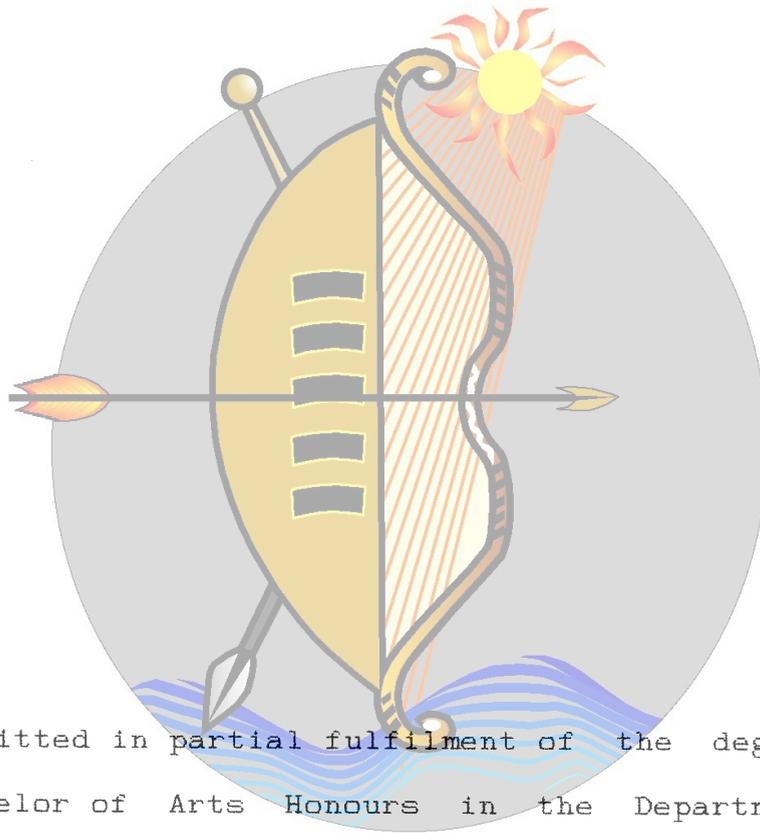


Natal University and the
Question of Autonomy,
1959 - 1962.

MERLE CUTTEN

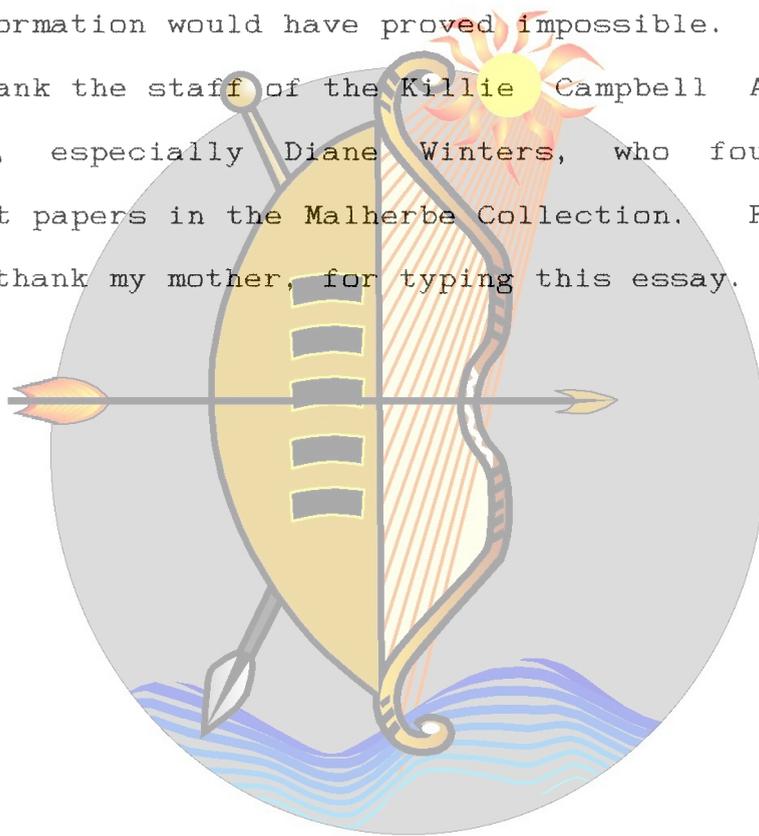


Submitted in partial fulfilment of the degree of
Bachelor of Arts Honours in the Department of
History at the University of Natal, Durban.

