek voldoen graag aan die versoek van die redaksie om 'n kort woord van waardering te skryf. En waar dit hier veral gaan om prof. Van Wijk se bydrae tot die wordingsgeskiedenis van Unisa en dié van die universiteitswese in die algemeen, kan ek nie anders nie as om dit te doen aan die hand van 'n *commendatio* wat voorgelê is ter motivering vir die toekenning van die graad Doctor Educationis (*honoris causa*).

Toe Theo van Wijk in 1972 diens aanvaar het as Rektor en Vise-kanselier het sy besondere styl en vergesigte spoedig kenbaar geword. Baie van die probleme waarmee sy voorgangers moes worstel, het teen hierdie tyd tot die geskiedenis behoort.



Die Vise-rektor (Beplanning), prof. C.F. Crouse, oorhandig 'n geraamde eredoktorsgraad-sertifikaat aan prof. Van Wijk (September 1981).

Die nuwe era sou 'n verbeeldingryke besinning oor fundamentele vrae wees en die uitkoms van hierdie besinning was 'n nuwe samestelling van die universiteitsbestuur en die totstandkoming van verskeie advieskomitees.

Under his guidance more and more attention has been given to the formulation of clear educational objectives and the improvement of the quality of the University's specific type of teaching. On one occasion he expressed his views as follows: "I ask no more than that the lecturers will apply to their teaching the same dedication and enthusiasm, if possible the same expertise, that they apply to their research. We must realize that teaching is an art, with its own principles and rules, no less than research, and no less rigorous. If we cannot accept research of the hit-and-miss kind, why teaching?"

He decided that in 1974 the focus would be on the University's teaching methods, and from that time investigation into and seminars on educational concepts and techniques have continually taken place, the emphasis throughout being on evolving ever more effective study material, and the needs and problems of students working in comparative or total isolation. These activities have led, amongst other things, to the founding of regional offices and branch libraries.

Hoewel hy dikwels die feit beklemtoon het dat die Universiteit wesenlik 'n unieke instelling is en nie sonder meer met 'n besigheidsinstelling vergelyk kan word nie, was hy nogtans oortuig dat 'n groot universiteit soos Unisa deeglik kennis moet neem van beproefde besigheidsbeginsels en -tegnieke.

Sy leiding aan dosente was duidelik en ondubbelsinnig: "Wie wetenskap bedryf, moet die reëls van die wetenskap eerbiedig. Wie die waarheid dien, kan geen kompromis met die onwaarheid maak nie. Wie van die akademie 'n beroep wil maak, moet daarvan 'n roeping maak. En 'n roeping word deur oorgawe en toewyding gekenmerk, nie gemeet aan diensure per dag en dae per week nie."

Professor van Wijk's contribution to the development of higher education has gone beyond the University of South Africa, a fact which was given emphasis by his nomination by the Committee of University Principals as a member of the Universities' Advisory Council.

In recognition of his contribution to tertiary education the University decided to honour him in a very special way by conferring the degree of Doctor of Education (*honoris causa*) on him.

Die verbintenis met hom word gelukkig nie summier beëindig nie. Die Raad van die Universiteit het prof. Van Wijk aangewys as Kanselier van die Universiteit wanneer hy aan die einde van die jaar sy amp as Rektor neerlê. Hoewel hierdie nuwe verbintenis meer simbolies van aard sal wees, is dit 'n gepaste en welverdiende kroon wat geplaas word op jarelange toewyding en diens.



Prof. en mev. Van Wijk met hul kinders by geleentheid van die toekenning van die Orde vir Voortreflike Diens (Klas Silwer) aan prof. Van Wijk in Oktober 1987. Op die foto verskyn van links na regs: Ian (seun), Una (skoondogter), Gerhardt Kloos van Amstel (skoonseun), Marlé (dogter), Frans (seun) en Lulu (skoondogter).

DEEL
PART 2

TOESPRAKE
SPEECHES
1978 – 1988

I ONDERRIGONTWIKKELING

Opening, Unisa, 14.2.1978

DIT IS 'N VOORREG, en 'n voorreg wat 'n mens opnuut tot dankbaarheid stem, om die personeel aan die begin van 'n nuwe jaar te verwelkom. Waar ek my uit die aard van die saak veral tot die akademiese personeel sal rig, begin ek graag met 'n woord aan ons administratiewe en vakkundige personeel en by name aan nuwelinge. Nuwe administratiewe en vakkundige personeel sluit in 'n mindere mate as die akademiese op gesette tye by ons aan. Aanstelling word deurlopend gedoen, want noukeurige posbeskrywing skakel die moontlikheid van langdurige vakatures uit. Sommige van u wat onlangs by ons aangesluit het, is hopelik reeds ingeburger en gelukkig. Ek vertrou dat dié wat hulle pas aangemeld het, spoedig hulle voete, en bevrediging in hulle dagtaak sal vind.

Ek kan u verseker dat die belangrikheid van die administrasie — en daarby sluit ek diensinstitute en die biblioteekdiens onder andere in — nie geringskat word nie en van die werking daarvan word voortdurend kennis geneem. Die taak van die administrasie — en by die administrasie skakel die Rektor vanweë sy tweeledige hoedanigheid ook in — is 'n drieledige: om uitvoering te gee aan die besluite van

Raad en Senaat, om 'n unieke onderrigtaak te laat vlot, en om studente te bedien. Vir die meeste studente is kennismaking met die administrasie hulle eerste kennismaking met die Universiteit, vir sommige ook die enigste. Ek hoop dit is soms nie die laaste omdat die eerste kennismaking hulle afgeskrik het nie. Die koue houding van amptenare kan 'n student se motivering en geesdrif vir sy studie net so maklik demp as die gevoellose optrede van 'n dosent. Die beeld van die Universiteit word ook deur sy administratiewe en vakkundige amptenare uitgedra en daar moet gevra word dat dit die beeld van 'n vriendelike, hulpvaardige en simpatieke Universiteit is.

Ek is bly dat dit skaars nog nodig is om dié beroep te doen. Daar is voldoende getuienis van die waardering wat studente het vir die optrede van ons amptenare. Nog onlangs het 'n student geskryf:

As has been the case throughout this year, the efficient and helpful service and assistance I have received from all the various departments, and particularly the administrative division has been very much appreciated, and I can only express regret that this efficiency is not characteristic of our country as a whole, for if this were the case, its potential would be unlimited ...

'n Ander student was meer spesifiek:

I want to thank you very specially for all the trouble you went to on Wednesday in making the special arrangements for my exams. I realise your time is very precious as you have to cater for 46 000 students. In spite of this you treat each student as a person, and I am quite sure this takes patience, understanding and much self-sacrifice on the part of each member on the staff.

Dankbetuigings soos hierdie kan vermenigvuldig word.

Ek wil ons administratiewe en vakkundige personeel graag bedank vir 'n groot bydrae tot beeldbouing. En aan ons nuwelinge wil ek sê dat die Universiteit normaalweg bereid is om, met die nodige teregwysing, 'n fout te kondoneer, maar dat dit vir die Rektor moeiliker is om onhoflikheid of onvriendelikheid oor die hoof te sien.

Aan ons akademiese, doserende personeel 'n ewe hartlike woord van welkom. En weer veral aan dié wat pas by ons aangesluit het om deel te hê aan 'n uitdagende, byna skrikwekkende taak: om onderrig-oor-'n-afstand aan, na verwagting, 50 000 verwyderde studente te verskaf — want dit lyk asof ons vanjaar deur dié klankgrens gaan breek. Ek weet nie of u besef wat die omvang en die implikasies van dié taak is nie. U kom uit baie en uiteenlopende beroepsvelde, ten dele uit die tradisionele onderwys, maar selfs dié van u met onderwysopleiding en -ervaring sal gou ontdek dat van die tradisionele onderrigmetodes hier weinig sprake is, dat afstandsonderrig dimensies het, in die teorie sowel as die praktyk, wat ons nog maar onseker en skoorvoetend benader en wat implikasies ten kwade sowel as ten goede het wat ons selfs na 30 jaar nog nie ten volle gepeil het nie. Miskien het die tyd gekom om die dieplood te laat sak — of die dieptebom.

Maar later meer hieroor. Ek is bly om ook daagliks te verneem van die waardering van studente vir die simpatieke hulp en leiding wat hulle van dosente ontvang. Van dosente word ook simpatie en vriendelikheid verwag. Maar dit is nie

genoeg nie. Hulpvaardigheid moet hier die vorm aanneem van die kundige, oorwoë, beredeneerde en prinsipieel gegronde aanbieding van leerstof aan studente vanuit die mees uiteenlopende kulturele, etniese, sosiale en opvoedkundige agtergronde.

Ek hoop dat u u met toewyding en toenemende verdieping en insig aan dié taak sal wy. En ek vertrou dat u ook gelukkig in hierdie veeleisende maar dankbare taak sal wees.

A new year is traditionally the occasion for New Year resolutions. That these are seldom kept, does not detract from the pleasure which their making affords.

Making resolutions which will not be kept is a luxury in which a University cannot indulge. A new year is more fittingly an occasion for critical self-appraisal, to determine whether the ends for which the University was set up have been achieved and, if not, to reflect on what can be done to achieve those ends. Ends and means are what the reflection will be concentrated on — and of these I shall be speaking presently.

It is not only those charged to direct the affairs of a university who are called upon to reflect upon its operation. All members of a university are in duty bound to ask themselves whether, and in what way, they are contributing to what a university is expected to do.

Including the Principal.

The role of the Principal of a university (or the President as he is, more or less appropriately, termed in the United States of America) has, in the Western world, changed almost unrecognizably during the past decade or two. The change has stemmed from both internal and external pressures, from the militant student protests of the sixties and financial depression in higher education that began in the early seventies. Both have eroded the power and authority of the Principal: student protest, often abetted by staff or faculty, because it led to the demand, in many cases acceded to, for participation in policy making, which tended to turn Principals into weak figureheads; and financial stringency, by reviving the perennial conflict between economic exigencies and academic values. "Publish or perish", the American recipe for survival, has been replaced by "plan or perish". Forced to make the most effective use of limited or dwindling resources, university presidents have roused the ire of academics who refuse to accept the need for a rationalization of course contents and teaching practices, which they regard as sacrosanct and of no concern to anybody but themselves.

Most American university presidents seem to have accepted a diminished role for themselves and their office. This is reflected in a joke which we are told has been making the rounds of American campuses. A group of presidents, it is said, have established their own A.A. (Administrators Anonymous), so that a colleague who at any time feels compelled to make a difficult decision, can call another president to drink with him until the feeling passes away.

Heart-searching has not been confined to American university presidents. Your own Principal, too, has been reflecting on his role and function in the University. Thinking about these things and reading what others in his position, or predica-

ment, have been saying, he has been impressed, and heartened, by the concluding paragraph of an article called "Coping with the Role of College or University President":

A college or university president has many roles and has been called many things, planner and manager, lobbyist and politician, myth maker and myth breaker, leader and follower, mediator and negotiator, apologist and advocate, and a host of other names — some of which are unprintable. At one time or another, a president must be all these things, including, on occasion, some of the unmentionables. Yet, these functions should be subsidiary to the central role as an educational leader. Today, society is increasingly concerned with the quality of life. The constant concern of every president must be the quality of life and learning on the campus. A president should repeatedly remind all those on campus and in the community that a college or university is first and foremost an educational institution devoted to quality and excellence in teaching, research, artistic endeavour, and community service. Every office, board, committee, group, or individual on campus is there for the sole purpose of contributing directly to these goals. A president must seek to create an atmosphere on campus in which the faculty, students, staff and administration, despite personal differences and group interests, feel a shared excitement in their common pursuit of excellence.

Your Principal has even in the short space since his return from vacation, been mediating and negotiating; he has, without being apologetic, tried to defend an academic enterprise against external pressures and criticism. He has pointed with pride to the excellence of "research, artistic endeavour and community service". But he has always known that these are peripheral to the main function of a university, and that is its teaching.

Universities are increasingly being called to account. We must not be under any illusions as to the universal disillusionment with institutions of higher education. Universities are no longer in an unassailable and privileged position. Accountability has taken the place of privilege. To put it bluntly: just as no investor will be prepared to gamble on a concern which does not show dividends, state and society cannot be expected to invest heavily in higher education if institutions of higher education do not show returns, and returns not in the shape of research achievements or participation in public affairs, but in the success of teaching activities. If it is easy to defend research and community activities, it is becoming increasingly difficult to explain drop-out and failure rates.

And so, reflecting on the role of a university principal, I have realized anew that he must be, first and foremost, an educational leader, committed to the furtherance and the improvement of the teaching activities of a teaching institution.

To be an educational leader does not imply that one must be an educationist; it does mean that one must be prepared to learn, as, I am sure, you all, appointed as scholars or scientists but called upon to teach, are willing to learn and to apply the art and the skills of teaching — and of teaching in a very particular sense, in fact, in what was once considered to be an impossible sense. When the University of South Africa began to teach its so-called external students at a distance, many academic eyebrows were raised. We have proved the need for teaching at a distance; we have not yet fully proved its efficacy.

In the years of affluence universities were inclined to equate growth with

equality. More students meant more money, more facilities, more programmes, more activities. "More" became a synonym for "better". Even today this illusion persists. Universities, and departments, pride themselves on increases in student numbers, and conveniently forget to disclose failure rates.

The halcyon days are past. Performance has become the watchword. A factory is not judged by its size, but by its output in relation to its size. For universities, too, size is no longer synonymous with excellence; and the days are gone forever when even the public at large tended to evaluate universities by the magnificence of their lay-outs or the size of their enrolments. We shall have to ask whether we shall not have to cut down on numbers in order to enhance quality.

I know that there is resistance, if not revulsion, among academics, or academic aversion, to the application of management techniques to a university. And therefore I have learnt that the educational leadership expected of a Principal is still-born if he does not have the full participation and concurrence of his academic staff.

To some extent a Principal must operate within the confines of a statutory structure and in consultation with recognised representative bodies. He should, however, be free to solicit the opinions of other groups engaged in the common endeavour. He should try to obtain full participation in planning and decision making if he is convinced — as I am — that unless the talents of all groups and all persons are brought to bear on problems, the plans and decisions will neither be well made nor fully accepted — may in fact never be made at all.

Full acceptance cannot be expected. Participation will not always produce agreement or even consensus. But true participation is perhaps participation in the making of unpopular decisions. True participation rests on the willingness of all members of an institution "to face hard facts and real situations and on the courageous determination to participate in making tough as well as easy decisions". Since its inception the University has often been called upon to make tough and courageous decisions.

The University has survived and become what it is today because it has never lacked courage or creativity. The need for courage and creativity has never been higher or more urgent than it is today.

During your Principal's first term of office members of the academic staff, Deans and Heads of Departments, were asked to participate in, and at times simply to accept, the rationalization and improvement of management and administrative systems and procedures. The response has been most gratifying, and on that score the University cannot today be faulted.

It can be faulted in respect of its teaching methods and procedures. And so this year the call will be for participation in improving the teaching function of the University. The call will be made to every individual teacher, to reflect upon the aims and the effectiveness of his or her teaching. It will be made upon every Head of Department, upon Deans and Faculties. But above all it will be a call for collective effort to achieve the objects for which the University has been estab-

lished: to teach students at a distance, and to teach them as effectively and as successfully as possible.

I accept that in the process some ingrained attitudes will have to be questioned if not broken down. For one thing, university lecturers seem to be inclined to think in terms of what students should know, less in terms of how students can be taught to know what they are expected to know. For another, there seems to be among lecturers some inbred resistance to peer evaluation in respect of their teaching. I am, by the way, still rather doubtful about the validity of student evaluation, but it does seem strange that peer evaluation is still suspect. It has been said that the true hallmark of professionals lies in the willingness to have their work evaluated by colleagues. Academics have no objection to fellow-scholars scrutinizing their research work, but, having made teaching their profession, they have a strange aversion to fellow-teachers looking at their teaching proficiency.

To make our teaching effective, we shall have to rid ourselves of the habit of using the conventional classroom as the model, or the criterion, for evaluating distance teaching. That the conventional classroom is still regarded as the norm probably derives from the belief, or the assumption, supported by centuries of pedagogical theory, that physical contiguity is the essence, if not the *sine qua non*, of any and every teaching-learning situation.

We shall achieve nothing if we do not break ourselves of this habit, if we do not develop and apply a theory of distance teaching and a model for teaching at a distance or, perhaps more appropriately, for learning at a distance.

For the object of all teaching is to facilitate learning.

Ek hoop dit is duidelik waarop ek afgestuur het: die aankondiging van 'n Onderrigontwikkelingsjaar. Ek wil dit nie, soos enkele jare gelede, 'n onderrigjaar noem nie, want by enige en elke universiteit is elke jaar 'n onderrigjaar. Die reaksie op die afgekondigde onderrigjaar was egter bemoedigend. Dit het aanleiding gegee tot gisting, tot bevraagtekening, selfs tot onvergenoegdheid wat in baie studiedepartemente uitgeloop het op vernuwing en op interessante, by tye opwindende proefnemings waarvan met waardering kennis geneem is. Die Onderrigkomitee het indringend aandag gegee aan veral tegniese aspekte van ons onderrig. Die Buro vir Universiteitsnavorsing het, deels onder leiding van die Rektorat, deurlopend belangrike ondersoeke geloods na aspekte van ons onderrig. Die Buro was ook verskeie departemente behulpsaam in eie navorsing. Biblioteekdienste, Onderrigtegnologie, Rekenaarstelsels en ander het met insiggewende gegewens en aanbevelings na vore gekom. Studente het die afstandsonderrigproblematiek vir verhandelinge ondersoek. Maar intussen het die Akademiese Beplanningskomitee 'n ontydige dood gesterf en het baie inisiatiewe in die sand verloop, of tussen 'n verskeidenheid van komitees rondgeskipper.

Wat het oorgebly? Dikwels 'n gefrustreerde of verflouende geesdrif en 'n terugsakking in bekende, aanvaarde maar onbeproeft onderrigmetodes. En moontlik 'n teleurstelling wat aan wantroue grens in die "educational leadership" waarop gehoop is.

Sommige van ons het miskien in die geestestoestand verval wat beskryf is deur the ontwerper van 'n nuwe model vir voltydse onderrig:

You begin with discontent. You have shuffled your pack of cards so many times that every hand is familiar. You have replaced lectures with demonstrations, demonstrations with discussions, discussions with laboratory sessions, laboratory sessions with demonstrations, and demonstrations with lectures. You have added and subtracted, combined recordings, and closed-circuit television; you have changed your textbook every year or used something in its stead. You have even tried teaching machines. You have worked with all types and all frequencies of examinations. You have done just about everything but nothing seems to be much better than it was before, at least not for long, and you're about ready to throw in the sponge. You dream of becoming an Associate Dean, or wish you had nothing to do but research.

Die Rektooraat hoop om vertroue in sy leiding te herstel, om nuwe strukture daar te stel, om 'n daadwerklike poging aan te voor om die onderrig aan verwyderde studente so doeltreffend moontlik te maak. En daarvoor word 'n beroep op alle deelhebbers om samewerking en deelname gedoen. En die deelhebbers is nie tot dekane of departementshoofde beperk nie; ook die deelydse nasiener van werkopdragte moet betrek word.

Dat dit die Rektooraat erns is, blyk uit 'n onlangse vraeboog wat beoog om sieninge in verband met 'n onderrigmodel in te win, en waarop die reaksie bemoedigend is. Dit is egter maar die baie dun punt van 'n wig wat in die geekte, soms versterkte, onderrigmetodiek ingeslaan sal word. Die onderrigmetode wat, met enkele en aantreklike maar nie altyd verantwoorde aanvullings, die afgelope 30 jaar in swang was, sal bevraagteken word; die gewaande akademiese vryheid ten opsigte van onderrig sal moontlik aangetas word; daar sal gestreef word na 'n nuwe en vernuwend model met die nodige soepelheid vir vakrigtings of -metodologieë waar dit prinsipiëel verantwoord kan word.

Dit is hiervoor dat met vrymoedigheid 'n beroep op samewerking maar ook op inisiatief gedoen word. Ek weet dat die beeld en die aansien van die Universiteit ons almal na aan die hart lê. 'n Prinsipiëel deurdagte en konsekwent deurgevoerde onderrigmetode kan die Universiteit van Suid-Afrika slegs ten goede strek.

Die Universiteit van Suid-Afrika sal nie die enigste universiteit wees wat aan sy onderrigtaak aandag gee nie. Aan feitlik alle residensiële universiteite het institute of afdelings of leerstoele vir tersiêre didaktiek of, meer spesifiek, vir universiteitsonderrig ontstaan en word opleidingskursusse vir dosente aangebied. Van hulle kan die Universiteit van Suid-Afrika nie veel leer nie. Sy metode van onderrig moet net so eiesoortig soos sy aard wees. En hy beskik oor die kundigheid en die vindingrykheid om 'n onderrigmetode te ontwerp wat sy aard en sy taak sal pas. Die wetenskaplike gehalte van wat ons aanbied word vandag nie meer in twyfel getrek nie, die bevatlikheid daarvan vir ons studente — en spesifiek vir ons studente — moet ons self bevraagteken. Om die hand in eie boesem te steek is soms 'n pynlike ervaring, veral as daar 'n dolk in die hand is, maar dit kan ook 'n sanerende uitwerking hê.

Wat ons wil onderneem is só omvattend en mag só ingrypend wees dat dit nie in 'n jaar of selfs 'n paar jaar afgehandel sal kan word nie. Trouens,

onderrigontwikkeling, enige ontwikkeling, kan nooit afgesluit word nie. Dit moet 'n kontinue proses wees, soos dit gestel is, " 'n voortdurende proses van verandering wat doelbewus geïmplementeer word met die oog op die bereiking van bepaalde doelwitte".

Die vraag het ontstaan hoe ons te werk moet gaan. Moet ons ons eers net weer op die hoogte stel van wat gedoen word: statistieke saamstel, inligting inwin, besprekings voer, gedagtes wissel, standpunte versamel, en dan op grond daarvan leemtes aanvul of selfs 'n nuwe stelsel ontwerp? Of moet ons probeer om 'n teoreties gefundeerde model op grond van aanvaarde leerkundige en sielkundige teorieë daar te stel en toe te pas? Die een kan myns insiens gedoen word sonder om die ander na te laat, en die twee benaderings is aanvullend. Terwyl alle moontlike gegewens versamel word, kan met die modelbou voortgegaan word, kan dit selfs proefondervindelik geïmplementeer word om sodoende 'n verdere gegewe tot ons versameling gegewenhede by te voeg, maar 'n gegewe wat reeds die kiem van vernuwing mag bevat.

U sal besef dat om te volstaan met 'n grondige, selfs kritiese, ondersoek na ons huidige onderrigstelsel sou beteken dat die elemente daarvan nog slegs die bestaande as verwysingsraamwerk sal en kan hê. Die doel en gebruik van studiebriewe byvoorbeeld kan anders wees indien hulle elemente in 'n ander soort stelsel word. Werkopdragte mag 'n ander betekenis of strekking kry. Selfs eksaminering 'n ander doel. Daarom kan modelbou nie agterweë bly nie.

Maar ons sal wel ook duidelikheid moet verkry oor wat ons besig is om te doen.

Ons sal dus en vanselfsprekend begin met doelwitte, en allereers met die doelwitte van die inrigting. Ons sal moet besin oor die wese van die moderne universiteit en die doel van sy onderrig, byvoorbeeld hoe abstrak of hoe konkreet, bruikbaar of uiteindelik beroepsgerig dit moet wees; alle kennis is per slot van rekening bruikbaar maar sonder om noodwendig beroepsgerig te wees.

Die wese van 'n universiteit bepaal die doel van sy onderrig, om byvoorbeeld kennis oor te dra, begrip te kweek of taakvaardighede aan te kweek, en so meer. Op sy beurt bepaal die doel van die onderrig die aard daarvan; vanselfsprekend sal kennis en begrip van 'n gedig anders gekweek word as die vermoë om ingewikkelde boekhoustelsels te versorg. Tog sal gevra moet word of die onderrigmetodes wesenlik hoef te verskil.

Oor die wese van 'n universiteit kan nie *in vacuo* besin en besluit word nie. Dit word in groot mate vandag bepaal deur die behoeftes van die studente en die eise van die gemeenskap. Vandaar die verskil wat bv. oorsee toenemend tussen sogenaamd suiwer akademiese en tegnologiese universiteite gemaak word.

En hier tree die eiesoortige aard van die Universiteit van Suid-Afrika sterk na vore en die uiteenlopende behoeftes van sy studente, uit alle bevolkingsgroepe en alle lae van die bevolking, behoeftes wat strek van geestelike verryking tot indiensopleiding.

Daarom sal ons taak vanjaar tweeledig maar wedersyds aanvullend wees.

Ons sal eerstens na ons onderrigmetode moet kyk, na die wyse waarop ons onderrig oor 'n afstand aan verwyderde studente verskaf, afgesien van wie hulle is

of waarvoor of waarom hulle studeer. Of moet ons vra hoe ons onderrig oor 'n afstand aan 'n verwyderde student verskaf?

Die belangrikste maar ook bemoedigendste rede waarom 'n onderrigontwikkelingsjaar nodig geword het is die toenemende onvergenoegdheid, selfs onbehae, wat die afgelope tyd onder dosente te bespeur is met wat hulle doen en wat daardeur bereik word. "You begin with discontent." Dit het uitgeloop op bv. die aanwending van ander media as die geskrewe woord, op wysigings in die aanbieding van die geskrewe woord, op werkboeke en studieboeke, op meervoudige keusevrae, en op veel meer soos bv. die sinvoller aanwending van buite-nasienhulp, maar ook op departementele navorsingsprojekte en op individuele besinning oor die onderrigproblematiek soos blyk uit artikels in ITER of departementele publikasies en uit voorleggings aan die Rektooraat of aan komitees — en waarby ek aansluit in die enkele gedagtes wat ek hier voorlê. Op hulle beurt sluit die bespiegelings aan, en toon ooreenkoms met, wat moontlik die interessantste en gewildste innovasie is wat die afgelope dekade in die hoër onderwys oorsee voorgestel en ten dele in werking gestel is, te wete die sogenaamde PSI of Personalized System of Instruction, wat òf spontaan ontstaan het òf in aangepaste navolging van die sogenaamde Keller Plan. In die onderrigvernuwing, wat departemente by ons onderneem het, is daar elemente van dié model, maar in afsondering en nie as onderdele van 'n prinsipiële gefundeerde en gestruktureerde geheel nie. En volgens 'n persberig het 'n lid van die Komitee van Universiteitshoofde na aanleiding van die aandag wat die Komitee vanjaar aan die onderrigprobleem sal gee, betoog dat veral stelsels wat in die buiteland ontwikkel is om geïndividualiseerde onderwys moontlik te maak, ondersoek of beproef moet word.

Aan die interuniversitêre gesprek wat in die vooruitsig gestel word, sal die Universiteit van Suid-Afrika deelneem, maar hy sal ook sy eie, interne gesprek aan die gang moet sit. Want die eerste vraag wat in eie kring gestel sal moet word is of 'n "Personalized System", of geïndividualiseerde onderwys, werklik van toepassing gemaak kan word, selfs oorweeg kan word, vir 50 000 fisies verwyderde studente.

Dié vraag sou 'n paslike uitgangspunt vir departementele besprekings wees. Dit is, interessant genoeg, onlangs by 'n komitee van die Onderrigkomitee te berde gebring. Is ons, is gevra, besig met massa-onderrig of met persoonlike onderrig? Daar is volstaan met die gevoel dat ons besig is met onderrig aan 'n massa studente wat die individuele student moet en kan bereik en betrek. Daar sal verder besin moet word hoe dit gedoen kan word.

Die tweede en miskien nog belangriker vraag is of ons onderrig verskaf en of ons studente tot selfstudie moet prikkel of motiveer. Ons studente is uit die aard selfstandige studente, daarop aangewese om alleen en op hulle eie te studeer. Dit skyn vanselfsprekend dat die dosent die vermoë tot selfstudie by die student moet kweek. Maar dit stel hoë eise aan die dosering. Dit is nie genoeg om 'n netjiese, wetenskaplik onberispelike uiteensetting van 'n tema of 'n probleem te verstrek nie. Dit mag vakkollega's bevredig, maar is dit pedagogies verantwoord om

oningewyde studente daaraan bloot te stel? Die betoog moet onderbreek word deur vrae te stel, begrip te toets, selftoetsing moontlik te maak.

Hierdie is baie eenvoudige voorbeelde van wat gedoen kan word om wat soms studievaardigheid genoem word aan te kweek. Om dit te bereik is nie so eenvoudig nie.

Tereg word beweer dat enige leermeester-leerling verhouding, dit wil sê die onderrigsituasie, deur onderriggesprek eerder as 'n onderrigmonoloog gekenmerk moet word. In ons situasie is kommentaar op werkopdragte, enkele en selfs baie briewe en telefoonoproepe, sporadiese of selfs gereelde besprekingsklasse nie 'n voldoende oplossing nie. Hierdie is moontlik 'n derde besprekingspunt, maar vir my lyk dit eerder na 'n onontwykbare gegewe: dat die studiegids die primêre onderrigmedium bly, en dit moet die onderriggesprek aan die gang sit, volhou en enduit voer. Ander hulpmiddele en alternatiewe media kan seer seker met vrug aangewend word, maar moet altyd as aanvullend en nie as plaasvervangend nie gesien word. Trouens, dit is gestel dat in ons geval die wisselwerking tussen dosent en student vervang word deur die wisselwerking tussen studiegids en student.

Vanuit 'n standpunt oor grondliggende aspekte soos hierdie kan oorgegaan word tot die implementering daarvan in 'n onderrigmodel, of, as model vir ons te strak klink, onderrigmetode.

Moet elke departement, of desnoods elke dosent, 'n eie model of metode ontwerp? Ek het reeds aanvaar dat verskille tussen die aard van dissiplines en die doel van die onderrig ook in die onderrigmetodiek beslag mag vind. Ek het ook gevra hoe belangrik of hoe deurslaggewend dié verskille is. Afgesien van die waarde van kruisbevrugting wil ek verder betwyfel of enige doseerdepartement oor die veelsydige kundigheid beskik om 'n onderrigstelsel te ontwerp wat volledig in selfs sy eie behoeftes sal voorsien. Daarom word 'n spanpoging, 'n Universiteitspoging in die vooruitsig gestel. Die Open University het van die staanspoor van die veronderstelling uitgegaan dat onderrig nie 'n departementele aangeleentheid is nie. In die woorde van sy Vise-kanselier:

I firmly believe that departments are necessary units in a university. The department is the spiritual home of the members of a discipline; the head of department is the focal point of research in that discipline ... (The department can also be the administrative unit) ... But the department, efficient as it is as a base for university research, is not a good base for university teaching ... From the very beginning the Planning Committee was anxious to ensure that responsibility for the nature, the content and the teaching of each course offered by the University should be vested in the University as a whole. It should not be left to the whim of the individual department or the individual member of staff ... I had long believed that departmental control of teaching is a root cause of much that is wrong with educational programmes in conventional universities. It permits individual academics to produce courses designed primarily for the scholars of the future and militates against the provision of courses more suited to those whose careers lie outside the pursuit of the discipline concerned.

Dit is bekend hoe die leerstof vir elke kursus deur 'n sogenaamde "Course Team", waarvan die verantwoordelike dosent 'n lid is, ontwerp en opgestel word ooreenkomstig riglyne wat deur die akademiese liggame neergelê is. Het ons in dié verband 'n agterstand om in te haal?

Die tyd ontbreek om bv. op die PSI-stelsels in te gaan. Literatuur daarvoor ontbreek egter nie en geleenthede om dit te bespreek sal hopelik geskep kan word. Die behavioristiese inslag daarvan mag dit vir sommige verdag maak, maar die logistiek daarvan bevat elemente en berus op begrippe wat met vrug en met die oog op toepassing ondersoek kan word. Daar is bv. die poging tot stapsgewyse bemeestering van die leerstof, en die moontlikheid dat die individuele student, na gelang van omstandighede en intellektuele vermoë self die pas of voortgang van sy studie kan bepaal.

Ek wil dus volstaan met die vooruitsig dat die nodige meganismes daargestel sal word om onderrigbeplanning en -ontwikkeling te onderneem en dat op die samewerking van alle personelede beroep gedoen sal word.

In 'n onlangse artikel "Strategy for Training the Trainers" het James Porter geskryf:

Higher education must be the only multi-million pound industry where the workers have no specific training for their central task ... Some take the view that the university or college largely exists to enable the staff to get on with their own research and, in return, they accept that they have to teach at least a few courses. Of course, they do prefer to be teaching about their own research, which they may often do in a way which fails to connect with the students' more primitive knowledge of the general field in which they are engaged. Their approach to teaching other aspects of their discipline may often be less than enthusiastic ... Teaching techniques, interrelationship between theory and application, encouragement of independent learning, use of resources, even the basic skills in using various teaching aids are regarded as peripheral to their major interest in pursuing their own individual interests and scholarship. There are, of course, many other higher education teachers who have a deep interest in teaching students, but even for them there may be a failure to identify the major objectives, and relatively few training opportunities exist ...

Without an acceptance of the need to be effective and accountable, as well as openly self-critical, teachers in higher education may well find themselves at the receiving end of a much sharper debate than the one which is currently blowing through the schools. If the inevitable critique of higher education in the 1980's is to be met by a sustained and informed defence, time is already short for the groundwork of that defence to be established.

Porter bepleit dan induksieprogramme vir nuwe personeel, wat nou by ons 'n aanvang neem, wys op "the direct responsibility of the head of department or faculty chairman to see not only that there is appropriate induction but that good opportunities exist for staff development", onder andere in die erkenning van doseerbekwaamheid en die voorsiening van navorsingsgeleenthede; maar ook op die behoefte aan 'n eenheid, afdeling, buro of instituut "which is particularly concerned with an ongoing evaluation of teaching and learning".

Ons sal die strukture daarstel, maar dié kan slegs doeltreffend funksioneer indien die volle samewerking van die doserende personeel verkry en behou word. En, wil ek herhaal, indien ons aanvaar dat ons in die onderwysberoep staan en ons beroepsbeoefening 'n saak van erns en van eer word.

Dit val terloops op hoe ons Honneursstudente toenemend met navorsingsmetodes bekend gemaak word, in geval hulle eendag navorsing wil doen. Geen dosent sal hom aan navorsing waag as hy nie met navorsingsbeginsels en -tegnieke vertrou is nie. En daarom moet dit ons hinder dat sommige van ons

hulle skynbaar verstout om onderrig te gee sonder dat hulle hulle vergewis het van die didaktiese beginsels wat die leerproses op enige vlak ten grondslag lê. Dit is ironies, maar vir my tog strydig met die wetenskaplike gewete, dat navorsing as 'n professionele aangeleentheid beskou word, onderrig skynbaar as iets wat aan die, weliswaar welmenende, amateur oorgelaat kan word. Is die onderliggende gedagte dalk dat navorsingsresultate deur mede-wetenskaplikes beoordeel word, maar dat die student (as hy dan wil leer) self moet toesien dat hy wat aan hom aangebied word, en hoe dit ook al aangebied word, baas raak? Kan ons dan kla as studente die leerstof sonder begrip woordeliks probeer weergee?

Maar kan ons sommige van ons bestaande onderriggewoontes nog regverdig in 'n tyd wat roep om verhoogde produktiwiteit, wat slegs op verhoogde kundigheid kan berus? Die subsidies aan universiteite bevat 'n ruim salariskomponent, in ons geval om 'n intensivering van ons onderrig moontlik te maak. Maar intensivering van die onderrig beteken nie eenvoudig om meer dosente aan te stel of om allerlei hulpmiddels — hoe nuttig ook al — aan te wend nie. Dit beteken om ons primêre medium van onderrig, die gedrukte studiegids, na die beste van ons vermoë uit te bou en te slyp tot 'n doeltreffende doseer- en dus leerinstrument. Ons is nie almal opvoedkundiges nie, maar ons moet bereid wees om leiding te aanvaar maar ook om by te dra tot die ontwikkeling van 'n onderrigmodel wat op erkende en bewese opvoedkundige of leerbeginsels gebaseer is.

Ek het gesê dat ons taak 'n tweeledige is.

Wat eerstens nodig is, is 'n kritiese ontleding en evaluering van ons huidige onderrigmetode, met die oog op 'n moontlike verbetering, selfs algehele hervorming daarvan. Daarby sal ons van die aanname uitgaan dat ons onderrig studentgerig moet wees, die student tot selfstudie moet lei. Maar juis dáárom moet dit gepaard gaan met 'n ondersoek na ons studentebevolking. Ons moet weet hoe 'n student leer, hoe óns studente leer, hoe ons hulle moet leer om te leer. Maar ons moet ook weet wat en wie ons studente is, ons moet hulle omstandighede ken, hulle behoeftes en hulle vermoëns. Onderrig kan nooit los gemaak word van die studente op wie die onderriggerig is nie, van die voorstudie of voorkennis, van die intellektuele peil of die intellektuele vermoë, van die sosio-ekonomiese maar ook kultuuragtergrond van die student nie. Dit is 'n aksioom in die kommunikasieteorie dat die boodskap deur die bestemming daarvan bepaal word, net soos 'n bemarkingstrategie die aard en die behoeftes van die verbruiker in ag moet neem.

Hierin lê een van die grootste uitdagings waarvoor die Universiteit te staan gekom het en wat hy nog nooit werklik onder die oë gesien het nie. Anders as die ander universiteite wat 'n redelik homogeen studentekorps van skoolverlaters met min of meer dieselfde sosiale en opvoedkundige agtergrond bedien, moet ons voorsiening maak vir die hele wye spektrum van ouderdoms-, etniese, kulturele, taal-, sosiale en opvoedkundige verskille.

Ek het al by geleentheid gevra of die eerste kursus in Ekonomie op dieselfde wyse aan 'n maatskappy-direkteur in Houghton en 'n skoolverlater in Soweto aangebied kan word. En, indien wel, met dieselfde uitslag?

Het ons al ooit probeer om dié verskille in ons onderrig in aanmerking te neem, en daarvoor voorsiening te maak? Al moet die leerstof dieselfde en standaard onaangetas bly, moet nie op verskillende maniere opgetree word om die skoolverlater uit Soweto en die maatskappy-direkteur in Houghton in staat te stel om die leerstof te bemeester en aan die standaard te voldoen nie? Moet ons dink in die rigting om 'n bepaalde dosent bv. toe te wys om sy of haar aandag uitsluitlik en ten volle aan 'n bepaalde groep of kategorie studente te wy? Moet ons met ander woorde in die rigting van gedifferensieerde onderrig beweeg? Of moet ons na 'n onderrigmodel soek wat dié verskille kan akkommodeer? Op wie is ons onderrig op die oomblik gerig?

Ons sal ons studente moet leer ken, nie alleen hulle ouderdoms-, etniese, sosiale en ander verskille nie, maar ook die graad van potensiaal vir universiteitstudie, waarby ons onderrigmetodiek aangepas moet word. Weet ons watter persentasie van ons studente volle matrikulasievrystelling het (en hoeveel in die eerste of die tweede klas), hoeveel voorwaardelike vrystelling en hoeveel die sogenaamde "oupa"-vrystelling op grond van ouderdom? Graadpotensiaal is 'n relatiewe begrip, maar hoedanig word hierdie verskille in graadverwerwing weerspieël?

Maar meer nog: ons sal meer te wete moet kom van ons druipele en van ons uitsakkers. Is ons bewus van die hoë persentasie eerste inskrywings wat laaste inskrywings is? Daar sal baie redes hiervoor wees, maar dié moet nagevors word. Watter persentasie van ons studente verkry eksamentoelating, en watter persentasie van dié meld hulle vir die eksamen aan? Die druipele is nie ongunstig nie, die uitsakkingsprobleem dwing tot indringende navorsing.

U sal kennis dra van 'n ondersoek wat die Komitee van Universiteitshoofde na die druipele of uitsakking onder eerstejaars aan residensiële universiteite onderneem en wat redelik wye publisiteit geniet. Dié ondersoek het interessante, deels opspraakwekkende bevindinge gelewer. Unisa is vanweë sy andersoortigheid nie by hierdie ondersoek betrek nie, maar van hom sal verwag word om soortgelyke inligting te verskaf, en hy sal nie in die anonimiteit van 'n residensiële universiteit kan deel, of daaragter kan skuil nie.

Hierin lê die tweede groot uitdaging vir hierdie jaar: om die uitsakkingsindroom te deurvors. Op my tafel lê 'n werkstuk waarin die aanvoorwerk gedoen is, en met ietwat ontstellende bevindinge. Dit skyn asof 'n beperking op kursusinskrywing weer oorweeg sal moet word, maar daarby die geleidelike uitskakeling van nie-gradpotensiaal.

Hiermee sluit ek af. Ek wou maar net die uitdaging stel en die uitnodiging rig. Miskien kan 'n rektor nie meer doen, wil hy nie meer doen as om uitdagings te stel nie.

A Canadian University President, we are told, said on occasion (I translate into more familiar nomenclature):

A lecturer is a person who can take a point and turn it into a lecture. A senior lecturer is a person who can take a point and turn it into a course. A professor is a person who can take a point and turn it into a career. A dean is a person who has forgotten the point. And a principal is a person who no longer believes there ever was one.

Then I am an exception. I shall continue to believe that I have a point, and I have tried to put one this morning. And I believe that a Principal must be not only an educational leader but also an idealist.

As die eerste Rektor van hierdie universiteit die behoefte en die geldigheid van afstandsonderrig in akademiese en owerheidskringe verdedig en gevestig het, en as die tweede die gedagte na buite uitgedra en erkenning daarvoor verwerf het, hoop die derde dat hy kan meewerk aan die vernuwing van die onderrig ten behoewe van die Universiteit maar veral ten behoewe van sy studente.

The primary function of a Principal is not to create but to stimulate creativity.

Aan u almal word 'n veeleisende, maar ook 'n opwindende en 'n skeppende jaar toegewens.

2

IN DEFENCE OF THE UNIVERSITY

Graduation Ceremony, East London, 23.5.1979

I WOULD LIKE TO SPEAK BRIEFLY in defence of the university. If I do so mainly in English, it is not because English is my mother tongue, but because it may be more readily understood by most of those present here this afternoon.

I thought at first of calling this address *DISSECTING THE UNIVERSITY*, for that seems to have become a favourite pastime, if not a serious occupation, in many circles, some less knowledgeable than others. The spotlights are today focussed on the university scene — which is to be welcomed if it reflects an awareness of the importance of universities in education and national life, not if it should lead to stifling bureaucratic control or constraints on academic freedom. It is the freedom of the university to decide on the content and the aim of its teaching and its learning.

I repeat that I doubt if universities have ever been exposed to so much, and in the main critical, scrutiny as they are today. The reasons are not far to seek, but to find them we have to look into the history of their recent past.

Universities world-wide have for the past 25 years and more been in a state of flux in the sense of being subject to or of being voluntarily engaged in a

continuous process of change. Political, social and economic developments are posing challenges to the universities which they must try to meet by adapting to change while remaining true to their traditional role or ethos, which they cannot surrender without at the same time sacrificing their rightful place at the apex of an expanding — of, in fact, a comprehensive-system of tertiary education.

During a visit overseas last year, I found that the concept of higher education is being merged in, if not overlain, even supplanted by, the concept of post-secondary, even post-compulsory education. In the wide spectrum of post-compulsory education universities have a place, but it is still ill-defined; and their traditional role may be in jeopardy if they do not insist on continuing to be the bastions of scholarship and of scholarly endeavour. But they will also have to assess and to define their teaching function anew. By making it too exclusive, they may be left on the periphery of the teaching enterprise; but by trying to make it too all-inclusive, they will have to share their position with institutions of lesser ilk, a position to which the latter are already aspiring.

This has been only one of the developments in the educational scene. In more general terms, two stages in university development abroad since the Second World War can be distinguished.

The first involved quantitative expansion on an unprecedented scale, at first within the traditional framework. For various reasons, among them greater diversity and flexibility in the academic stream providing access to higher education, but also the insistence on equality of opportunity, more school leavers qualified for university places. Government response was to establish new universities without altering the structure of higher education or the traditional relationship between the university and other institutions of tertiary and further education. Courses of study and modes of teaching remained by and large those which had traditionally prepared an elite for service to government and society or for the so-called higher or reserved professions. Less gifted students who could not cope, left of their own accord, without the university authorities or teachers being unduly perturbed. In France some 40% of university entrants left without obtaining some form of certification.

But, then, there was little to perturb the universities. In a buoyant economy education had a high grading in government priorities, and was seen as the most important prerequisite for national and economic development. The knowledge industry was seen as the most important resource of society and the university as the progenitor of wealth and power.

Expansion set the stage for the next phase in the development of universities. New motives came to the fore: considerations of an economic nature and manpower needs, the realization that equality of opportunity required more diverse opportunities and that reform in higher education required institutional innovation as well. This led to a higher degree of government intervention, through the setting up of new institutional patterns, regulating the new relationship between traditional and new structures and in some cases even prescribing the educational task and objectives of the new structures.

Yet universities still had little cause for concern. Government financing was generous; the growing need for highly trained manpower created by economic expansion as well as the need to sustain the technological advance opened new avenues; and the university fitted quite comfortably, and maintained its pre-eminence, in the growing network of institutions of tertiary education.

The down-turn came in the 60s. When the Rectors and Vice-Chancellors of the European universities assembled in Bologna in the early 70s, they felt that they had arrived at a turning-point of major significance in university history. Recognizing that universities have a responsibility of keeping pace, in their teaching, their research and their organization, with changing conditions and with the changing needs of society, they expected that society in its turn must provide the necessary conditions to enable them to discharge their responsibility. "And suddenly," the Rectors found, "for a variety of reasons — the economic crisis, disaffection among students, hostility of the public at large — universities seem no longer able to count on these conditions being provided, and their future appears to be in jeopardy." They expressed concern about government intervention in the affairs of the university. They accepted that government must ensure that the public money is properly spent, and spent in a way in which their country's needs as a whole are best met. "But," said the Rectors, "the effectiveness of a university can be assured only if it is allowed a large measure of institutional freedom to establish its own goals and to allocate its resources to achieve those goals ..."

The feeling of despondency in university circles was reflected in an American publication: *American Higher Education: Toward an Uncertain Future*.

In 1968 British universities looked to the future with optimism. The expansion of student numbers was reaching its climax. New universities had been founded where there had only been green fields a decade earlier. The financial autonomy of the universities remained unchallenged. "... The middle 1960s seemed a most satisfactory culmination of a century of university expansion and reform. The universities now appeared to be able to meet the broader social and educational demands placed on them by politicians and by the public, whether it was to satisfy the professional manpower needs of the emerging social democratic state or to provide individual opportunities for advanced education for a growing proportion of school leavers. But at the same time they had been able also to protect their academic integrity as institutions of scholarship. It seemed the best of all possible worlds."

Ten years later the rate of expansion had slowed. The newly established Polytechnics proved to be rivals for resources. Government interference threatened to erode prized autonomy. Drastic cutbacks in government subvention brought some universities to near bankruptcy; academic vacancies had to be frozen, services reduced, research curtailed. Abortive salary negotiations showed how universities seemed to have fallen in the list of the government's priorities and in the public's esteem.

The crisis was in fact universal. Student unrest threatened to destroy the very fabric of university government, while leaving other educational institutions

virtually unscathed. The world-wide economic recession whittled away financial support and led to a tightening of government supervision. Education dropped in the list of government priorities. Public confidence turned to disillusionment, if not to distrust. The heady projections of future university entrants proved woefully wrong and enrolments declined, or had to be curtailed as a stagnant economy led to graduate unemployment; and, ironically enough, the universities which had widened access in response to popular demand, were blamed for having let in too many students. The whole character of their teaching was questioned as commerce and industry accused it of irrelevance or for not providing "marketable skills". The then Prime Minister of Great Britain bluntly informed universities that "the goals of our education ... are to equip people to the best of their ability for a lively, constructive place in society and also to fit them to do a job of work ... There is no virtue in producing socially well adjusted members of society who are unemployed because they do not have the skills".

This was a frontal attack on what universities had traditionally claimed to be their true if not their only function. They had prided themselves on their autonomy; they had claimed to be concerned with the preservation, extension and dissemination of knowledge — for its own sake. They had refused to be subservient to the needs or demands of society, the whims of government, or the fashions of public opinion. Higher education in this view is an activity with its own values and purposes, "affecting the rest of society obliquely and as a kind of bonus".

The opposing view is that universities are first and foremost public institutions, if not public utilities, their prime functions to serve society and its educational needs. If the "autonomous" tradition is aloof, academic, conservative and exclusive, the "service" concept expects universities to be responsive, innovating, vocational and open.

This crisis of the modern university — from which South African universities have not been immune — has arisen from two, and related, challenges to its traditional function, to the academic tradition. On the one hand institutions which had been engaged in elite education, had to adapt themselves to mass education, and were subjected to all the pressures which this involved. The other came from their acceptance of a service function. Let me say at once that no university today denies its responsibility to state and to society; all universities are, however, concerned about the demands being made upon them and the impact of these demands on what they must always uphold and defend as their true function.

The crisis became a crisis of confidence. In the USA, we are told, 61% of the people expressed "a great deal of confidence" in educational leadership in 1966, but in 1972 the figure had dropped to 33%. Only a few years ago there was a mood of tremendous optimism about education. It was to help create the future; it was, above all, to prepare people for a society of abundance which technology was to bring about. The mood of optimism has gone. There is enormous uncertainty about what the effects of education are. And the universities were accused of leaving society in the lurch.

As confidence waned, the demand for accountability came to the fore. Accountability, together with efficiency, has become the main challenge to universities today. In the hey-day of academic autonomy universities could apply themselves to the disinterested search for truth and the dissemination and extension of knowledge without much regard for the implications of either, or both, for state and society. They have since exchanged the ivory tower for the market-place, and have become integral parts of the communities to which they intrinsically belong. And service to the community, to state and society, has become the third function, added to teaching and research, of the university. But service entails, inescapably, responsibility and accountability to state and society.

The value of higher education has come under attack as never before. Do the outcomes of higher education justify the amount of resources employed to produce those outcomes?

There is deep scepticism in the general public about the social and economic values of higher education. Scepticism has led to disparagement, as appears from the titles of books and articles: *The Overeducated American; Compulsory Miseducation; Education and Jobs: The Great Training Robbery*.

Members of Parliament want to know what it costs the public exchequer to keep a student at university. Pass, and more particularly failure and drop-out rates, come under scrutiny. Are universities worth what they cost? Are the returns of higher education commensurate with the investment?

The terminology of industry is being applied to higher education: input and output, cost-effectiveness, cost-benefit. Universities have to prove that they are efficient, that the results they achieve are commensurate with the resources they employ. Critics say that the university has become an inefficient, a costly and wasteful enterprise, expanded out of all proportion to the returns it yields.

The demand for public accountability is one which no university can or wishes to evade today. Some universities see this as a threat to academic freedom or autonomy, to the right which universities have always been allowed to direct their own affairs and to decide themselves on the content and the purpose of their offerings.

But most universities accept that the demand for accountability is an understandable and a legitimate one. Some 30 years ago Sir Walter Moberley pointed out that "on any showing, Universities are powerful and influential corporations and they perform functions which are of high public importance, so that in no country can the supreme authority be completely disinterested in the affairs of the University". Governments which today contribute largely to the running costs of universities, and even more generously to the cost of capital development, must, surely, be allowed to ensure that the public money they provide is well spent, and that it is spent in a way in which their country's needs as a whole can best be met.

This universities are prepared to do. They are prepared to offer their balance-sheets for scrutiny, and to apply management techniques to the administration of their institutions.

But it is an over-simplification to say that the state and society are not getting

value for their money and to demand that cost-benefit analysis be applied to universities. A colleague of mine at a British university wrote recently that “we have damaged the true cause of civilization and culture by trying to convince people that universities are ‘good business’ and that education has a yield as good as that of a jam factory”.

Universities may respond in the words of Ann Landers: “If you think education is expensive, try ignorance.”

The demand for efficiency and accountability is legitimate. Universities have a clear responsibility to operate efficiently and to report their costs and results. But the call for accountability cannot be satisfied if all the results of higher education must be reduced to neat quantitative and monetary terms. “Higher education is concerned with matters of intellect, personality, and value that simply cannot be rigorously quantified or aggregated by adding up dollar amounts or computing rates of return.”

Lord Robbins, chairman of the committee that recast the system of higher education in Great Britain, wrote later in his autobiography:

I cannot believe that it is at all convincing to attempt to establish crude correlations between higher educational statistics and the G.N.P., but I am sure that in general society is likely to be more efficient, more progressive, more humane, the larger the proportion of people who have the opportunity of developing their intelligence in this way.

Herbert Marshall, the great Cambridge economist, observed in 1930:

The wisdom of not expending public and private funds on education is not to be measured by its direct fruits alone. It will be profitable as a mere investment, to give the masses of the people much greater opportunities than they can generally avail themselves of. For by this means many, who may have died unknown, are enabled to get the start needed for bringing out their latent abilities. (I am reminded of Thomas Carlyle who said: That there should one man die ignorant who had the capacity to learn, this I call a tragedy). And the economic value of one industrial genius is sufficient to cover the expenses of the education of a whole town: for one new idea, such as Bessemer’s chief invention, adds as much to England’s productive power as the labour of a hundred thousand men. Less direct, but not less in importance, is the aid given to production by medical discoveries such as those of Jenner or Pasteur, which increase our health and working power; and again by scientific work such as that of mathematics or biology, even though many generations may pass away before it bears visible fruit in greater material well-being. All that is spent during many years in opening the means of higher education to the masses would be well paid for if it called out one more Newton or Darwin, Shakespeare or Beethoven.

Perhaps the university must stand up for its rights again, refuse to be dictated to, to be made a mere instrument of government policy, or the provider of manpower needs. Perhaps it should insist that its role is more than that, insist that its true function is to impart, not the practical know-how but the enduring values of higher learning and of scholarship.

Responding, as it should, to the needs and the demands of state and society, the university must also remain true to the values and standards of scholarship and of science which have for many centuries ensured its primacy in the educational system. It must always insist that it is first and foremost an institution for the

preservation and the transmission of knowledge and culture, and that its main purpose must always remain the advanced study of the humanities and the pure sciences and the furtherance of knowledge and understanding in these fields.

What does the university hope to impart — and to produce, if production be the criterion? Its goal certainly is to impart knowledge, to train the intellect and to enhance practical competence. But it hopes to do more than that: to train the whole person, not only his intellect and practical competence, but also attitudes; affective, religious, social and aesthetic.

It was Alexander Heard who said:

Our first concern is the human intellect, but our ultimate concern is the human being ... The concern for personal development results from the need to be able to cope with those conditions of a technological society that led to the decline of the authority of other institutions (and put human and humane values in jeopardy?). Involved are the development of standards of value, the sense of civic responsibility, the capacity for religious reconciliation, skills, understanding, a sense of purpose, and all the rest required to be a well-integrated person.

Where else, in an age of bigotry can compassion be taught, tolerance in an age of dogmatism?

By training individuals and preparing them for meaningful participation in economic and social life, the university is discharging its debt to society. "The goals of higher education are concerned with the development of the full potentialities of human beings and of society. The goals correspond closely to the goals of human life."

The goals are threefold: Cognitive learning, which includes verbal skills, quantitative skills and substantive knowledge, but also rationality, intellectual tolerance and integrity. Emotional and moral development, which includes personal self-discovery, human understanding, values and morals. Practical competence, which implies training for specific and specialized occupations.

If these are individual goals, there are also the goals for society: The preservation, dissemination and advancement of knowledge. The discovery and encouragement of talent. The advancement of social welfare and the enhancement of national prestige and power.

And who can gainsay the importance to society of the research and public service undertaken by universities, the advancement of science and technology through basic research, and the public benefits of applied research? It has been said that "the part of the growth of the annual national income that may be attributed to academic scientific research probably is several times the annual cost of the research".

Is there — and that must be the essence of its defence — any substitute for the university?

A final word, and a controversial one. But it has been said that the non-controversial university is a contradiction in terms.

A further charge levelled against universities is that they are, at least potentially, subversive forces in society, ranged against the accepted social and even the political order. This may be true, because free enquiry may indicate the need for

change, but the university may also be an agent of social stability, because freedom of thought, which is academic freedom, discovers what is right in society as well as what is wrong. Free thought and enquiry may lead to dissatisfaction with the existing order and to attempts to change it. But the university is also the custodian of the cultural heritage. Society also needs shared traditions, values, attitudes, symbols, myths and loyalty if it is to achieve stability and cohesiveness. That is perhaps the dilemma of the university: that it is both an agent of social change and an agent of social stability. The constraints are responsibility towards the truth and dependence upon society.

Hiermee moet ek volstaan, maar u sal my 'n laaste enkele woord gun.

In vroeëre tye, toe die universiteit in weldadige afsondering die wetenskap kon beoefen en kennis kon bevorder, was akademiese vryheid die reg om binne dié afgeslotenheid en sonder veel inspraak of invloed op die gang van maatskaplike of politieke gebeurlikhede akademiese uitsprake te doen.

Vir die moderne universiteit spruit toerekenbaarheid, "accountability", uit betrokkenheid, uit samelewingsbetrokkenheid. Die universiteit kan nie meer afsydig staan van die gemeenskap waarvan hy deel uitmaak nie. Maar betrokkenheid het ook opnuut die vraag na onafhanklikheid of outonomie en na die veelgeroemde akademiese vryheid laat ontstaan.

Ek wil beweer dat ten spyte van toenemende staatstoetsig die outonomie van die universiteit as inrigting nie aangetas is nie. Akademiese vryheid is iets anders, en daarvoor ter afsluiting dié enkele woord. Maar natuurlik nie die laaste woord nie. Die begrip akademiese vryheid is so oud soos die akademie self, en so omstrede. Vandag word dit tydig en ontydig gebruik, verdedig of bevraagteken, sowel deur akademiese skoensmakers wat hulle by hulle lees wil hou, as deur stuurliu wat aan die wal staan. Maar dit is juis op die laaste woord dat die akademie, en die akademikus, nie aanspraak maak nie. Hy kan slegs hoop dat hy die vóórlaaste woord kan spreek, en dat hy dit met wetenskaplike insig en oortuiging kan spreek. Sy taak is die soeke na sekerheid en na waarheid, nie die verkondiging van sekerhede en waarhede nie. Sekerheid besit slegs hy wat nie tot die soeke bygedra het nie. Maar die soeke moet en mag ook uiting vind, mits die soeke ongebonde, of slegs wetenskaplik gebonde, is.

En daarom is akademiese vryheid baie nou gekoppel aan akademiese vorming. Is die vorming eng of bekrompe, berus dit op vooropgestelde aannames, is dit seksioneel of ideologies bepaal, dan is die vryheid ook 'n beperkte en beperkende. Word die vorming egter gerig op en bepaal deur 'n vrye en onbevangen soeke na die waarheid, waaraan slegs die waarheid self perke stel, dan bly ook die vryheid waarheidsgebonde en waarheidsgerig. Hierin lê die opvoedingselement in die onderwys, eerder as in die oordrag van 'n bepaalde dogma of lewensbeskouing.

Akademiese vorming is uiteindelik dan ook wetenskaplike vorming: dit is die vorming wat in gevorderde studie opgesluit lê, maar ook daardeur geverg word. Studie, en nog meer die selfstandige beoefening van die wetenskap, vereis bepaalde karaktereienskappe soos waarheidsliefde, objektiwiteit, selfbeheersing, integriteit, onderskeidingsvermoë, die vermoë tot evaluering en selfkritiek,

verdraagsaamheid, beskeidenheid en geduld. Oorhaastigheid, onverdraagsaamheid, bevooroordeelde stellingname is nie kenmerke van die wetenskaplike gees wat alleen op akademiese vryheid aanspraak kan maak nie.

Die universiteit skep die klimaat vir die vrye beoefening van die wetenskap en moet dit ten alle koste verdedig. Waardevry kan hy egter nie wees nie, want die vryheid self stel sy waardes. Maar vryheid stel ook die eis van openheid vir vrye meningswisseling en, indien nodig, vir kritiek, op grond van wetenskaplike insigte, op gevestigde gebruike en instellings, maatskaplik sowel as politiek, waarin die waardes miskien nie meer ten volle tot hulle reg kom nie.

En daarom sluit akademiese vryheid ook akademiese verantwoordelikheid in, die verpligting om die akademie nie in die gedrang te bring nie, maar ook verantwoordelikheid teenoor die samelewing wat die akademie voed en deur die akademie gevoed moet word. Die universiteit kan aan sy gebondenheid aan die samelewing nie ontkom nie, net so min soos 'n boom hom aan sy voedingsbodem kan onttrek. En ewemin kan die universiteite afsydig staan van die waardes en norme van die samelewing of nalaat om sy deel tot die gesonde ontwikkeling van die samelewing by te dra.

Miskien kan ons uiteindelik nie van akademiese vryheid hoegenaamd praat nie, maar slegs van akademiese gebondenheid. Ons het gepraat van die eienskappe van die wetenskaplike of die akademikus, van die eise van waarheid, integriteit, verdraagsaamheid en beskeidenheid. Dit is ongelukkig so dat voorstanders van die akademiese vryheid juis uitmunt deur hulle onverdraagsaamheid en onbeskeidenheid. Wie op vryheid aanspraak maak, moet ook vryheid gun. Akademiese vryheid is 'n tweesnydende swaard. In werklikheid is akademiese vryheid dus nie vryheid van alle wetenskaplike, geestelike en maatskaplike bindinge nie, maar bevryding van onkunde, vooroordeel en versterde of dogmatiese denke. Dit is vryheid tot rasonale, objektiewe en logiese besinning en weloorwoë uitsprake.

As die universiteit vir sy graduandi van vandag die weg na daardie vryheid aangetoon het, het hy nie tevergeefs gearbei nie.

I have spoken in defence of the university. Universities are fully aware that their function and their functioning must be re-assessed and re-evaluated in terms of the requirements of the modern age. They have always shown the capacity to adapt to changing demands. The universities of today are not the universities of the Middle Ages.

They ask only that they be allowed themselves to reconcile accountability to society with responsibility to learning and scholarship. What society expects of the universities must always be matched by what the universities expect of society.

I hope that we will bear what I call the 3 M's in mind as well as the 3 R's.

I conclude by quoting from the 3 M's:

The first is the famous passage from John Stuart Mill's inaugural address as Rector of the University of St Andrews in 1875:

Universities are not intended to teach knowledge required to fit men for some special mode of making their livelihood. Their object is not to make skillful lawyers, or physicians, or

engineers, but capable and cultivated human beings. It is very right that there should be public facilities for the study of professions. It is well that there should be Schools of Laws and of Medicine ... But these things are no part of what every generation owes to the next, as that on which its civilization and worth will principally depend ... Men are men before they are lawyers, or physicians, or merchants, or manufacturers; and if you make them capable and sensible men, they will make themselves capable and sensible lawyers or physicians. What professional men should carry away with them from a University is not professional knowledge, but that which should direct the use of their professional knowledge, and bring the light of a general culture to illuminate the technicalities of a special pursuit. Men may be competent lawyers without general education, but it depends on general education to make them philosophic lawyers — who demand, and are capable of apprehending principles, instead of merely cramming their memory with details.

Much earlier Michel de Montaigne had written:

We greedily ask of a man: 'Does he know Latin or Greek? Does he write poetry or prose?' But whether he has become better or worse — the main thing in education — we never care a straw. We ought to ask, not who knows the most, but who knows the best? ... It is not the narrative of history he must learn, but the judging of it. ... A pupil should be taught what it means to know something, and not to know it; what should be the design and end of study; what valour, temperance, and justice are; the difference between ambition and greed, loyalty and servitude, liberty and licence; the marks of true and solid contentment; the extent to which we should fear disgrace, affliction, and death; the true springs of our actions, the reasons for our varied thoughts and desires. Our first lessons, I think, should teach us how to rule our behaviour and understanding, how to live and die well.

Can a university be expected to do more than this? Should it be expected to do less?

But then, and finally, the poet John Masefield:

There are few earthly things more beautiful than a university. It is a place where those who hate ignorance may strive to know, where those who perceive truth may strive to make others see; where seekers and learners alike, banded together in the search for knowledge, will honour thought in all its finer ways, will welcome thinkers in distress or in exile, will uphold ever the dignity of thought and learning and will exact standards in these things. They give to the young in their impressionable years, the bond of a lofty purpose shared, of a great corporate life whose links will not be loosed until they die. They give young people that close companionship for which youth longs, and that chance of the endless discussion of the themes which are endless, without which youth would seem a waste of time.

There are few earthly things more splendid than a university. In these days of broken frontiers and collapsing values when the dams are down and the floods are making misery, when every future looks somewhat grim and every ancient foothold has become something of a quagmire, wherever a University stands, it stands and shines; wherever it exists, the free minds of men, urged on to full and fair inquiry, may still bring wisdom into human affairs.

3

DIE TWEEDE BESTE

Opening, Unisa, 12.2.1981

EK IS BLY VIR DIE GELEENTHEID om almal wat die afgelope maande by ons aangesluit het, welkom te heet ...

U het aangesluit by 'n onderneming wat eise stel wat slegs deur toewyding en durf en stoutmoedigheid te bowe gekom kan word. As daar van u is wat gedink het dat u in 'n rustige omgewing, in 'n nuwe soort ivoortoring — nuut in die afsondering of afwesigheid van treiterende of baldadige studente — werkzaam sal wees, hoop ek dat u reeds deur departementshoofde en direkteure van die teendeel ingelig is: dat u u in 'n rustelose, selfs onrustige, omgewing bevind, omdat dit 'n dinamiese omgewing is, en gerig op voortdurende selfbeproeving en selfvernuwing. Daar is in die afsondering soms die versoeking om in selfvoldaanheid te verval — altans totdat die omvang van nie-toelating tot 'n eksamen en die eksamenuitslae bekend word. Dan, soos nou, ontstaan die vrae opnuut en die selfondersoek. En ongelukkig ook die versoeking om gebrekkige prestasie aan eksterne faktore toe te skryf en die hande in onskuld te was.

I would have liked to ask you why you have joined the University of South Africa, in whatever capacity. If you were to tell me that the reason was primarily

salary improvement or congenial working conditions or attractive conditions of service and fringe benefits, then I would say that you will not feel at home here. Then I would say that if you are not prepared to take up the challenge of the University, you must go and seek a lesser. For then you are not equal to the demands we shall set you.

The second best is not good enough for us. Not in appointments (and of this vacancies are evidence), but neither in performance and identification.

The Directorate of Manpower 2000 sent me a number of stickers some time ago which I was probably supposed to give to selected members of staff. One of these read: "A job? I have a career." I thought of putting this on my own door, if only to remind myself every day that I have more than a job. I hope this applies to all members of staff. The University provides each of us not merely with employment, but with tenure; with a vocation, not merely an occupation: with an open-ended career; but not to those who consider what they are doing as merely another job with a more or less — and generally less — acceptable remuneration attaching to it. Identification with the University has always been to me the most important factor determining performance and prospects.

U het by 'n onderneming aangesluit wat nog vir sommige buitestaanders minder as 'n universiteit skyn te wees, maar vir my steeds meer as 'n universiteit was. Unisa is minder as 'n universiteit slegs indien die fisiese, heelydse teenwoordigheid van studente op die kampus van die universiteit die wese van 'n universiteit uitmaak of bepaal.

This idea of a university is outdated. Education, and higher education in particular, can never again be reserved for an elite, be it of birth or of leisure, of financial means or of social standing. A university is a place of higher learning, for the preservation, transmission and advancement of knowledge. How the teaching is done, how knowledge is transmitted, is incidental. Distance teaching, or teaching at a distance, is a legitimate, indeed an essential, form of teaching today. But for the teacher the demands of distance teaching are, and not only because of its relative novelty, far greater than those of face to face teaching.

Ons is meer as 'n universiteit, nie vanweë grootte of die andersheid van onderrigprosedure en -metodes nie. Watter ander universiteit bedien dieselfde wye spektrum van leergierigheid, kennis en vermoë, moet ('n voorbeeld wat ek graag noem) Bedryfseconomie doseer aan die swart skoolverlater en die maatskappydirekteur? Watter ander universiteit dring tienduisende huise regstreeks binne, mede-bepaal die lewenspatroon en lewenswyse van huisgenote en huisgesinne? Watter ander universiteit dring hom in dieselfde mate aan velerlei gemeenskappe en beroepe op? Watter ander universiteit moet sy naam gestand doen: 'n universiteit van en vir die hele Suid-Afrika en sy volkereskakeringe wees? Watter ander universiteit ken soortgelyke eise en moontlikhede, soortgelyke uitdagende maar beperkende omstandighede, soortgelyke prestasies en soortgelyke frustrasies, die vermoë wat oorwin en die ontoereikendheid wat skryn?

Mag die erkenning van eie ontoereikendheid al ons verrigtinge deurweek. In

selfvoldaanheid stol die strewe. Ook die strewe om meer as die tweede beste te wees, meer as 'n selftevrede tweede beste.

Hoe hoër die amp, hoe groter die eise en hoe sterker die besef van ontoreikendheid.

By die afsluiting verlede jaar het ek gesê dat ek graag my indrukke en my belewenis van die afgelope jaar met die personeel sou wil deel.

Elke jaar is vir elke persoon 'n persoonlike jaar, 'n jaar van persoonlike leed en van persoonlike vreugde. Ook van leed wat aangedoen is, en van vreugde wat toegekom het.

Vir my was die afgelope jaar 'n jaar van deemoed en van dankbaarheid. Daar was die ongevraagde en onverdiende gebare van welwillendheid: die teboekstelling van wat geskryf is om gesê te word, die vernoeming van 'n gebou, die verlenging van 'n ampstermyn. Dit alles het tot deemoed gestem, want erkenning kom 'n amp toe, nie die toevallige bekleër daarvan nie. Maar ook tot dankbaarheid vir die aanvaarding van ampsuitoefening en begrip vir die eise wat dit stel.

In a TV programme one of the characters remarked: "The Captain is acting strangely." His companion replied: "The Captain walks on a tight-rope." Your Principal, too, was probably thought at times to be acting strangely. I would like to thank members of staff for accepting that the balancing-act is not an easy one, and that the tight-rope is a lonely road.

In American parlance, a Principal has to cope with a number of constituencies at the same time.

There is first the staff. Having been something of a backroom academic, he is put in a position of authority and must achieve respect for that authority, but not at the expense of companionship built up over many years. But at times the staff can be rather restive.

The students, his second constituency, are more docile, but not less demanding. And in their case he must learn to distinguish, and in deserving cases to temper justice with mercy.

The government is a more intractable constituency and in negotiations he is inevitably exposed to the hurly-burly of politics.

His relations with the public at large, representing every shade of opinion, and of criticism, are important. He must project and defend the image of his university, but he is always in the crossfire of differing opinions, with the press sniping from the rear.

And finally he must maintain good relations with donors and prospective donors of the university, and be a party to the knee-scraping which it at times entails.

He cannot hope to convince all the constituencies at the same time, and can sometimes do no more than placate them. He is happy if he has the backing of a discerning staff.

Vir die Universiteit het 1980 in die teken van die inwyding van sy nuwe administrasiegebou gestaan en van alles wat daaromheen plaasgevind het. Dit het

bekendstelling en bekendheid verhoog, maar ook erkenning en aansien. Uit baie oorde is waardering betuig, maar het ook verwagting geblyk. Die jaar het ongelukkig afgesluit met 'n gewelddadige aanslag op die reg tot wetenskaplike ontleding en meningsuiting. 'n Gevolg was terloops die noodsaaklikheid om beveiligingsmaatreëls te verskerp wat sommige moontlik as 'n aantasting van die reg op privaatheid en 'n beperking op bewegingsvryheid beskou het. Ek wil u bedank vir begrip dat die veiligheid van die personeel die verantwoordelikheid van die universiteit is, en dat in 'n tyd wanneer onverdraagsaamheid die vryheid bedreig, selfs die ivoortoring 'n vesting moet word.

A bastion too, in the sense of providing protection for the exercise of free enquiry which is the essence of the academic enterprise.

Tussen hoogte- en laagtepunte het die Universiteit voortgegaan om, in die woorde van die Vise-reaktor (Beplanning) te bou: om te bou aan die taak en beeld van die Universiteit, om te bou aan die gehalte van sy onderrig, om te bou aan die gehalte van sy personeel, om te bou aan die gehalte van sy studente — wat alles sigbare neerslag gevind het in die voorsiening van ruimte en fasiliteite, en in die daarstelling of uitbouing van stelsels en prosedures wat nodig is vir die uitvoering van sy opleidings- en navorsingstaak, en van die infrastruktuur ter bevordering daarvan.

Waar ons aan die begin van 'n nuwe Universiteitsjaar, en van 'n verlengde ampstermyn staan, wil ek niks meer — maar ook niks minder — in die vooruitsig stel nie as die voortsetting van dié uitbouing. Ons moet voortgaan om te bou met die oog op die verhoging van die kwaliteit van dienslewering op alle terreine en op alle vlakke. Grootte is nie noodwendig sinoniem met kwaliteit nie, en as kwaliteit ly onder groei, moet groei beperk word. En nie net wat studentegetalle betref nie. Produktiwiteit kan ook ly onder onoordeelkundige groei. Rasionalisasie word deur toename genoodsaak, nie net deur afname nie.

So, what I envisage for the next three years is simply to continue the corporate effort to improve the quality of our performance as a teaching and research institution. Much has been done during the past ten years and I would like to thank all members of staff who have co-operated in many ways to increase the effectiveness of all facets of our operation, who have in many cases not waited for us to set the lead but have themselves initiated new and often exciting advances in teaching and administrative systems. I have often, in fact, been able to follow rather than to lead. And any leader is happy when he has to restrain and to contain rather than to prod or to urge. Such initiatives are evidence of the identification of staff with the institution.

My few remarks this morning will probably be largely repetitive. To speak to members of the University about the University for close on twenty times does put something of a strain on the Principal's ingenuity, or rather, I hope, ingenuousness. Fortunately our staff has probably doubled since 1972, and there are things which bear repetition. There is at times merit in labouring the obvious. Which luckily is not the same as flogging a dead horse; the University is very much alive and well.

Ek het verwys na die Universiteit van Suid-Afrika as universiteit. Een van sy grootste prestasies, aan sy grondleggers te danke, was sy spoedige aanvaarding in die kring van Suid- en Suider-Afrikaanse universiteite as volwaardige en by tye selfs as leiding- en toonaangewende lid. As volwaardige universiteit deel hy in, en moet hy bydra tot die oplossing van, dié probleme waarvoor die universiteitswese huidig wêreldwyd te staan gekom het.

I have spoken on various occasions of the ills afflicting universities world-wide today, the feeling of despondency if not of despair as resources dwindle together with student intakes, as graduate unemployment (or underemployment) adds to the disenchantment with university education engendered by the student unrest of the late 60's, as the diversification of higher education threatens to erode the primacy universities have always enjoyed, as the demand for accountability and increased government surveillance seems to threaten the autonomy universities have always prided themselves on.

I do not wish to enter again into the causes and the symptoms of the malady afflicting universities today. The state of the ailment is less acute in South Africa than overseas, but the warning signals are close and already there is the obsession with the steady state. Overseas distance teaching institutions have not experienced the same contraction as residential universities. We of course are trying to contain growth by the planned truncation or pruning of our student body, and it may be that this year, and for a few years to come, we, too, shall have to adapt to a smaller growth rate, if not to no growth.

In Great Britain in particular declining enrolments, together with the cuts in subventions occasioned by the government's austerity programme, have led to drastic economies, to staff redundancies and to the discontinuance of courses and programmes. Government pressure has resulted in the closure of departments of Russian, and the closure of at least two entire universities is not unlikely. Lord Robbins, whose Report marked a watershed in the history of higher education in Great Britain, has expressed doubts as to the need for such desperate remedies. He has suggested instead a reduction in staff/student ratio's (currently 1: 10 on the average). "The implications," he wrote, "would be that rather more attention than is usual should be paid to the organization of courses of studies and somewhat harder work on the part of staff and students. I don't think it would be intolerable," he added, "and I don't think that standards of teaching need suffer — there is a very considerable slack of improvement and economy in this connection."