November 1987

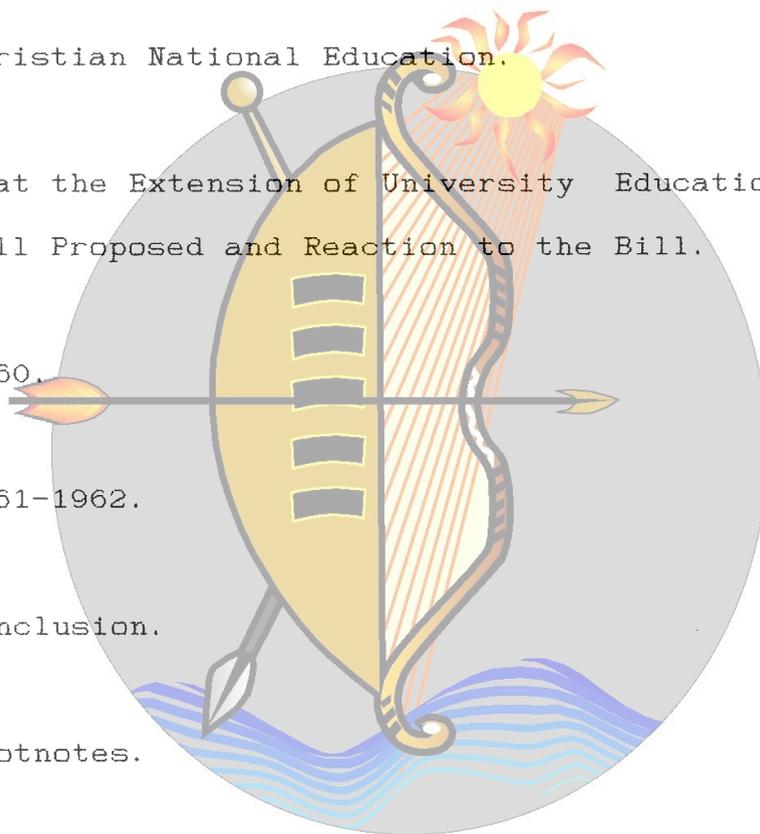
A C K N O W L E D G E M E N T S

I would like to thank Professor A.H. Duminy for fostering my interest in the subject of University Autonomy. Without his help and assistance my search for information would have proved impossible. I must also thank the staff of the Killie Campbell Africana Library, especially Diane Winters, who found the relevant papers in the Malherbe Collection. Finally, I must thank my mother, for typing this essay.



C O N T E N T S

1.	Introduction.	1.
1.	Non-white Students at Natal University.	5.
3.	Christian National Education.	9.
4.	What the Extension of University Education Bill Proposed and Reaction to the Bill.	11.
5.	1960.	24.
6.	1961-1962.	31.
7.	Conclusion.	33.
8.	Footnotes.	37.
9.	Bibliography.	43.



I N T R O D U C T I O N

On the 7 March 1963 a plaque was erected in the Students Union of the University of Natal, Durban.

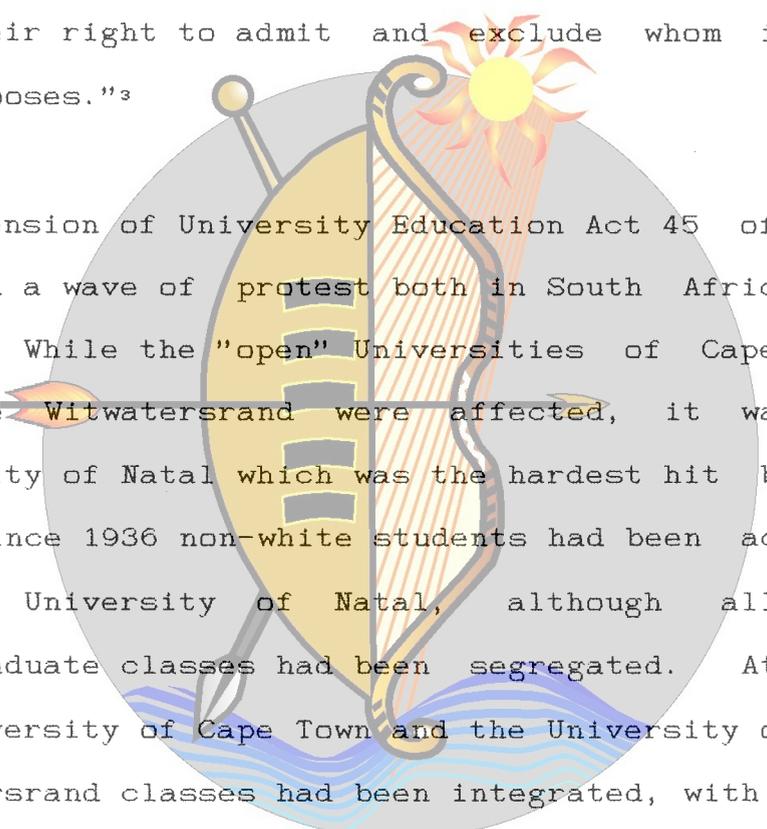
This plaque states that:

"The right of this University to determine who shall be admitted as students was taken away in May 1959 and restored....."

Its purpose is to remind students of the loss of university autonomy and academic freedom.¹ As yet no date signifies the restoration of academic freedom and university autonomy. With the introduction of the de Klerk Proposals on the 19 October 1987, the restoration of autonomy to the universities of South Africa seems more distant than ever.

While academic freedom is not necessarily coterminous with university autonomy,² the two principles are closely linked. Thus to examine the question of university autonomy (1959-1962), it is also necessary to examine the question of academic freedom. The essence of both these principles was expressed by E.G. Malherbe in 1958 when he said,

"Academic freedom is the right of the individual student to seek the truth and the right of the teacher to teach the truth. Autonomy is the essential right of a University to run its domestic affairs and their right to admit and exclude whom it chooses."³