Another observer has suggested that "the emphasis ought to be, not on the punitive drive to eliminate inadequate or redundant programs, but on the positive goal of building on existing strengths by reducing or eliminating weaknesses. Even the best institutions are not uniformly good in all areas, and although the prospect of improving quality all around may have been feasible in the days of expansion and affluence, such hopes are clearly unreasonable in the coming era of limited resources." MAKING LESS BECOME BETTER was the title of this report.

There are two responses to declining student numbers to which I would briefly

like to refer. One has been to widen the access to universities by admitting more so-called mature students and offering more part-time courses, but also by lowering the qualifications for admission. Some distance teaching institutions abroad are completely "open", and in Sweden, for example, legislation provides access to higher education for all those who, aged 25 or over, have worked for four years or more, irrespective of their previous qualifications.

In South Africa the tendency has been rather to tighten the requirements for admission, though it is difficult to say what the effect of declining student numbers will be. The matriculation certificate or matriculation exemption will however remain the minimum requirement. It is significant that the Committee of University Principals has raised doubts as to the validity of matriculation as an entrance qualification. Some 28% of a particular age-group are qualifying for university entrance in South Africa, compared to 14% in Great Britain and 22% in West Germany. I am reminded of a recent visit to the Rector of the University of Bonn. When I asked him how many students there were at the university, he replied: "It depends what you mean by students. Our enrolment is 35,000, but I doubt whether we have more than 25,000 students."

The problem of access is in our case of course compounded by the heterogeneous nature of our student body and the different levels of preparedness, maturity and motivation. It is difficult to deny access; we are, as you know, refusing re-admission.

A second response to the decline in student numbers has been a strengthening of the trend towards the professionalization of university training. This has been a result of the democratization of higher education as well as of the demand for more and more specialized and qualified manpower in a booming economy. The obvious solution, of course, was to develop other institutions for post-secondary education, as was indeed done with the establishment of Polytechnics in Britain and CATE's in South Africa, and similar institutions in most other countries, and many governments tried to achieve a satisfactory distribution between university and non-university education. But the dividing-line was never very clear (in Britain the Polytechnics have expanded their liberal arts programmes and are training for degrees awarded by the CNAAB) and has tended to become even more blurred by the non-university institutions raising their entrance requirements, and universities lowering theirs to offset declining numbers.

To safeguard their level of income and research activities, universities must maintain a sufficient number of students. This suggests that they will try, and some are doing so already (and in some countries this corresponds with social demand and government policy), to make up for diminishing enrolments from traditional sources by attempting (as we have remarked) to attract a more varied clientele. It has also been suggested that there are other things they can do, such as making their courses and timetables more flexible, renewing and diversifying teaching methods, collaborating with non-university institutions, endeavouring to meet the particular demands of certain social groups, and so on.

Some of these are certainly to be commended, but a note of caution must be

sounded. If there should be an over-popularization of university education to attract students, if the vocational bias of courses should be strengthened and expanded, if community service becomes an obsession, universities will have to re-examine their priorities. Public demand, for example, can be satisfied by other institutions for tertiary education and is in any case not sufficient reason to start a new professional course. Degree programmes may certainly need to have some external relevance, but the main aim must be to have an academic relevance and excellence. Research may be related to the needs of industry or of society, but its prime purpose is the pursuit of knowledge. Universities have a distinctive mission; they must, to retain a meaningful place in higher education, remain bastions of scholarship and scholarly endeavour. The best safeguard for university autonomy is effective performance in terms of university values.

Universities will themselves have to decide whether their role must be extended or restricted. The choice is not an easy one: the danger on the one extreme is that the role of universities will be merely peripheral; on the other that they will sacrifice their true nature and function by becoming too all-inclusive.

I would like to share with you the anguished cry of an academic Vice-President of Memorial University of New Foundland. I do so without comment, but it may give us food for reflection:

Already we have seen the unseemly competition for warm bodies and for government funds lead to the creation of professional, technical and vocational programmes, departments, faculties, schools and divisions whose cumulative effect has been to obscure the essential role of the university, to weaken its intellectual core, and to reduce those elements that alone justify its existence to the function of purveying peripheral services.

We have seen the concept of the *studium generale* weakened to the point of debilitation by pressures upon students to undertake technical and vocational studies at the earliest possible time. We have seen the concept of the *universitas* as an independent corporation in charge of its own life viciously attacked by those who confuse the principle of social accountability with that of political control.

We have seen the concept of research corrupted by what José Ortega called the 'barbarism of specialization' ...

We must begin to take some personal and institutional blame ... that despite large expenditures, we still fail to ensure even elementary skills of written and numerical communication, that we fail to inculcate an adequate knowledge of the mother tongue let alone of other languages that are necessary to career advancement, that we fail to offer any genuine appreciation of history, society and culture in ways that create a sense of the nature and worth of civilization ... Wherever we look we see the dominance of the inner life of the senses and emotions.

The consequence is that students, in the name of self-expression, are allowed to believe that they have only themselves to whom they must answer; that knowledge, intellectual exercise and standards of creative and moral value all give way before the claims of uninformed emotionalism; that one painting or one poem, or one moral judgement is as good as another; that 'chewing the fat' is as good as a rigorous examination of the evidence; that mutual exchange of ignorance when dignified with the title 'discussion group' is transformed, heaven help us, into a 'learning experience'; and, most dangerous of all, that all achievements are equal.

If ... we permit our students to believe that their judgments, based not on knowledge but on feeling, count above all other judgments, that the world is ruled by emotion, that intellectual discipline is an outworn concept, we will not only have betrayed the university ideal but we

shall have created, or at least encouraged, an anarchy of mind and spirit and ill-prepared our young for the shock of contact with the oftentimes arbitrary and harsh discipline of the world. We will also, by failing to stand up for the values to which we pay lip service, have forfeited whatever claim to public respect we might have had.

Thus, the aspect of the university that is crucial is that related to the thinking function, to the development of that critical faculty which will, wherever it is exercised, enhance the quality of life, the intelligence and the humanity of government and industry, and the capacity of man to govern himself wisely and humanely.

The university is, therefore, a special place and for special people — not better people — but special people who are able to accept its ideals, endure its discipline, and conform to its high standards. It is not a safe haven for mediocrity and time-serving or for those who seek to escape the harsh light of judgement behind a screen of mumbo-jumbo jargon.

Die Universiteit van Suid-Afrika is universiteit in eie reg. Die aanvanklike vermoede dat hy hoogstens 'n tweederangse korrespondensie-universiteit sou word, is nie bewaarheid nie. Hy neem vandag as volwaardige lid sy plek in die ry van universiteite en in die Komitee van Universiteitshoofde in. Sy standarde is bo verdenking, sy werkverrigting lok navolging uit, sy invloed kring wêreldwyd uit, en nie net op onderwysgebied nie.

Maar hy is ook 'n universiteit in 'n ander gedaante, 'n andersoortige universiteit, 'n tuisuniversiteit, 'n gemeenskapsuniversiteit, 'n nasionale universiteit, 'n ekumeniese universiteit, *universitas* in die volste sin, die universiteit sonder mure en sonder grense, die universiteit van die afstand en die ruimte. Maar waar hy vermoedelik die enigste in die Westerse wêreld was, het hy een van baie geword en moet hy ook in hulle geselskap sy plek volstaan. Hier moet hy nie terugsak, die eerste nie laaste word nie.

The pioneering university has become but one of a growing number of institutions of higher education engaged world-wide exclusively or partly in distance teaching. It has found a frame of reference and a means of comparing notes and measuring performance. During a visit last year I was able to do so in person.

A recent report on the development of higher education in Western Europe has described the emergence of so-called "open learning" systems as one of the most noteworthy developments of the past decade. "As their name implies, they are perhaps the ultimate expression of the desire to give access to higher education to all who, regardless of previous educational attainment and practical difficulties inhibiting study, may avail themselves of it." The report points out that while the traditional forms of higher education have been subjected to retraction and to various kinds of financial duress, the progress of open learning systems has continued nonetheless. This may be attributed to the belief that they are most cost-effective, but another factor is the possibility that the demand for other than the traditional modes of teaching and study is far from being saturated.

"Indeed, it can be argued most cogently that, almost by definition, open learning systems are more adaptable to changes in the economic and occupational structure and permit an easier transition from education to working life itself. They are, in addition, excellent vehicles for educational recycling, or updating of skills, a priority implied in the concept of recurrent education on which many of them are based ..."

Most of this is borne out by our own experience, though, in order to participate on a level of complete reciprocity with other universities, we have never considered open access to degree study.

According to the report the acid test of the significance and the contribution of distance teaching systems is their effectiveness, and there are three ways of examining effectiveness. How cost effective are they? How do they compare with their traditional counterparts in the production of certified students; what are their drop-out and graduation rates? How are the various target-groups benefiting, particularly the educationally disadvantaged and those precluded, for whatever reason, from attending a university full-time?

We can confirm most of the findings. In all institutions for distance teaching overseas the age and class distribution is largely the same as with us. The drop-out rate is higher compared to full-time students, but the success rate is more or less the same, if not better. Independent study places a premium on maturity; there is a greater propensity to leave among the eighteen year olds. Among the groups most likely to drop out are the unqualified. To survive in the system the less well qualified need intensive initial support. There is a close relation between the effectiveness of the open learning systems and prior performance elsewhere in the education system. Corrective remedial or preparatory courses seem to offer a solution to the problem of the unqualified.

I do get the impression that in spite of a later start institutions overseas have been at greater pains to enunciate a philosophy of distance education and also to devise centrally and to apply systematically and consistently a method of teaching or instruction. "It is significant," I quote from the report again, "that particularly in the field of distance teaching, in view of differences between cognitive styles, prior learning and the rate of knowledge acquisition, all of which vary from individual to individual, there has been an unremitting search after new pedagogic structures appropriate to distance learning."

In our case the search was for a long time intermittent and co-ordinated. We stretched academic freedom in the sense of the right to teach what and how one wishes, to the utmost and much of our teaching was of the hit-or-miss or, more disastrously, the hit-and-run variety.

Dit is maar die afgelope jare dat die besef deurgedring het dat die doeltreffendheid van afstandsonderrig in 'n groter mate as wat gedink is van die gehalte van die onderrig afhang. Dié besef het onder meer gelei tot die daarstelling van die Buro vir Onderrigontwikkeling, wat reeds waardevolle diens gelewer het, nie net deur eie navorsing en voorligting nie, maar ook deur 'n forum vir bespreking en besinning daar te stel, om dosente bewus te maak van die beperkinge maar ook die moontlikhede van afstandsonderrig, om onderrigmodelle en hulpmiddele onder die aandag te bring.

Ek wil hoop dat ons nie sal agter raak nie, dat die eerste nie laaste sal word nie. Ek wil hoop dat ons aan die vooraand staan van die ontwerp en gebruik van 'n onderrigmetode wat by die omstandighede en behoeftes van ons studente aansluit.

Eintlik behoort dit baie eenvoudig te wees, as ons vra, nie wat ons doen nie, maar waarom ons dit doen. Die waarom bepaal die wat en die hoe.

Ek het byvoorbeeld 'n baie interessante opmerking raakgeloop. Ons beweer dikwels dat ons studente selfstandig, op hulle eie studeer. Besef ons dat ons s'n die mees outoritêre vorm van onderrig is, waar alles presies en selfs haarfyn voorgeskryf word en die grade van vryheid in werklikheid uiters beperk is?

Lord Robbins in the *Education Revisited* wrote of the need for better organisation of supervision and teaching. "The belief that academic standing derived from intellectual excellence confers immunity from the requirement of a minimum efficiency in communication which seems to prevail among too many university teachers, is certainly responsible for some removable perplexity and discontent among students." Perplexity and discontent are not confined to the full-time students Robbins had in mind, though it may be more vocal in their case.

Moet ek weer kennis neem van skynbaar belowende voornemende studente wat 'n dag of wat ná registrasie en die eerste kennismaking met die studiemateriaal, hulle inskrywings kom kanselleer?

Have we been misled or bemused by the attractions of gadgetry to neglect what must always remain our primary medium of communication, the written word? The Rector of the Fernuniversität has written: "Future work on teaching reform requires that the functions of printed material for the specific needs of multi-media systems be identified and tested and that ... better use should be made of its teaching potential."

Indien 'n wetenskaplike artikel aan bepaalde kriteria moet voldoen, is daar nie ook kriteria, kommunikatiewe kriteria of didaktiese beginsels, waaraan onderrigmateriaal moet voldoen nie? Of verwar ons wetenskaplikheid met doseervaardigheid?

Weet ons dat studieleiding begeleiding deur leerstof is?

Dit wil soms voorkom asof akademië daarvan wegstroom om as onderwysers of selfs leermeesters bekend te staan. *Professor* is 'n gesogte titel maar dikwels vanweë die wetenskaplike status of openbare aansien (weliswaar minder as voorheen) wat dit verleen. *Professor* of *lektor* is nie 'n titel nie, maar dui lidmaatskap van 'n professie aan. 'n Gesiene professie, inderdaad, maar een waarvoor daar skynbaar geen toetredingsvereistes behalwe akademiese kwalifikasies gestel word nie. Om as medikus of sielkundige of maatskaplike werker of arbeidsterapeut geregistreer te word, is dit nodig om bewys van beroepsopleiding en -beoefening te lewer. Vir die belangrikste van alle beroepe, die hoër onderwys, word geen sodanige vereistes gestel nie.

Must our students learn or must they be taught? Or must they be taught to learn? How do we teach students to learn? Merely by providing them with scholarly papers disguised as lecture notes?

As ek na baie van ons studiegidsse kyk, bewonder ek die wetenskaplike gehalte daarvan, maar moet ek vra: Is dit hoe die probleem mondelings aan 'n groep studente oorgedra of verduidelik sal word? Ons wil nie mondelinge onderrig naboots nie, maar ons wil dieselfde bereik.

Dit is maklik om 'n ontleding van ons studentebevolking te maak. Ons kan vir u sê hoeveel (en moontlik 'n minderheid) volle matrikulasievrystelling as universiteitstoelating het, en 'n kleiner minderheid in die eerste klas; ons kan vir u sê hoeveel voorwaardelike vrystelling of toelating het; ons kan vir u sê hoeveel uit 'n gebrekkige skolastiese agtergrond kom, ontoereikend toegerus vir die eise van 'n Westerse hoër onderwysbestel. Ons kan aantoon dat ons nie met 'n redelik homogene groep skoolverlaters te doen het nie. Ons kan dan vra in hoever ons onderrigbeplanning en onderrigstrategie vir ons verskeidenheid voorsiening maak.

Die tweede beste kweek die tweede beste.

Ek sou onbepaald in dié trant kon voortgaan (hopelik sal daar nog geleenthede wees) maar ek moet volstaan met 'n slotwoord oor ons studente en ons personeel.

Ek staan weer Saterdagoggend hier as voornemende studente instroom om in te skryf: ek stap in die registrasiesaal rond. Wat voel ek aan?

Die trots om volwaardig student te wees, van hulle wat voorheen die opvoedkundig geminagtes was, die opvoedkundig ontferdes.

Maar ek voel ook die verwagting en die behoefte aan, aan die leiding wat voltydse studente ontvang. By ons moet die leiding anders wees, maar begeleiding geld alle vlakke en soorte van onderrig.

Teen die einde van die jaar gaan ek studierekord en eksamenuitslag na. Waar lê die fout?

Tussen verwagting en mislukking lê 'n hele boel verwickeldhede: onvermoë, oorambisie, onderrig wat ontmoedig en die aanvanklike motivering laat verflou, siekte, werkdrukke, verplasing, huislike probleme en soveel meer.

Maar ons moet onderskei tussen wie kan en wie nie kan nie. Ons is dit aan die Universiteit en sy aansien, maar ook aan die student in sy eie belang, verskuldig.

Wie oor die intellektuele vermoë en die motivering beskik, kom alles te bowe. Vir wie die een of die ander ontbreek, is daar voorligting en verdere rypmaking vir universiteitstudie. Maar uiteindelik moet die uitskakelingsmaatreëls toegepas word, die hartseermaatreëls. Wat sy studente betref, kan die universiteit nie onvermoë onbepaald akkommodeer nie. Onvermoë is nie eens die tweede beste nie.

Oor die gehalte van sy personeel het die universiteit nie twyfel nie: daarvoor het die keuring gesorg. Oor die motief en motivering, oor vereenselwiging mag daar by tye twyfel ontstaan.

A cynic has remarked of the academic profession that "there simply are no occupations which combine such high prestige, low demands for measurable accomplishment, looseness of supervision, remarkable job security, and flexibility of working conditions in such extremely pleasant surroundings".

This is a view which is commonly held by outsiders. It does not take the demands and responsibilities into account.

It has been well said that staff is the primary cost factor and also the major resource in universities. The quality, attitudes and effort of individual members of staff in large measure dictate not only the education enjoyed by students, but also

the relationship of the university to society. To maintain and improve their quality and efficiency universities have to demand performance, be it in teaching and research or in supportive services, have to demand also the continuous development of skills and proficiency so that each member of staff remains competent in his or her particular role.

But to performance and competence must be added commitment to the ethos and the task of the university.

Die eise wat die universiteit aan die student stel, is streng: die eise van wetenskaplikheid, van objektiwiteit en van beskeidenheid. Dit is eise wat die universiteit ook aan homself en sy lede stel.

As ek wetenskap beoefen, doen ek dit omdat die universiteit my in staat stel om wetenskap te beoefen. Wat is ek op my beurt aan die universiteit verskuldig? Om wetenskap só te beoefen dat die vryheid van die universiteit wat vryheid verleen, nooit in die gedrang kom nie. En die vryheid kom in die gedrang wanneer optrede en uitsprake — wat steeds as uitsprake van die universiteit vertolk word — die universiteit aan etikettering blootstel.

The status of the university as a source of authority on many central questions must be maintained. This cannot happen if members of the university relinquish the tenets of scholarship to espouse a particular persuasion or ideology.

Die Rektor is spreekbuis van die universiteit. Maar juis daarom kan hy nie met die tweede beste tevrede wees nie. Niemand wil die beeld van 'n tweede beste uitdra nie. U sal ook nie met die tweede beste vereenselwig wil wees nie.

'n Spreekbuis is 'n buis. Wat die Rektor uitdra en waarmee u u vereenselwig, is u skepping, nie syne nie.

Of ons wil of nie, ons is almal verteenwoordigers en beelddraers van die Universiteit. Ons tree steeds onder die vaandel (en die beskerming) van die Universiteit op. Die beskerming wat hy bied, kan hy ook vir homself opeis. Vir sy naam en sy taak: om, nie seksioneel of ideologies gebonde, die kennis toeganklik te maak en die wetenskap getrou te bly.

Ek bedank u vir u verdraagsaamheid: ek sal seker nog dikwels daarop beroep doen.

Ek wens u een en almal 'n bevredigende en vrugbare, laat ons dit maar akademiese jaar noem, toe.

4

ON TEACHING

Pretoria College of Education, 14.9.1981

PROFESSOR PAYNE, members of Council, members of staff, and, last but not least, students. For it is to you as students that I would like to address myself this morning.

You are students of the Pretoria College of Education. What does it mean to be a student of the College? It has at least two important implications.

The first, and probably the most important, is that you are preparing to become teachers, that you are preparing for a career in teaching, in the teaching profession. To be a teacher is a career, but it is more than a career. And a teaching career is more than a profession.

A career is a way of making a livelihood, and in that sense teaching is a career, but so are all trades and occupations, for a living can be made in many ways.

A profession, too, is a career, but of the more advanced and organized kind. It denotes a group of people engaged in the same occupation, but one for which certain qualifications, and prescribed by the professional association, are required, and having the same conditions of service.

In that sense teaching is a profession, and we have heard much lately of teachers

insisting on professional status, with all the privileges and benefits, usually in material terms, that professional status implies.

But teaching is more than that. It is also a vocation. One can choose a wrong profession, but I do not believe one can choose a wrong vocation, for there is something more than choice involved.

Vocation is a call, and teaching is a calling as well as a career. For was it not the Master Himself who said:

Whoever receives one such child in my name receives me. But if a man is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea. Alas for the world that such causes of stumbling arise! Come they must, but woe betide the man through whom they come! ... Never despise one of these little ones; I tell you, they have their guardian angels in heaven, who look continually on the face of my heavenly Father.

You are learning the didactics, the techniques or skills of teaching, and you are learning more about the subjects you will in due course be teaching. I hope you are learning and preparing yourselves for much more than that. For a vocation and not merely a career. Or merely membership of a profession.

You will be bound by prescribed content and curriculum in the subjects you teach, but you will also be given absolute discretion over young and receptive minds. You will be teaching your young pupils not only ways of knowing, but also ways of thinking, ways of judging and discerning, and of recognising and appreciating goodness and beauty. You will be teaching them not only facts, but also values and the difference between right and wrong, between truth and untruth, between seemly and unseemly behaviour.

It has been said that no weapon is more devastating than the forming of a child's mind. It is a frightening responsibility indeed.

A psychologist has said that there are three roles or careers which no sensible person will choose: those of parent, statesman and teacher. The demands are so great, as are the responsibilities, that no sensible person will take them upon himself. Parenthood, of course, few of us will be able to avoid, and statesmen are few and far between, but every year there are thousands who qualify for the teaching profession. And let it not be said that they are not sensible people; rather that they are not only willing but eager, and mentally and spiritually equipped and prepared, to take up the responsibility and the challenge.

For if it is frightening, it is also more rewarding than most if not all other occupations. For what can be more rewarding than to guide, or to accompany, a child on the way of mental and emotional growth and development? A human does not grow and develop like a tree, by itself. To grow up is a complex and often painful experience. Many of the pathological conditions in later life have their origin in wounds suffered in youth. We all bear the scars of our own past. You will be sensible of and sensitive to wounds that have been inflicted, and you will, with sympathy and compassion try to relieve their hurt, be careful not to add to it. Woe betide the man through whom the causes of stumbling arise.

You will be instructor and preceptor. You will unfold the world to those whose

conception and experience of life and reality is limited but searching and receptive. You will be the creator of visions and of ideals. You will be the mediator between past and present. At times you will be liberator, from oppressive or warped circumstances. You will have to be adviser and friend and companion. You will have to discharge many roles, to be many things. May you one day be all those things, with love and compassion and humility, aware of your responsibility but also of the honour of being entrusted with it.

You will see fear in the eyes of a child, and expectation, happiness and uncertainty. You will have to lead him from fear to confidence, from incomprehension to understanding. You will share his little life and the turmoil of his small mind, the unknowing which becomes sudden discovery, the rich promise. You will have to guard against discriminating between the bold and the timid, the quick and the tardy, the attractive and the less becoming, between the talented and the less gifted, for each is important and God given, and you will want to lead each of them to the full awakening of potential and aptitudes.

You will see the light of promise in the eyes of a child, and the dulness of despair. But above all you will see in the eyes of a child your own happiness and your own failure.

There has been no more encouraging testimonial to the teaching profession than the testimony of the famous Helen Keller. "The most important day in all my life," she said, "is the one on which my teacher, Anne Mansfield Sullivan, came to me." You will probably not have a Helen Keller in your care, and you may not be an Anne Mansfield Sullivan, but you will be teaching a John Smith or a Mary Jones to hear and to see. May they too remember the day you came into their lives.

I have been speaking of the future but what of the present? There is another meaning to your being here today, to your being students of the, of a College of Education.

One of the most necessary and salutary developments in education in recent years has been the awareness of the essential oneness of post-secondary or higher education, transcending and bridging the diversity of institutions and modes of instruction. This has materialized in particular in the closer association of universities and colleges in the training of teachers. Previously there was, regrettably, a degree of isolation between the two institutions, though both were engaged in a common endeavour. Isolation, we have now learnt, is not necessary for the maintenance of identity, and is in fact inimical to the furtherance of scholarship, of what should be a common aim and a shared responsibility.

If the recognition of the place of colleges of education in higher education has enhanced their status, it has also imposed on them and, I think, particularly on their students, the responsibility of subscribing and conforming to the standards and norms traditionally associated with participation in higher learning.

It has been said that one's years at college or university are the freest and most unfettered of one's life. That you are probably experiencing. It does, of course, not imply that it is a period of leisure, a kind of extended holiday. That too, I hope, you

can confirm. But I think that you have also discovered that, having been a pupil for so many years, you suddenly became a student. You not only discarded your school apparel or blazer (which you had probably outgrown in any case) for the last time, but with it also the degree of regimentation, the external discipline, the uniformity, even at times the anonymity of which it was the outward symbol or sign. To some this may have brought a feeling of loneliness and of insecurity, but to all greater opportunities, not for self-indulgence but for self-identification, self-reliance, self-determination. But also greater responsibility with regard to study and progress. Discipline has become self-discipline, constraint, self-constraint. Compulsory education has become voluntary further education.

But further education which is higher education. You have entered an entirely new and different field of education, with its own precepts, its own norms and values.

There is perhaps today a greater responsibility than ever before on those engaged in higher education. We must be prepared for plenty of hard work: we must dig up facts and ideas, and we must acquire new skills and expertise. The emphasis must be on understanding, rather than learning by heart; on asking the right questions rather than finding the simple answers; on thinking for ourselves rather than relying on others; on seeing things as they really are, rather than as we would like them to be.

To think and to explore within a framework of freedom is the very essence and purpose of higher education.

I hope you are doing just that. That you are making full use of the freedom which higher education affords. That you are experiencing the excitement and the thrill of discovering old knowledge and new truth. That you are actively engaged in the search for knowledge, yet knowing that there is a wisdom which passes understanding.

By entering the college, by engaging in higher education, you have become members of a community of scholars, committed if not addicted to the pursuit of scholarship.

What does it mean to belong to the community of scholars and of scholarship? I hope it means that you are acquiring, and will be carrying with you what I may call the academic or scholarly attitude or quality or habit of mind.

It is difficult to define in a few words that attitude or quality of mind which becomes a habit of mind. But it includes, I think, openmindedness, the rejection of dogmatism and intolerance, criticism which is compassionate, the acceptance and understanding of viewpoints other than one's own, the questioning of one's own preconceptions before one discredits those of others.

What our country needs more than anything else today is the academic quality or habit of mind, the searching and perceptive mind, the enquiring and liberating mind, the questioning and compassionate mind. Only by its exercise can you and I contribute to the better and happier world we are all hoping and working for.

What the poet John Masefield wrote about a university should apply to every place of higher education:

There are, he said, few earthly things more splendid.

In these days of broken frontiers and collapsing values,
when the dams are down and the floods are making
misery, when every future looks somewhat grim
and every ancient foothold
has become something of a quagmire
wherever (it) stands, it stands and shines;
wherever it exists, the free minds of men,
urged on to full and fair inquiry,
may still bring wisdom into human affairs.

May I wish you all a successful completion to a year of exertion and study.

5

DIE OOP UNIVERSITEIT

Opening, Unisa, 11.2.1982

DAAR HET REEDS 27 388 STUDENTE, van die verwagte 56 000, vanjaar vir onderrig ingeskryf, duisende van hulle vir die eerste keer, sommige met vrese maar almal met verwagting.

Teen Meimaand sal ongeveer 4 000 moontlik weer hulle inskrywing gekanselleer het, hulle studies gestaak of opgeskort het. Daar sal baie redes voor wees: onvermoë, onrealistiese voornemens, onverwagte verandering in werks- of lewensomstandighede. Dit mag nie wees omdat die verwagtinge beskaam is nie, omdat die onderrig of die begrip of die belangstelling by die leermeesters te kort geskiet het nie. Ons mag nooit vergeet dat ons met mense te doen het nie, met menslike vermoëns en menslike verwagtinge. Die verwagtinge oorskry dikwels die vermoëns, maar dit kan ons alleen sê wanneer die vermoëns ten volle gestimuleer en aangewend is. En dit is tog taak en funksie van alle onderrig.

Maar hoe goed of hoe gebrekkig ken ons in werklikheid hierdie studente van ons, hulle omstandighede, hulle vermoëns en hulle verwagtinge? Dit is gebruikelik om aan die begin van 'n akademiese jaar aan te kondig waaraan ons ons in die komende jaar besonderlik wil wy. Ek wil vra dat 1982 studentejaar sal wees, 'n

jaar van kennismaking met ons studente. Aan 'n residensiële universiteit is sodanige kennismaking nie nodig nie. Daar maak die studente 'n redelik homogene groep skoolverlaters uit wat toelating verkry het deur die matrikulasie-eksamen te slaag, of deur matrikulasie-vrystelling op grond van 'n skooleindeksamen. Ons studentekorps bestryk die hele spektrum van ouderdomme en universiteitstoelating, van huislike en werksomstandighede, van lewenservaring, van opvoedkundige agtergronde, van verwagtinge en vermoëns, en van leerstyle. Oor aspekte hiervan is reeds navorsing gedoen en dit sal weer saamgevat en bekend gestel word. 'n Baie belangrike projek is nou op dreef waardeur inligting bekom sal word oor die leerstyle van ons studente, asook oor hulle persepsie en ervaring van onderrigmetodes en -media. Hieruit sal verdere ondersoekte voortspruit, maar intussen deurvoering na doseerdepartemente met die oog op moontlike aanpassings van die onderrig.

Ons, die Universiteit, maar ook elkeen van ons wil meer van ons studente te wete kom. Wat van studente aan 'n residensiële universiteit gesê is, geld in meerdere mate ons studente: "In a class of 50 there are 50 lives, probably more than 50 careers, and many aspects of each life and each career."

Ek wou oorspronklik oor die toekoms van ons universiteit gepraat het. Kan 'n openingsrede trouens anders as 'n toekomsrede, toekomsgerig wees? Ek het die afgelope jare dikwels oor ons universiteit gepraat, miskien altyd oor, maar ook namens en ten behoeve van. Ek het oor sy verlede gepraat, waarop ons trots is, oor sy hede, waarby ons betrokke is, en oor sy toekoms, waarop ons beplanning gerig moet wees. In die samevloeiing van verlede en toekoms lê die opdrag van die hede.

Daar is diegene wat die ordelike oorgang van verlede na toekoms deur radikale, selfs rewolusionêre ingrype wil versteur. Hiervan het die Westerse universiteit voldoende ervaring gehad. Daar is ook diegene wat die ewolusionêre voortgang wil versper deur verknogtheid aan die gebruike en die norme van die verlede. Die noodsaaklike dinamiek van die universiteitswese word deur hulle oor die hoof gesien. Die universiteit van 1500 het van die universiteit van 1200 verskil, en die universiteit van 1900 hemelsbreed van die universiteit van 1800.

The University of the pre-industrial age was something entirely different from that which emerged from the age of the Industrial Revolution. What, then, of the university in our post-industrial age?

Again it must be something different from what it used to be, for it must adapt what it has to offer to the exponential advance of knowledge and of technology, to the needs and exigencies of a new society, to a heightened social awareness and commitment.

Yet I must confess to a fellow-feeling with the traditionalists, the conservationists, the fundamentalists if you like, at least in university affairs. I believe that there are enduring norms and values which are not negotiable, to which the university must adhere in its response to successive changes in social conditions and demands.

It must remain true to what it has always claimed to be; a place of higher

learning, a centre of excellence, committed not only to the transmission but to the advancement of knowledge.

Yet, respond we must.

Two decades ago, a colleague has said, universities lived in a straightforward world. They were at liberty to do very much what they desired. They set their own standards of admission without giving any great thought to the demands of students or of society. They were not convinced that admission policies or course offerings or graduation requirements had to be adapted in conformity with what society required — and the heady influx of students strengthened their conviction and their self-confidence, it not complacency.

They shared in the economic boom of the 60s. Not only were resources readily forthcoming, but governments and society pinned their hopes on higher education. In the 60s it was thought that “higher education greased the wheels of industry, lubricated its brainpower and generally nourished the national wellbeing”, that it would “fan the flames of the white-hot technological revolution”. In some vague way higher education was thought to be a “good thing”. Vast sums of public money were committed in the belief that there was some sort of mystical equation linking this expenditure with a return that would be visible in a sounder economy and a better and easier way of life.

That education by itself can do none of these things merely tended to sharpen the public and political disillusion which coincided with the onset of a world economic crisis. Perhaps policy-makers and universities themselves had been at fault. The massive influx of students into higher education had led to the creation of numerous new universities of the traditional kind; there was no real change in the structure of the institutions, curriculum content or methods of teaching. Modes of access, qualifications, and types of study remained in the mould that historically had been associated with the role of the university as an instrument for the education and the formation of an elite. The transition from elite to mass education was done without regard to the fact that the majority of “new” students were not interested in becoming professional scholars or in entering the so-called higher or reserved professions.

Other, more vocation-oriented institutions of higher and further education had certainly also been established, but recession and retraction, and the resulting competition for resources and students and in some cases for sheer survival, tended to blur the distinction. In the United Kingdom, polytechnics “sidled up” to the universities, and universities responded to financial pressures by taking on functions which more properly belonged to other institutions, engaged in more part-time teaching, even relaxed criteria for recruitment.

The time has clearly come overseas for a re-assessment of the nature of higher education and of the functions of the various and disparate institutions engaged in it and much thought and oratory is being expended on the problem.

There are those who consider that the distinctions should disappear. Other institutions of higher education should not be so organised and restricted as to safeguard the traditional values of the universities. “The same constraints, or lack

of them, should apply to all institutions. The same requirements of responsiveness or leadership or critical attitudes to the transmission of knowledge and values should apply to all. The same capacity to explore and innovate should be expected of all."

This is a view with which I cannot agree. If a university must be open to new demands, it cannot respond at the cost of the values it must rate highly. The distinction must be maintained, if not strengthened: between the academic, research-orientated universities and the more applied, publicly responsive institutions. And this should be done without disdain or disparagement, rather by recognising the essential and complementary functions of such institutions, raising their status, and arranging some method of horizontal rather than only vertical mobility. As early as 1963 Lord James wrote: "We must realise that we shall actually safeguard the standards of the universities themselves by raising the standards of other institutions providing new kinds of higher education. By so doing we shall diminish the pressure of those who cannot really benefit from the rigours of our present courses, but who quite properly desire a higher education."

Die probleme waarvoor die hoër onderwys in die buiteland te staan gekom het, het ook in Suid-Afrika hulle verskyning gemaak. Ook hier het onderwys vandag 'n wagwoord geword, byna 'n towerwoord, 'n towermiddel vir alle ekonomiese en maatskaplike ongesteldheid, en 'n waarborg vir voorspoed en geluk. Die belangrikheid daarvan is onderstreep deur verslae soos dié van die Mannekragkommissie en die RGN-onderzoek na onderwysvoorsiening, albei waarvan wydverspreide kommentaar uitgelok het, nie altyd ewe kundig, diepsinnig of objektief nie.

Daar kan slegs gehoop word dat die ontwikkeling van die onderwys, en by name die hoër onderwys, die slaggate sal vermy waarin dit oorsee vasgeval het, dié naamlik van dikwels onbeplande en onbeheerde groei.

Daar is hoopvolle aanduidings dat indien die redelik ingrypende aanbevelings van die RGN-verslag aanvaar en geïmplementeer word, dit sal kan gebeur. Wat moontlik die sterkste uit die verslag na vore tree, is die kritiek op die "akademiese" waardesisteem van die Suid-Afrikaanse onderwysstelsel, die aandrang op groter loopbaangerigheid, en gevolglik op gedifferensiëerde na-basiese onderwys, ook strukturele differensiasie. Aansluitend hierby is die behoefte aan die omskepping van 'n geslote onderwysstelsel wat gekenmerk word deur vaste, vertikale deurstromingskanale na 'n oop struktuur met horisontale deurstromingsmoontlikhede en wisselwerking met die nie-formele onderwys en die beroepspraktyk.

Die belangrike is m.i. dat hierdeur 'n nuwe bedeling in onderwysvoorsiening in die vooruitsig gestel word wat juis die posisie van die universiteit sal verstewig deur ander keuringskriteria en keuringsmeganismes as die huidige.

Dit onthef universiteite eger nie van die verpligting om deurlopend oor hulle taak en funksie te besin nie. Deur die plek van die universiteit af te baken is die dilemmas waaronder hy verkeer, nie uit die weg geruim nie. Enkeles kan genoem word as keuses tussen dringende en dwingende alternatiewe:

- tussen uitbouing van 'n massa-universiteit of 'n kwaliteitsuniversiteit met selektiewe toegang;
- om universiteitsonderwys af te stem op algemene intellektuele voorsiening of op meer pragmatiese beroepsvorming, waar oorspesialisasie die gevaar van kultuurvervreemding inhou;
- tussen onbaatsugtige wetenskapsbeoefening en beroepsmatige aanwending van kennis. Vanselfsprekend kan die universiteit hom nie volledig aan sy verantwoordelikheid ten opsigte van hoër beroepskoling onttrek nie, want dit sou onversoenbaar wees met sy sosiale funksie, maar die op die praktyk afgestemde beroepsvorming moet altyd wetenskaplike inhoud hê en algemeen vormend bly.
- tussen onderrig en navorsing;
- tussen 'n konfessionele (in die wydste sin) en 'n pluralistiese wetenskapsbeoefening.

It may be that many of the so-called improvements of the past decades have in fact been aberrations. It is necessary that we should think about our function, if only because we may soon be forced to do so in terms that are not our own. In the days of assured resources and students we went our own way and did our own things. We have devoted too little attention to the questions of regularly reviewing our purpose and methods. "But that world is gone, or is going. Resources are dwindling and student numbers are unclear. If we are to fend off attacks ... we will have to look very carefully at the state of our pedagogy and our use of resources, especially if we are to defend the excellence we believe in and — crucially — retain control over its definition."

Om oop te wees beteken vir die universiteit vanselfsprekend om gevoelig en toeganklik te wees vir die nasionale behoefte aan mannekrag en veral aan hoëvlakmannekrag.

Dit is insiggewend watter klem die RGN-verslag op mannekragvoorsiening laat val. Die opdrag aan die kommissie was om aanbevelings te doen oor beginselriglyne vir 'n onderwysbeleid ten einde onder meer die ekonomiese groei van die RSA te bevorder, asook oor 'n onderwysstruktuur om te voorsien in die mannekragbehoefes van die Republiek. Die kommissie het bevind dat onderwysinvestasie slegs 'n rendement kan toon indien dit kan waarborg dat die mannekragpotensiaal op 'n produktiewe wyse in die ontwikkeling van die land aangewend word. "Indien dit nie die geval is nie," lui die verslag, "staan onderwysinvestering in die ergste gevalle *teenoor* in plaas van *agter* die ekonomiese ontwikkeling."