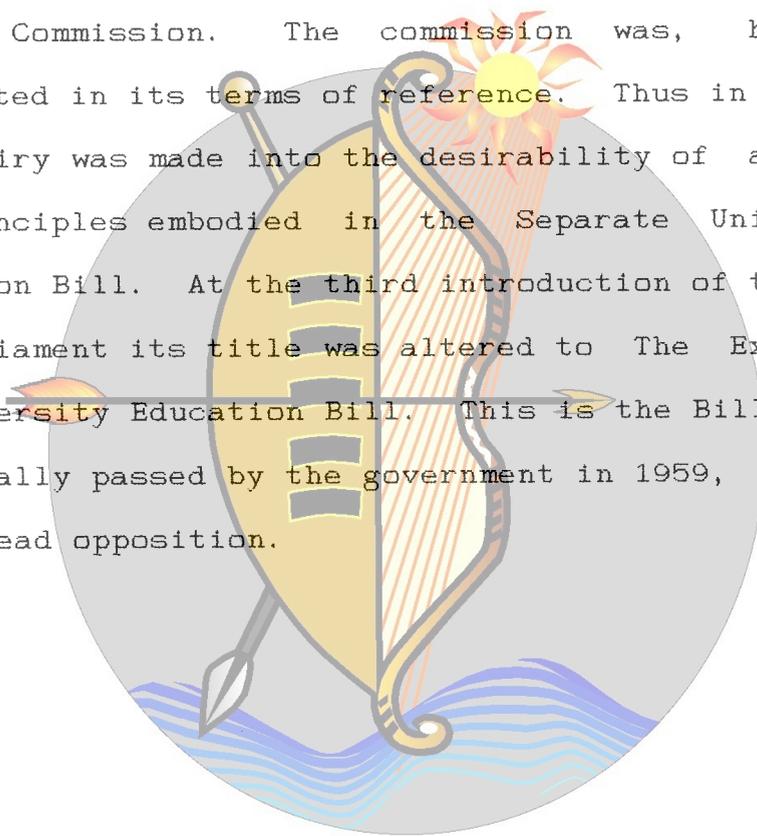
The Extension of University Education Act 45 of 1959 elicited a wave of protest both in South Africa and abroad. While the "open" Universities of Cape Town and the Witwatersrand were affected, it was the University of Natal which was the hardest hit by the Act. Since 1936 non-white students had been accepted by the University of Natal, although all but post-graduate classes had been segregated. At both the University of Cape Town and the University of the Witwatersrand classes had been integrated, with about seven percent of all students being black. Natal University, however, had thirty percent black students.⁴

While the main purpose of my study is to examine the

effects of the Extension of University Education Act of 1959, up to the end of 1962, it is first necessary to explain how the Act came to be passed. When in 1948 the National Party came into power it was inevitable that they would begin to apply their racial policy to the Universities. The separation of whites from non-whites was their first priority. Thus early in 1957 the Separate University Education Bill was introduced into parliament by the government. However, this Bill had to be withdrawn as it had been wrongly introduced as a public Bill. This introduction was incorrect in view of the fact that the Bill sought to transfer, to the government, the University College of Fort Hare and the Medical School (for non-white students) of the University of Natal. These institutions cannot be affected except by a hybrid Bill, which would enable them to lead evidence in opposition to the Bill. The second Bill introduced into parliament omitted the proposal to transfer the University College of Fort Hare and the Medical School of Natal University. Official notice was also given of the intention to introduce a hybrid Bill to

transfer the University College of Fort Hare to the government, it was, however, decided to leave the Medical School intact.⁵

After its second reading the Bill was referred to a Select Commission. The commission was, however, restricted in its terms of reference. Thus in reality no enquiry was made into the desirability of applying the principles embodied in the Separate University Education Bill. At the third introduction of the Bill to parliament its title was altered to The Extension of University Education Bill. This is the Bill which was finally passed by the government in 1959, despite widespread opposition.



NON - WHITE STUDENTS AT NATAL
UNIVERSITY

Of the three universities which would be affected once the Extension of University Education Act was passed, Natal University's position was the most ironic. On the one hand, classes at the university had never been integrated, yet on the other hand, although the University of Natal was not an "open" university in the true sense (ie. a university where classes were integrated) it had the highest percentage of non-white students.

To fully comprehend the special nature of the student body at Natal University it is necessary to explain how non-white students gained admission to the institution. From the very beginning Natal University had never had a legal colour bar, although there was a clause in the university's statutes enabling the College⁶ to refuse admission to applicants without stating reasons. Thus it was the prerogative of the university to decide whom to teach and who not to.

In 1936 separate classes were started by Natal University for black students. These classes were held in separate buildings at Sastri College. Classes were held over week-ends, when the full time lecturers were required to duplicate their week's lectures. The same exams were written by all students of the university. This system placed considerable strain on lecturers who were required to give up their week-ends to teach. Thus in 1951 the lecturers of the Department of History and Political Science revolted and began to substitute afternoon and evening lectures throughout the week for the old week-end classes.⁷

According to Malherbe there were two main reasons for not incorporating the white and non-white classes. Firstly, he felt that the non-white students were culturally backward and had a problem with English, by teaching them separately these problems would not slow down the white students. Secondly he was concerned about the number of students. In some first year subjects there were one hundred and fifty white students and one hundred and fifty non-white students. He felt that if these subjects were integrated the

lecturers would not be able to cope.⁸ At post-graduate level classes were integrated if there was no objection from the lecturers or students.