Die Mannekragkommissie is nog meer uitgesproke: "Die boonste stratum," in die werkerskorps, lui die verslag, "is die hoëvlak-mannekrag, en dit is die primêre taak van universiteite en teknikons om hierdie groep op te lei en sorg te dra vir hulle heropleiding." Bepaalde aanbevelings ten opsigte van die opleiding word gedoen. Universiteite en teknikons word gemaan om verdere indringende aandag te gee aan die druiing en uitsakking van studente, en die Departement

van Nasionale Opvoeding word versoek om ewe indringend aandag te skenk aan die hersiening van die subsidieformule "met die oog op die lewering van groter getalle afgestudeerdes in rigtings wat van direkte belang is vir die toekomstige groei en ontwikkeling van die land". Aandag moet gegee word aan "die ruimer voorsiening vir die opleiding van Nie-Blankes aan Blanke inrigtings", en die meriete van 'n ope universiteit, waartoe persone sonder onderwyskwalifikasies toegelaat word, moet ondersoek word. (Hieroor later meer.)

Aan die meeste van die aanbevelings het die regering in 'n witskrif steun gegee. Ietwat verontrustend is die mening van die Regering "dat die houdbaarheid van ongekontroleerde inskrywing vir kursusse op tersiêre vlak waarby Staatsfondse betrokke is maar wat nie altyd van direkte belang is vir die toekomstige sosio-ekonomiese ontwikkeling en groei van die land nie, ernstige ondersoek tot gevolg moet hê".

Dit is duidelik dat toenemend van universiteite verwag sal word om sowel toelating as onderrig op mannekragbehoefes te rig. Waarteen gewaak moet word is teen oormatige owerheidsinmenging om universiteitsopleiding in die keurslyf van mannekragvoorsiening te dwing.

A commentator has said that Government is busily engaged in disconnecting the university from its traditional links, and whilst preserving some of them from the elite, in fact it is seeking with the intensity born of desperation to reconnect the others with the private sector of industry and commerce. The State, he says, is intervening to create a new regulating market mechanism inside higher education. "In terms of the individual's future, higher education should act as a placement agency, guiding the student into areas of endeavour closely aligned through their content, with what are thought to be the needs of commerce, industry and the service sector."

One of the charges regularly levelled against universities is that they are not "open" enough to the realities of the market-place, that they do not take sufficient heed of manpower needs, which has led to the so-called mismatch between the needs of certain professions, and indeed of the national economy as a whole, and the supply of graduates. And the problem has latterly been compounded by growing graduate unemployment.

Our society, we are told, is faced with a problem heretofore unexpected: "defining an 'optimal' level of university education which meets specific social and economic objectives." In a recent report entitled *University Degrees: Passports to Nowhere*, the International Labour Organisation estimated that underemployment, job dissatisfaction and often unemployment awaited young people upon graduating from university. The report concluded that in both developed and developing countries the surplus of graduates "is out of proportion to the qualitative and quantitative needs of the national economies".

In certain countries there have been clear attempts to make higher education more practical and, by implication, its products more employable. There are, for instance, the polytechnics in Great Britain, second cycle reform in France, study

centres in Denmark and district colleges in Norway. Most of them were seen as correctives to the lack of labour market responsiveness by the universities.

But a certain amount of scepticism has set in. Amongst polytechnic students in England and Wales the unemployment rate is higher than among university students. Polytechnic graduates appear to be no more attractive to employers than liberal arts degrees of traditional universities. The reaction of academics to manpower planning has been ambivalent but in general cool. At a conference held in 1977 the Rectors of the European universities came out strongly against the notion of bringing universities into the overall mechanisms of manpower planning and allocation as a means to ensure a fit between student output and the demands of the economy. Instead, they pronounced in favour of flexibility and greater stress to be placed on "interdisciplinarity". The Rector of Imperial College, London University, felt obliged to reply to a Government Minister's call for relevance. "Manpower planning," he retorted, "is a notoriously inexact science; ... it is far more important to train people so that they can exercise their intellectual powers to the full over the whole of their lifetime rather than that they should instantly slot into a pre-ordained vacancy at the age of 21; ... and the country as a whole is more likely to benefit by encouraging the talents of its youth than by planning what talents it requires in order to meet some utopian ideal which will already have been abandoned long before it is attained."

In fact, academics have generally adhered to the view that all-round ability and versatility rather than a technician's skill is what they want to develop in their students.

Manpower exigencies will certainly have to feature in university planning. One possibility that has been suggested is that of closing off more options through the *numerus clausus* or by quotas, or reforming the curriculum, beginning in the secondary school — which links up with the recommendations of the HSRC Report. But the consensus of academic opinion seems to be at this stage that we should continue to rely on market forces, aided by guidance, advice and placement, rather than be subjected to closer and more sustained government intervention as part of an overall national planning strategy. And we must remember that strict compliance with manpower needs will restrict the openness of the university to individual choice.

Ek het "oop" met betrekking tot die universiteit in verskillende betekenis gebruik, en anders as die gebruiklike, waarna ek nog kortliks sal verwys. Maar ons moet besef dat die universiteit in baie opsigte oop moet wees, en dan veral in sy wetenskapsbeoefening, in die oordrag en die uitbouing van kennis. Die universiteit gee ons ruimte en aansien en vryheid. Die universiteit verwag op sy beurt van ons die oopheid van denke wat daardie vryheid tot sy reg laat kom en daardie aansien waardig is.

If full and free enquiry is to be confined by ideological constraints, a university is no longer open to what has been called the incredible world of ideas which is our heritage. A British Secretary of State suggested that the university militant, seen as the instrument of a specific ideology or of the political programme of a particular

group, constituted evidence of immaturity and a negation of the very purpose of a university which was to think and to teach how to think within a framework of freedom.

Ek het jare gelede hieroor gepraat. My standpunt bly dieselfde. Die universiteit moet die teelgrond van vernuwende, skeppende denke wees. Maar as die denke sydig en geslote word, wanneer 'n bepaalde subjektiwiteit of ideologie op die wetenskap geprojekteer word, werp dit nie net twyfel op akademiese bevoegdheid nie, maar bring dit ook die geloofwaardigheid van die akademie in die gedrang. Die ontsluiting van die werklikheid moet die hele werklikheid ontsluit, nie net die deel wat tussen ideologiese oogklappe deur gesien kan word nie. Die grense van die kennis kan nooit uitgebrei word as die pad daarheen deur ideologiese voorbehoude versper word nie.

Maar laat ons ter afsluiting kyk na die begrip "oop universiteit" soos dit gewoonlik verstaan en aangewend word.

Actually, these are two combinations in which "open" is commonly applied to the university. Both refer to admission. The one has to do with access. The other, the classic but rather crude definition, refers to the claim of the university "to determine for itself on academic grounds who may teach, what may be taught, how it should be taught, and (more particularly) who may be admitted to study".

In England the Robbins Committee's working principle that "courses of higher education should be available for all those who are qualified by ability and attainment to pursue them and wish to do so" reflected the democratic or egalitarian pressure on higher education and prepared the way for the transition from elite to mass higher education.

Since the early 1960s the whole issue of admissions policies has become crucial. First the goal of equality of educational opportunity and the belief that scientific and technological progress, allied to economic development required graduate training, created a virtually insatiable demand for places in higher education. In the 70s conceptions and attitudes changed when graduate unemployment or underemployment set in, the relevance of higher education was questioned and manpower planning tried to regulate the number and type of places that should be available, and financial constraints led in many cases to more restrictive entry conditions.

A new situation arose, however, when the ideal of equality of educational opportunity was extended beyond the school-leaving age, to more mature people who had been precluded from pursuing higher education courses at an earlier age, either through force of circumstance or because they lacked the academic qualifications required for admission. It is in that sense that our Manpower Commission has recommended that the merits of an open university be investigated. A number of countries overseas have in fact relaxed entry requirements for mature students with the appropriate practical or vocational experience. But it is interesting that in Austria it was considered necessary to set up academic courses to prepare entrants who have not followed a complete secondary school education. And that is one of the less attractive consequences of open access (less attractive to universities, that

is), that bridging or even remedial courses have to be devised to prepare students not adequately equipped to enter the main stream of academic study.

To this kind of open access South Africa has not subscribed, and I hope it will not do so. In the USA the high cost of higher education and the reduction in state and federal aid are forcing second thoughts on egalitarian admissions philosophies. If open admissions attracted talented people who might never have had the chance for a college education, it has also saddled many colleges with thousands of students woefully unprepared for the university, and the cost of remediation has skyrocketed. At the City University of New York it amounts at present to \$33 million annually. And as the Vice-Chancellor of the University of California at Davis has pointed out: "There are costs in the generic sense of money spent. The other cost is the misdirection of talents in teaching." Often specially trained teachers are used, but at Ohio State University 42% of this year's freshmen were required to take at least one remedial course in English or Mathematics.

What is disturbing is that most, if not all, of these entrants to the university were probably allowed in on the strength of their having the formal qualifications. In fact in the matter of admissions a contrary trend to that of opening access is appearing. Generally speaking, entry is still being dictated by the traditional mode, be it the *Abitur* or the *Maturität*, the *Baccalaurèat*, the Advanced Level GCE, the Scottish Higher Grades, or Matriculation. Increasingly, however, their efficacy as an entrance qualification is being questioned, not least in South Africa. We know that for many faculties or courses of study more stringent criteria have for long been in force. The introduction of entrance examinations, in Western Germany, albeit on a trial basis, marks a step away from what is still regarded as a fundamental right of all school leavers holding the *Abitur*: access to university and the right to study any chosen subject at any institution of higher education.

Net enkele dae gelede het die Minister van Nasionale Opvoeding die vermoede uitgespreek "dat die matrikulasiesertifikaat in 'n te groot aantal gevalle nie 'n redelike aanduiding gee van 'n mens se potensiaal om in graadstudie op universiteit welslae te behaal nie". Dié vermoede spruit uit die feit dat die matrikulasiesertifikaat toelating tot universiteite verleen, en dat slegs 67% van studente aan Suid-Afrikaanse universiteite daarin slaag om, selfs oor 'n aantal jare langer as die minimum tydskuur, 'n eerste graad of diploma te behaal, vergeleke met 80% van Britse studente. Dit is nie verbasend nie as in ag geneem word dat 28% van 'n bepaalde ouderdomsgroep onder blanke Suid-Afrikaners vir toelating kwalifiseer, teenoor 13% in Groot-Brittanje. Die Komitee van Universiteitshoofde is ook besig om aandag aan die sukseskoers van matrikulante te gee. Die vraag is of matrikulasie nog afgestem is op universiteitstoelating of op skoolverlating.

As die argumente ten gunste van 'n verslapping van toelatingsvereistes minder gunstig begin vertoon, word dié ten gunste van 'n verskerping daarvan al geldiger. Die oortuiging vat al sterker pos dat die sif nouer gestel moet word, maar (en dit is belangrik) die uitbouing van alternatiewe toegange tot hoër onderwys moet daarmee gepaard gaan.

If the university is to remain, as I am convinced it should, a centre of excellence,

an open university is a contradiction in terms. And inequality is a fact of life. Open accessibility does not imply open access.

I have quoted Lord James' allusion to those who cannot really benefit from the rigours of university study, but who quite properly desire a higher education. Alan Cottrell says that university courses, designed primarily for dedicated and gifted scholars, are not suitable for large numbers, "not born scholars, dedicated to a lifetime of learning, but simply bright children who have gone to university either because it is fashionable to do so, or is thought to open the way to better jobs, or is merely a means of avoiding for a few more years the decisions they will eventually have to make about what they want to do with their lives". In the Netherlands a Committee for the Development of Higher Education has reported: "There should not be automatic right of entry for qualified students, but appropriate tertiary educational facilities to match the needs of those desiring entry ..."

That is the solution. If more flexible routes of access to higher education are being developed, for instance in comprehensive schools or by more diverse combinations of school subjects, all these routes need not lead to Rome. It is in fact meaningless to talk about access to higher education without talking about access to *all* higher education, not only to the university sector. The issue is not one of open access versus selection, but rather of the appropriate balance and relationship between a selective and a more open sector.

Finally, a brief and largely exploratory word on an equally if not more contentious issue, that of the university being accessible without hindrance to all, regardless of race or religion, who are qualified to enter — exploratory because, as befits an academic, I have not researched deeply enough to pontificate with any degree of confidence. And a South African who is a liberal (in the classical, not the polluted perverted sense) to boot, has to shed many preconceptions on both sides before an objective appraisal can be made.

Let me say that in principle I am in favour of the integration or, in American terms, the desegregation of higher education provided it is voluntary (and the provisos are important), the appropriate level has been determined, and it is not to the detriment of any of the population groups involved. On the other hand I am not convinced, as the American Supreme Court ruled in 1955, that in education separate and equal are a contradiction in terms, provided again that the opportunities and facilities and the quality of instruction are the same. The HSRC Commission concluded that equality of education does not imply identical or the same education. If it did so what justification would there be for separate German or Chinese schools, or Afrikaans and English for that matter?

It is a fact that to be wholesome and effective, education must be bedded in and nourished by the life and the consciousness of a community, and institutions of their own lift students to levels of skill and confidence which they cannot achieve at others where as a minority they tend to feel or are made to feel isolated and marginal. An effective university, said the Vice-Chancellor of the University of Malawi, must grow deep roots in the wider community of the nation before it can begin to blossom, let alone bear fruit. Universities of the Third World have been

told that they should not lose sight of their high responsibility as transmitters of indigenous culture; and this should be reflected not only in the content and curriculum of what they teach but their method of teaching as well. The whole of Africa is moving towards an indigenisation of education. A university, protagonists of the open university say, should teach what it chooses, how it chooses and to whom it chooses, but there are interrelationships between what is taught and how it is taught.

In the USA, where education is still being desegregated by legislative and affirmative action, 105 predominantly black colleges are still flourishing today. In Pennsylvania recently students and staff of Cheyney State College, under orders to increase white enrolment to 30%, combined to sue the Federal Government and the State, charging that such a demand would weaken the school and threaten its survival as a black institution. In TIME magazine we read: "The march setting out from the Atlanta University Center to the Georgia state capitol had a familiar look. In the lead was the Rev. Jesse Jackson. Surrounding him were 3 500 people carrying signs and singing civil rights songs. A demonstration for integration? Not at all. Crowds of black students kept shouting: 'Save our black colleges!' ... It was Black College Day 1981 and in Atlanta, Montgomery, Harrisburg, Raleigh and Tallahassee, tens of thousands of black marchers were out cheering for, yes, separate but equal education."

You will, I hope, appreciate my quandary, and possibly share it. Perhaps we are confounding the issues. Is separateness what is wrong, or is it inequality and discrimination?

But in exploring I have digressed. The issue, I suppose, is whether a university in South Africa should have the right to admit students on academic and not on ethnic grounds, not whether it would be right to do so.

Ek bedank u vir u aandag. En mag ek u 'n uitdagende en veeleisende, maar bevredigende en verrykende jaar toewens.

6

WAAR STAAN ONS?

Afsluiting, Unisa, 30.11.1983

'N **M**ENS SLUIT 'N JAAR, en elke jaar, met dankbaarheid, en met deernis af. Met dankbaarheid vir wat gegee is en deurgegee kon word. En met deernis vir wat afgegee moes word. Ek het vreugde en vervulling gedeel, pyn en droefheid, verbystering en verbryseling gevoel. Ek het vanjaar weer by 'n graf gestaan, en by 'n wieg.

Van my kant af, my dank vir die voorreg en die verryking van sáám te wees en sáám te werk. Die afgelope jaar was 'n goue jaar, en baie het bygedra.

Die mens se tyd word in jare gemeet: in lewensjare, in kalenderjare, in studiejare, in akademiese jare. Maar in werklikheid word ons lewens, anders as dié van die diere, nie deur die gang van die jare of die getye bepaal nie. Vreugde en leed, blydskap en droefheid, geboorte en dood ken en erken nie jaargange nie.

Tog is die lewensduur aan jare gebind, en moet in die lewensbeplanning die jaar en elke jaar, in voorneme en in verwagting, en in volvoering en waardebeplanning, die meetsnoer bly. Vir wat in die vooruitsig gestel en vir wat bereik is, is tydspan die norm. Die mens se lewe is tyd-gebonde en daarom ook in tyd of tye ingedeel.

Ons het weer aan die einde of afsluiting van 'n akademiese jaar gekom. Om af te

sluit beteken om af te reken — of af te skryf. Om te vra of aan verwagtinge en voornemens voldoen is; of die begroting klop; of daar wesenlike voortgang was — is om rekenskap te gee en rekenskap te vra. En dit is 'n vraag wat aan elke lid van of deelnemer aan 'n onderneming gestel word, sowel as aan die onderneming as sodanig. As die onderneming 'n universiteit is, is hy nie net aan homself verantwoordig verskuldig nie, maar ook aan die studente wat hy begelei en aan die gemeenskap wat hy dien.

Die vraag: “Waar staan ons?” kan dus betrekking hê op die gereelde jaareinde — evaluering van wat verrig en bereik is. Hieroor kan egter eers werklik verslag gedoen word wanneer in die nuwe jaar die inligting beskikbaar kom, die wins- en verliesrekening opgemaak word, die nabetragting intree. Dit sal weer in die nuwe jaar gebeur.

Ek wil vandag die vraag “Waar staan ons?” in ander en wyer verband stel. Ek wil vra: waar staan ons in die geselskap en die ry van universiteite en inrigtings vir afstandsonderrig?

Where do we stand in the community of distance teaching universities? I had the opportunity recently of attending a week-long conference hosted by the National University for Distance Education in Madrid on the occasion of its tenth anniversary. It was attended, by invitation, by representatives, most of them Rectors or Vice-Rectors or Directors, of distance teaching universities in India, Thailand, Nigeria, Israel, Costa Rica, Colombia, Venezuela, Australia, New Zealand, South Africa, the United States of America, Norway, Britain, France and Germany.

I would like this morning to say something about perceptions gained at the conference on the state and standing of distance teaching universities world-wide, and of our position or rank in this company.

My general impression was that distance education has come of age, that it has, with reservations I shall refer to presently, become a common and accepted form of education in most countries of the world. In most countries too, it is probably also the only expanding area of education. This is because it is more receptive to the changing needs and demands of society. It may in fact be said that distance education came about because traditional forms of education were reluctant or slow to meet the demand for widened access, for greater flexibility and diversity in curricula, for more career-oriented training, for continuing or life-long education. The traditional universities were loath to provide for the changes proposed and required of higher education, of its ends and means. Higher education was, particularly in the last two decades, which have seen the proliferation of institutions for distance teaching, required to equalize opportunity, to prepare people to serve their societies, to serve a wide spectrum of individual needs, to respond to the new knowledge exploding into today's world, to apply the new technologies in its teaching.

If students must understand and live with rapid change, educators must in turn remodel curriculum and institutional structure to complement radical changes in the student body, in the relationship between education and society, and in the philosophy of higher education.

The learner, rather than the subject-matter must become the focus of special concern: methods must be devised to help students to acquire knowledge and competence whenever and wherever, they need them.

This was the challenge confronting education in general and higher education in particular.

Innovation has certainly taken place in existing institutions, but in the new institutions it could be more radical and more comprehensive. Charles Wedemeyer has suggested that the period of rapid change and adaptation in higher education has moderated. "By contrast the present is a period of re-examination of roles, ends and means of traditional and nontraditional institutions — a period of assessment and consolidation. Traditional institutions and values still stand, but they now stand alongside nontraditional institutions and values. Between them an uneasy truce prevails, with misunderstanding its chief component ..."

At the conference John Daniel, President of the International Council for Distance Education, also sounded a warning note: "The future remains promising despite the ending of the euphoric partnership between social and economic theory that led to the creation of many distance teaching universities. These universities will face increased competition from conventional institutions and must pay particular attention to attrition rates, the use of media, academic standards and costs as the novelty of distance education wears off." He pointed to the fact that the conventional universities are giving more attention to part-time students and more flexible curricula. This is serious, he said, because (and this is a significant observation or admission) "the Distance Teaching Universities ... inevitably operate with a lighter intellectual superstructure, and will (have to) face this competition at a time when it is becoming more difficult for them to camouflage their shortcomings and contradictions behind the aura of novelty".

Ek het al by geleentheid gesê dat ons by Unisa nie mag skuil agter ons uniekheid nie, nie tekortkominge kan goedpraat omdat ons die enigste van ons soort in Suid-Afrika is nie en die selfstandige student geen ander toevlug het nie. Maar Daniel se bekentenis het 'n tweede algemene indruk van die kongres bevestig: dat Unisa, minstens wat erkenning en die vlak van opleiding betref, nog aan die voorpunt staan. Ons is nie op hoogte van die stand van universitêre afstandsonderrig in kommunistiese lande nie. Daniel het in sy referaat "The future of Distance Teaching Universities in a worldwide perspective" wel verwys na 28 televisie-universiteite in China wat kursusse vir ongeveer 500 000 studente voorberei, en gemeld dat in Sowjet-Rusland 2,2 miljoen mense, of 40% van universiteitsinskrywings, op 'n afstand of deelyds studeer, en toe 'n verbasende afleiding maak: "The USSR's 14 DTU's and the many distance programmes in conventional universities have a mainline role in the educational system that is matched nowhere else." Ek het weer besef hoe onbekend Unisa en sy plek in die hoër onderwys in Suid-Afrika in die buitewêreld is.

Hoe dit ook al sy, was dit bemoedigend om te besef dat ons as universiteit voor in die ry van soortgelyke inrigtings in die bekende wêreld staan. Dit gee egter nie

grond vir selfvoldaanheid nie. By die kongres het ek ook bewus geword van leemtes en tekortkominge.

According to Wedemeyer innovation is today less visibly radical, more assessment oriented. The main objective of the conference was to evaluate the results of higher distance education. "The Congress will gather the experience from all the open universities; it will then critically evaluate them and will offer a meetingplace in order to compare the methodologies employed by the different systems and discuss their achievements. The variety of conditions in which the Distance Teaching Universities have appeared, their final objectives, the disparity of their student bodies, the diversity of available resources, the extensive range of methodologies in play and, finally, the different models and criteria of investigating their results are some of the reasons that indicate the opportunity and the importance of this international meeting."

I had prepared a paper on *Drop-out in Distance Education: Fallacies and Remedies* but it having been scheduled for the last day of the conference and drop-out having loomed large in virtually all the discussions, I decided rather to comment on some of the issues that had been raised and the way we at Unisa are addressing them.

I suggested that in assessing or measuring the success of university education at a distance, four criteria can be applied.

There is first the degree of credibility, of acceptance by the conventional university community. It was obvious that this was of major concern to all the institutions represented at the conference. Even Deakin University in Australia, although it has since 1977 been offering courses off campus as an alternative to full-time study, and in fact uses the same study guides for both groups of students (a didactically questionable practice?), and although the proportion of off-campus to on-campus students is 60:40, admits that distance education has not yet achieved the parity of esteem it deserves, and that that will probably take decades.

Distance teaching is in many countries still the stepchild of higher education, an inferior and barely tolerated offspring of the traditional university, and institutions engaged in it are anxious to achieve recognition. I maintained that this could only be done if they conform to the kind and standard of higher education which distinguishes universities from other tertiary or post-secondary institutions.

I admitted that in a sense the University of South Africa as a distance teaching institution was fortunate in that it could continue a university tradition in which it had played a leading part, more fortunate than other establishments that had to start from scratch. But equally important is the fact that from the very start it was intent upon preserving its character as a university, differing from others only in its teaching method.

Having been created in response to the demand to make higher education available to segments of society which had, for one reason or another, been excluded from it, as well as to provide for periodic, recurrent or lifelong education, most institutions for distance education have relaxed or waived the traditional

entrance requirements. Athabasca University in Canada admits students of eighteen years or older without regard to previous educational credentials.

At New England in Australia the barriers of entry have been substantially lowered under the Mature Age Admissions Policy — though more than 20% of the students have always been accepted without the normal university entrance qualifications, there has been a dramatic increase since mature students have been admitted without any formal educational qualifications on the basis of a letter which indicates why they believe they can succeed at university studies. Only one half of the students of Everyman's University in Israel have the matriculation certificate; the other would have been barred from attending the conventional universities.

Increasingly too, programmes are being offered which can at best be described as adult education. Pennsylvania State University offers various kinds of so-called non-traditional programmes. The Letters, Arts and Science Associate Degree Programme is multi-disciplinary and designed as the first two years of preparation for a baccalaureate degree; and it apparently regards the success of its Automatic Sprinkler Pipe Filter Apprenticeship Programme as a major achievement.

It is understandable that in developing countries university-level work is hardly a priority, but Athabasca in Canada, at present enrolling some 8 000 students, awards only Bachelor's degrees, and has conferred only 66 to date. Everyman's has an academic programme, a vocational programme and an adult programme, and regards the continuing education of adults a primary purpose. Coastline Community College in America offers a very mixed bag of courses, in anthropology, astronomy, biology, child development, home gardening, and designing home interiors. Post-graduate study is at an absolute premium and only a few of the so-called universities have advanced to the stage of offering programmes leading to a Master of Arts degree. Since a common purpose of distance teaching institutions has been to extend learning opportunities to previously neglected or poorly served sections of the community, little distinction has been made between elementary and advanced education, and this has been to their detriment in their efforts to achieve credibility. University education, I believe, is and must remain involved in the pursuit of scholarship, in the nurturing of what Ashby has called "the thin and clear stream of excellence".

Scholarship also includes research, and there is little evidence of fundamental research, not even of supervising that of students. The absence of research was conceded, but attributed to the teaching demands of a problem-oriented curriculum. Yet it is recognised that "both for students and faculty, for reasons of professional pride and the maintenance of institutional stature, an active research involvement may be vital".

A university, too, is judged, not only by the quality of its teaching, but also by the quality of its teachers. I could refer to the size and quality of our teaching staff. Everyman's University, with an enrolment of 10 000 per semester and offering 115 academic courses, has a senior academic staff of 16 and about 100 assistants, and hires the services of scholars from other universities as advisers, consultants

and course writers. The Fernuniversität in Germany, with an enrolment of 36 000 in 1982, has 68 professors and 165 other academics, and accepts that a considerable number of its courses will continue to be written on a contract basis by authors outside the university. Empire State College has 140 full-time staff and makes use of the tutorial services of the members of the other colleges. New England requires its staff to teach both internal and external students concurrently, and admits that the external teaching is more variable in quality than it should be. In many cases, too, the separate identity and specialized nature of the distance teaching activity has become obscured, if not denied, by being made an integral part of the full-time teaching function.

In short, I contended that a distance teaching university cannot be a university only in name. The university cannot be expected to compromise or to deviate from the high standards it has set itself. To do so would be to disturb the hierarchy of higher education institutions and surrender the leading role universities have to play. We in distance teaching must not be satisfied to remain on the periphery but must be part of the main stream of higher education where we rightfully belong. We must demand to be an essential and integral part of higher education, but we must prove that we can be just that.

I shall not dwell on two other criteria I advanced for evaluating distance teaching. We at the conference were in agreement as to its contribution to the educational needs of a particular country or community, and its cost effectiveness. It was recognised, however, that drop-outs may inflate unit costs, and Athabasca, railing against what it regarded as unfair emphasis on completion rates, calculated that "if one wanted to beg many questions, ... it has cost the Province of Alberta round \$500 000 to produce each of our graduates!"

My fourth criterion brought me to my own paper, but also to what had been a dominant theme in all the previous discussions. In the end performance is the yardstick for any enterprise, and it is inevitable that the success rate of its students will be used to assess the performance of teaching institutions. The fact that the drop-out syndrome received so much attention at the conference is evidence of the concern of all distance teaching institutions; but, I may add, it is engaging the attention of many institutions of the traditional kind as well.

Though we conceded that our institutions are perhaps more vulnerable on this score, we were all at pains to explain, if not to justify, a high attrition rate. The most eloquent, if not plaintive, defence came from Athabasca, whose Vice-Rector complained that statistics made little sense to him and were in any case not a true reflection of the way in which we are meeting educational needs which bear no relation to formal degree study. "As far as our results are concerned," he said, "we spend an inordinate amount of time attempting to make sense of statistics that are inherently very confusing, and it is really impossible to present our data in an easily interpretable or digestible manner."

I do not intend to repeat all the arguments that were advanced to justify the high drop-out rate, or to remark on the figures that were supplied, though they make interesting, and at times disturbing reading. I myself called the high rate an

intrinsic if not generic feature, rather than a problem, of distance education. Any reference to drop-out rates, and any comparison with full-time study, must take the conditions and constraints of distance education into account, and the infinitely varied circumstances of the students who embark on it. One point that was forcibly made was that in the calculation of success or completion rates, the drop-outs and non-starts should be left out of account. Some institutions had in fact done so in the figures they provided, and results compared favourably with those of conventional institutions. We at Unisa have succeeded in raising the pass rate to 50% of registrations. If in some courses the drop-out is as high as 30%, the pass rate is not out of touch with that of other universities.

An interesting instance was again provided by Athabasca, where in a junior-level mathematics course in which, typically, 75% of those who enrol fail to make any start at all, overall completion rates are a "dismal 5–10%". By excluding the "non-starts" the completion rate improves dramatically to approaching 35%.

Two other valid arguments were that, whereas academic inadequacy is the main reason for dropping-out at conventional universities, non-academic reasons, vocational, domestic and personal, are much more important in distance learning; and that the social benefits of studying without any intention of completing a degree or even sitting an examination outweigh apparent ill-success. Success for the individual student may involve 'intangible' and immeasurable qualities such as increased knowledge, greater fulfilment, improved powers of reasoning and expression and greater self-confidence.

The problem is compounded by greater flexibility in admissions, by the fact that many students are transfers from other universities, where they may already have dropped out, and by the time that has elapsed, in the case of mature students, since most of them engaged in formal schooling. I could also remark on the heterogeneity of Unisa's student population, which is even more marked than that of most other distance-teaching institutions. The range is virtually infinite: in terms of age, maturity, ethnic origin, cultural and social background, educational preparation, learning habits and professional expertise, as well as intellectual capacity. This has involved us in an ongoing search for an appropriate didactic — which is more than the use of other media than the written word — which can be applied to such common denominators as can be found.

The varying aims of teaching at this level, corresponding to the intention of the learner, also tend to confound the issue, ranging as they do from preparation for professional competence to the development of a scientific attitude and critical and independent thinking, to, more generally, providing intellectual enjoyment and enrichment. Independent and mature students have more diverse goals than school-leavers; and it may be that the purpose of studying is a measure of the degree of independence. And the aim of either student or teacher may well affect the kind of teaching appropriate to it.

Yet when all was said and done (and the begging of many questions) we had to remind delegates that, whether we liked it or not, success rates would be used to assess the effectiveness, and the efficiency, of any teaching activity, be it formal or

non-formal, traditional or non-traditional. I have no doubt about the efficiency of our system, particularly in an administrative sense; its effectiveness will continuously have to be critically appraised by ourselves. According to Heywood student wastage "provides an indication of the efficiency of an educational process, and of the individual's reaction to that process". The importance of student reaction in distance teaching has perhaps been overlooked.

If we can do little about the occupational, emotional and social factors contributing to withdrawal or drop-out, we must at all costs try to eliminate institutional causes. The university cannot escape responsibility for counselling and guiding, for facilitating the transition to university-level study, and particularly at a distance. Even more than other universities, those teaching at a distance have to scrutinize the quality of their teaching and evaluation, the didactic as well as scholarly expertise of their teaching staff, their follow-up and remedial services. And if isolation, as was suggested, plays an essential part in dropping out, more opportunities for contact with tutors and fellow-students will have to be devised.

Het die kongres ons dan niks geleer nie? Ek dink dit het — dat daar gebiede is waarna ons nuut sal moet kyk, of waar opnuut en deurlopend besin sal moet word. Uitsakking verg volgehoue aandag, maar ook die noodsaak om indringend na die bestemming van ons onderrig te kyk, die individualisering en evaluering daarvan.

If the level of teaching at the other institutions represented at the conference was not as high as ours, their perception of the nature and demands of distance teaching may be higher, and perhaps for that very reason, the need for teaching competence not blunted by scholarly status.

I was impressed in particular by the student-centred approach. Kevin Smith of New England said that what we really need to know about a system is: How student-centred is it? "How much do we care what is happening to our students, not only in terms of educational growth, but in personal and social development too? To what extent are our philosophies, policies and practices sharpened by the concept of 'putting the student first'? External studies should not be a sentence to solitary confinement. Opportunities for personal interaction with staff and students must be provided." His university has built up a reputation for being an institution that cares for individuals, not just as learning mechanisms, but as real people with all kinds of problems to be faced if they are to do justice to their studies. "Being student-centred can be manifested in a variety of ways, but comes down in the final analysis to our ability to adapt a system of mass education to the needs of individual learners."

There is an awareness that students in distance education are "new learners", self-directed and self-motivated, and entirely different from those for whom higher education has traditionally catered, more varied and diverse in age, ability, preparation for learning, learning habits, interests and previous experience. Not only the barriers of distance have to be overcome, but the loneliness and aloneness of distance learning. An adult student requires logistical flexibility in dealing with strong competing demands on his time.

More than the traditional university which is a teaching university, a distance teaching university is a learning university.

It is not enough to simply transfer an internal teaching model to an external learning situation. Have we really experienced "the tough discipline of preparing distance education materials (which) makes pedagogic problems more explicit and teachers more expert"? And have we really met the challenge of devising courses and instructional support which serve the needs, interests and abilities of diverse groups of learners?

An act of will, it was said, is required to resume study which is not a mere continuation on the conveyor belt from school to university. The act of will is a token of commitment. A similar commitment must be expected of teachers. And it may be, we were told, that the commitment of individual teachers to student service has an almost frightening impact on student success.

Die tyd ontbreek om hierop uit te brei, of oor die implikasies vir ondersteunende dienste soos mediabenuutting. Ek hoop dat daar in die komende jaar hierop teruggekom sal kan word, en insigte wat verwerf is by besprekings en akademiese komitees aanhangig gemaak word. Intussen kan in die vooruitsig gestel word dat ek nog meer as in die verlede namens die studente sal probeer praat, en vra hoe in hulle behoeftes en belange voorsien word.

In die gang van die jare is afsluiting ook begin. Die oorgang van een akademiese jaar na die volgende bied 'n verposing. Mag ons dit almal geniet, mag daarin die seën van Kersfees ons deel word, en mag ons die nuwe jaar met nuwe moed en toewyding betree.

7

KRUGERFEES

Krugerhuis, Pretoria, 10.10.1984

DIT IS VANDAG 'N BESONDERE HERDENKINGSGELEENTHEID, 'n herdenkingsgeleentheid van drieërlei aard. In die eerste plek herdenk ons die geboortedag van Paul Kruger 159 jaar gelede; tweedens is die Krugerhuis vanjaar 'n honderd jaar oud; en derdens is die Krugerhuismuseum vandag presies vyftig jaar gelede geopen. Oor Kruger is daar al baie geskryf en gesê. Ook vanoggend is weer hulde betoon. Laat my dus toe om veral by die Krugerhuis en die Krugerhuismuseum stil te staan.

As die Griekse wysgeer Aristoteles reg aangehaal word, het hy op 'n keer gesê: "Om 'n huis te beoordeel, moet 'n mens nie net na die gebou kyk nie, maar ook na dié wat daarin woon." 'n Huis se karakter word uiteindelik bepaal, aan 'n huis word betekenis verleen, deur die bewoners daarvan. Die mens bly belangriker as die gebou. 'n Huis kry eers sy eie persoonlikheid of identiteit as dit bewoon word. 'n Huis verteenwoordig nie net 'n boustyl nie: dit versinnebeeld ook 'n lewenstyl. In en om Pretoria is daar honderde woonhuise in aanbou. Sommige lyk baie eenders, maar elkeen is koud en leweloos totdat daar intrekkers kom, totdat die

woonhuis 'n woonplek, 'n woning word, en elke bewoner sy stempel daarop afdruk.

Ek het enkele weke gelede weer die geleentheid gehad om in Europa 'n paar van die ou paleise en herehuise te besoek, met die oorstelpende weelde en vertoonsug waarvan hulle getuig. Tog is daar 'n eendersheid in die beplanning en versiering daarvan, en bly daar min oor om 'n mens aan die oorspronklike bewoners te herinner: trouens, daar moet dikwels in die ou rekords gedelf word om hulle op te spoor. En dan loop jy in die strate van Londen, en oral sien jy plaatjies aan geboue wat meedeel dat so-of-so daar gewoon het. (En ek is terloops bly om te verneem dat die Stigting Simon van der Stel voornemens is om soortgelyke aanduidings in Suid-Afrika aan te bring.) Wanneer jy dit lees, kry die gebou betekenis, maar gee dit jou ook 'n beter beeld van die persoon wat daar gewoon het. Want dit gaan uiteindelik om die mens, nie die gebou nie.

Daar is nie 'n plaat op elke huis in Engeland nie. En ons kan nie verwag dat al ons name eendag sal pryk op die huise wat ons bewoon nie. Slegs die name van dié word op die manier verewig wat deur hulle handeling die gang van die geskiedenis bepaal of deur hulle skeppinge die gees van die mensdom verryk het.

Die mens se betekenis, die betekenis van mens te wees, is in die herinnering en die invloed wat hy nagelaat het. Ons, elkeen op sy beskeie manier, is besig om in ons kinders aan die volgende geslag sy materiële en geestelike beslag te gee. Slegs enkeles is dit beskore, slegs enkeles is trouens geroepe, om die gang van 'n volk of van die mensheid mede te bepaal.