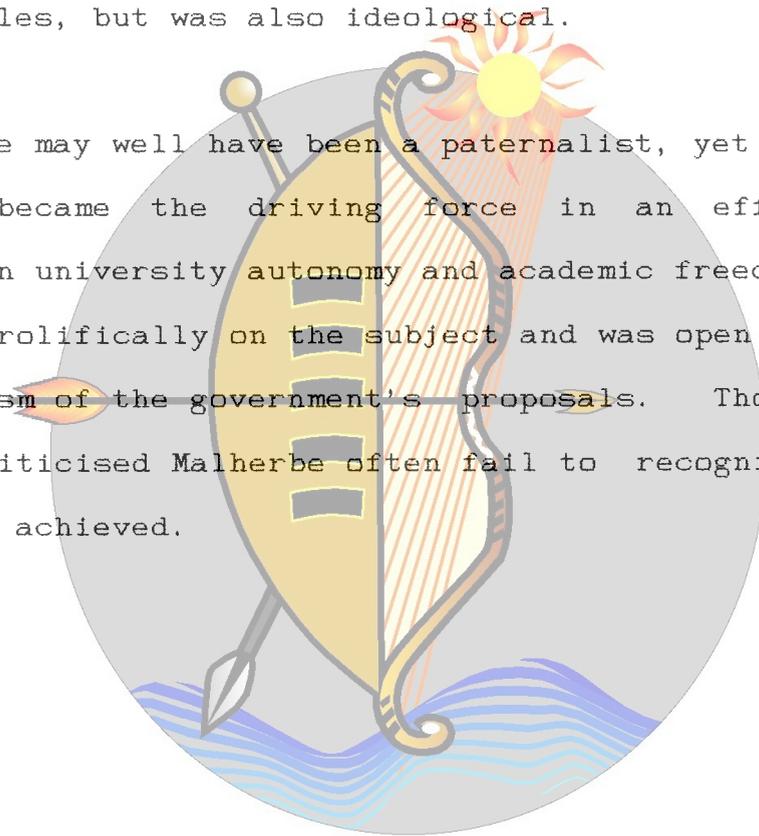
While many see the system as reflecting Malherbe's paternalistic ideals, he said that,

"The Natal system is thus grounded on practical, educational principles. Our policy is essentially practical and not ideological."⁹

In many ways the system was practical, non-whites, who would otherwise have been deprived of a university education, were able to attend the University of Natal. However, although their education was considered separate, but equal, they were denied the facilities of the white students. Their buildings were insufficient for the needs of the student body, the library was inadequate, they had no sporting facilities and no social contact with the white students. To say that the policy was not ideological was naive. The social norms of the population of Natal would not have allowed total integration to

occur. Thus, to ensure the financial support necessary in developing a young University, it was prudent to separate the racial groups. The Natal system was based not only on practical educational principles, but was also ideological.

Malherbe may well have been a paternalist, yet it was he who became the driving force in an effort to maintain university autonomy and academic freedom. He wrote prolifically on the subject and was open in his criticism of the government's proposals. Those who have criticised Malherbe often fail to recognise the good he achieved.



C H R I S T I A N N A T I O N A L E D U C A T I O N

Edgar Brooks notes two important facts for the year 1948. Firstly, apartheid became a political term, and secondly, it won an election.¹⁰ It was thus soon after coming to power in August 1948 that Dr. Malan declared that mixed universities were "intolerable", and in the next month he said that non-whites should be educated in separate universities.¹¹

In the same year the Institute for Christian National Education published its manifesto. They regarded South Africa as having a fixed racial hierarchy founded by God. This justified their call for racially separate education. In their manifesto the Institute stated that the basis for higher education should be the same as for schools, that is, that the basis of all education should be Christian, and must therefore be religious. They aimed to ensure that the youth be effectively challenged by the christian faith.¹² Staff should be convinced Christian-Nationalist scientists, and they stated that:

"Higher education should be so controlled that the Christian-Nationalist view of life may come into its own."¹³

The manifesto was not only flawed in that it ignored the educational needs of non-Christians, but as Blackout points out the word "Christian" is confined to,

"adhering to the Articles of Faith, of the three Afrikaner Churches."¹⁴

It was thus not even applicable to the general ideals of Christianity.

Blackout also states that,

"A National Education Policy is A Nationalist Education Policy."¹⁵

Thus the policy of National Education would adhere to the Institute for Christian National Education's manifesto, as well as the governments ideology. This meant that all education would be segregated. It was because of this policy that, in 1949, Natal University College had to agree to be segregated, in order to become a full university.

WHAT THE EXTENSION OF UNIVERSITY EDUCATION BILL
PROPOSED AND REACTION TO THE BILL

In August 1958 the Extension of University Education Bill was introduced into Parliament. The Bill introduced two new principles into the control of universities in South Africa. Firstly it provided for a new type of university institution to be created, in the form of State University Colleges, which were to exist alongside the present State-aided universities. Secondly, from a date to be fixed by the Governor-General, no non-white student who was not already registered may attend any of the hitherto open universities, unless they had the responsible Minister's written consent. This second provision did not apply to the University of South Africa or the Medical School of the University of Natal.¹⁶

The criticisms made by Dr. Malherbe, in an article written in 1957,¹⁷ when the Separate University Education Bill was introduced applied equally well to the Extension of University Education Bill. His main criticism was that a Bill which compelled black

students to attend "Colleges in the Bush" would require large amounts of money. Bursaries would have to be offered or many students would be unable to leave their homes and part-time employment in order to study. In the same article Malherbe points out the danger posed by the Bill to university autonomy,

"the whole pattern of legislation reveals a tendency towards ever-increasing interference by the State in the control of the existing universities - a tendency which can only be regarded as ominous for the whole future of universities as we know them."¹⁸

Further concern was that the legislation contained over three hundred regulations devoted to definitions of misconduct and to the punishments imposed on teaching staff. These rules concerned Malherbe as it would be impossible to attract the best teachers with so many regulations to govern what they may or may not do.

In May 1959 Malherbe once again wrote about his concern regarding the threat to university autonomy.¹⁹ He stressed that the marked element of compulsion and of state intervention was foreign to the tradition of universities in South Africa. One fundamental attribute of a university is to decide who to admit as students. This decision lies with the Senate and the right can only be removed by an Act of Parliament. It is tradition for each South African university to decide on the nature of the student body depending on what they think is in the interest of their institution. If the government dictates who can be admitted it will be a breach of autonomy and academic freedom. The two principles introduced by the Extension of University Education Act combine to enforce the government's policy of apartheid. By creating State University Colleges, and excluding the majority of black students from "white" universities, apartheid would be effectively achieved.

The introduction of State University Colleges was a major principle in the Extension of University Education Bill. However, there was no evidence that

the new institutions would not be academically inferior to the existing universities. Malherbe points out, that in isolated groups, non-whites have a strong tendency to cherish grievances. Natal University had had a non-white section for twenty one years and had never experienced any anti-white agitation of the kind experienced at the separate institution of Fort Hare. The acquisition of teaching staff for the State University Colleges was a further matter for concern as,

"A further anomaly appears in the fact that the Minister deems it necessary to maintain the strictest supervision over the work of staff appointed to teach in the proposed State Colleges,"²⁰

With the conditions of the Extension of University Education Bill pointing towards a serious restriction of university autonomy protest to the Bill was widespread. Within parliament the Bill was opposed by the United Party. They opposed the introduction of the Bill at its first reading on the 26 February and at its second reading on the 8 April 1959. On the

latter occasion they stated their reasons for opposition as, firstly,

"the limitation of admission of Non-white students to existing universities is making undesirable inroads into the autonomy and traditional right of self-determination of such universities,"²¹

and secondly, they were concerned that the proposed State Colleges would not have the standing of universities or enjoy the same academic freedom. Thirdly the government had not consulted the Statutory Committee of University Principals about the Bill or investigated principles of the Bill by a commission of enquiry.

Outside parliament opposition to the Bill was widespread. At the University of Cape Town and the University of the Witwatersrand members of the Council, Convocation, staff and student bodies pledged themselves at mass meetings,

"to continue to defend the ideals of open universities against all who had sought by legislative enactment to curtail university

autonomy."²²

At Rhodes University the staff and students marched through Grahamstown in academic dress, with the Vice-Chancellor and Principal leading the procession, in protest against the Bill. Even overseas students joined the protest by writing to members of the South African Government and expressing their opposition. The International Committee on Science and Freedom in Britain sent a cable to Verwoerd condemning university apartheid as a,

"flagrant denial of human brotherhood, which strikes at the roots of genuine university education and menaces the standing of South African universities as members of the world community of learning."²³

Thusfar it may seem that the student body of Natal University did not participate in the protest against the Bill. However, their opposition to the Bill was as active as the student bodies of the other "open" (English) universities. The Natal Mercury has proved to be the most comprehensive record of the protest

against the Bill. Dome, the official student newspaper of the University of Natal, Durban, shows more concern with sport and beauty queens than politics. The actions of other universities to the Bill have been noted as it is important not to view Natal University in isolation. No one university acted alone. The actions of each university profoundly influenced the action taken at the other universities. One must, however, note that protest was only forthcoming from the English speaking universities. The Afrikaans universities had never been integrated thus the government's new policy had no effect on them, especially as the ideology of apartheid was their ideology.

In January 1959 the Students' Representative Councils of both campuses of the University of Natal issued statements in protest to the Bill. The Pietermaritzburg Students' Representative Council protested against the Bill,

"because legislation of this type jeopardises the very nature of any university and undermines the Western

university tradition."²⁴

While the Durban Student' Representative Council pledged themselves to oppose the government legislation as,

"The Government's Bill is aimed at removing completely the administrative and academic freedom that has been the right of universities for centuries."²⁵

The concern of both councils was for the threat to university autonomy and academic freedom.

At his opening address to the freshers Malherbe, once again, criticised the Extension of University Education Bill. He told the freshers that self-government was one of the principles of university life. It was a violation of the principle to be told who to admit, what to teach and who should do the teaching. Malherbe stressed the importance of objecting to the Bill, as:

"If we are forced to accept this situation, it will make South Africa look ridiculous in the eyes of the overseas university world."²⁶

In April 1959 protest to the Bill reached its peak. At the graduation ceremony of the University of the Witwatersrand three Professors representing the Universities of Cape Town, the Witwatersrand and Natal pleaded for open universities. Professor Gordon of the University of Natal, Durban, made a speech in which he said that the Bill was,

"not only repugnant to the traditions of the universities of the free world but also a violation of the system upon which our South African universities have been established."²⁷