'n Staatsman by name se betekenis word ten slotte bepaal deur sy tydloosheid, deur die invloed wat hy selfs, en veral, na sy dood op die verloop van die geskiedenis gehad het. As dié norm aangewend word om betekenis te meet, is daar min staatsmanne wat daaraan voldoen: want baie se beleidsrigtings is, indien nie deur kortsigtigheid nie, dan deur kortstondigheid gekenmerk. Paul Kruger was een van die weiniges wie se invloed ná sy heengaan miskien nog groter was as tydens sy bewind. Sy bewind is gekenmerk en beëindig deur die imperialistiese aanslag op die onafhanklikheid van sy republiek. Sy wil vir die republiek om te oorleef was skynbaar nie bestand teen die oormag wat op die uitwissing daarvan gerig was nie. Maar sy wil en sy strewe het die wil en strewe geword, nie net van die verslane volk nie, maar van die geslagte wat sou kom. Vir die republikeinse ideaal wat na die omverwerping van sy republiek voortgeleef het, was hy stukrag en inspirasie. In die herwinning van die republikeinse vryheid, en nie meer net tot Transvaal beperk nie, het Paul Kruger postuum, na sy dood, sy bydrae gelewer. Die huidige staatsbestel het ook die uitvoerende staatspresidentskap in ere herstel.

Kortom, die mens is meer as die huis. 'n Huis sal nie bewaar word as daar nie erkenning is vir hom of hulle wat dit bewoon het nie. Aan die Krugerhuis kan nie gedink word sonder om aan Kruger te dink nie. Daar sal egter nog voldoende geleentheid wees om na die mens Paul Kruger te kyk, en deur die oë van elke nuwe geslag te kyk. Dit is gepas dat ons vanjaar na die huis kyk wat Paul Kruger bewoon het, en wat deur sy bewoning anders as ander huise geword het. Vanjaar,

honderd jaar nadat hy dit betrek het. Maar dit is ook vyftig jaar vandat die Krugermuseum geopen is.

Paul Kruger het reeds vanaf die sestigerjare van die vorige eeu erwe in Pretoria besit. As kommandant-generaal sedert 1863 het hy Pretoria dikwels besoek, en erwe in hierdie omgewing gekoop, onder andere van M.W. Pretorius. Sommige het hy weer verkoop, maar daar is getuienis dat op een daarvan hy vir hom 'n dorpshuis laat bou het.

Boekenhoutfontein in die distrik Rustenburg was natuurlik sy woonplek, en hy was met die Britse anneksasie van Transvaal in 1877 daar woonagtig. As lid van die Driemanskap sedert 1881 was hy egter verplig om hom permanent in Pretoria te vestig, en wel op die hoek van Kerk- en Potgieterstraat. Hy het in November 1881 ook twee aanliggende erwe aangeskaf, van ene James Kelly, en vir die bedrag van £550. (Kelly het terloops 'n goeie wins op hierdie erwe gemaak, wat hy sewe jaar vantevore vir £15 van die weduwee van Lucas Bronkhorst gekoop het.)

Toe Kruger in Mei 1883 tot Staatspresident verkies is, het hy besluit om vir hom op een van die erwe 'n groter huis te laat bou. Dit is tydens sy afwesigheid in Europa, waarheen hy 'n deputasie gelei het (van Augustus 1883 tot 25 Julie 1884 — sy derde besoek) opgerig. Na sy terugkeer kon hy intrek en in Augustus 1884 het hy in sy "nuwe ampswoning" 'n eetmaal gegee vir lede van die Volksraad, regters, hoofde van die staatsdepartemente en predikante. *De Volkstem* het berig dat daar 60 persone teenwoordig was en dat die verrigtinge van halfagt tot halfelf die aand geduur het.

Dit is interessant om daarop te let dat dit Kruger se eie huis was en nie staatseiendom of werklik ampswoning in die moderne sin van die woord nie. Daar was wel ná die Jameson-inval in 1895 'n plan om vir die staatspresident 'n tweeverdieping-ampswoning te bou. Hierdie praghuis, waarvan daar 'n skets agterop die program verskyn, het egter, soos baie ander planne van die Republiek, agterweë gebly. Dit was dalk goed so, want die Krugerhuis met 'n stille waardigheid en 'n sekere statigheid, was miskien nader aan sy twee geliefde inwoners as die beplande nuwe woning.

Daar is onsekerheid of Kruger self die boukoste van hierdie huis gedra het. Daar bestaan trouens 'n sterk moontlikheid dat die bekende nyweraar, konsessionaris, grondbesitter en vrederegter, Alois Hugo Nellmapius, die huis aan Kruger geskenk het. Die bouwerk is skynbaar wel deur Nellmapius aan- en deurgevoer. Hy het die argitek Tom Claridge uit die Vrystaat laat kom om die huis te ontwerp en die bouplanne te teken. Die bou-aannemers was twee Engelssprekende Pretorianers, Charles Clarke en Fred Herbert. Die stene wat gebruik is, is gebak in Clarke se steengroef op die terrein waar die spoorweggoedereloods in Visagiestraat tans geleë is. 'n Seun van Clarke, en latere L.V., het vertel dat sy vader die messelklei met melk aangemaak het. Hulle het sement in die plek van die beproefde gebrande kalk as bindmiddel gebruik. Sement was toe nog nie so goed bekend nie, en hulle het gemeen dat melk die sement beter as water sou bind. Elke dag is alle beskikbare melk van Clarke se huis op die hoek van Potgieter- en Schoemanstraat na die bouery in Kerkstraat gedra.

In talle beskrywings sedertdien word beweer dat die Krugerhuis in die Colesbergstyl, of Graaff-Reinetstyl, of, samevattend, die Karoostyl gebou is. Dit is in baie opsigte 'n korrekte beskrywing, want die huis is soortgelyk aan wonings wat vandag nog in talle Karoodorpe aangetref word. Dit is 'n styl wat sekerlik sy wortels na die Victoriaanse terugvoer — hoe ironies ook al — want daar is voorbeelde met baie dieselfde karaktertrekke in Bolandse dorpe soos Caledon, Wellington en Paarl en in deftige Kaapse voorstede soos Claremont, Wynberg en Nuweland. Die styl het met die laat 19e eeuse Engelse invloede noordwaarts versprei, en dit is nie toevallig dat die argitek van Krugerhuis 'n Engelssprekende was nie.

Daar is ander menings oor die styl van die huis. Moontlik is Petra van Zyl reg as sy dit as 'n mengsel van style beskryf. Sy beskryf die kroonlysgewels, die lys om die voordeur en die gepleisterde lyswerk as laat-Renaissance, en die voor- en agterstoepe as Oosters. Gerhard van der Waal wys weer op neo-Gotieke motiewe: die simmetriese basis met die twee identiese pawiljoene aan weerskante en die ingang in die middel. Die spitsboog van die ventilasiehortjie en die strak lyne van die gewels herinner ook aan die Gotiek. Wat die interieur betref, was die atmosfeer volgens D. Picton Seymour tipies van die latere deel van die 19e eeu met al die kenmerke van daardie tydperk: muurpapier met blompatrone, nagemaaakte marmer-verfwerk op die mure van die portaal, egte marmerkaggels, kunsmatig-geverfde houtwerk, ondeursigtige en gekleurde glas met patrone daarop in die boligte en die deurpanele.

Of òf die President òf sy burgers veel erg aan 'n argitektoniese ontleding van die boustyl sou gehad het, is te betwyfel. Vir hulle was dit ampshuis en woonhuis, en 'n huis waaraan die President en sy eggenote 'n besondere karakter gegee het.

Die President se dag het blykbaar baie geroetineerd verloop. Hy het vroeg gaan slaap, en nooit later as vyf uur opgestaan nie. Die dag het met godsdiensoefening begin, wat almal in die huis, insluitende die gaste, moes bywoon. Die huishoudster en die koetsier moes ook teenwoordig wees. Selfs die twee wagt moes op die stoep by die oop deur gaan staan en luister. Vermoedelik het hulle daarna die Vierkleur gaan hys, wat hulle die vorige aand teen sonder gestryk het.

Want teen sesuur het die bonkige figuur van die President op die voorstoep verskyn om die eerste besoekers te ontvang. Ná die agtuur-ontbyt was hy weer vir besoekers beskikbaar. Van nege- tot twaalfuur was hy op kantoor, maar ná die middagete het hy weer besoekers ontvang. Van twee- tot ongeveer vyf uur was hy weer op kantoor, daarna en tot sonder weer vir besoekers tuis. En altyd was koffie byderhand. Op sy verjaarsdag in 1896 is meer as 'n duisend koppies koffie geskink.

Hoogwaardigheidsbeksleërs is normaalweg in die ontvangkamer, die "President se kamer", ontvang, maar die huis van Kruger was oop vir sy familie en vriende, inderdaad vir almal, groot en klein, belangrik en minder belangrik, wat oom Paul 'n handdruk wou kom gee.

Talle interessante foto's toon duidelik watter rol die voorstoep in die daaglikse lewe van Kruger gespeel het. Op die stoep het hy met sy vriende en raadgevers sit

en gesels, of was hy omring deur sy persoonlike personeel, of het hy as President vir foto's geposeer. Op een foto gesels hy met 'n gas terwyl 'n tuinjong in die tuin werk en twee Zarps die wag hou; op 'n ander spreek hy die Amerikaanse Vrywilligerkorps voor sy stoep toe. Op 10 Oktober 1896 is hy by 'n tafel met 'n ruikertjie tussen die twee marmerleeus wat die mynmagnaat Barney Barnato op daardie dag aan hom geskenk het, afgeneem.

Dit alles, en nog veel meer, het op die eenvoudige maar geskiedkundige stoep plaasgevind, die stoep wat so 'n kenmerkende deel van die styl en die karakter van die huis was. "Hierdie stoep", het wyle minister Piet Grobler, wat menigmaal daar uit die Engelse koerante vir die President voorgelees het of getolk het wanneer daar vreemde besoekers was, in 1936 gesê, "geplavei met sy blou leiklippe uit 'n naburige koppie, is vir ons Suid-Afrikaners heilige grond omdat dit ons herinner aan een van die grootste figure in die geskiedenis van die Afrikanervolk."

Kenmerkend saam met die stoep was die tuinmuur voor op die straat met sy gekruisde patroon van houtwerk wat in die sierwerk op die stoep en onder die stoepdak herhaal is. Hierdie tipiese tuinmuurtjie is ná die Britse besetting van Pretoria in 1900 met 'n deftige dekoratiewe gietystertraliewerk vervang. Die tuinmuurtjie het weer sy oorspronklike ontwerp teruggekry; maar toe Kerkstraat geteer is, het die oop watervoor en die bloekombome, wat so tipies van daardie tyd was, in die slag gebly. Om die atmosfeer wat die huis in Kruger se tyd gehad het, volledig te herstel, kan die bome maklik weer agter die muurtjie aangeplant word waar hulle destyds gestaan het, en die oop watervoor kan saam met die oorspronklike gruisoppervlakte herskep word as deel van die prysenswaardige gedagte om 'n Krugerplein tussen die Krugerhuis en die Gereformeerde Kerk te skep. Die Krugerhuis, wat geskiedkundig en ook argitektonies een van die kosbaarste skatte van Pretoria van die vorige eeu is, sal eers dan tot sy volle reg kom.

Op 30 Mei 1900 was die stoep verlate en die huis stil. Die vorige dag het die gryse President op sy ballingskap vertrek. Sy eggenote wat weens ouderdom en siekte hom nie kon vergesel nie, het in Pretoria agtergebly en is daar op 20 Julie 1901 oorlede.

Na haar dood is die huis deur die *South African Constabulary*, die militêre polisie, oorgeneem en as woonkwartiere gebruik. Nadat die polisie die huis teen 1903 ontruim het, is dit as 'n losieshuis verhuur wat onder die naam *The Presidency* bekend gestaan het. In April 1904 het F.C. Eloff, skoonseun van Kruger, die huis uit die boedel gekoop. Eloff was toe nog in Switserland by die President, wat kort daarna op 14 Julie 1904 oorlede is. Sy stoflike oorskot is na Pretoria gebring en op 16 Desember 1904 ter aarde bestel. 'n Diens is in die opelug op die plein tussen die huis en die kerk gehou. Die huis, so het iemand geskryf, "waarvoor men helaas zóó weinig eerbied heeft gehad dat zij voor herberg gebruikt wordt, zij is evenwel thans zwart en paars behangen, dat echter weer door een groote Engelsche vlag ontsierd wordt".

Na die begrafnis het daar stemme opgegaan teen die gebruik van Krugerhuis as 'n losieshuis. Aan die besware is gehoor gegee. Nog in 1904 het die weduwee

Johanna van Broekhuizen, moeder van die latere bekende dr. H.D. van Broekhuizen, en haar twee dogters die huis betrek. Sy was begaan oor die groot getal Afrikanervroue wat tydens kindergeboorte gesterf het, en het haar beywer vir die opleiding van Afrikanermeisies in die verpleeg- en verloskundede. Die Bond van Afrikaanse Moeders het in 1919 onder haar voorsitterskap tot stand gekom, en in 1920 het die bekende Moedersbond die Krugerhuis as eerste tuiste vir 'n kraaminrigting gehuur.

Die beweging om die Krugerhuis in 'n bewaarplek vir Krugeraandenkings te omskep wat verspreid gelê het onder familieledede en oorsee, en reeds gedeeltelik deur die Transvaalse Museum in bewaring geneem is, het teen 1923 begin. In 1925 het die huis staatseiendom geword toe die Unieregering dit vir £3600 uit die Eloffboedel gekoop het. Die Moedersbond kon egter eers teen 1932 daaruit na Beatrixstraat verhuis, en toe eers kon dit as bewaarplek vir Krugeraandenkings ingerig en in sy oorspronklike staat herstel word. £900 is aan herstelwerk bestee. In Oktober 1933 het die regering die gerestoureerde woning onder die sorg van die Transvaalse Museum geplaas. Op 10 Oktober 1934, vandag presies 50 jaar gelede, het Albert Kuit, Kommissaris van Spoorweë en kultuurhistorikus, Krugerhuis as museum geopen.

In April 1936 het die Historiese Monumentkommissie Krugerhuis tot nasionale gedenkwaardigheid verklaar, en in 1964 is die Krugerhuismuseum onder die sorg van die pas gestigte Nasionale Kultuurhistoriese en Opelugmuseum geplaas wat net soos die Transvaalse Museum daarna gestreef het om Krugerania in te win en die Krugerhuis so na moontlik aan die oorspronklike in te rig. Hulle en baie ander het daartoe bygedra om van die Krugerhuis nie alleen volksbesit te maak nie, maar ook om dit tot 'n historiese vertoonstuk uit te bou.

Hiermee het ek aan die einde gekom van die taak wat aan my opgedra is: om u kortliks mee te deel waarom ons vandag vir 'n tweeledige herdenkingsgeleentheid hier byeen is, maar veral om u bekend te stel met 'n huis wat, onwetend, 'n stuk geskiedenis vasgevat het en versinnebeeld.

Ek sluit hierdie in hoofsaak feitelike relaas af deur die slotparagraaf uit die brosjure oor die Krugerhuis wat deur wyle dr. De Kock opgestel is (en wat alles wat ek gesê het, bevat en nog veel meer) aan te haal:

Vanaf sy balkon in die villa aan die meer van Genève het hy (Kruger in ballingskap) die ewige sneeuspitse van die Alpe rondom hom sien troon. Op die spieëlgladde water het bootsmanne geseil en met die hand gewuif na die ou man daarbo oor wie die hele Europa eens gepraat het. Rondom hom was sy vriende en nasate, ook die kleintjies wat tot enkele dae voor sy dood aan Oupa en Groot-oupa se knie kom staan het en sy eie taal gepraat het.

Wat sou voor sy geestesoog verbygegaan het terwyl hy so oor die water van die Lacus Lemannus gekyk het waarvan die Romeine al tweeduisend jaar tevore geskrywe het? Sou hy water en sneeubedekte spitse gesien het, of sy eie Transvaal — elke berg, koppie en vlakte waar sy voetspore gelê het, elke huis waar hy gewoon het op die lange weg tot hier waar die skemering nou gedaal het — wie sal sê?

Of sou hy waar hy op die balkon voor sy kamerdeur gesit het, veral gedink het aan die stoep van die huis in Kerkstraatwes?

8

THE LAST TERM

Opening, Unisa, 10.2.1986

I LIKE TO THINK that 30 years ago a Principal's chair was a comfortable one (not the hot seat it is today). In those days universities were held in high esteem and largely left to their own devices, bountifully supplied with what they required and even with what they did not need, and the Principal's main problem was probably the at times acrimonious but generally harmless debates among academics about some esoteric or abstruse subject.

All this has changed. If universities were always able to claim that their fundamental purpose of creating and transmitting knowledge through teaching and research required a substantial degree of independence, they are increasingly being subjected to pressures of all kinds, and to critical scrutiny from many quarters.

I quote at some length from *Universities: the Management Challenge* by Geoffrey Lockwood and John Davies: "... the functions of universities ... make them subject to legitimate public interest in their affairs and how they conduct them. They consume public funds and employ human and other resources; they produce educated manpower; they are ultimately servants of society in their production of

knowledge, however abstruse” — and in all of these state and society have a direct interest: how is the taxpayer’s money expended; how are the human and other resources applied; what kind of manpower and of knowledge is being produced? The “external pressures and exhortations are numerous. Universities need: to economize; to adapt to the needs of current society; to train their teachers; to make their teaching and research more relevant to the requirements of the economy; to improve the standard of behaviour of their members; to be more democratic in their government; to serve the local community; to concentrate upon the development of science and technology; to maintain an awareness of their role as the protectors of the national cultural heritage; to encourage creativity; to have a closer relationship with industry; to educate people to live in the world of the twenty-first century; to lessen their influence on pre-university education; ... to be more positive in providing opportunities for the mature, the disadvantaged, etc.”

Who, of sound mind (it may well be asked) would choose to head a university and expose himself to all these external pressures and demands, which ultimately stem from basic national forces, such as financial hardship, demographic trends, changing social, political and technological features, and for that very reason invite the scrutiny, if not control, of a plethora of external bodies, ranging from Parliament to public opinion, “which in varying ways and to varying extents impose, interpret or mitigate (the) pressures of the external world ...” .

Die druk kom egter nie net van buite nie. ’n Uitdyende akademiese omgewing genereer sy eie en eiesoortige spanninge wat spruit uit die aanspraak op akademiese vryheid en die uiteenlopendheid, selfs teenstrydigheid, van standpunte en sieninge. In ons geval stel andersoortigheid ook eiesoortige administratiewe en onderrigprobleme, vir die oplossing waarvan deskundigheid deur vindingrykheid aangevul moet word, ywer deur ’n besondere graad van toewyding en betrokkenheid.

Tog, en ten spyte van die eise wat dit stel, is dit ’n voorreg om nog vir enkele jare afnemende leiding te probeer neem.

Wat die laaste jaar sou gewees het; het die laaste termyn geword. Die laaste jaar sou afsluiting gewees het, die laaste termyn word afronding, wanneer geleidelik onttrek en oorhandig kan word. Die afloop word ook ’n aanloop, en die bydrae van die hele personeel tot sowel afloop as aanloop soveel belangriker: om deur positiewe betrokkenheid die oorgang te vergemaklik, die oorgang van sluitsteen na hoeksteen, van af- na oopsluiting. Die agenda vir ’n toekomstige bedeling moet oop wees, maar almal moet tot die opstelling daarvan bydra. En ’n agenda is altyd toekomsgerig, die verlede bloot ’n verwysingsraam, nie ’n matrys nie.

Much has been said about the management of a university (and I may reflect on it at some future stage — reflect, not prescribe). But it has always been, and must remain, corporate and participatory management. That is of its essence. Even the most junior member of the university must know that he is participating, that he or she can contribute to decision-making. And that is where commitment comes in, active commitment, not a passive acceptance of what has been decided upon in

the higher and unapproachable echelons of power. And if the administrative and academic structures do not provide for full participation, they will have to be rethought.

What is the role of the Principal or head in this corporate enterprise?

Speaking at the installation of a University President at the Los Angeles campus of the University of California some years ago, Sir Eric Ashby, who had himself been Vice-Chancellor of Cambridge, said that durability is a prime component for a university president. To be head of a university is a hazardous occupation, if not as hazardous as it was centuries ago. Between the years 1505 and 1601 five chancellors of Cambridge were executed, not primarily for academic reasons, but, Ashby suggests, because, both inside and beyond Cambridge, they had too much power.

A Vice-Chancellorship is today less hazardous than it was in the Middle Ages but, as Hutchins wrote years ago, it is a greater strain upon the character than the intellect. "That's why durability is the prime component."

What power or authority does a Principal or President have today? Somebody has said that he only has the power of persuasion. Universities are described as communities of scholars, which of course does not say anything about their organization. Burton Clark has called them institutions for the management of knowledge. To quote Ashby again: "Unlike workers in industry, each worker creates his own product. Unlike strategy in the armed forces, those in command do not set one goal by orders from the top. The essential work of the university goes on at the frontiers of knowledge. That's where the experts are, eagerly pushing the frontiers outwards. In the middle of all this excitement, in the eye of the vortex, sits the (Principal). He was at one time at the frontiers himself, but now he can no longer work here. The most junior (staff) member is better qualified than (he is), when it comes to oncogenic protein sequences, or interstellar scintillation, or tribal law in New Guinea, or medieval Greek. It may be (as has been suggested) that the medievalist can get on perfectly well without a biochemist on the campus. The paradoxical thing is that neither of them could get along without the president — though some may think they could. (I am still quoting Ashby.) For he represents the force of cohesion, compensating the centrifugal forces along the frontiers, preventing the great institution from flying apart." And, of course, he must try to convince scholars that their community, no less than any other, must be administered, even if it cannot be ruled.

And in administering one must realize that you are presiding over people, not over concepts such as "department" or "faculty". "The prime problem of administration is to assure the thousands of members of the university that they are regarded as individual people, each unique, each doing his or her own thing."

Ashby concluded his address with an appeal to staff and students: They could rely on the president to regard each of them as a person, not a code on a computer. "So I ask you to promise something, too, at this installation. It is hard to realize that university presidents ... are even remotely human: so great are their responsibilities. Let me assure you: they are human. So in the years ahead, when you talk

about the President of this University (as you often will) remember that he ... (is) struggling with difficult decisions and is (a person), like everyone else."

Ek het verwys na druk en spanninge, van buite en van binne, waaraan 'n universiteit onderhewig is. In ons geval word dit verhewig en op die spits gevoer deur 'n ongekende en onvoorsiene styging in studentegetalle. Verlede jaar het inskrywings met bykans 20% toegeneem; vandag staan registrasie reeds op 80 295 (gelukkig was daar al 921 kansellaries) wat 'n verdere groei van nagenoeg 15% verteenwoordig. Dit is nie onwaarskynlik nie dat die finale telling 85 000 sal haal of oorskry. Geen inrigting of instelling kan groei van dié omvang absorbeer of hanteer of bedien as daar nie met vrymoedigheid op buitengewone inspanning, toewyding en opoffering 'n beroep gedoen kan word nie. Die studente wat in twee jaar bygekom het, sou reeds op hulle eie 'n middelslag-universiteit uitmaak. Toegegee dat die vestiging van 'n universiteit nie ter sprake is nie, maar feit bly dat 85 000 studente deur 'n personeel en 'n infrastruktuur bedien moet word wat, deels vanweë die vertraagde voorsiening wat staatsubsidiëring vir groei maak, met redelike gemak 65 000 kan hanteer. Wat in 1985 van die personeel gevra is, sal in verhoogde mate in 1986 gevra word.

Die redes vir die buitengewone toename in studentegetalle kan nog nie ten volle verklaar word nie.

Ek wil dit graag toeskryf, nie net aan behoefte nie maar ook aan aansien en erkenning wat deur die gehalte van onderrig en diens verwerf is. Ons kan nie toelaat, kos wat dit wil, dat die gehalte of die aansien skade ly nie.

Anders as by 'n residensiële universiteit is die groei in studentegetalle nie altyd sigbaar nie. Dié wat in die geleentheid was, of gestel is, om die afgelope tyd die registrasieproses te ervaar of waar te neem, het onder die indruk, of die druk, daarvan gekom. (En ek wil graag weer my waardering uitspreek vir die vriendelikheid en blymoedigheid waarmee administratiewe amptenare malende studentemassas bedien en gehelp het.)

Indien slegs die helfte van die groeikoers van die afgelope twee jaar vir 'n verdere twee jaar sou voortduur, sal ons die laaste termyn met 100 000 studente afsluit, meer as drie keer meer as waarmee die eerste termyn begin is. Om dit te kan bolwerk, sal ons onder meer aandag moet gee aan personeelvoorsiening maar ook aan algemene produktiwiteitsverhoging (wat in administratiewe gelede reeds meer as 30% is: maar hoe meet 'n mens dit in akademiese werkverrigting — of is dit bloot gewetensaak?); aandag aan 'n moontlike inkorting van studentegetalle, deur toetrede te beperk of uitrede aan te help: aan die uitbouing van fisiese fasiliteite en infrastrukture by sowel die hoofkampus as die streekkantore (ons was verplig om nou reeds die beplanning van 'n volgende gebou hier aan te voor, terwyl die nuwe biblioteekgebou nog in aanbou is, en die eie gebou in Durban nog in die beplanningstadium); aandag aan onderrigstrategieë wat sal verhinder dat gehalte deur grootte versmoor word, kwaliteit deur kwantiteit; en aan die aanwending van elektroniese hulpmiddele by sowel onderrig as ondersteunende dienste (ons ondersoek die moontlike aanwending van laserdrukkers wat 'n studiegids van 200 bladsye binne 'n minuut kan

produseer terwyl die student daarvoor wag). Ons sal die volgende drie jaar radikaal, selfs rewolusionêr, moet dink en beplan. Die jare 1986–1988 moet die wegwyser na 2000 wees. Ons wil nie monumente oprig nie, maar mylpale. In die ratkas van die tyd, het 'n kollega onlangs gesê, is daar geen trurat nie.

En in alles wat ons doen, sal ons nog universiteit wil bly. En sal ons by name nie agter die aanspraak op andersoortigheid kan skuil nie.

As ons terselfdertyd daarop aanspraak maak dat ons volwaardig lid van die universiteitsgemeenskap is, het ons deel aan die lotgevalle en die beproewinge van die universiteitswese in sy geheel.

Ons sal probeer om die druk van studentetoestroming die hoof te bied. As akademiese, hoër onderwysinstelling moet ons ons eger nie blind staar op die probleme van skaalvergroting nie. Dosente kan tereg verwag dat aan hulle kantore, biblioteek-, rekenaar- en ander navorsingsfasiliteite voorsien sal word. Ons sal die ruimte probeer skep, ten spyte van finansiële knellings: kantooruimte, verlofruimte, navorsingsruimte, akademiese leefruimte. Maar die ruimte moet gevul word. Die toekoms van 'n universiteit, en van die universiteitswese, sal uiteindelik bepaal word deur die wyse waarop die verpligting ten opsigte van die verbreding en die verbreding van kennis nagekom word. Ons sal ook gemeet en beoordeel word aan die doeltreffendheid van ons onderrig en die gehalte van ons navorsing.

Universiteite staan vandag wêreldwyd in die drukgang van verandering. Meer as ooit tevore word aanpassing en vernuwing geëis. Hulle moet hulle verweer teen aanslae en aansprake wat hulle aard en wese in die gedrang bring. Daar moet weer meer prinsipiële en minder pragmatiese ooreenkomste oor die wese en taak van die universiteit besin word, 'n besinning waaraan ons as lid van die universiteitsgemeenskap moet deelneem en waartoe ons vanuit ons besondere standplaas en gesigsveld 'n bydrae kan lewer. Die druk waaronder die universiteitsgemeenskap vandag verkeer, dwing tot rekenskap en verantwoording, wat slegs gedoen kan word indien daar in eie geleedere duidelikheid is oor waar en waarvoor 'n universiteit staan. Dit is slegs as hulle vir hulleself duidelikheid het oor hulle taak dat universiteite rigting en sin kan gee aan die vernuwing wat 'n veranderende wêreld van hulle eis.

Teen die jaar 1950, is gesê, kon die universiteit nog heel toepaslik beskryf word as "a small community of intellectually talented people separated from the larger society and united internally by a respect for knowledge and a love of learning that is involved in a search for truth and the perpetuation of high culture and civilized living" (M.G. Ross, *The University*, 140). Dié idilliese siening van 'n universiteit was eger reeds 'n nostalgiese, ingehaal deur aanpassings wat aan die eise van veranderende omstandighede gemaak moes word.

As maatskaplike instelling was die universiteit nog altyd gevoelig vir maatskaplike verandering, veral wanneer dit nuwe verwagtinge en eise aan die hoër onderwys gestel het. Waarop die universiteit bedag moet wees, is dat voldoening aan die verwagtinge nie sy wese, selfs sy bestaan, in gevaar stel nie. 'n Onlangse koerantartikel het die opskrif: *Is Universiteitstudie nog die moeite werd?*

Die vraag wentel om die nut of waarde van universiteitstudie, met die oog op

die oënskynlike ooraanbod van gegradueerdes en die ontoepaslikheid van die kennis waarmee hulle die universiteit verlaat. Suid-Afrika het meer behoefte aan tegnisi en tegnoloë as aan ten duurste opgeleide werksoekers met nuttelose B-grade — die strekking van die betoog.

Tydens 'n internasionale kongres in 1984 het Tolley beweer dat “the marks of an institution in transition have now emerged. I think we can define them as being typified by a search for responsiveness, for flexibility and for openness. By responsiveness I means securing an institution that has a closer orientation to the market, a search for relevance and a concern for involvement in the community. By flexibility I mean a wider element of choice for the student, opportunities, and a greater concern with student-centred learning. By openness I mean much more liberal policies for access and for a broader base of selection.”

Miskien kan ons die hele problematiek rondom universiteitwees in die vierde kwart van die twintigste eeu saamvat in drie eenvoudige vrae: *waarvoor, hoe en (vir) wie* moet die universiteit oplei?

Die sterker wordende en al duideliker geartikuleerde aandrang op onmiddellik toepasbare, praktykgerigte, beroepsopleiding (die *waarvoor* van ons vraag) is moontlik die mees opvallende aanslag op die tradisionele siening van die universiteit en sy taak, en 'n eis wat tot die spanning tussen beroepsafrigting en algemene vorming aanleiding gegee het. Dit spruit in hoofsaak voort uit die kennisontploffing en die tegnologiese omwenteling, maar ook uit mannekragtekorte.

Dit is interessant dat die eis veral van sakeleiers kom, wat vermoedelik self 'n akademiese skoling deurgemaak het sonder dat hulle daardeur skade gely het; wat die vermoede laat ontstaan dat beroepsparate opleiding vir die laere kaders in die betrokke beroepe verlang word, nie soseer vir die toekomstige leiers nie. En dit is juis vir leierskap dat die universiteit moet oplei. Dit is van die leiers dat kritiese denke en gesonde waarde-oordele naas beroepskundigheid en -vaardigheid verwag word, en wat nie net in die beroepsituasie nodig is nie. Wanneer van “relevansie” gepraat word, moet dit ook betrekking hê op maatskaplike betrokkenheid en verantwoordelikheid.

Universiteite het natuurlik altyd hoëvlak-mannekrag voorsien, en sal dit steeds moet doen, maar die opleiding het altyd 'n sterk algemeen vormende komponent of substratum bevat — juis waarteen dikwels beswaar gemaak word. Moontlik het universiteite self gefouteer. Toe hulle die enigste suiwer tersiêre onderwys-inrigtings was, was hulle geneig om hulle vlerke wyd te span en graadopleiding begin verskaf vir beroepe en bedrywe by wie dit nie in die eerste plek om die akademiese inhoud of gehalte van die opleiding gegaan het nie, eerder om die bruikbaarheid daarvan, en om die status wat graadverlening aan die beroep of bedryf sou verleen (vergetende dat 'n universiteitsgraad nie status gee nie, dit slegs erken).

Hierdie probleem is die afgelope jare deur die KUH en die AUT aangespreek, en daar is in die breë ooreengekom oor graad- en kwalifikasiestrukture aan Suid-Afrikaanse universiteite waardeur die balans tussen algemene vorming en

beroepsopleiding herstel kan word. Tans word die verhouding tussen professionele rade en universiteite onder die loep geneem.

Aan 'n universiteit moet dit om sinvolle eerder as toepaslike beroepsopleiding gaan. Wetenskaplike vorming, die skoling in wetenskaplike denke, moet as taak van die universiteit gesien word. Dan vervaag die onderskeid en verslap die spanning tussen algemeenvormende en beroepsvoorbereidende aanbiedinge. Elke aanbieding aan 'n universiteit behoort op wetenskaplike vorming afgestem te wees. Dan is beroepsopleiding ook algemeenvormend en berei algemene vorming vir beroepsbeoefening voor. "Narrow specialization cannot demand the sacrifice of broadly applicable skills. Technical competence, however urgent the need, cannot supplant a broadly based intelligence."

Dit is bemoeidigend dat onderrig, die *hoe* van die opleiding, aandag aan alle universiteite geniet, al word die nut en waarde van onderrigontwikkeling en -vernuwing nie altyd na waarde geskat nie. Hoë uitvalsifers wek vanselfsprekend kommer by die owerheid omdat staatsbesteding en koste-effektiwiteit ter sprake kom. Vandaar dat sukseskoerse 'n integrale plek in die subsidiëring van universiteite inneem, en gevra word of gebrekkige onderrig 'n rol in swak prestasie speel. So eenvoudig is dit nie, maar dit is moeilik om nie-professionele onderrigmetodes in 'n onderwysprofessie goed te praat.

Dit is onnodig om te herinner dat afstandsonderrig heel besondere eise stel, al is dit net vanweë die groot verskeidenheid in die ontvangers van die onderrig, en moontlik van hulle leerprosesse. Ek wil nie weer daarvoor uitwei nie, maar net sê dat die onderrig ons volgehoue aandag sal geniet.

Toenemend sal, by name in afstandsonderrig, na die verbysterende ontwikkelings in elektroniese kommunikasiemiddele gekyk moet word. Selfs van residensiële universiteite word gesê: "Much of the learning will be done at home with the aid of the new technologies." In a recent publication of Higher Education International, Bates, a reader in the Institute of Educational Technology at the Open University, wrote about the importance of the new technologies in conventional but particularly in distance teaching. "Indeed, whereas distance education is now seen as a fringe activity, I believe that it will become central to teaching at a higher education level." Examples from the technology already available are computer conferencing, cable television and video-cassettes, computer-based audio-graphic systems, interactive video-discs.

It will take time before these new technologies will be operative and widely available in South Africa, but we shall have to take heed of these developments and experiment with a view to future implementation. Bates does however sound a note of warning: "Computer-assisted learning will become important but will not be a panacea. The range of teaching functions for which CAL is appropriate is limited and, while this will increase with the development of course-ware based on principles derived from artificial intelligence, there are problems likely to limit its applications." And it is interesting that he says that while these "high-tech" developments offer great promise, "low-tech" developments are also important.

“The most important teaching innovation at the Open University has been the audio-cassette.”

Wanneer die *hoe* van die onderrig ter sprake kom, is die *vir wie* bepalend. Die gedaanteverwisseling wat universiteite wêreldwyd ondergaan het, is in groot mate toe te skryf aan die demokratisering van die hoër onderwys, die oorgang van “elite” na “mass higher education” (oorsee word gepraat van ‘n volgende doelwit: “universal higher education”) wat meebring het dat die studentekorps radikaal verander het van ‘n intellektueel hoogs geselekteerde groep na ‘n groep waarby persone met mindere akademiese aanleg en belangstelling ingesluit is. Die aanbieding van nuwe studierigtings met ‘n minder fundamentele inslag het bygedra, subsidiëring op grond van studentegetalle, en die verslapping van toelatingsvereistes. Namate die ivoortoringbeeld van die universiteit plek gemaak het vir die erkenning van die bydrae van hoër onderwys tot nasionale ontwikkeling is die begrip van hoër onderwys vir ‘n klein bevoorregte minderheid omvorm tot ‘n reg vir die oorgrote meerderheid. Voorsiening is gemaak deur sogenaamde “oop” universiteite en deur die opheffing van beperkings op toelating; hier te lande deur allerlei vrystellingsmeganismes.

In Suid-Afrika het dit daarop uitgeloop dat ‘n heelwat groter segment van ‘n bepaalde blanke ouderdomsgroep universiteitstoelating verwerf as in die Westerse demokrasieë, met die uitsondering van Swede en die VSA (en in die VSA maak remediërende kursusse ‘n aansienlike deel van aanbiedinge by sommige universiteite en baie kolleges uit). Tydens my besoek verlede jaar is ek getref deur die strengheid waarmee toegang tot universiteitstudie in Chili beheer word.

Dit ly geen twyfel nie dat ‘n hoë uitvalsifer aan universiteite minstens ten dele aan te vrye toelating toegeskryf moet word, en dat ‘n kanalisering na ander tersiêre inrigtings nodig geword het. Of dit haalbaar sal wees voordat stroomverdeling op skoolvlak ingevoer word, is te betwyfel, maar intussen sal die toelatingsvereistes opgeknop moet word.

Aan ‘n hersiening van die vereistes gee die KUH en die GMR reeds enkele jare aandag, en die beoogde omskepping van die GMR in ‘n komitee van die KUH sal die universiteite in staat stel om gesamentlik direkte beheer oor toelating uit te oefen. By oorweging van ‘n beperking op toegang tot die universiteit (nie fisiese toegangsbeheer nie!) sal egter weer deeglik oor die kriteria besin moet word. Die aantying word gemaak dat die huidige toelatingsprosedure op uitskakeling eerder as keuring gemik is; en “long before the point of admission, a child’s ability may be stunted or hidden by having too little to eat, by poor teaching and overcrowded classrooms, and by little incentive from family and surroundings”.

Voorasnog kan ‘n universiteit, benewens die formele of “amptelike” toelatingsvereistes, nog verdere, eie kriteria stel. Daaraan sal ons ook aandag moet gee, asook aan wat verwag moet word vir die voortsetting van studie of toelating tot verdere studie.

I conclude: The challenge facing universities today, ours no less than others, is to reconcile a commitment to scholarship with social responsibility. What has always passed for “general education” and been regarded as the essence of

university teaching, does not seem to be of much relevance to job-seeking graduates and their future employers. The development of an "educated" or "intelligent" citizenry, it has been said, may seem to be a romantic indulgence for which those who demand social relevance have little appreciation. But it is not underestimating the significance of professional competence when we insist that a university cannot allow it to be the whole of its educational purpose.

At issue is also the nature or character of the academic profession. Accountability and the insistence on cost-effectiveness touch on the willingness of able scholars to give as much attention to their teaching as to their research interests or ambitions, to realize that the transmission of knowledge is as important as its pursuit or promotion. Particularly in view of the fact that their clientele, the student population, has increased and diversified, and that the demand for equality of opportunity has superseded the insistence on quality.

And we shall have to look anew at access to university study, to look at it closely and circumspectly. It has become one of the sensitive issues of our day because it has social and political as well as educational implications.

All this will have to be done by universities themselves, lest others do it for them. And there are potentials for intervention which, if they materialize, carry substantial threats for the autonomy of higher education institutions, however good the intent may be.

Steven Muller concluded an article on the present crisis in higher education in the USA by saying: "The future of America's higher learning will be determined not in Washington, nor in the capitals of our states, nor in the public information media, but on the campuses. If we cannot help ourselves, no *deus ex machina* will preserve us. If we can help ourselves, others will help us also. The task we confront is set out by T.S. Eliot in *East Coker*:

There is only the fight to recover what has been lost
And found and lost again and again; and now, under conditions
That seem unpropitious. But perhaps neither gain nor loss.
For us, there is only the trying. The rest is not our business.

Miskien is dit die taak wat in die laaste termyn weer op ons wag.

9

AN ILLUSTRATED HISTORY OF SOUTH AFRICA

Launching Ceremony, Melrose House, 24.4.86

THE APPEARANCE OF ANOTHER History of South Africa is of more than passing interest to an historian, even to an ex-historian. If it purports to be a new history, as the Afrikaans title suggests (why, by the way, not the English?) it must justify its claim to be new. Illustrations, however copious, are not adequate justification — though I must say how impressed I have been by both the selection of illustrations and the quality of reproduction.

Is this a “new” history of South Africa, and if so, what makes it new or different? It is, I think, new because it includes and reflects new perspectives on the history of South Africa which up to now have been confined largely to the at times, unfortunately, rather exclusive coterie of professional historians. Visitors from overseas regularly ask me to recommend a history of South Africa. For obvious reasons I usually refer them to 500 YEARS. But the history of this southern tip of the African continent is older than five hundred years. Bringing this to our attention is probably the most important contribution of a scholarly history written for general readership. It reflects a perspective on the past which is of significance, not only of interest, for the present and, indeed, the future. Claiming

to be part of Africa we have been inclined to neglect that part of our history (which we preferred to call pre-history) which is primordially African.

Toe ek nog geskiedenis, of die geskiedeniswetenskap, beoefen het, het ek op 'n keer gepraat oor *Die Toekoms as Geskiedenis*. Ons is geneig om in die verlede 'n verklaring vir die hede te vind. In werklikheid is dit die hede (die toekoms van die verlede) wat na aanleiding van eie insigte en behoeftes die verlede verklaar of vertolk. Die Franse Rewolusie mag vir ons iets heel anders wees as hoe tyd- en deelgenote dit beleef of beskou het. Ons sien ook vandag die geskiedenis van ons eie land deur ander oë, vanuit 'n ander verwysingsraamwerk, as selfs 'n geslag gelede. Soms ook met ander oogklappe aan, want aan die geskiedskrywing en die beoefening en aanwending van die geskiedenis lê soms partikuliere of seksionele sieninge of motiewe ten grondslag. Die geskiedenis is kwesbaar juis omdat dit geskryf en beoefen word.

Die perspektiewe op die verlede kom nie slegs voort uit die behoeftes van die hede nie. Toekomsverwagtinge speel ook 'n rol. Trouens, dit kan gesê word dat alle geskiedenis beoefen word vanuit 'n toekomspektief en 'n toekomsverwagting. Alle geskiedskrywing is 'n siening van die verlede wat die behoeftes van die hede en die verwagtinge vir die toekoms weerspieël. Anders gestel: alle geskiedenis word uit 'n verwysingsraamwerk geskryf wat hedegeoriënteerd is, maar ook toekomsgerig. Dit vertel ons trouens net so veel van die hede waarin dit geskryf word as van die verlede wat dit beskryf.

Daar mag gevoel word dat die beoefening van die geskiedenis dan beperkend is. Dit kan ook verrykend en verruimend wees. Die volheid van die verlede en van die verlede-gebeure gee aan elke hede nuwe en toepaslike vertolkingsmoontlikhede.

Die tydsgewig waarin ons lewe het nuwe vertolkingsbehoefte en -moontlikhede na vore gebring. Maar ook nuwe verwagtinge: oor wat ons uit die geskiedenis kan leer, en wat die verlede vir ons te sê het. Maar weer: die verlede sê net wat ons vra.

Verruiming van ons blik op die verlede is die kenmerk van die jongste Suid-Afrikaanse geskiedskrywing, en waardeur in 'n hede-behoefte voorsien wil word. Hieraan gee die "nuwe" *Geskiedenis in Woord en Beeld* erkenning en uiting. Wat voorheen as voorgeskiedenis beskou is, word geskiedenis, word wordings-geskiedenis. Waar ons altyd geneig was om ons oorspronge in die Grieks-Romeinse oudheid te soek, aanvaar ons vandag dat vir 'n groot deel van ons volkereverskeidenheid die oorspronge in Afrika lê, en medebepalend vir hede en toekoms is. Daar word vandag baie oor versoening gepraat. Die geskiedenis lewer bewys van verskeidenheid. Begrip daarvoor is die voorwaarde vir versoening.

Ek meen dat Gencor hierin 'n belangrike bydrae gelewer het, dié soort bydrae wat die akademie van die privaatsektor kan verwag: steun om navorsingsinsigte en -bevindinge bekend en beskikbaar te stel, en ten behoeve van begrip en verhoudinge beskikbaar te stel. Die geskiedenis is ongelukkig in die verlede soms aangewend om te verdeel en te verwyder, waar dit gebruik is om seksionele of

partikuliere oogmerke te bevorder. Sy taak is eerder om bymekaar te bring en te versoen.

Mag ek byvoeg dat in die steun uit die privaatsektor die geskiedskrywing gewoonlik 'n stiefkind was. Ek is bly vir die begrip dat die geskiedenis ook 'n betekenisvolle bydrae te lewer het.

Wat my in hierdie publikasie die meeste opgeval het, was eerstens die volledigheid van die verlede-beeld wat weergegee word. Tweedens, die leesbaarheid wat nie aan die wetenskaplikheid van die bydraes afbreuk doen nie. Derdens, die aantreklikheid en die toepaslikheid van die illustrasies. Maar vierdens, die oorspronklikheid van kantaantekeninge wat deur toepaslike detail die verhaal toelig en ophelder.

Die redakteurs, die skrywers, die uitgewers en die borge moet gelukkigwens word met die verskyning van 'n boek wat 'n nuwe en vernuwende klank in die Suid-Afrikaanse geskiedskrywing indra.

10

THE CHANGING FACE OF THE UNIVERSITY

Graduation address, University of the North, 18.7.1986

M^R CHANCELLOR, MR RECTOR

Thank you for the introduction, and for the invitation to address this congregation. It is an honour but also a pleasure — a pleasure to renew acquaintance with a university with which mine was very closely linked in its early years.

It is a pleasure also to be present at the award of an honorary degree to a friend and colleague. The University is to be congratulated on its choice of a candidate for the award, and the recipient on well-merited recognition.

May I congratulate also all those obtaining degrees and diplomas today. They are joining a very select circle. In any society there is only a small minority who are able to engage successfully in higher education. What they will be taking with them is not only a certificate attesting to a certain level of knowledge and competence, but also a badge of academic merit, to be worn with pride not arrogance, and with the full knowledge that it has equipped them the better to serve their fellow-men.

Though there are common features, today's universities are a far cry, both in time and in spirit, from the earliest institutions of higher learning which arose spontaneously in Western Europe in the Middle Ages and from which they derive their name and their primacy in the field of education. For one thing, those early universities were the only seats of higher learning, the earliest of them devoted largely to a single, vocation-oriented discipline. Today's universities are comprehensive, multi-disciplinary and multi-functional institutions; but even so they can no longer encompass the whole of higher education. If higher education is defined to mean all post-secondary or tertiary education and to include all training, both formal and non-formal, academic and utilitarian, after the school-leaving age, universities in fact provide a very minor part. I prefer to follow the Western tradition of higher education as applying only to universities, technikons and colleges, i.e. to institutions which have traditionally provided the kind and level of academic and vocational schooling which has set them apart from all other kinds of post-secondary training. Even then such a wide range of activities is included, that it is difficult to formulate general statements on the purposes of higher education as a whole. Yet there is need for a clear understanding of the nature and objectives of institutions of higher education (and of how their nature is reflected in their objectives) if they are to maintain the pre-eminence they have always enjoyed. "Universities, polytechnics (or technikons) must have a sense of mission if they are to survive the challenges of the next two decades," it has been said.¹ But even within higher education universities have a special place, their own particular mission. The challenges universities will be facing will come from within the field of higher education as well as from outside, and to survive they too must have a clear perception of their particular and very special mission.

Universities have always changed, in response to changing conditions and demands in the social, economic and political environment of which they are part and for whose needs they must provide. The very first paragraph of the many-volumed Leverhulme Report I have been quoting from, reads as follows: "Today's children will inherit a world of high technology, and they will probably spend less of their lives in paid employment than any previous generation. While at work, however, they will need to be more efficient and more productive than ever before. In work and in leisure their well-being will depend on their knowledge, skills and creativity. Universities, polytechnics and colleges are not the only social institutions involved in producing and disseminating knowledge, developing skills and cultivating creativity, but their role is a crucial one."²

This is but one of the demands and challenges facing universities today. (A demand is always a challenge; the way in which a challenge is met or responded to, depends on an institution's own perception of its mission.) I shall be able to refer to only a few of them. And the question will probably arise, whether all universities will or must respond in the same way. At international conferences I have attended, I have been impressed by the diversity of needs which have to be met and accommodated. In African countries in particular there are insistent demands that universities should continually improve the relevance of their work

to national needs and priorities, and misgivings about the persistence of Western-styled norms and structures without regard to local and post-independence needs, about programmes still remaining captive to a wholly European-centred concept. There seems to be an imbalance between education in the Western style and popular aspirations and the goals required for development. At a conference held at Windsor in 1984, the Minister of Higher and National Education of Senegal was reported as saying: "Indeed, the main difficulty, over and above that of subject content, which faces our educational system, is that the very spirit of our teaching remains alien to the essential reality of our life."³

First and third world demands and responses are not the same. In South Africa we are challenged by the confluence of both. I must ask whether we have done enough to develop an indigenous South African university culture.

The responses may be different, the challenges are the same. I have said that I shall be confining myself to only a few of the changes which have occurred in or are being demanded of the university system or culture. But I shall also be remarking on changelessness, or timelessness. There are things we cannot surrender, or allow to change, because to do so may be destructive of the very essence of what a university is.

A few months ago a local newspaper had an article on *New skills needed for South Africa of tomorrow*. "As South Africa hurtles towards the year 2000," wrote Tony Manning, "managers face a dramatically different set of workplace issues. All the training they've had so far will be of little use to them in the uncertain future ... " If this applies to skills and techniques, it applies to attitudes as well, and then education comes into play. If we speak of needs and demands, we must speak also of values, for that is after all what a university is all about. We may be too inclined to ask what a university is for, rather than what it is about.

"The past," Manning concluded, "is behind us and will not come around again. Things will not 'get back to normal' because what was normal yesterday is history today and offers no roadmap into tomorrow ... We have to invent our own future ... "⁴ Fair enough. But the past will always be with us. We are rooted in tradition and culture, and who ignores it, does so at his own peril. A brave new world can only be as brave or innovative as the old world allows it to be.

Universities have a long and a proud tradition. To adapt is to change, not to destroy. It has been said that education is human resource development, true education the education in the great humane values which transcend knowledge and skills. Education has never run short of catchwords. It must never run short of values.

This digression may have been a pointer to what I have to say (even more briefly on account of it). The demands made upon universities today, and to which they are being called upon to adapt, revolve largely around three issues: accessibility, acceptability and accountability.

Access to university study is the central issue, the others deriving from it. The question is: how open must access be? There are demands that it be widened. Demographic as well as social pressures are mounting. I have heard of a move-

ment in India towards rural universities with no educational prerequisites, only the desire to learn. Access has of course always been restricted. Universities have always been elitist, catering for a social or economic or intellectual elite. Social or economic elitism has no place in modern life. Equality of opportunity is a basic human right, including equality of educational opportunity. University education must be available to all who qualify for it and who can benefit by it. But all do not qualify and all will not benefit. I can find no fault with an elitism based on ability, intellectual elitism. If we accept that universities, at the apex of the education pyramid, are called upon to train the best minds, the future leaders in their professions and communities, they cannot compromise on standards of admission and of tuition.

When I speak of the best minds, I do not have better minds in mind, but minds best suited to the scholarly disciplines (and discipline) of academic study. There are other minds, equally good and better adapted to other kinds of study, which prepare for other but equally essential occupations. It is time that we realize that higher education comprises more than university education, and that there are occupational fields for which a university by its very nature cannot train. Admission to any institution must always be limited by its own purposes and its own limitations.

Society requires training for a great variety of occupations, no one less honourable than the others, but universities cannot be expected to train for all of them. That is the essence of democracy. Academically qualified, I am not a better person than my next-door neighbour, only better equipped for the niche which I have to occupy in the overall social and economic matrix.

I think that what has not been adequately considered, is the relation between input and output. Unlimited access can only be justified if the outcome is unlimited success. The intake by universities must be determined by the products they are expected, or they themselves wish, to deliver. Purpose and mission are again crucial, not social demand.

This brings us to another challenge facing universities today. I have described it as acceptability, not in the sense of public confidence, which has declined noticeably during the past decades and for various reasons (and which is a further challenge to universities), but related rather to the perceptions of the relevance or usefulness of university education.

Universities accept that what they teach must relate to the needs of society and of professions. They cannot accept that higher learning, distinct from higher education, is no more than the cultivation of the skills required for the discharge of a particular vocation. That can be more effectively done by other institutions which do not share the university's commitment to general, formative education, to the development of what the well-known Robbins Report called the general powers of the mind, rather than the cultivation of specific or specialized skills capable of immediate application.

The challenge facing universities is to reconcile their commitment to scholarship with the demand for social and vocational relevance.

Without denying the importance of professional competence, universities must insist that they cannot allow it to be the whole, or even the most important, focus of their educational purpose. A professional is also a citizen, and in the end the academically trained professional will have to bring more than professional competence to bear on his participation in the affairs of his community.

Accountability, the third of the triad of challenges, is sometimes seen as a threat to the academic freedom universities have always claimed, the right to do in their own way what they think fit to do. Such a claim may have been justified in the early days of ivory tower isolation, when universities could apply themselves to the disinterested search for truth and the dissemination of knowledge — their twofold function — without much regard for the implications of either or both for state and society. Their having since exchanged the ivory tower for the marketplace, service to the community, to state and society, has become the third function of universities. But service entails, inescapably, responsibility and accountability.

Universities have become multi-million corporations, dependent largely on government funding and private patronage. I would not like to think that the old adage that “he who pays the piper calls the tune” applies, but there is no denying that the demand for accountability is an understandable and legitimate one. Some 30 years ago Sir Walter Moberley wrote: “On any showing, Universities are powerful and influential corporations and they perform functions which are of high public importance, so that in no country can supreme authority be completely disinterested in the affairs of the University.” In all national budgets education is high on the list of priorities; and governments who contribute so largely to the running costs of universities and even more generously to capital costs, surely have a duty to ensure that the public money is well spent and that it is spent in a way in which the country’s needs as a whole can best be met. If government cannot evade responsibility, neither can its beneficiaries.

Academic freedom is a priceless heritage and must be protected at all costs. “Government has responsibilities on behalf of the rest of society, but at the heart of arrangements for the maintenance of standards must be a recognition that teaching and research are skilled professional activities and that these are rarely done efficiently if they are subject to intrusive external control.”⁵ But, again, the efficient running of a university is likewise a skilled professional activity. And to resist public scrutiny may be to invite public control. Perhaps the challenge facing universities is to reconcile a commitment to scholarship with social responsibility.

In summary, may I say that what I have said amounts to saying that universities will always have a special role and place in the life of peoples, individually and collectively. Access is determined by their function. They cannot refuse to give account of their performance. But that applies to their students as well. Higher education can no longer be evaluated by student numbers, but by student performance. Universities, no less than industrial enterprises, will increasingly be judged by the quality of their products, of their graduates, and by their contribution to the life of the communities to which they will be returning, hopefully

better equipped for not only a more knowledgeable but also a more informed and more receptive understanding of needs and interrelationships. A university, I have said, cannot afford to remain the preserve of a social elite. But widened or more generous access, irrespective of station or rank, colour or creed, cannot be allowed to blunt the insistence on performance or excellence or lead to a lowering of standards. Equality of opportunity must be matched by equality of performance.

There was a time, some two decades ago, when universities mushroomed in both the first and the third worlds, and when higher education was seen as a prerequisite for economic and social development. Perhaps we are more modest today about what formal education can do. Yet what was said about Great Britain some years ago, applies in equal measure to South Africa today: "Put modestly, what we can say about schools and universities is that they exert an influence on us, both as individuals and as a nation; and the economic and social conditions in this country are now ripe for a big push forward." South Africa is poised for a big push forward. There has for years been talk of winds of change. What can education contribute to making winds of change, winds of peace — and winds of peace, winds of change? And what can university graduates in particular bring to bear?

I have tried to suggest what university education is all about, and what it tries to impart. Professional competence is part, but only part of it. A university can no longer be simply "a repository of culture or an idyllic haven for reflection and research", but it must be that as well. Though what it has to offer must have a distinct relation to the times and to the needs of society, its role must remain what it has always been: to help students acquire knowledge, but also a disciplined mind and a power of independent thinking. More than a century ago Cardinal Newman defined the function of a university as forming a habit of mind which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation and wisdom.

I read recently that "all men, irrespective of their roots, condition and age, have, by virtue of their dignity as a person, the inalienable right to an education, which corresponds to their talents ... and which is adjusted to their indigenous cultural tradition, at the same time opened to the fraternal partnership of other peoples, to serve true unity and peace on earth. True education aims at the formation of the human person with respect to his own ultimate destiny, at the same time, however, serving the well-being of the communities of which he is a member and in whose tasks he will have to share as a responsible adult."

In South Africa education must be geared to the world we live in, but also to the world we shall have to live in, and the world we would like to live in — to its problems and possibilities, to the constraints of the past and the promises of the future. Higher education must prepare people for life and for change, and it must reach them all, if not directly, then through those who have been exposed to its influence. Those who are graduating today are among them.

To them you will allow me to address a final observation. If universities have always responded to change, they are also agents of change because they provide a

society with people with the knowledge and the understanding, the intellectual apparatus and the spiritual attitudes so necessary in the field of social and human relationships. Rashdall, the well-known historian of the medieval universities, wrote that in spite of their practical orientation, their greatest service to man was “that they place the administration of human affairs — in short the government of the world — in the hands of educated men”. And John Masefield, the English poet, wrote of universities “bringing wisdom into human affairs”. More than ever before, educated men and women of all races must take the lead in shaping a common future for this land of ours. To obtain a degree or diploma is a distinction, but also a responsibility.

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- 4 *Business Day*, 24.3.1986.
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11 GELYKHEID IN DIE ONDERWYS

Onderwyskollege vir Verdere Opleiding, Pretoria, 28.8.1986

VEEL VAN WAT EK SAL SÊ, word saamgevat in 'n uitspraak wat ek onlangs gelees het. Die bron is nie aangegee nie, maar ek vermoed dit kan Charles Carter wees:

All men, irrespective of their roots, condition and age, have, by virtue of their dignity as a person, the inalienable right to an education, which corresponds to their talents ... and which is adjusted to their indigenous cultural tradition, at the same time opened to the fraternal partnership of other peoples, to serve true unity and peace on earth ... True education aims at the formation of the human person with respect to his own ultimate destiny; at the same time, however, serving the well-being of the communities of which he is a member and in whose tasks he will have to share as a responsible person.

Kan dit as doelwit van die onderwys gestel word: om te voldoen aan “the inalienable right of all men to an education; corresponding to their talents, adjusted to their indigenous cultural traditions, at the same time opened to the fraternal partnership of other peoples”? Moontlik is hierdeur gesê wat gesê kan word, ook oor die gelykheidsprobleem. Is gelykheid nie die reg op onderwys, maar onderworpe aan die eise van 'n eienskaplikheid wat nie gemeenskaplikheid

uitsluit nie? Dit is vryheid wat ook binding erken, maar soms bó die binding moet uitstyg.

Daar word uit baie kante, hoeke en gesigspunte van die onderwys verantwoordings gevra. Daar sal deur die onderwys stelling en standpunt ingeneem moet word — en na aanleiding van eise of verwagtinge. (Soms is verwagtinge belangriker as eise: eise kom dikwels uit onvervulde verwagtinge voort.)

Dit is veelseggend dat onderwysvoorsiening, die omvang maar ook die aard daarvan, weer as bepalend en deurslaggewend gesien word vir ekonomiese welvaart, sosiale opgang en politieke stabiliteit. En dit is moeilik om aan 'n tyd en omstandighede te dink waarin die opdrag aan die onderwys so swanger aan die toekoms was. (Mag ek terloops as historikus beweer dat die toekoms, en toekomsverwagtinge, die verlede baar, nie andersom nie. Dit is toekomsverwagting wat vandag die verledebeeld inkleur.)

Die onderwys, het ek by geleentheid gesê, staan meer as ooit tevore in die stroomversnelling van die geskiedenis, in die maalstroom van verandering.

In 'n tyd van verandering is behoud net so belangrik soos vernuwing. Daar is baie sogenaamde geldighede wat in die vernuwingsdrang bevaagteken word. Wat tradisioneel as geldig beskou is, mag ongeldig word, selfs irrelevant na aanleiding van nuwe eise en verwagtinge. Waarna gevra moet word, is die verhouding tussen die normatiewe kern en die pragmaties-periferale.

Moontlik is 'n ander beeld toepasliker. Die onderwys staan vandag op die wenteltrap van verandering. Die kenmerk van 'n wenteltrap is dat dit ten spyte van die middelpunt-vliedende kragte wat daarop inwerk, steeds middelpuntsoekend is, steeds verbind aan 'n wesenskern. Die strewe na vernuwing moet in behoud die normatiewe steunpunt vind. Die kernvraag is watter rol die onderwys in verandering moet speel, in vernuwing en behoud. Moet dit touleier of agterryer wees?

Toe ek genader is om te sê waarom my voordrag vanaand sou handel het ek in 'n onbesonne oomblik en sonder om na te dink, gesê dat dit oor *Gelykheid in die Onderwys* kon wees. Eers toe ek begin nadink en -lees het, het ek besef watter lat ek vir myself gepluk het, in watter omstredenheid en begripsverwarring ek my begeef het. Om net die begripsproblematiek te ondersoek, sou 'n tiental voordragte vereis. Dit kan egter ondervang word indien aanvaar word dat in die onderwys, in al sy geledinge en op verskillende vlakke, dit die doelwit-paradigma is waarbinne funksies geïnstusionaliseer word. Maar waarteen ook die gelykheidsbeginsel of -eis gemeet en waarin dit geakkommodeer moet word.

Miskien het ek al reeds laat deurskemer wat ek wil sê. Wat ek sal sê, sal in elk geval fragmentaries en aforisties wees: stelling sonder beredenering — en soms beredenering sonder stellingname. Moontlik is dit 'n luukse wat die akademikus hom kan veroorloof. Tog is hy ook betrokke by die onderwys, is die onderwys sy waarnemings- en ervaringsveld. En agter die aforisme skuil die oortuiging.

Daar word soms na ontoelaatbare vóór-wetenskaplikheid verwys; miskien is dit te verkies bo na- of nabetragtinge of nagelate wetenskaplikheid. Daar is geen woord wat nie ook voorwoord of antwoord is nie. As ons oor die onderwys praat,

moet ons vooruit praat of agterna praat. Dit mag wees dat om stoutmoedig te wees beter is as om terughoudend te wees.

Ek is daarvan bewus dat ek 'n omstrede en deurtrapte terrein betree. Veel kan nie gesê word wat nuut of oorspronklik is nie, maar moontlik kan enkele, meer of minder ooglopende misvattinge opgeklaar word. Want oor gelykheid in die onderwys is daar baie uiteenlopende begrippe en wanvoorstellings. Oor gelykheid en oor die onderwys.

Onderwys as kennis- en kultuuroordrag is soos 'n prisma. Ligstrale val uit baie hoeke daarop, ligstrale as behoeftes. Die weerkaatsing, die voorsiening in die behoefte, verskil na gelang van die hoek waaruit die straal kom.

Laat ek dit ten aanvang en onomwonde stel: dat gelykheid in die onderwys nie net 'n hersenskim is nie, maar 'n *contradictio in terminis*. Daar kan geen gelykheid in die onderwys wees nie; daar was ook nog nooit nie. Daar is geen maatskaplike instelling — en dít is die onderwys ook — in die beoordeling waarvan gelykheid as òf vertrekpunt òf doelwit gestel word nie. Dit wil sê, as met *gelyk dieselfde* bedoel word. Gelykheid as gelykwaardigheid of gelykberegting of kansgelykheid is iets anders.

Vandag word meer oor ongelykheid as oor gelykheid gepraat, en dan as ongelykheid as teenstelling tot gelykheid. Asof dit 'n noodwendige teenstelling is. In wesensgelykheid kan daar soortlike ongelykhede wees. Dit hang alles daarvan af wat daarmee bedoel word. Hoe dit ook al sy, wanneer gelykheid ter sprake kom, kom die ongelykhede altyd na vore.

En daarom het gelykheid 'n besondere konnotasie in die Suid-Afrikaanse konteks verkry.

What I have read about equality in education has always been preoccupied by inequalities in the provision of education. I could refer here to a Report on *Equal Educational Opportunity* by the Centre for Educational Research and Innovation of the Organization for Economic Co-operation and Development. In a wide-ranging review of social disparities in educational participation, from the pre-primary to the tertiary level, it refers to environmental and cultural influences as well as to intelligence differentials. It remarks on the need, but also the disappointing outcome of bridging or compensatory programmes for non-privileged or deprived pupils. It is interesting that in the so-called comprehensive schools overseas there is differentiation (which is not seen as inequality) according to the purposes of the education or the ability of the pupils. "Comprehensive education is not a panacea; its success in promoting equality of educational opportunity will depend largely on the right mix of organizational and pedagogical differentiation with a view to exploiting to the maximum potential talent and minimizing as much as possible the drawbacks due to differences in culture and environment."

Wat duidelik geblyk het, is dat voorsiening gemaak moet word, nie net vir ongelykhede in vermoëns en verskille in eise en verwagtinge nie, maar ook vir sosio-ekonomiese deprivasie en kulturele verskeidenheid.

Equality in education has in many cases today become little more than a slogan, a banner for many crusades, most of which bear little relation to the true nature or

mission of education. Education has never run short of catchwords, but they have been of little help.

It is significant, as I have said, that every discussion on equality of education tends to concentrate on inequalities. Some years ago an entire issue of ENERGOS was devoted to Black education. The Government in its Interim Memorandum on the HSRC (De Lange) Report had committed itself to "Equal opportunities for education, including equal standards in education, for every inhabitant, irrespective of race, colour, creed or sex" as "the purposeful endeavour of the State".

This was all very well, said ENERGOS, but *equal but separate* remained the official policy and it would become the core of the education debate sparked off by the Report. This has indeed been the case; and attempts to equalize the provision of education have in some quarters been dismissed off-hand as no more than a smokescreen.

It was conceded by ENERGOS that considerable material improvements were being made in Black education, in the quality of new buildings and equipment, in the salaries of teachers, in teacher upgrading programmes. But all this was being attempted within the walls of a segregated system that is not acceptable to the community it is supposed to serve. This was however not enough, and would not restore "the selfconfidence and morale of teachers battered by the years between 1976 and 1980, torn between their duty to their departments and the aspirations of their people, asked to commit themselves to a system which deep down they do not believe in". And the malaise in Black education was, according to a contributor to ENERGOS, due to "deliberate and politically motivated neglect".

In die *voorsiening* van onderwys kan daar wel gelykheid wees, en ongelykheid. Ongelykhede in onderwysgeleenthede as gevolg van die een of ander vorm van diskriminasie, deprivasie en bevoorregting, kom in die meeste lande voor, veral in samelewings wat sterk gedifferensieerd is in terme van taal, ras, godsdiens, etnisiteit, sosio-ekonomiese stratifikasie, en dies meer. 'n Onderwysstelsel moet egter nie ongelykhede wat uit diskriminasie, deprivasie of bevoorregting spruit, versterk of bestendig nie.

Dat daar in Suid-Afrika in die verlede onder- of wanvoorsiening was, word toegegee, sonder egter om skuld te bely. En die Minister van Onderwys en Ontwikkelingshulp het onlangs weer bevestig dat die regering hom verbind het tot die bereiking van gelyke onderwysgeleenthede en gelyke onderwysstandaarde vir alle inwoners van die RSA afgesien van geslag, ras, geloof of kleur. Hiervan getuig onder andere 'n sentrale beleidmakende onderwysdepartement en 'n sertifiseringsraad. Hy het dit onomwonde gestel dat die benadering van die vyftigerjare tot Swart onderwys uitgedien is. Daar kan geen sprake meer wees van 'n minderwaardige of afgewaterde onderwysprogram vir Swartes nie. Daar is geen beperking of plafon ten opsigte van studierigtings nie. "Van 'n onderwys wat nie die gesofistikeerde moderne beskawing in ag neem nie of wat net beperk is tot die tradisionele kultuur of wat mense voorberei vir ondergeskikte of halfgeskoolde werksgeleenthede is daar geen sprake nie."

"Onderwys vir elke gemeenskap," het die Minister bygevoeg, "behoort die

kultuur en die waardes van daardie gemeenskap natuurlik te weerspieël en te bevorder. Maar onderwys vir Swart mense soos vir alle groepe in Suid-Afrika moet ook geskoei wees op die gemeenskaplike werklikheid van die moderne geïndustrialiseerde en verstedelike leefwêreld met sy sterk Westerse inslag; dit moet dus alle mense voorberei vir 'n moderne en gesofistikeerde Suid-Afrika waarin alle bevolkingsgroepe sal deel, en nie net die Blankes nie."

Die vraag is hoe die versoening tussen die eie en die gemeenskaplike bereik moet word. Onderwys, veral op die laer vlakke, is gemeenskaps- en kultuurgebonde. Dit is opvoeding en skoling in die waardes en die waarde-betrokkenheid van 'n gemeenskap. As gemeenskapsgebondenheid dan skynbaar gemeenskaplikheid buite orde reël, word gevra hoe inskakeling by die moderne en gesofistikeerde leefwêreld bereik kan word.

Dit is 'n vraag waarmee die res van Afrika, die oud-koloniale Afrika, natuurlik ook worstel. Vilakazi kan verklaar: "While we should not repudiate African cultures and traditions, we certainly do not have to make holy cows of them," maar uit talle uitsprake en geskifte van Afrika-opvoedkundiges skemer die onsekerheid deur oor hoe om Westerse waardes met "the African personality" te versoen.

In many African states there are complaints that schools are still too closely modelled on the colonial system. An imbalance is seen between the way schools (in the colonial tradition) operate, and popular aspirations and the goals required for development. "One must ask," we read, "whether the changes in education are radical enough, or whether they are merely cosmetic measures in programmes still remaining captive to a wholly European-centred concept." And there is the recurrent demand that formal education systems should relate to real-life needs and circumstances.

In South Africa, of course, the dilemma is compounded by the co-existence of First and Third World elements in a single state or society, and the need to accommodate divergent values, needs and aspirations in the national interest and a common goal.

There are those who regard the respect for cultural diversity as discriminatory, as the residue of the philosophy of education which has been repudiated. Separate, they say, cannot be equal, and they appeal to the famous judgement in the American Supreme Court in 1954. Chief Justice Warren found that "in the field of public education the doctrine of separate but equal has no place. Separated educational facilities are inherently unequal". Education of equal quality, they say, cannot remove the stigma of discrimination. "The divisions in the structure of education (I quote from a publication by the Task Force on Education of the Signatory Association) clearly reflect the government's policy of regarding education primarily as a cultural matter, requiring segregation to protect identity and language, rather than as a vehicle to bring about equality. Given the historical inequalities of black and white education in South Africa, it is inconceivable that segregated education could actually assist in redressing inequality." The Signatory Companies were of the opinion that "access to educational institutions should be

open to all races as a matter of their personal choice insofar (and this is a significant caveat) as this is not in direct opposition to the wishes of the community concerned”.

Voorstanders van onderwysgelykheid het dikwels meer as gelykberegting ten doel, ook die gelykskakeling van gemeenskappe. Die onderwys moet die werktuig word om sosiale en ekonomiese gelykstelling teweeg te bring, maatskaplike gelykheid en mobiliteit. Die grondmotief vir gelyke onderwysgeleenthede mag egter nie sosiale gelykstelling wees nie, maar die opvoedkundige imperatief dat elke kind die geleentheid moet kry om tot sy maksimum te ontplooi.

Daarby moet die beroep op die gemeenskapsgebondenheid van die onderwys nie tot gemeenskapsafsondering en -vervreemding lei nie. As die oorspronklike aandrag op gelykheid in die onderwys die individu in gedagte gehad het, moet dit vandag ook op die gemeenskap gerig wees. Die taak van die onderwys is meer gemeenskapsgerig as persoonsgerig, en aan die eienskaplike moet nie ten koste van die gemeenskaplike voorrang gegee word nie. Vir die toekoms is self-bestaan minder belangrik as mede-bestaan, naas-bestaan.

Ons het stilgestaan by gelykheid in *onderwysvoorsiening*. Gelyke *onderwysgeleenthede*, word gesê, impliseer dat elke lid van die samelewing, ongeag ras, kleur, taal, geloof, geslag of klas, die geleentheid gebied word om 'n regmatige aandeel te bekom in die voordele wat onderwys bied.

Dit bring ons by 'n ander vraag: of 'n regmatige aandeel noodwendig 'n gelyke aandeel beteken. Hier kom dan ter sprake wat soms kansgelykheid genoem word, die benutting van gelyke onderwysvoorsiening. Hoe toeganklik moet die onderwys met ander woorde op alle vlakke wees, en hoe word toegang bepaal?

Dit is waar doelwitte ter sprake kom. Onderwys van watter aard en op watter vlak ook al, word deur doelwitte gerig. Die aanklag byvoorbeeld dat vereistes vir toetrede tot die universiteit deurslaggewend geword het vir die eise wat aan uittrede uit die skolestelsel gestel word, is moontlik 'n geregverdigde omdat die doelwitte van sekondêre en hoër onderwys verskil. As gelykheid in die skoolonderwys meebring dat alle hoërskoolleerlinge 'n akademiese of universiteitsgerigte opleiding moet ontvang, is dit strydig met die werklikheid van die verskeidenheid van vermoëns en behoeftes waarvan in die onderwys, en reeds op skool, voorsiening gemaak en voorberei moet word. Die skepping van gelyke onderwysgeleenthede kan nie menslike ongelykhede ongedaan maak nie. Dit was die huidige Britse Eerste Minister wat, toe sy nog Minister van Onderwys was, gesê het: “I believe in equality of education, for it proves that men are not equal.” Skoolplig dui op die erkenning dat deelname aan die onderwys een van die fundamentele mense- en burgerregte is, maar die vlak waarop deelgeneem word, word bepaal en beperk deur aanleg en vermoë.

Dit is veral deelname aan die hoër onderwys, en by name aan universiteitstudie wat wêreldwyd deurlopend aandag geniet, en hier te lande weer aktueel geword het. Daaroor ten slotte enkele gedagtes wat daarop sal neerkom dat toeganklikheid nie toegang kan verseker nie.

Neave has distinguished three viewpoints from which equality of opportunity is

defined: the elitist interpretation; the socially-oriented interpretation; and the individual-centred interpretation.

Applied to access to higher education, the elitist interpretation regards as axiomatic that intelligence is innate and can be objectively measured by psychometrical testing, preferably at the juncture of primary and secondary schooling. Equality then consists of the right of all children judged "able", and regardless of their social origin, to pursue studies to the highest level. Secondary education would then consist of a series of screening or filtering devices, and examinations finally determine the quality of prospective entrants into higher education.

The socially-oriented interpretation holds that intelligence is influenced by the so-called "private environment": home, family and parental expectations; that it is in fact subject to change depending on personal circumstances. It recommends educating all children through similar programmes, with some compensatory education for the environmentally disadvantaged, the filtering process in the secondary school to be prolonged.

The individual-centred approach also believes that intelligence can be influenced, but considers it to be a cultural phenomenon which cannot be measured in any way that is meaningful, and holds that an individual's potential depends on the creation of a suitable environment in the education system in response to his needs as they develop. In this view educational opportunity is measured in terms of the possibility of the individual to benefit by and thus to have access to the means of knowledge. Post-school experience comes into play, and access may be allowed at any future stage.

All three these models or definitions of equality of educational opportunity have been and still are operative. What has been most noticeable during the past decades has been the shift from restricted to open access.

Elitisme was deur die eeue kenmerk van die hoër onderwys, en om verstaanbare redes. Die taak van die universiteit by name was nog altyd die opleiding van hoëvlakmannekrag, van dié groep mense waaruit die denker, die leiers, die ondernemers, die beplanners, navorsers en beroepspecialiste kom. Hierdie keurbende (en hulle is 'n klein minderheid) moet vroeg geïdentifiseer en begelei word. Demokrasisering en die egaliseringseis het egter meegebring dat persone met mindere akademiese aanleg en belangstelling tot die universiteite toegelaat is. Inname is ook aangemoedig deur die groter verskeidenheid beroepsgerigte opleiding wat verskaf is. Universiteite het ook 'n taak om tot die verhoging van die algemene kulturele peil in die samelewing by te dra.

So is die siening van hoër onderwys vir 'n klein bevoorregte minderheid omvorm tot 'n reg vir 'n groter breukdeel van die bevolking. Voorsiening is oorsees gemaak deur sogenaamde "oop" universiteite, en hier te lande deur die verslapping van toelatingsvereistes en allerlei vrystellingsmeganismes. In Suid-Afrika het dit daarop uitgeloop dat 'n heelwat groter segment van 'n bepaalde ouderdomsgroep universiteitstoelating verwerf as in die toonaangewende Westerse demokrasieë. 'n Hoë uitvalsyfer word minstens ten dele aan té vrye toelating toegeskryf, maar vir my is dit belangriker dat deur sy deure té wyd oop te

stel die universiteit sy noodsaaklike leierskap op onderrig- en navorsingsgebied sal inboet. As keuring die waarborg vir uitnemendheid is, moet dit behoue bly.