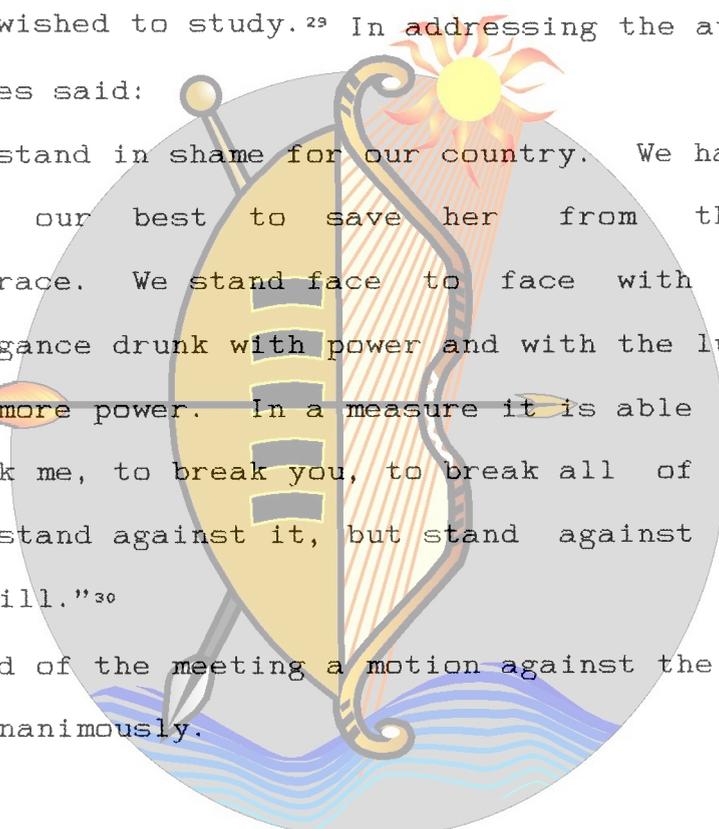
Two students, in academic dress, stood vigil at the Houses of Parliament in protest to the "University Apartheid Bill." Durban students joined in the country-wide University Bill protest by staging a protest march. The march was held on Saturday 11 April with the full support of the principal and the senate. Professors, lecturers and students, both white and non-white, participated in the march. While no speeches were made the march was headed by a banner reading,

"University Apartheid, is Undemocratic,
Immoral, Impractical."²⁸

This banner clearly demonstrated the views of the marchers to the proposed Bill. That the march was sanctioned by both the principal and the senate demonstrated the far reaching effects of the proposals. It was a threat not only to the academic freedom of students, but also to the autonomy of the universities.

Opposition to the Bill united people of different races. At a protest meeting sponsored by the University of Natal against the Separate University Bill, at the Durban city hall, a racially mixed platform was called to debate the university apartheid dispute. The platform consisting of an Indian, a black and two whites was unique in that it was the first time that a mixed platform had been formed for a debate. The meeting was convened by Convocation under the chairmanship of Mr. Alan Paton. In particular the meeting protested against the Bill for the following reasons. Firstly it removed, by law, the autonomy of the university to admit whoever is academically

qualified. Secondly it proposed to establish State Colleges which, by nature of their constitutions, would be incapable of performing the functions of a university. Lastly the Bill removed the freedom of the individual student to choose the university at which he wished to study.²⁹ In addressing the audience Dr. Brookes said:



"We stand in shame for our country. We have done our best to save her from this disgrace. We stand face to face with an arrogance drunk with power and with the lust for more power. In a measure it is able to break me, to break you, to break all of us who stand against it, but stand against it we will."³⁰

At the end of the meeting a motion against the act was carried unanimously.

Despite widespread protest the Extension of University Education Act 45 of 1959 was passed in May. This heralded the end of university autonomy and placed Natal University in a dilemma. Thirty percent of the university's students were black and although those

students already registered at the university could continue their studies, providing that they met the necessary academic criteria, the Act would place a burden on the university. As the non-white section of the university was segregated the lack of new students would place a financial burden on the university. Student numbers had to be maintained in order to make it viable to run this separate section. The university was also not in a position to integrate the existing student bodies, as they had agreed to be segregated in order to gain the status of a full university. However, it was unthinkable to close the non-white section.

In August the official student newspaper Dome, published its first comment on the Act. The article read,

"As the Senate neither arranged a day of mourning at the University to mourn the loss of Academic Freedom, nor a dedication ceremony to the time when this right will be regained by South African Universities as they had committed themselves to do, the

S.R.C. has decided to ask the Senate to erect plaques of dedication to the memory of and the future reinstatement of Academic Freedom, in prominent places on the Campus."³¹

This request by the Students' Representative Council was fulfilled in 1963 when a plaque was erected in the Student Union.

The academic year of 1959 ended in confusion for the University of Natal. The Extension of University Education Act stated that no new non-white students should be enrolled, without permission of the Minister, for the 1960 academic year. Yet in spite of telegrams, letters and telephone calls, the government refused to clarify the position of non-white enrolment at the university. No indication of how permission was to be obtained from the Minister or what criteria was to be used to assess student acceptability was forthcoming. Because of this uncertainty Malherbe stated that it was difficult to make arrangements for the forthcoming academic year as the university had no indication of what the number of students would be.³²

1 9 6 0

The year 1960 heralded a high point in the history of the University of Natal, it was the year that the university celebrated its Golden Jubilee. It was also a sad year, as, for the first time since 1936 the university was compelled to refuse admittance to all non-white students, except those to whom the Minister of Education had issued a special permit.

Ironically it was not the university that was to suffer if students without permits were admitted to study. While the university was compelled to refuse to admit qualified students if those students were admitted and the government discovered that the law had been broken, it was the students who were liable to fines and imprisonment.³³ The same policy applied to the punishment of university staff. If lecturers publicly criticised the government, it was they who were made to suffer and not the university. This ban on academic freedom was a serious problem for university staff. In 1960 two senior lecturers from the Pietermaritzburg campus of the University of Natal were detained for ten weeks without trial.³⁴

Students were subject to the same penalties as lecturers, but the biggest threat to student freedom was the continued public attack on the National Union of South African Students.³⁵

The boycott of the university's Golden Jubilee celebration was illustrative of how deeply dissatisfied the black students were at both the Extension of University Education Act of 1959 and their position within the university.