The emphasis on the social responsibility of universities has led to widened access. But the real role of the university lies in the training of intellect to produce the leaders of tomorrow. In catering to the growing social demands for university education, its approach must be selective and circumspect. Its instruction must remain such that only the talented can benefit by it. In short, the hard fact is that, by and large, the essence of higher education is to be selective. Without a strong commitment to first-class learning, it has been said, a university will be committed to a second-class future.

Gelykheid is nie gelykstelling nie. Gelyke geleenthede, gelyke standaarde, gelyke gehalte moet die onderwysstelsel kenmerk. Maar ook die andersheid wat Skeppingsfeit is. Gelykvormigheid is nie eenvormigheid nie. En kreatiwiteit is belangriker as konformiteit.

12

TECHNOLOGY AND HIGHER EDUCATION: BANE OR BOON?

Sperry Seminar, France, September 1986

THE THEME OF THIS YEAR'S SEMINAR is *Business Technology in a Crisis Economy*. A paper on education has been included. What isn't clear, is if education relates to the technology or to the crisis. Perhaps both apply. Technology in education, and education in crisis. And these are interrelated.

Interrelated are also business and education, an interrelationship which is interdependence. Business relies on higher education to provide its qualified workers and its leaders. For its less skilled workers it can provide in-service training, but for its leaders it has to look to formal education, to higher education.

Highly qualified manpower is what universities are expected to provide. The kind and quality of the manpower they are producing today is being questioned, whether they are providing the right kind of education for a world of technology and for a world in crisis. My own view will, I hope, emerge from what I shall be saying. When we speak of survival in a crisis economy, values come into play. What universities may hopefully expect, is recognition of their contribution to the survival of values.

I thought, however, of rather addressing another charge often levelled at universities: that the kind of education they provide does not adequately or effectively make use of the new technologies which are transforming, not only the economy, but the world we live and work in.

Before speaking on higher education and technology, I should perhaps present my credentials, which may betray a possible bias. Attached as I am to a distance-teaching university, I may have a predilection of bias in favour of the large-scale application of technology in teaching. But then I must also admit to another bias running counter to it, and probably more deep-seated, stemming from the fact that I was bred in (and, I like to think, born into) the humanities as an academic discipline, nurtured on the written and spoken word; hence my ingrained if not congenital ignorance of, even aversion to, machines of any kind. I like also to think of myself as an educator rather than as an educationist. And the medium must never be allowed to become the message, or to obscure it.

Wedded as I am to the tradition of liberal education, I like to think that it explains the survival of the university since its inception eight centuries ago as a seat of scholarship and higher learning. It has been able to adapt to changing circumstances and demands, revolutionary at times, without surrendering its traditional ethos. Thus the counter-question which arises, is to what extent the challenges it faces today, inter alia from technology, are putting its very nature in jeopardy.

Nonetheless I was impressed by a book published in Germany a few weeks ago on the rise of National Socialism (*Machtergreifung und Machtsicherung*) accompanied by two audio-cassettes containing the speeches of German leaders of the time, including some of Hitler's. It made me as a historian wish that modern technology had been available centuries ago, that we could have had Luther and Napoleon on tape or Cleopatra on film. The addition of sound and image to the printed word introduced a new dimension to the human sciences. Film and tape are of course lesser and less sophisticated technologies. When we speak of technology nowadays, it is the computer in particular that comes to mind. What is the nature of its contribution to higher education, and its effect? Use or abuse, bane or boon? What the TIMES wrote some time ago about the use of computers in the construction industry, may apply to teaching as well: "An up-to-date aid to an age-old business, or an unnecessary gimmick? Computers are useful in enhancing efficiency not to provide it."

When trying to assess the influence of technology on higher education, we have to take a look at the present state of higher education. Depressed some would call it; others would describe it as critical. High technology arrived on the scene when the university world was in a state of flux, if not of disarray, and facing one of the most serious crises in its long and chequered history. A decline in public confidence had led to a loss of self-confidence. The titles of books appearing regularly reflect the current mood: *The Attack on Higher Education; Towards an Uncertain Future; Pressures and Priorities*. Pressures on higher education have forced universities in particular to re-examine their priorities.

Financial pressures have been the most obvious, but were rather symptomatic of growing disillusionment since the late 1960s in the functioning and teaching of universities, and as instruments for social regeneration and national development. In the early post-war years, the hey-day of university autonomy and prosperity, when universities ranked high in budgetary priorities and new universities mushroomed in all countries (in Great Britain alone their number increased from 16 to 44) their future seemed assured. By the late 1960s, in the wake of widespread student disturbances which shook the very foundations of university governance and teaching practice, confidence had waned. In view of the new demands, universities were accused of institutional inflexibility and a reluctance to adapt or to provide what an increasingly professional and technological society demanded. Recessionary economies, diminishing budgets and escalating costs added to their woes, and the emphasis shifted from accommodating quantitative growth to facilitating qualitative retrenchment.

Universities were called to account from all sides, from the government, from the private sector, from the public at large and from the students. Government surveillance in particular seemed to be a threat to university autonomy and academic freedom. But they are what Moberly has called "on any showing ... powerful and influential corporations ... (performing) functions which are of high public importance", which makes them, in the words of Lockwood and Davies "subject to legitimate public interest in their affairs and how they conduct them. They consume public funds, and employ human and other resources; they provide educated manpower; they are ultimately servants of society in their production of knowledge, however abstruse" (p. 2). And if much of the criticism levelled against universities has been partisan or ill-informed, there is a growing body of responsible, well-informed people, both on and off university campuses, who believe that there is need for a re-appraisal of the content, the aims and the methods of university education: there is a new willingness to experiment, a new interest in the needs of students, and a new concern for those who have been deprived of access to higher education or have not been reached by the conventional system. Distance education, recurrent education, adult education, life-long education have indeed become important new areas of university education. Further training, re-training has in fact become crucial to the whole educational enterprise, particularly in view of the rapidly evolving technology and the equally rapid obsolescence of knowledge as well as of skills.

If accountability has become the slogan, relevance is the concomitant demand. In the public mind relevance means education aimed at professional or vocational competence. There is criticism about the "lack of fit" between the products of the educational system and what countries really require. At a recent international conference an Indian educationist said that there was no tangible evidence of any impact by the educational system on the prosperity of India or on the improvement of its quality of life. In more developed countries too, there is public concern about how effectively higher education serves society. "As more people have entered colleges and universities with a wide variety of personal goals and

expectations," said another delegate, "many have begun to insist that traditional courses are not preparing them for life. Large numbers of graduating students, in fact, have unmarketable skills and cannot find jobs."

May I say in passing that relevance must be defined. Is it relevance to the passing manpower needs of society or to the standards of scholarship? Should a university match its training to specific job opportunities, or should it give students the skill and training with which they may one day solve new problems, as yet unthought of? Should it respond to the vagaries of the popular will and the ever-changing needs of society, or should it rather continue to foster the highest levels of intellectual development?

Universities must, in short, never allow themselves to become no more than service stations, training centres for a myriad of occupations, supplying their students with no more than the skills and techniques appropriate to a particular occupation or even trade. What a university must continue to provide is an educational experience which transcends the technical needs of any particular vocation but enriches its practice. A university can only discharge its true function if it reconciles old virtues with new needs; including those posed by the admission of students less prepared for the rigours of university study as a result of the relaxation of entrance requirements in response to the egalitarian demands of a democratic society. Mass education burst too suddenly on universities which had been quite adequately catering for an elite; the student explosion found them unprepared to adapt teaching methods suitable for seminar rooms, to bulging lecture halls. Only a few of the millions of new students were self-motivated learners; the rest, a vast majority, needed guidance and encouragement — and different teaching methods.

Is technology part of the new needs, and can it become part of the old virtues? Society has become increasingly technological, and technologically so complex, that there is a growing demand for new varieties of specialized and vocational skills. Can technology also help to secure the continuing commitment of the university to the values and the standards of scholarship and of science which has for many centuries ensured its primacy in the educational system, help it to remain a place of higher learning, not to become merely a place for higher skilling?

Thomas Edison is reported as saying in 1913 that "it is possible to teach every branch of human knowledge with the motion picture. Our school system will completely change in ten years." The school system has not changed significantly in 70 years, and the motion picture has had little impact on education, except perhaps in the non-formal sector. Equally sweeping claims are today made for modern technology, and they seem to have more substance. It may be that the emerging high technology will have an effect on education more profound than that of printing, or even of writing itself, which spurred the first two great revolutions in education since the Socratic model.

When we speak of technology in education, we must in fact remember that the first major breakthrough in the technology of education was the invention of writing. It was followed by the invention of printing, the real beginning of the

contemporary era as far as education is concerned. It led not only to the easier availability of information in the form of print, but also to the spread of knowledge and its exponential increase. It provided also an alternative to *ex cathedra* teaching; printing permitted education to be individualized and to take place beyond the classroom.

Recent technological advances represent the third and probably most important stage. At first audio-cassettes, the videotape, television, etc. added sound and image to the printed word, reinforced rather than supplanted it; and in the case of distance teaching, added the spoken to the written word. It made virtually no difference to the methods or didactic principles of teaching.

And if we look at school education, it would seem that these technical aids have been less widely used than the interest shown in them and the articles written about them would lead us to think. Modern technological equipment has made less headway in formal than in non-formal education; when installed in schools, it has invariably been under-utilized, and when used, rarely used to its full potential.

Television, video-cassettes, language laboratories have in turn received a rather mixed welcome. Pupils are generally delighted, probably by the novelty, but teachers are apt to be suspicious, fearing probably that part of their job is being stolen from them, that their role will become subsidiary if not redundant, and their relationship with their pupils affected. (I am reminded of the story of the professor who went on leave for a few weeks and taped the lectures he would have given during his absence so that the students would have the benefit of them. When he returned a few days earlier than he had planned, he found the tape delivering his lecture to 35 tape recorders in the classroom.)

But, then, novelty wears off; and innovative teaching methodologies such as the early teaching machines and language laboratories are today largely museum exhibits. Teachers cannot be blamed for building up a healthy resistance to novelty for its own sake — and have continued to teach effectively by the traditional methods. In fact, it can be asked, where positive results have apparently been achieved by technological means, if similar results would not have been obtained by the conventional teaching methods, if the same effort had been put into preparing the classroom lecture as went into the preparation of the technology-supported programme. There is, it has been said, a real danger of falling into the trap of “technological optimism”: simply giving the teacher powerful electronic tools, will not transform him overnight into the complete educator.

Yet we have to accept that school teaching will not in the long run be able to do without technological aids. But then teachers must be trained in their use, must participate in the production of programmes, which is often done by firms unconnected with teaching, must also be able to distinguish the uses to which the different media can be put. “What knowledge do we want to communicate, what attitudes do we want to encourage, what skills do we want to develop?” Only when these questions have been asked and answered can technology be properly used, not as a fad or gimmick, but integrated into the whole learning and teaching process — at school but in higher education as well.

With the computer, the most powerful force in our technological revolution, we are entering the field of higher education. I think we have heard enough already to remind us that we are living in the age of the computer. It has become inextricably a feature of our daily lives. My wife takes her pocket calculator along to the supermarket, and her credit card to the boutique. You have probably also heard about the man who rushed into the bank shouting: "I demand to see the computer." And many of us have probably seen what happens at the airport, fortunately not frequently, when in the last-minute rush the computer loses its cool. We have adapted in our everyday lives, because we seemed to gain, and could hopefully, not lose. Technology has apparently been to our benefit. Has it also been to the benefit of higher education?

Higher education could obviously not escape the impact of the new technology, and of the computer in particular, as little as it could that of the printing press, and its effect promises to be more profound than that of the printed word. It is to its effect that I wish to refer briefly, but without entering into technicalities — which are in any case far beyond my ken.

Life will be different, I read recently, when we are all on line. Higher education will certainly be different. Technological advances, viewed with reservation by some educationists, have fired the imagination of others. The President of Johns Hopkins University is on record as saying that, whether we are conscious of it or not, we are already in an environment for higher education that represents the most drastic change since the founding of the Universities of Paris and Bologna some eight or nine centuries ago (Bok, 3). If higher education institutions do not remain in the forefront of the technological revolution, it has been said, they risk sinking into irrelevance well before the 21st century (Williams, 79). Certainly, everyone involved in higher education is being forced to think more seriously these days about the implications of the revolution in computer technology that is upon us — or, we have been warned, stagnate in "curricular calcification and educational obsolescence".

Universities are being affected more than the schools, because there is a qualitative difference between the teaching process at schools and at universities. Universities, someone has said, are not places of teaching but places of learning. The part played by the student in the process of acquiring and assimilating knowledge and skills is more important than at school level. The teacher and tutor is there to motivate and to show the way to independent study in the library and the laboratory. This seems to suggest less need of active teaching and the possibility of the greater use of the computer in tutoring and supplying information.

Fundamentally, too, education is a form of information dissemination, both of skills and of knowledge. Because higher education is so "information-dependent", it is natural to assume that any technology which influences information will also have a "knock-on" effect upon education (Barker, 112).

Then too, clearly, students entering higher education today, have grown up

with high technology playing an increasing role in their lives. They come expecting technological sophistication in the university environment.

But let me say immediately that when we enter into the world of higher education, we must think of different objectives, a different set of values than those of a business environment. We must think of what higher education is all about, of what it imparts and what it tries to develop. Not only organizational or operational efficiency, but less material advantages, attitudes and values which impinge on the quality of life in any society, more or less technological. If technology is to live up to its promise and its potentiality, and help to provide a better education, it must be adapted to the goals of education.

Modern technology, the computer in particular, bears directly upon higher education by virtue of its three attributes: as a vehicle of information, as a vehicle of communication, and as a vehicle of instruction.

Our modern technological age is commonly labelled the age of *information*. Any era in history, it has been said, can be described in terms of its technology. We know how Toffler has elaborated on technology as the third wave, following upon the agricultural and the industrial. It is in essence an information age. Information, structured by the electronic technology, is becoming the strategic resource of the future. In contrast to capital, which was the strategic resource in an industrial society, information is a decentralized and accessible source. But I think it was Naisbitt who in *Megatrends* said that in spite of its accessibility, Americans are at risk of becoming information rich and knowledge poor.

Vast amounts of data and information are being generated, and we need to have access to it and be capable of processing it. Computer technology has provided the facility for handling (storing, retrieving and processing) the growing volume of information produced by all forms of human activity.

It is inconceivable how a large university could be run today without massive computer back-up. And a good information system is crucial in management, to make the day-to-day operation of the institution more efficient, to assist in the responsiveness to external changes, to provide supporting management information with a quantitative input, to facilitate the process of institutional evaluation and performance review, and to make available a common data base of objective and systematic information which decision-takers at all levels may use (Ewart, 271). Information systems and technologies have become indispensable for operational surveillance, management control and strategic planning. But if technology-based, it must always belong to the university with its unique culture and organizational structure, not to the technologist. Computer modelling can assist institutional decisions but only as an aid to the administrator's intuitive grasp of the situation.

Where more than ever before the university, its operation and research output is under scrutiny, the computer has added to administrative efficiency and research capability. There is no need to elaborate on its importance for research, in the natural and increasingly also in the human sciences. Even a modestly priced computer can do simple quantitative analysis that formerly required days of

laborious calculation. Computers, McPherson has said “free us from the routine of thinking — the drudgery of doing the computations, drawing the graphs — and leave us free instead to really think” (McPherson, 47). By automating a great deal of laborious and routine work they liberate us to do other things, things computers are not equipped to do, such as thinking flexibly and creatively, and reflecting on the qualitative implications of quantitative data (McPherson, 47–48).

I find the suggestion interesting that the computer will in time alter not only the world we live in but the way we think about the world. In this view print has determined thinking styles in the Western world: linear, sequential, propositional, and rational — the typical Newtonian-Cartesian world view. Electronic technologies use a symbol system which is much more abstract than the language of print; they create ways of thought which are more flexible, patterned and relational; they restructure the way we encode and decode experience and understand our world. Educators, we are told, need to devise a curriculum whose content prepares students for thinking “by” computers, thinking “about” computers, and thinking “with” computers. But be warned that students must also be prepared to resist the seductive role of the computer since the price is servitude and impotence. “The computer is a powerful new metaphor for understanding many new aspects of the world, but it enslaves the mind that has no other metaphor.” (See Norton, 16–20). In very practical terms, we often hear about the need for computer literacy, even at school. But will it be at the cost of language proficiency, already at an alarmingly low level? Do we want people who can speak to computers, or to their fellow-men?

The university library is probably the most obvious beneficiary of the new information technology. Traditionalists are concerned that libraries are apparently being replaced by microforms and electronic data retrieval. Futurists have indeed not hesitated to predict the ultimate disappearance of books. This will, I have no doubt, not be taken seriously, but new kinds of information transfer are making important contributions to the accessibility and dissemination of knowledge.

Extensive library networks are the latest development, linking libraries to one another and to a variety of databases. For information without effective *communication* cannot be optimally utilized. Computers can communicate with other computers much faster than any other medium, and the development of compatibility in networks linking islands of automation is the latest advance, opening new possibilities for communication and information transfer.

Communication technology is also of importance in the university’s teaching activity. This applies obviously to distance teaching. Technology is removing the distance from distance education. But it will enable conventional universities too to reach out beyond the confines of campuses to those in need of further and continuing training. *Education without Frontiers* is the title of a publication studying the future of education as part of the European Cultural Foundation’s ‘Plan Europe 2000’. Because of the new delivery systems, persons and localities close by or far away can have access to educational programmes previously unavailable. Course offerings can be delivered to students in their homes, at hours convenient

to their work schedule or personal lives. It can be done by the written word as well; the advantage of the new technology is the possibility of personal and immediate contact and speedy feedback. "Personal computers, video-cassettes, video-discs, cables, television satellites — each of these has different capabilities — all will be increasingly used in future to deliver education and information to homes as well as to classrooms." (Boaz, 4).

This brings us finally to the primary function of the university, its teaching function, and to the effect technology has had on the intellectual as distinct from the administrative enterprise, and particularly as a vehicle of *instruction*.

In a recent article, *Looking into Education's High-Tech Future*, the President of Harvard University told of the Business School at Harvard requiring every entering student to purchase a personal computer; of the Law School offering computer programmes providing mock trials with which students could interact; of programmes in the Medical School which simulate patients with a variety of ailments: by asking questions of the patient or ordering medical tests, the students can make a diagnosis which is confirmed or queried by the computer; the School is also linked by closed circuit TV to teaching hospitals, to a Science Centre, to M.I.T., and to more distant institutions by satellite. By linking personal computers to one another and to the central mainframe students can communicate with other students, with instructors and with campus officials (Bok, 2–3).

In theory at least, he concluded, the new technology has the power to transform the nature of the university. There are limitations, but "one thing is certain: that new developments will emerge tomorrow that no one can foresee today" (Bok, 6). In time, lectures could move from classroom to television screens so that students could listen to a professor and immediately test their comprehension of the material by working through a series of questions and problems presented by an appropriate computer programme. Laboratory experiments can already be simulated on computers. A video-disc linked with a computer could explore the great art museums of the world (Bok, 3).

The most obvious effect of the revolution in high technology on the academy is the demand for the training of computer scientists. It will in addition have to undertake fundamental research into the technology itself, as well as applied research into widening its application.

But what about the ordinary run of students? What, the question may be, will it mean to be an educated man or woman in a world transformed by the microchip? To survive in the new generation, it has been said, people will have to be at ease with the creation, processing and distribution of information. There are those who hold that in a highly technical society, the university must itself become more technical, that even the liberal arts curriculum must include applied mathematics and computer technology. The more modest view, to which I tend to subscribe, is that, except for a handful of computer experts, only the ability to use or apply the technology will be required. Students will certainly have to be trained in the skills and the application of the new technology in learning and research. Most professions will need to work with computers, doctors no less than bookkeepers,

and students have to be familiarized with the technologies and made reasonably proficient in their use.

In the actual teaching-learning process computer based or supported teaching and computer aided learning are making rapid strides. Amid the general euphoria they have generated, there are quieter, more sceptical voices. There is as yet little conclusive evidence that the new teaching devices have yielded lasting improvements in learning. Traditional teaching methods may have done too little to sustain student interest and to take into account how students actually learn. "This is the critical difference that probably accounts for most of the gains in speed and effectiveness of learning often attributed to computer assisted learning. It is not necessarily the machines that produce these gains. More likely, the improvements occur because of the increased time and thought that enter into creating the programs." (Bok, 10). The gains reported were in fact considerably less significant when the same teacher taught both the experimental and the conventional classes with comparable amounts of preparation (Bok, 3).

The computer has certainly proved its value in drill and practice exercises and in remedial teaching, in the interaction and individualization it provides: the computer allows us to move away from spectator to interactive learning. It has reinforced the stimulus-response approach and programmed learning. Computer programmes are self-pacing, and adaptable to the student's level of ability and comprehension. Students have to think, not merely to read or to listen passively, for they have to respond — and there is immediate feedback.

The computer can be used as a tutor, but within limits, for the student having to choose among a limited set of questions excludes the Socratic dialogue between teacher and learner. And there are many important tasks which remain beyond the reach of the computer, even of artificial intelligence. "With all its powers the computer cannot contribute to the learning of open-minded subjects like moral philosophy, religion, historical interpretation or literary criticism — important fields of knowledge that cannot be reduced to formal rules and procedures." (Bok, 7).

It has no grasp of values, and that is surely what education is all about — for education can never be value-free. There is the danger, says Bok, "of computers harming the entire educational process by eroding some of the intangible, more humane values of university life" (7). Computers may cause too much emphasis to be placed on problems and methods that lend themselves to programming, less attention to matters that are qualitative ... and not reducible to formal rules and algorithms. "Humanistic learning has suffered enough from ill-considered efforts to ape the scientists by concentrating on what is quantifiable, verifiable and value-free." (Bok, 7).

Though these fears may be exaggerated, they are real. Technology supplements the lecture and seminar, cannot replace the instructor. It should however only be used in situations which favour it over other media. The topic or field of study chosen must be one which is difficult, or impossible, to teach in any other way. The computer has proved its use, but not in teaching new and different things,

rather in more effectively accomplishing, in new and different ways, the traditional goals of higher education, by adding a new dimension which can optimize both the teaching and the learning process. Even if used for tutoring or remediation, it presupposes a body of knowledge acquired through lectures or reading. It is interesting that the greatest risk is thought to be in academic fields of study such as business management or public administration, where students may tend to ignore values, possibilities and risks that are intangible and not susceptible to precise measurement. "Despite protestations to the contrary, experience suggests that the seductive powers of numbers, precision, and logical demonstration will lead many instructors to neglect the subtler aspects of human problems, and end by caricaturing the world they seek to have their students understand." (Bok, 8).

The world will always be more than a technological world. Technology may be part of the crisis of the modern world, a cause rather than a solution. In sum, we can agree with Bok that universities can look upon the new technology with cautious enthusiasm (Bok, 10). Higher education must adapt to changing needs and demands. It can do so with the aid of the new technology; it must not do so because of the new technology. The society of the future will still need people who can think and feel, not merely programmers or processors. The computer can enhance efficiency in education. But it can never really replace the conventional methods: the lecture, the seminar, the Socratic and unstructured dialogue, the printed word.

The question I posed at the start of my address has only partially been answered: Are an electronic environment and an electronic intrusion conducive or inimical to the true aims of higher education? Do they support or subvert?

If universities are required to train for participation in a new age of technology, they must respond by insisting that they train in the humanistic values which transcend the technological ethos and are for that reason more important for the survival of human rather than machine values. Machines, and computers, must become means for ends, not ends in themselves. Man, not technique, must remain the ultimate source of values. And higher education is concerned with values, not techniques. Being educated means being able to deal with questions that resist computer-based techniques. Universities, while accepting and acknowledging all the benefits of computerization, cannot allow themselves to be pressured (or computed) into a dehumanized, multiple-choice existence — or decline.

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13

VERWELKOMING VAN NUWELINGE

Oriënteringsprogram, Unisa, 28.1.1987

EK IS BLY VIR DIE GELEENTHEID om nuweling by die Universiteit te verwelkom. Dit laat my terloops dink aan die dag meer as 30 jaar gelede, toe ek as nuweling by die huurkantore in die middestad waarin die pas gestigte Afdeling Eksterne Studies gehuisves was, opgedaag het.

Daar was vir 'n paar dae nie 'n tafel of stoel vir my beskikbaar nie, en uiteindelik is ek in die kantoor van die enigste dosent in die Regte geplaas. Ons was toe maar twintig dosente, die administratiewe personeel 'n skamele vyftien of so. My opdrag die eerste jaar was om 'n volledige studiegids vir die eerstejaarkursus op te stel, vir die helfte van die tweedejaarskursus en één vraestel in die derde jaar, om daarby leiding in twee Honneursvraestelle te gee, en aan 'n M-student, en ook alle werkopdragte, meer as 'n duisend, na te sien in die kursusse of vraestelle waarvoor ek verantwoordelik was. Al wat ons nie hoef te gedoen het nie, was om die studiegids op die ou Gestetner-masjien af te rol.

Daar is in daardie eerste jaar min geslaap: twaalf uur per dag vir sewe dae 'n week was nie buitengewoon nie (dit het weksdae voldag en Saterdagoggende op kantoor ingesluit. Van reses was daar nie sprake nie). Maar daar was 'n gees van

avontuur en kameraderie en toewyding aan 'n ideaal. En die deurbrake tot aanvaarding en erkenning is gemaak, maar stadig en moeisaam.

Vandag is alles anders. U sluit by 'n universiteit aan met 'n doserende en administratiewe personeel van ongeveer 2 500, met meer dosente in 'n middelslag departement as waaroor die hele universiteit destyds beskik het, by die grootste universiteit in die land en een wat wêreldwyd erkenning en aansien geniet. Maar tog nog steeds by 'n ander soort universiteit wat sy eie eise stel, en een wat nog steeds idealisme en toewyding verg. En by 'n steeds avontuurlike en dinamiese universiteit.

Ek het met sommige van u vlugtig kennis gemaak by keurkomitees, maar waar nóg u nóg ek heeltemal op ons gemak was. Ek het dit waardeer dat enkele van u sedertdien reeds by my op kantoor nader kom kennis maak het; ek hoop dat die ander van u u departementshoof sal herinner dat ek dit sal verwelkom as so 'n besoek gereël sal word. Dit sou vir u en vir my die verleentheid spaar (ek herhaal dit reeds tot vervelens toe) wat ek enkele jare gelede ervaar het toe ek saam met 'n jong dosent in die hysbak was en hy, toe hy sien dat ek ook 'n identiteitskaart dra, vir my sê: O, werk jy ook hier?

U werk nou ook hier. Wat beteken dit om hier te werk, om aan die Universiteit van Suid-Afrika verbonde te wees? Ek het dit by die afsluiting verlede jaar gesê dat baie weë en baie redes op 'n aanstelling by Unisa uitgeloop het. Daar is dié wat sê dat die navorsingsmoontlikhede aantreklik is, ander wat deur die diensvoorwaardes aangetrokke voel, nog ander wat onder die indruk van die aansien van die Universiteit gekom het. Ek wag nog dat iemand sê dat die uitdaging van afstandsonderrig die beweegrede was.

Dit is egter waarvoor u u ingelaat het en waarin u u moet bewys. Die eise wat aan u gestel word, is groter as dié wat van kontakonderrig verwag word, groter en anders. En dit is die andersheid en die eise wat dit stel waarvan u u moet vergewis. Daarvoor sal u in die loop van die oriënteringsprogram ingelig word. Oor 'n eie organisasie en 'n eie onderrigmetode of -didaktiek. Maar oor meer as dit: oor 'n studentesamestelling wat heel anders is as dié aan 'n konvensionele universiteit. Wat verwag gaan word is begrip vir, selfs deernis met, die agtergrond en omstandighede van ons studente. U gaan 'n werkopdrag nasien waarop daar 'n naam en 'n studentenummer verskyn. U sal nie weet wie die student is of wat sy of haar omstandighede is nie. Dit mag sommige van u se oupa of ouma gewees het; dit kon baie van u se vader of moeder gewees het. Dit sal studente uit 'n minder bevoorregte opvoedkundige en sosiale omgewing insluit, maar met die drang om aan die universiteit se standarde te voldoen. Die leiding en aanmoediging wat u deur u kommentaar op die werkopdrag gee, kan deurslaggewend vir kennisverwerwing en persoonlike ontwikkeling wees. Wanneer oor afstandsonderrig gepraat word, moet ook oor bestemming gepraat word. Dit bly die uitdaging waarvoor ons staan en waarop u ons moet help om antwoorde te verstrek.

All universities have a very special role to play in education — they have to provide a country or a community with the bulk of its thinkers and its decision makers. You have been appointed to join in this task in at least two ways.

A university is engaged in both the dissemination and the creation of knowledge. You have been appointed, at least partly, on the strength of your academic achievements, and the university obviously expects you to make a contribution to its research performance.

It expects much more than that, for it is, first and foremost, a teaching institution. One does not join a teaching institution if you are not interested in teaching.

And teaching at whatever level, from the pre-primary to the tertiary, does not come naturally. In fact, no occupation does. I would not employ a carpenter if he has not been trained in the skills and tools of his craft. Otherwise his carpentry would probably be like mine, something of the hit or miss kind. And teaching is, I fear, at times a hit and run exercise.

So you will be expected to attend in particular to your teaching function — not only to what you impart, but also to how you impart it.

If face to face teaching is an art, distance teaching is something entirely different, and something of which most of you probably have no experience.

If distance teaching is different and difficult, the composition of the student body of a distance teaching institution makes it even more difficult. Unlike a conventional residential university, where the students are of approximately the same age and derive from more or less the same educational and cultural background, we have to cater for the most diverse needs and aptitudes. Can one teach a seventeen year-old school-leaver in the same way as a seventy year-old grandmother (who, by the way, may be one's own)? Can one teach Economics I in the same way to a company director in Johannesburg as to a black school-leaver from Lebowa? And how can one do it through the medium of the written word? That is the most taxing and still unresolved problem and challenge facing the University and it is one to which every teacher has to address himself or herself.

We shall be looking closely at your contribution, not only to the corpus of knowledge we are expected to expand, but also to its effective transmission.

Ek wil nie verder vooruitloop nie. Net 'n laaste gedagte. Dit is ook belangrik dat u kennis maak met die organisasiestruktuur en werking van die universiteit. Juis omdat ons so groot is; juis omdat daar 2 500 personeellede en baie departemente is, elkeen waarvan neig om sy eie pad te volg, is dit nodig dat besluite en reëlings die ordelike verloop van al die aktiwiteite van die Universiteit verseker. U moet daarmee kennis maak en daarvan kennis neem.

Oor al hierdie dinge sal u oor die volgende paar dae, en later, ingelig word. Ek hoop dat u aansluiting by Unisa sal sien as 'n geleentheid om 'n bydrae tot sy eiesoortige en uitdagende opdrag en taak te lewer, en dat ons vir u die ruimte daartoe sal bied.

14

VRYHEID EN GESAG

Afsluiting, Unisa, 30.11.87

EK HET IN 1973 BY VERSKEIE GELEENTHEDE gepraat oor akademiese vryheid en akademiese verantwoordelikheid. As akademiese vryheid beteken dat daar geen beperkings op die soeke na kennis en waarheid geplaas moet word nie, kan daar geen fout met dié siening daarvan gevind word nie. Dit is egter nie die enigste betekenis wat daaraan geheg word nie. Daar is, het ek veertien jaar gelede gesê (en dit geld vandag nog) seker geen begrip wat aan soveel strydvaandels gepryk het en nog pryk as juis akademiese vryheid nie. Daar word selfs daarop beroep gedoen om aan andersdenkendes die vryheid te ontsê waarop self aanspraak gemaak word. Hiervan is die teer-en-veer episode by Unisa jare gelede 'n voorbeeld: ook meer onlangs waar geweier is dat andersdenkendes op 'n universiteitskampus optree of selfs verskyn. Akademiese verdraagsaamheid moet 'n kenmerk van akademiese vryheid wees, want onverdraagsaamheid skep die indruk dat die eie standpunt nie teen 'n ander opgewasse is sonder dat die ander uitgesluit word nie.

Ek het in daardie, die tweede jaar van my ampsbekleding ook my siening gegee

oor die vraag of die universiteit as inrigting standpunt moet inneem ten opsigte van omstrede maatskaplike of politieke vraagstukke.

I concurred with the principle of institutional neutrality as “a precept of practical academic wisdom, if not also as one of the moral norms of academic freedom”.

The principle is, of course, not universally recognised. The taunt that silence is immoral is often heard, the demand that universities must take a stand, or a stance, on controversial issues, that they must proclaim their allegiance to a cause or an ideology. The stand is, however, often little more than a stance; and those who make these demands are, strangely enough, also those who reject the commitment, religious or political, of universities in earlier ages and other climes, or to other ideologies. Partisanship is either a virtue or an evil; it cannot be both at the same time.

That is why I agree that a university should not pronounce officially on controversial issues, largely because individual academic freedom is protected by institutional non-partisanship, provided that (and that is an important proviso) individual partisanship does not, in reverse, impair the non-partisanship of the institution which has made individual partisanship possible; provided also that in order to preserve the academic freedom of its members, within the constraints of their responsibility to the university, a university should not take a stand, or stance, on issues with which all its members do not agree. It is as simple as that. And important, in the interest of both its members and its constituencies, in view of the diversity of the political, cultural and ideological affiliations of its students. That is why Unisa as a university cannot be associated with any cause but that of the mission of a university, the transmission of knowledge and the search for truth. And that is the constraint it must impose on academic freedom.

I said in 1973 that a university will continue to be known and judged by its teaching and research performance, by its promotion of science and scholarship, not by the non-academic excursions of its members.

The University of South Africa, I said, will defend to its last breath the right and freedom of its members to speak their minds freely, provided that they do so on matters on which they are competent to speak. It will defend the right and the freedom to teach and to do research, provided neither teaching nor research is used for extra-academic or partisan ends. Unisa has built up a proud tradition of service and of academic excellence. It cannot allow its service to many peoples and persuasions to be blunted by an official allegiance to or propagation of a particular cause.

I referred to what a Canadian educationist had said about the independence of universities: “By the independence of universities I mean that they shall be able to speak with a voice that is distinctive and authoritative. Occasionally, when there are great issues at stake, that voice will be a single voice. Usually, however, there will be many voices, for the true academic, as has been wisely said, is a man who thinks otherwise. But even when the voices are numerous and apparently conflicting, they will all have a common accent. They will be the expression, not of

prejudice (or of preconception) but of principle, not of the emotion of the moment, but of the collected experience of the past."

Akademie-vryheid is die vryheid om die rykdom aan kennis en insigte wat ons erfdeel is, te ontgin en vir ons studente te ontsluit, en sonder oogklappe of vooringenomenheid.

Ek het die akademiese verantwoordelikheid as die korrelaat van akademiese vryheid gestel. Wanneer oor vryheid gepraat word, kom toerekenbaarheid ook ter sprake. Die vraag is aan wie of wat rekenskap verskuldig is. Dit is in die eerste plek aan die wetenskap wat gedien en bevorder moet word, maar ook aan die inrigting waaraan 'n mens verbonde is en aan die gemeenskap en sy verwagtinge van die universiteit. Die ongenoeë met universiteite wat die afgelope tyd waargeneem en ervaar is, mag ten dele aan die persepsie toegeskryf word dat hulle van hulle taak en wese afgewyk het.

Ek het die taak van die akademie beskryf as die soeke na waarheid en na sekerheid, nie die verkondiging van sekerhede en waarhede nie. Beskeidenheid is die kenmerk van die akademikus, want hy weet hoe beperk en tydgebonde sy kennis is. "Miskien," het ek gesê, "kan ons uiteindelik hoegenaamd nie van akademiese vryheid praat nie, slegs van akademiese gebondenheid. Ons het gepraat van die eienskappe van die wetenskaplike of die akademikus, van die eise van waarheid, integriteit, verdraagsaamheid en beskeidenheid. Dit is ongelukkig so dat sogenaamde voorstanders van akademiese vryheid juis uitmunt deur hulle onverdraagsaamheid en onbeskeidenheid. Wie op vryheid aanspraak maak, moet ook vryheid gun. Akademie-vryheid is 'n tweesnydende swaard." In werklikheid is dit nie die bevryding van wetenskaplike, maatskaplike en geestelike bindinge nie, eerder van onkunde, vooroordeel en dogmatisme.

Educational establishments, and universities in particular, enjoy substantial autonomy. Individual teachers are free to teach and to do research guided mainly by their own professional judgement. "This autonomy is a source of justifiable pride. It is also," it has been said, "the subject of some muddled thinking. Neither the autonomy of institutions nor the freedom of individual teachers can ever be absolute."

Academic freedom has been called an element of the good society. The free expression of intellectual opinion is intrinsically valuable, as is the right to conduct research in any area. There are, however, some difficulties. Should academics have a greater right to free expression than other citizens or members of other organizations? Claims for academic freedom give little guidance when it conflicts with other intrinsically desirable ends. Some research may be morally unjustifiable, whatever the possible scientific benefits. Students may need safeguards against teaching which is inadequate or obsolete or biased or immoral. External evaluation may be necessary to guarantee standards. Other issues arise because higher education is largely paid for out of public funds. One would not go so far as to say that he who pays the piper can call the tune, but the issue of accountability cannot be absent from any discussion of the freedom of those who use the funds.

Institutions that are publicly supported cannot claim immunity from public surveillance.

The question of course is: Is academic freedom the highest value? Is it that which must override all other considerations? The answer must plainly be in the negative, if only because no-one can escape responsibility and accountability.

Ek het kortliks weergegee wat ek veertien jaar gelede gesê het omdat ek nog dieselfde siening toegedaan is. Daar kan geen vryheid sonder verantwoordelikheid wees nie, want dan verval vryheid maklik in bandeloosheid of ongebondenheid. Verantwoordelikheid teenoor die kennis en die wetenskap, verantwoordelikheid teenoor die instelling, en verantwoordelikheid teenoor staat en maatskappy.