"The festivity was not for them, 'the oppressed,'" said the Durban Students' Union. Black students had been part of the institution, to be sure. But to what part of the university had they been assigned? Had they been accepted "as equal members in this 'House of Learning'?"³⁶

The students went on to say that it was common knowledge that,

"the Non-White students were and are relegated to the backyard (Sastri College) and to the warehouse (Marian Buildings). Inferiority in facilities....restriction of

faculties...the crumbs from the tables of those who NOW want to celebrate..."³⁷

Thus it was that about seventy five non-white students picketed the gala premier of the Royal Ballet at the Alhambra Theatre. This event marked the opening of the universities' Golden Jubilee celebrations. The demonstration was against the segregation and inferior facilities for non-white students. The students carried placards including,

"Natal University, - Showpiece of Apartheid."³⁸

This placard was perhaps unfair to the University of Natal. While the segregationist ethos in the country had created circumstances in Natal for the institutionisation of separate classes, the separate class arrangement was mainly an improvisation and had not sprung from the rigid political ideology of apartheid. The Senate of Natal University had objected strongly to the Extension of University Education Act, and did all in its power to ensure equal educational opportunities for all at the university.

In August a unique students' gathering took place at the Pietermaritzburg Campus. The National Convention of Students' Representative Councils was held and for the first time a non-white Students' Representative Council was present. This non-white Council was from the University of Natal, Durban. The gathering was also unique in that it was the first time since 1933 that the English and Afrikaans speaking universities had convened together. In keeping with the relevant matters of the day the conference dealt entirely with subjects relating to the ending of isolation between the various groups of students in the Union.³⁹

South Africa's move towards becoming a Republic was a major concern of the Natal students in 1960. The idea to formally protest against a Republic by marching through the centre of Durban carrying a coffin at the head of the procession was aborted, as the President and Vice-President of the Students' Representative Council had informed the press of this intention without holding a meeting of the Council.⁴⁰ The Vice-President, Mr. D.A. Gordon, signed a statement

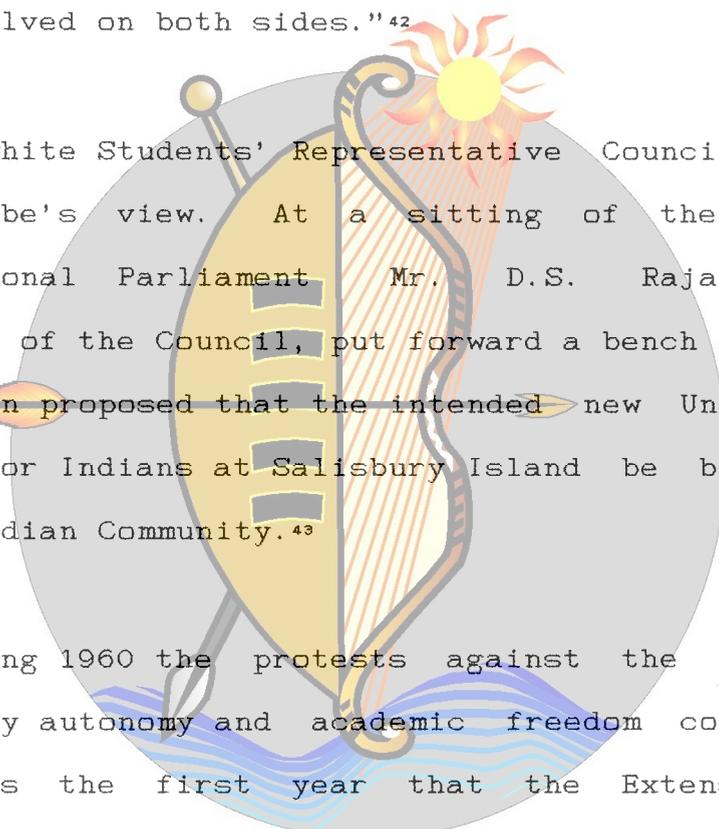
which eloquently expressed the students fear of a Republic.

"As students we have every reason to fear a Government which inter alia closed the open universities, smashed the four pillars of academic freedom, invaded our autonomy, kept the South African universities separate on the grounds of language, imprisoned our lecturers and fellow students, libellously named our national organisation Communistic, and passed an 'Extinction' of University Education Act. As students we have every reason to fear such a Government under a republic."⁴¹

Dr. Malherbe remained open in his criticism of the Extension of University Education Act. In November 1960 he stressed the importance of communication between the various racial and cultural groups if South Africa was to have effective leaders.

"To base a university system in South Africa on the policy that the future leaders of various racial and cultural groups should

never associate at any point during their training is to ensure that the best-laid schemes for administering South Africa be doomed to failure and disappointment largely because of the defective human relations involved on both sides."⁴²