Dit wil egter voorkom asof die paradigma geleidelik verskuif het, asof dit nie meer soseer gaan om akademiese vryheid *vis-à-vis* akademiese verantwoordelikheid nie maar eerder om 'n gewaande teenstelling tussen vryheid en gesag. En gesag word soms meer bepaald as 'n bedreiging vir akademiese vryheid gesien.

In so 'n geval moet daar duidelikheid wees watter gesag ter sprake is. Waar setel gesag trouens in die hoër onderwys, en meer spesifiek aan of oor 'n universiteit?

Daar is natuurlik diegene wat onmiddellik dink aan die Universiteitsraad en/of die Universiteitsbestuur.

In die bestuur ken die University Grants Committee, Britse eweknie van ons AUT, in sy advies aan die Minister van Onderwys 'n sleutelrol aan die Vise-kanselier toe (10, 40). "In a typical university leadership must come primarily from the Vice-Chancellor. It falls to him more than to anyone else to overcome institutional inertia. He must motivate staff to recognise the need for long-term change and to participate in planning it and carrying it out.

"He must manage his university both for survival and for excellence. He must see that it plans and controls its use of resources so that it is not blown off course by short-term financial pressures. He must ensure that it can respond to new opportunities while preserving and expanding its existing areas of excellence."

This is a rather inflated view of the role of the Principal or Vice-Chancellor. I prefer to see it as a responsive and mediating one as he tries to reconcile conflicting pressures within and upon the institution.

For he has no real authority, except that of persuasion, and his position cannot be equated to that of the managing director of a business firm.

Management was, of course, not a principle or practice universities were prepared to apply to their own operation. Even 50 years ago it would probably have been regarded as heresy to refer to the management or government of a university. (I prefer to speak of governance rather than of government, however subtle the difference.)

Effective management, it was thought, was all very well in business organizations, but unseemly in an academic enterprise. Even today there are probably those who regard the entry of accountants and auditors, both internal and external, as an intrusion, and reflecting a lack of understanding of the university's mission and culture.

Things have changed however. Efficiency and accountability have become

catchwords. Jarrat, chairman of a committee appointed by the Committee of Vice-Chancellors and Principals in Great Britain to undertake a series of efficiency studies of the management of a selection of universities, has written that any organization which brings together people, buildings, equipment, materials and services must be concerned about how it uses those resources to achieve its purposes — a university no less than an industry. It is the structures, values and ethics within which management has to be exercised that are different, not the need for sound and responsible management, or direction. And the pressures universities now face, “unprecedented in their histories, both in terms of their magnitude and their multiplicity” (4, 2) have given a new dimension and urgency to their governance.

The challenges facing British universities Lockwood and Davies have summed up as the fact of contraction; the comparative loss of autonomy, typified by increasing external control on the use of university funds and of increasing direction in their allocation; the growth of uncertainty by the shortening of planning horizons; the demand to become more efficient and more market-orientated; the need to remain flexible in order to be able to adapt swiftly to whatever the future holds. The seventh, perhaps most important, challenge is for university managers to maintain and develop human resources at the same time as coping with declining physical and financial resources, and doing it without excessive damage to the morale of their staff.

Dit is waarvoor universiteitsbestuur in Suid-Afrika ook te staan gekom het.

All this seems to point to more professionalism in university management.

There are, of course, those who think that a university should (and could) be run like a business corporation.

From 1971 to 1973 the Academy for Educational Development in the USA conducted an investigation into the possibility of applying business management skills to higher education. A very impressive array of representatives from both the private and the public sector, as well as from higher education, concluded almost unanimously that business and university were so different as to preclude any useful exchange of management skills. The purposes and objectives of a business enterprise are clearly different from those of a university. As is the work-force. In contrast to the operatives in a business enterprise, the personnel in a university are composed of highly individualistic professional specialists.

A report on higher education which appeared in as late as 1975 pointed to the differences between business and university management, and concluded: “Instead of a spurious quest for similarities, business and university enterprises need a realistic understanding and respect for their different social purposes, their different social contributions, and their different management processes.”

Much has changed since 1975. The report did in fact suggest that one force then at work could bring about a substantial transformation in the management of universities, a transformation that could make university management more akin to business management, viz. collective staff bargaining.

It is difficult to see how collective bargaining can be combined or reconciled with

the participatory governance and shared management which has traditionally been a distinctive feature of universities.

There are, however, other pressures and challenges to which we have referred which, it is thought, may compel university management to resemble more closely the authority and responsibility of business management. This I would doubt. In fact it is interesting that it has been suggested that high-tech development will nudge business management towards the university model.

And I believe that in spite, or because of, increasingly more onerous demands on its managers, the governance of a university will always, by its very nature, have to be democratic and participatory.

It has also been said that academic freedom has important consequences for the governance of a university. Staff members enjoy great authority in deciding what to teach and what to research, an authority further protected by the guarantee of tenure. "These safeguards provide the legal framework that defines the university as a community of scholars rather than a hierarchical entity such as a corporation or government agency" (2, 36). And "no sensible administration would wish to organize the university in any other manner, since the kind of unity achieved by centralized direction could only be purchased at a heavy cost to the process of continuous debate and creative inquiry so important to intellectual progress".

Ek hoop om aanstaande jaar aan te sluit by hierdie paar opmerkings oor universiteitsbestuur. Trouens, die Dekanekomitee het, ook na aanleiding van 'n verslag oor seminare wat deur die KUH gereël is, versoek dat besinning oor universiteitsbestuur in die algemeen en oor die bestuur van 'n universiteit vir afstandsonderrig in die besonder, hoog op die agenda vir aanstaande jaar geplaas word. (Dit was vertroostend om te verneem dat die aanbeveling dat na alternatiewe strategiese bestuursmodelle gekyk word, nie impliseer dat beplanning en bestuur huidige as ontoereikend beskou moet word nie, maar eerder gesien moet word in die samehang van 'n toekomstscenario van verreikende verandering en nuwe uitdagings.) Ek wil egter hoop, na aanleiding van wat ek reeds gesê het, dat nie bevind sal word dat die universiteit soos 'n sakeonderneming bedryf moet word nie. Daar is toepaslike en aanpasbare bestuursbeginsels maar die doelwitte en kulture is uiteenlopend.

I do not think we have yet decided where authority resides in the university, apart from our discovery that it is not an attribute of the Principalship.

No-one can doubt the complexity of universities, of their composition, operation and goals — described by Robbins as instruction in skills, promoting the general powers of the mind, and the transmission of a common culture. Universities are complex also in their culture, complex too in the variety of external relationships that have to be catered for or coped with. Management has been made even more difficult by cuts in public funding which have left universities operating in an uncertain and unclear environment.

None of this makes the role of management easy to grasp or easy to exercise. But complexity, says Jarrat, "must not be used as an alibi against sound management. On the contrary, sound management should be the tool that guides one through

the complexities to achieve one's objectives" (3, 743). A university is a community of scholars, of many minds and special interests. Financial constraints have seriously foreshortened planning horizons and have forced university authorities to re-assess priorities and in fact to review their role and mission. Effective management is not an attack on academic freedom, though it may be on vested academic interest. "Indeed," I quote from Jarrat (3) again, "I would argue that one of the biggest risks to academic freedom lies in universities being incapable of marshalling their own resources to meet their defined objectives". If they cannot, external regulation and control becomes inevitable.

If we reflect on university management or governance — and this is germane to authority and freedom — we shall find that the university has, not without justification, been labelled as an "organized anarchy", or as an amorphous cumbersome organization in which powers are so dispersed as to make change slow and often ineffective. "The autonomy, the pluralistic nature and the gradualism of universities," say Lockwood and Davies (4, 2), "limit [if they do not inhibit] managerial power." They refer to "an untidy diffusion of responsibility and a proliferation of centres of initiative and decision-making" (4, 30). They point to the internal fragmentation: the existence of a high degree of autonomy of internal units based upon professionalism, specialization, tradition and the nature of activity.

All of this will be part of next year's debate.

It is interesting in the meantime that the academic department is seen as the primary locus of authority.

Clark has said that "the factory floor in higher education is cluttered with bundles of knowledge that are attended by professionals What academics most have in common is that they work with and upon knowledge. What they have least in common is common knowledge, since they are at the cutting edge of specialization in high knowledge" (9, 20). He calls them "fragmenting professionals". "Their separate tasks have separate technologies; the supporting thought styles are different, as are methods and tools." (9, 21).

Let us put it this way: Authority in a university resides both in a subject discipline and in the institution. There may be tensions between disciplinary and institutional imperatives. This should however not occur unless the disciplinary imperatives have ideological overtones.

Hierdie tweeledige of dubbele lojaliteit is 'n kenmerk van die akademikus: Teenoor die vakdissipline en die universiteit. Die lojaliteite behoort nie onversoenbaar te wees nie want die wese en struktuur van die universiteit bied die geleentheid vir die vrye beoefening van die dissipline. 'n Probleem ontstaan wanneer 'n derde lojaliteit bykom, teenoor 'n saak of 'n ideologie van buite die universiteit, en die vryheid van die dissipline, selfs die gesag van die universiteit, aangewend word om dit te bevorder. Dit is dan dat die gesag van die dissipline of van die universiteit moet intree. Om die vryheid te beskerm moet die misbruik van die vryheid aan bande gelê word.

I have spoken about authority within the university and its devolution. The

ultimate authority, of course, is that of the State. There is probably nobody working in or for the university who would not like to minimize, preferably to eliminate, the exercise of State authority. How that could be effected or justified is another matter.

We have made a distinction between the autonomy of institutions and the freedom of teachers. The growing surveillance, if not intervention, of government in the affairs of higher education institutions is generally regarded as an intrusion into the autonomy of universities in particular who, in the heady days of public confidence and virtually unlimited resources, were allowed to go very much their own way. Things have changed during the past decade or two. Recession, cuts in government spending, manpower planning and a less favourable public image have contributed to closer and more detailed interest by the State and its agencies in the management and operation of universities.

Bok, who was President of Harvard University, cites numerous instances of how Washington has intervened by creating rules and attaching them as conditions to the receipt of federal funds (2,37). Not one of what he considers to be the four essential freedoms of the university — to determine for itself on academic grounds who may teach, what may be taught, how it should be taught, and to whom — has escaped unscathed (2,38). “The more the university depends on the funds involved, the greater the compulsion to adhere to the government’s requirements. When Congress threatens to remove *all* federal grants from institutions refusing to comply with its conditions, no major university can withstand the pressure.” (2, 39).

We know how in Great Britain selective cuts in government funding have led to departments being closed down, to thousands of redundancies in academic staff and to the shift from arts to science and technology.

South Africa has not come to that pass yet. The autonomy of universities is recognized and cuts in subsidy have been done fairly equally across the board.

Universities cannot expect to be immune from government scrutiny and surveillance. Universities play such an important part as society’s principal source of new knowledge and advanced education that governments are inclined, or expected, to intervene to make sure that they serve the country well (2, 39).

The claim is legitimate. The functions of universities call for public interest in their affairs and how they conduct them. “They consume public funds and employ human and other resources; they produce educated manpower; they are ultimately servants to society in their production of knowledge, however abstruse. Throughout their histories the universities have had to strike and maintain in their constitutional arrangements and their day-to-day management a balance between the two demands, for independence on the one hand and public accountability on the other. In particular, it is the key task of university managers to relate their internal structures, processes, practices and plans to the demands of both the academic community and the world outside the campus.” (4, 2).

Universities could only claim to be immune from public accountability if they could retire into their ivory towers and pretend that they have neither to take nor

to give account. If they should try to do so, they would simply be deluding themselves. If their funding comes mainly from government, which has to apportion at times limited resources, they cannot be expected to be left entirely to their own devices.

I do not think that universities in South Africa have cause for complaint or for alarm about the extent or nature of government interest, which has been supportive and directive rather than prescriptive.

Owerheidsbelangstelling wat uit owerheidsbelang by die hoër onderwys spruit, het nie beperkend op universiteite ingewerk of hulle outonomie in die gedrang gebring nie. Daar is in Suid-Afrika van owerheidsweë begrip en erkenning vir die plek en rol van die universiteite in die hoër onderwysbestel. Daar word gesamentlik besin oor rol- en taakverdeling in die hoër onderwys. Die belangrikheid van navorsing word erken deur die aanmoediging daarvan. Die aandag aan slaagsyfers is 'n aansporing tot meer doeltreffende onderrigmetodes. Om verslag te doen, soos van universiteite verwag word, is nie om verantwoording te doen nie, en het geblyk 'n nuttige bestuursinstrument vir universiteite te wees.

Owerheidsgesag is nie 'n bedreiging per se van akademiese vryheid nie, eerder 'n beskerming daarvan tensy die vryheid vir ander doeleindes as die soeke na kennis aangewend word. Akademiese vryheid is die vryheid van die akademie en vir akademiese doeleindes. Uiteindelik sal akademiese vryheid deur die verantwoordelike aanwending daarvan erken en eerbiedig word.

Hoe dikwels het ministers, of donateurs, lede van die publiek, alumni en selfs studente nie die Rektor gevra: Wat gaan by jou universiteit aan nie? Ek het verdediging oor die boeg van akademiese vryheid gegooi. Ek wonder of ons altyd besef wat die implikasies en trefwydte van optrede en uitsprake is, en juis omdat ons aan Unisa verbonde is. Ek wil maar hoop dat ons steeds daarop bedag sal wees om nie die verbintenis te gebruik om omstrede nie-akademiese belange te bevorder nie. Om dit onder die dekmantel van akademiese vryheid te doen, is om die universiteit se taak en roeping en sy outonomie in gevaar te stel. Dan moet die gesag ten behoeve van die vryheid intree; hopelik die gesag van die wetenskap, maar indien dit nie voldoende is nie, die gesag van die universiteit en uiteindelik die gesag van die owerheid.

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15

'N LAASTE JAAR

Opening, Unisa, 2.2.1988

VAN DIE BEGIN VAN 'N LAASTE JAAR is elke dag 'n laaste dag, elke keer 'n laaste keer. Ek het reeds 'n paar weke gelede vir die laaste maal nuwe dosente by die Universiteit verwelkom. Hierdie is ook 'n laaste geleentheid, die laaste van sewentien. Bly daar iets oor om te sê? Of sê 'n mens maar weer wat reeds gesê is, maar wat namens en uit en aan die Universiteit gesê moet word?

Toe teen die einde van 1985 oor die rektorskap ná 1986, die einde van die nog huidige Rektor se verlengde ampstermyn, besluit moes word, het die Senaat 'n verkiesing aangevra. Die Raad en die Rektor het dit aanvaar, en daardeur, wil dit voorkom, is 'n gebruik gevestig: dat net soos ná drie jaar 'n departmentshoofskap aan 'n meningspeiling onderwerp word, 'n dekaanskap na twee jaar aan 'n verkiesing, die Senaat inspraak sal wil hê in die moontlike heraanwysing van 'n Rektor en van Vise-rektore, nie net in die oorspronklike aanwysing nie. Oor die vraag of dit wenslik is, sal daar meningsverskil wees, oor die onderskeie rolle van Raad en Senaat in die aanwysing van die Universiteitsbestuur. Dit hang saam met die siening van die aard van universiteitsbestuur, ten opsigte waarvan ondersoek ingestel word.

Wat die bevindinge en aanbevelings van die ondersoek sal wees, weet ons nie. Wat ek wel uit ervaring weet, is dat wie aan 'n universiteit 'n uitvoerende bestuurspos beklee, verseker moet wees van die steun van die personeel, en by name van die Senaat as hoogste akademiese bestuursliggaam. Dit is die wese — en die eis — van universiteitsbestuur. Hieroor later iets meer. Voorlopig net dit: 'n universiteit word nie bestuur nie, 'n universiteit word bedryf, word bedryf deur die deelname van almal wat aan die onderneming verbonde is en daaraan deel het. *A university isn't ruled; it is run.* En aan al die deelnemers, of deelhebbers, moet die geleentheid en die ruimte gebied word om 'n bydrae te lewer, aan sowel administratiewe en vakkundige personeel as aan die doserende. Oor afstandsonderrig is baie gepraat en geskryf; té min oor die administrasie van afstandsonderrig en die deskundigheid wat dit verg. Ek het aan die verkiesing aan die einde van 1985 deelgeneem. Iemand het my afgeraai om my beskikbaar te stel. Ek het, is betoog, die kruin van aanvaarding of vertrouwe bereik; wat in die volgende paar jaar sou gebeur, sou die aftakeling van fisiese en intellektuele vermoëns wees en die gevolglike afname in gewildheid en vertrouwe.

Ek is bly dat ek dié droefgeestige prognose verontagsaam het en my wel beskikbaar gestel het. Ek kon staatmaak op voortgesette ondersteuning en samewerking en die afgelope twee jaar was van die mees aangename en nie die mins vrugbare van die hele ampstermyn. En daar was hoogtepunte wat ek nie graag sou ontbeer het nie.

Soos met die afsluiting verlede jaar. Ek was so oorstelp deur 'n onverwagte en spontane gebaar van toegeneentheid dat ek nie geweet het hoe om te reageer nie. Selfs vandag kan ek maar net dankie sê. Dit was seker die mooiste wat my in die baie jare by die Universiteit te beurt geval het. En ek sê dit nie met die hoop dat dit herhaal sal word nie. Die mooiste word nie herhaal nie — tensy sy 'n man se vrou is.

'n Laaste jaar is onvermydelik: 'n laaste studiejaar, 'n laaste beroepsjaar, 'n laaste lewensjaar; en oor laasgenoemde beskik 'n mens normaalweg nie.

Normaalweg word ook verwag dat 'n laaste jaar 'n hartseerjaar sal wees omdat dit afsluiting en afskeid is. Ek het die vooruitsig dat hierdie jaar nog ryk en sinvol, selfs vernuwend, sal wees. Want daar moet nie gedink word dat die jaar 'n stilstandjaar sal wees nie, waarin die uittredende Rektor maar die water oor die akker laat loop, en die aangewese Rektor uit konsiderasie (of deernis) nie reeds te drasties wil ingryp nie. In werklikheid sal daar noue oorleg gepleeg word om die dinamiek wat die Universiteit nog altyd gekenmerk het, te laat voortgaan. En die aangewese Rektor het inderdaad reeds met betekenisvolle inisiatiewe na vore gekom waaraan hopelik nog vanjaar uitvoering gegee sal kan word.

Want 'n laaste jaar is ook die aanloop tot 'n eerste jaar, nie afsluiting nie, maar deurgang en voorbereiding en beplanning. Met die oog daarop is vier ondersoeke aangevra wat belangrik, selfs mede-bepalend, vir die toekomstige ontwikkeling kan wees. Hopelik sal van die bevindinge en aanbevelings onder die toekomstige leiding beslag kan kry.

U dra kennis van die ondersoek wat die Vise-rektor (Navorsing) na navorsing

aan die Universiteit onderneem met die oog daarop om, seker nie oornag nie, maar oor 'n tydperk, 'n navorsingsklimaat of -kultuur te laat gedy. Dit is nie nodig om daaraan te herinner watter belangrike role navorsing naas, maar ook ten behoeve van onderrig aan 'n universiteit speel nie, en dat dit deur die aard en diepte van die navorsing wat gedoen word is dat universiteite hulle van ander tersiêre onderwysinrigtings onderskei. 'n Mens kry trouens soms die indruk dat aan die ander inrigtings persoonlike navorsing onderneem word met die oog op die verbetering van kwalifikasies en dus van bevorderingsmoontlikhede, dat daar nie werklik die lewens- of minstens beroepslange navorsingsdrang of -drif is nie wat die ware akademikus kenmerk en wat lei tot die verbreding en verdieping van kennis en insigte.

Die makro-onderzoek wat die Komitee van Universiteitshoofde na die universiteitswese in Suid-Afrika onderneem het, het onder andere ook aandag aan navorsing gegee. Wat die ondersoek terloops betref, moet ons ons nie laat mislei deur die ietwat sensasionele weergawes wat in sommige dagblaai verskyn het nie. Die komitee van die Komitee van Universiteitshoofde het nie slegs oor befondsing en salarisse verslag gedoen nie, maar oor die breë spektrum van universiteite se werksaamhede na aanleiding van hulle wese en grondtaak. Daar is verskeie aspekte wat verder ondersoek en na universiteite vir kommentaar verwys sal word. Trouens, daar word gehoop dat ons die hele verslag sal kan behandel en bespreek.

Wat die koerantberigte oor die finansiële nood of drukgang waarin universiteite hulle bevind betref, moet ons sê dat dit kommer wek. U is bewus van die besnoeiings van die afgelope jare, dat trouens die volle subsidie volgens die formule wat deur die KUH aanvaar is, nog nooit die universiteite toegeval het nie. Wat opnuut kommer wek, is dat, hoewel daar reeds 'n maand van ons boekjaar 1988 verby is, universiteite ten spyte van herhaalde en dringende vertoë deur die KUH, nog nie weet wat hulle vanjaar aan staatsubsidie sal toekom nie. U sal besef hoe onmoontlik beplanning selfs op die kortste termyn geword het, en dat ons besteding moet beperk of terughou totdat ons meer duidelikheid het oor wat ons tot ons beskikking sal hê.

Om tot die verslag terug te keer: In 'n eerste inleidende en insiggewende hoofstuk oor die plek en rol van die universiteit word op vyf polêre spanningsverhoudinge gewys wat aan universiteite bestaan, en waaroor ons trouens al meermale gedagtes gewissel het: tussen die handhawing van die tradisionele identiteit van die universiteit en die eis van tydgenootlike relevansie; tussen die universele gees en gerigtheid wat kenmerkend is van die akademiese aktiwiteite van die universiteit en die onvermydelike partikuliserende uitwerking van die kragte waaraan die universiteit as sosiale instelling onderworpe is; tussen die aanspraak op institusionele outonomie en die werklikheid van 'n verskeidenheid beperkinge waaraan die universiteit onderworpe is; tussen die elitistiese uitgangspunt van 'n kwaliteitsinstelling en die egalitaristiese uitgangspunt van 'n massa-gerigte instelling; en vyfdens tussen die status van die universiteit as 'n

korporasie of 'n regsenteit en die karakter van die universiteit as 'n gemeenskap van geleerdes en studente.

With regard to the first, traditional identity versus or as opposed to contemporary relevance, the report describes the university as the institutionalization of academic thought and hence of the pursuit of knowledge. And this implies that "the university should accommodate the claim of relevance in such a manner that the social, cultural and economic needs of its environment are effectively and appropriately addressed, without surrendering the primary teaching goals of academic expertise and intellectual creativity to the training objectives of ready skills for the discharge of specific tasks and of algorithmic problem-solving techniques.

"By the same token the genuine academic research goal, the development of science and scholarship, should neither be subordinated to, nor replaced by the more pragmatic research goal of finding solutions to practical problems or problems of short-term, national or sectional significance."

The chapter of the report dealing specifically with research refers to the unique character of the university environment as a result of its threefold responsibility in creating, preserving and transmitting (new) knowledge; and stresses the symbiotic relationship between teaching and research. "In a country such as South Africa in particular, which is undergoing large-scale socio-economic, political and technological change, one cannot over-emphasize the role of basic research across the entire spectrum of academic disciplines. It is only by sustained independent and creative investigation that the necessary knowledge and insight can be acquired for physical survival in a technological world and for the spiritual and social adaptations and moral decisions which apart from physical survival, are essential for ensuring a meaningful human existence."

It is something of a cliché to say that research is the life-blood of the university. We have to see to it that the arteries are not clogged by inertia or lack of interest or misguided perceptions as to the nature and task of an institution for higher learning, but also for higher teaching and higher research.

'n Tweede ondersoek word op my versoek onder leiding van die Dekaan van die Fakulteit Natuurwetenskappe onderneem. Die aanleiding was tweeledig: 'n vermoede dat die mikrorekenaars waarin die Universiteit miljoene rande belê het (en as 'n belegging vir die doeltreffender uitvoering van sy unieke taak gesien het) en waarvan daar bykans 600 op sy hoofkampus en die verwyderde kampuusse (as Samuel Pauw en De Doorns as sodanig bekend wil wees) nie optimaal benut word nie, en die belangstelling in die moontlikhede van rekenaarsteun in, spesifiek (want dit geld nie konvensionele onderrigparameters nie) afstandsonderrig. Dit was ook bemoedigend dat op sowel makro- as mikrovlak ondersoeke na rekenaaraanwending aangevoer is; daar was egter duidelik 'n behoefte aan die koördinering van verspreide inisiatiewe.

Onder andere om dié rede het dit gou duidelik geword dat die beperkte en beperkende opdrag aan professor Schutte en sy komitee uitgebrei moes word. Daar moes *de novo* oor die gebruik van alle elektroniese hulpmiddels besin word.

Beleid en strategie wat slegs op 'n deelfunksie gerig is, sal die huidige versplintering en verspreiding van toepassing en navorsing vererger. Die ondersoek neem nou 'n indrukwekkende omvang aan, en is aan 'n onderkomitee gestel as "die prosedures wat gevolg behoort te word en die kontrolestappe wat ingebou behoort te word in 'n suiwer elektroniese omgewing om Unisa se hoë standaarde te handhaaf en te beskerm".

In 'n samevatting van hoe hy sy taak sien, het professor Schutte in September verlede jaar die omsigtigheid benadruk waarmee na die optimering van rekenaargebruik gekyk moet word: optimering met inagneming van tradisionele en beproefde strukture, prosedures en werkswyses, maar na aanleiding van 'n dieptestudie op alle aspekte van die elektroniese tegnologie wat vir Unisa van belang kan wees (nie noodwendig sal wees nie) voordat eers aan 'n oorkoepelende strategie of plan van aksie gedink kan word. (Moontlik is dit goed dat ek die laaste jaar betree voordat die elektronika my oorweldig of oorbodig maak.)

Daar is met waardering kennis geneem van die samewerking wat professor Schutte uit alle oorde ontvang het. Die ondersoek is al ver gevorder, maar indien daar nog departemente of persone is wat met hulle eie ondersoeke besig is en dit nog nie onder sy aandag gebring het nie, sal inskakeling met die oog op koördinering verwelkom word.

There is, I think, no need to emphasize the need for research into the application of technological aids to the teaching, research and administrative functions of the university. If I can adapt a statement from the CUP report I quoted earlier: It is only by creative investigation that the necessary knowledge and insight can be acquired for, if not the survival, then at least the improvement of all facets of a distance teaching university, and for the adaptations, and the possibly moral but certainly academic decisions which are essential for ensuring its dynamic, innovative and adaptive character.

Dit, die behoud en voortgang van die dinamiese, innoverende en aanpasbare aard van die Universiteit van Suid-Afrika, was ook aanleiding tot 'n derde ondersoek wat aangevra is.

Daar is met waardering kennis geneem van belangstelling en die bywoning deur dosente van gespreksgeleenthede oor studiegidse wat deur die Buro vir Onder- en Ontwikkeling verlede jaar gereël is. Die Vise-rector (Opleiding) is gevolglik gevra om nog vanjaar 'n indringende ondersoek na ons studiegidse aan te voor.

Ten spyte van die moontlike aanwending van tegnologiese hulpmiddels, bly die geskrewe of gedrukte woord die primêre en in baie gevalle die enigste onderrig- en kommunikasiemedium. Ons is maar te bewus van die beperkinge daarvan, maar ek moet weer sê dat ek nie oortuig is dat ons die moontlikhede daarvan ten volle ontgin het nie. Wanneer 'n mens kyk na die studiemateriaal van ander inrigtings vir afstandsonderrig, moet jy wonder of ons, die baanbrekers, nie besig is om agter te raak nie.

Hier sal in werklikheid etlike ondersoeke moet wees: nie net na die inhoud van studiegidse nie, maar ook na aanbieding, uitleg, voorkoms en dies meer. En by

almal sal didaktiese beginsels 'n rol moet speel. Koste-implikasies is vanselfsprekend en veral in die huidige nypende tekort aan geld, belangrik, maar mag nie deurslaggewend wees nie. As die R500 000 wat ons tans aan besoeke aan soms klein groepe studente bestee kan bydra tot die verbetering van studiemateriaal wat na alle studente gaan, sal vir my die besluit nie moeilik wees nie.

Have we done enough, or any, research into learning needs and learning styles? A basic premise for effective instruction is, surely, congruence between styles of learning and teaching strategies. A chapter of the CUP report is devoted to learning needs which must be provided for at the tertiary level. Reference is made to the nature of learning problems caused by an inadequate environment, and to the changing composition of the student cohort which will lay claim to post-secondary education in future. In 1979 there were 162 000 whites in post-secondary education and 78 000 from the other population groups. A conservative projection puts the numbers in the year 2000 at 158 000 and 1 200 000 respectively. For that reason, too, other forms of study than full-time will have to be considered.

'n Ondersoek na onderrigmetodes wat aanpas by leerstyle, en na ons studiemateriaal het dan ook belangrik geword vanweë die aandag wat die KUH, vir die eerste keer in sy lang geskiedenis, aan afstandonderrig gegee het. Trouens, daar was 'n lang verslag van een van die onderkomitees oor die rol van afstandonderwys teenoor kontakonderwys in die universiteitswese in die RSA. Vanweë die hoë koste en die demokratisering van hoër onderwys het dit nodig geword om aanpassings of na alternatiewe onderwysstelsels te kyk, waarvan afstandonderwys die voor-die-hand-liggende is. Dit was met ander woorde skynbaar veral finansiële oorwegings wat tot die belangstelling in afstandonderwys gelei het. Die werkkomitee het naamlik bevind dat groot afstandonderwysuniversiteite 'n besondere kostestruktuur het: dit word gekenmerk deur hoë vaste koste per kursus, veral indien van die moderne tegnologiese media ook gebruik word; daarenteen het dit 'n relatief lae veranderlike koste per student, wat meebring dat dié afstandonderwys-universiteite by groot kursusunskrywings gewoonlik meer koste-effektief opereer as kontakonderwysuniversiteite. Moontlik is versuim om vas te stel wanneer die skaalbesparing intree. Die werkkomitee het egter blykbaar met instemming Keegan se oordeel oor afstandonderwysuniversiteite aangehaal, te wete "that they provide the most advanced stage yet in the evolution of the concept of a university ... These universities present the most radical challenge yet to the idea of a university". Die werkkomitee het dit egter nie as 'n uitdaging of 'n bedreiging gesien nie, maar as aanvulling.

Wat bevestigte moet word, is dat in die verslag van die werkkomitee hoofsaaklik na buitelandse bronne verwys word en dus met klaarblyklike oningeligtheid na 'n sogenaamde verskraling van die onderrig-leer-situasie in afstandonderwys. Ook 'n stelling soos die volgende: "By die gebrek aan kommunikasiegeleenthede, neig die gestruktureerde onderrigpakket om die student 'n enger leerervaring te gee. Waar die afstandstudent 'n groter vryheid van

studiepas het, het hy minder geredelik geleentheid om sy studieveld wyer te verken op grond van die onmiddellike toeganklikheid van addisionele bronne en interaksie moontlikhede." Ewe bedenklik die volgende: "Studente in 'n kontakonderwys-situasie vind voortdurende terugvoering oor hul akademiese stand deur hul eie begrip te meet aan dié van medestudente en kommentaar van dosente. Die konvensionele terugvoering ontbreek by afstandonderwysstudente." Of dan die onderskeiding wat gemaak word: "Wanneer die komponent van persoonlike begeleiding laag is, word daarna verwys as afstandsonderrig, en wanneer die lading persoonlike begeleiding hoog is, as kontakonderrig."

Wat wel aanvaar kan word, en reeds bewys is, is dat "demografiese faktore, stygende onderrig- en losiesgelde, snelle tegnologiese ontwikkeling wat heropleiding noodsaaklik maak, veranderde leerbehoefte, dienspligopleiding, toenemende verstedeliking en onrus op universiteitskampusse ... waarskynlik in Suid-Afrika, soos in Brittanje, Duitsland en die VSA nie alleen sal meebring dat die studentesamestelling van residensiële universiteite sal verander nie, maar ook sal lei tot 'n toename in afstandonderrigstudente".

Van belang is die aanbeveling van die hoofkomitee: Dat afstand- en kontakonderrig as twee stelsels op dieselfde kontinuum gesien behoort te word en dat universiteite in die geleentheid gestel word om toenemend te eksperimenteer deur òf in 'n meerdere mate te beweeg in die rigting van kontakonderrig, òf dan in die rigting van afstandonderrig.

Uitvoering van hierdie, en nog ingrypende aanbevelings van die werkkomitee, mag belangrike implikasies vir Unisa inhou.

'n Ander omstrede stelling van die werkkomitee oor afstandonderwys is dat "die doseer-, studeer- en bestuurstake verskil by afstandonderwys veral op grond van die verwydering tussen dosent en student en die neiging dat groot afstandonderwysinstellings baie kenmerke van grootskaalse nywerheids-ondernemings toon".

Dit is gepas dat die Vise-rector (Opleiding) as aangewese Rektor ook leiding sal neem in die ondersoek na die bestuur van die universiteit waarna ek reeds verlede jaar verwys het. Dit mag vreemd aandoen dat so 'n omvattende ondersoek na die universiteitswese soos dié van die KUH nie aandag aan universiteitsbestuur gegee het nie. Implisiet kom dit wel na vore in die vyfde polêre spanningsverhouding, dié tussen status en karakter. Die aard van die bestuur sal afhang van waar die klem val maar in elk geval moet dié tweeslagtigheid steeds by die vestiging en aanpassing van bestuurstrukture en funksies in aanmerking geneem word.

The investigation by a rather formidable committee of the Committee of University Principals and numerous work committees into macro-aspects of the university was undertaken because universities were agreed that if only in the context of the sharp reduction in university resources as a result of cuts in government subvention, the structure and the future of higher education has become a major concern for the future of universities. In addition there are demographic trends and changing manpower requirements, new research requirements emerging from industrial and technological developments, the de-

mand for continuing and life-long education, the effects of mass communication media and, perhaps above all, the social and political processes of change and the effects these changes have on the determination of national priorities and on the allocation of public funds. The concern of the universities in these developments, the CUP said, should not be regarded as merely a desire for self-protection or a distrust of external intervention, rather as an attempt to reconcile the insistence on autonomy with the acceptance of accountability.

I said that it may seem strange that in this wide-ranging study and research no attention was explicitly given to management problems or administrative procedures. It may be that these were not seen to be a "macro-aspect" or that the character and needs of individual universities are too diverse for common practices or processes to be contemplated.

Yet there can be little doubt that changes in the external environment have a direct bearing on the way universities are run or should be run. The management of change is in effect what is expected of university authorities today. Lockwood and Davies speak of the challenge of management in a period of increased pressure from outside and of vulnerable or contracting resources. The management of change will require close attention to three key areas: quality, cost-effectiveness and relevance. The many pressures and challenges have to be met by the management of an institution characterized, as I pointed out last year, by internal fragmentation, by an untidy diffusion of responsibility and a proliferation of centres of initiative and decision-making. British universities, on which South African universities are modelled, are said to be managed by committees. It was Baldrige who suggested, rather condescendingly, that one of the distinguishing features of universities as organizations is that they have what he calls "fluid participation", with amateur decision-makers who wander in and out of the decision process. What emerges from a study of the nature of the university as an organization, Lockwood and Davies conclude, is a picture of limited manageability.

One is inclined to wonder how the unmanageable universities have been able to manage and to perform as they have done. I think it is exactly because authority is so diffused that centres of excellence could develop within the university and radiate their influence throughout the university and beyond. It has also been suggested that in the years of plenty universities could muddle through but that as organizations they are changing under the impact of financial austerity and the need to adapt to the market, which means that the old days of organized anarchy are probably over, and that greater rationality will have to characterize the operation of colleges and universities in future.

This is the challenge we shall be addressing this year: to enquire whether managerial structures and administrative processes are adequate to the challenges with which universities are confronted. Of concern to academics is the tendency to centralize authority in a period of retraction. Academics have an ingrained distrust of administrators, particularly of those who seem eager to govern them. Their ideal administrator is one who reluctantly assumes the position out of obligation

to the university and who eagerly anticipates returning to teaching and research. It is a concern I share. If Vice-Chancellors, Vice-Principals and Registrars were to attempt a top-down corporate approach to contraction decisions, internal conflicts will develop, together with an erosion of trust and confidence. I personally am in favour of the traditional, democratic and participatory, bottom-up approach to university management, but in the end its effectiveness will depend on the quality and management skills of deans and heads of department and the collective sagacity of committees. Faculty, that is staff development has become a keynote in the response of universities to the challenges of the new age. "Universities," says Diner, "must have leadership that can respond to new demands. But their most valuable asset, indeed their very soul, is a competent and committed faculty (staff) that has meaningful control over their own and the institution's destiny. That is why the response must be twofold or two-tiered: the development of management capabilities in basic units within the institution (departments, faculties, schools, colleges and campuses) and the development of a centralized co-ordinating capacity for determining institutional objectives and priorities."

In the American context a survey has revealed that 80% of all academic decisions occur at departmental level, and it has been argued that the head of an academic department has increasingly become recognized as a major determinant of institutional success. There is ample reason, we are told, to believe that one of the surest methods for improving the quality of a college or university is to improve the quality of its heads of department.

I expressed reservations last year about the application or applicability of business management skills to higher education. An exponent in so-called organizational development who had written several books on the subject and been a consultant to various kinds of important organizations countrywide, became President of the University of Cincinnati. Some time after assuming he was asked by OD experts what implications Theory X — Theory Y had for him now that he was President. He said he thought it was irrelevant. Some of the concepts of OD, he added, could however be applied: trust, participation, consensus resulting from confrontation, feedback and openness.

But all that, surely, has always been part and parcel of university governance. Perhaps we should speak of leadership, not of management. University principals are leaders, not managers, and universities are not organized according to a "hierarchy of power", but rather as a "community of power", in which the principal is mediator, not governor, mediator between public authority and the academic community, and between the diverse elements and purposes within the academic community itself.

Ek volstaan. Aan sommige van ons word 'n interessante eerste jaar by Unisa toegewens; en enkele van ons 'n sinryke laaste jaar; aan een en almal van ons 'n genotvolle en vrugbare onderrig- en navorsingsjaar.