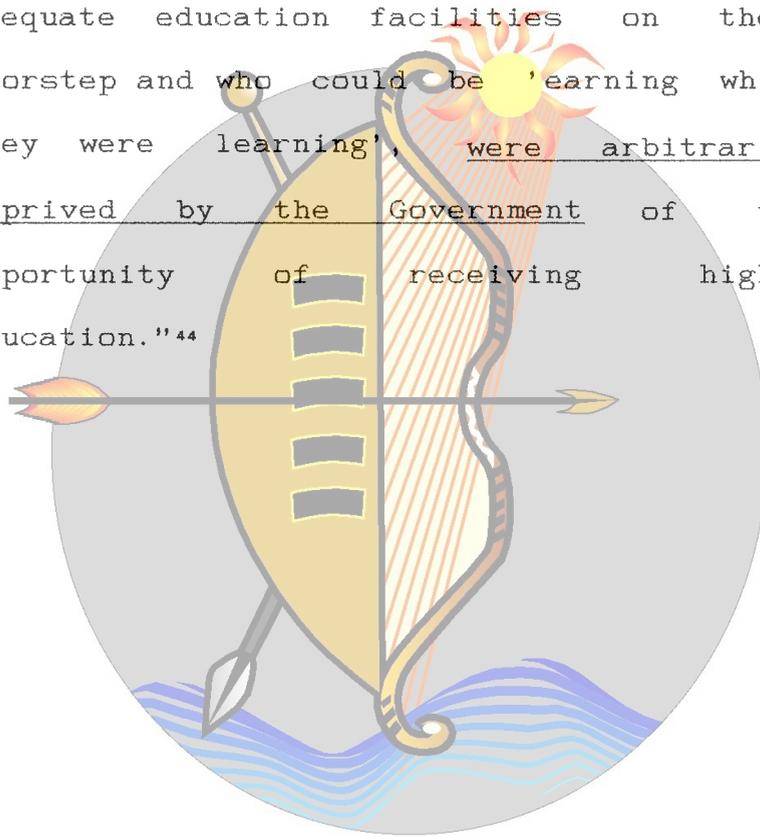


The non-white Students' Representative Council shared Dr Malherbe's view. At a sitting of the Durban International Parliament Mr. D.S. Rajah, the President of the Council, put forward a bench motion. The motion proposed that the intended new University College for Indians at Salisbury Island be boycotted by the Indian Community.⁴³

Thus during 1960 the protests against the loss of university autonomy and academic freedom continued. As it was the first year that the Extension of University Education Act had been put into practice the true significance of its implications were felt. The comparison of the non-white intake at the University of Natal in 1959 and 1960 demonstrates the seriousness of the Act. In 1959 thirty four black

students and twenty two coloured students began their studies at the university. In 1960 no black students and only six coloured students were given permission to attend the University of Natal.

"These Africans and Coloureds who had adequate education facilities on their doorstep and who could be 'earning while they were learning', were arbitrarily deprived by the Government of the opportunity of receiving higher education."⁴⁴



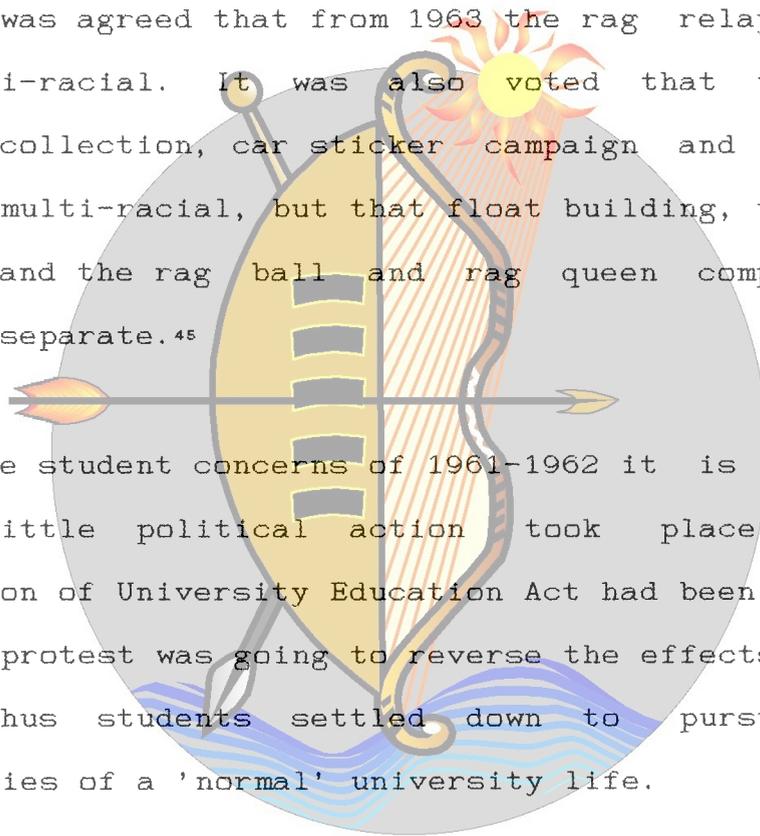
1 9 6 1 - 1 9 6 2

In most cases, when prolonged protest fails to have any impact, resignation sets in. Throughout 1959 countrywide protest occurred against the Extension of University Education Act being passed. Then in 1960 protest at the implications of the Act occurred. However, these protests fell on deaf ears and it became evident that the Act was here to stay. While staff and students did not approve of the Act it seemed that protesting served no purpose, other than having oneself arrested. It was thus that little occurred in 1961-1962.

The black students protest at the segregated seating arrangements at graduation was acted upon in 1962. Up until then black students had boycotted graduation because seating of both graduates and friends was segregated. In 1957 the university had agreed to present the graduands in strictly alphabetical order, but the segregation of parents was not eliminated. In 1962 all racial seating arrangements came to an end.

While not concerned with the academic life of the university the actions of Rag came into focus in 1962. That year no rag relay was held as no compromise could be reached on the racial question. The Students' Representative Council held a referendum and it was agreed that from 1963 the rag relay would be multi-racial. It was also voted that the rag street collection, car sticker campaign and concert remain multi-racial, but that float building, the rag social and the rag ball and rag queen competition remain separate.⁴⁵

From the student concerns of 1961-1962 it is evident that little political action took place. The Extension of University Education Act had been passed and no protest was going to reverse the effects of the Act, thus students settled down to pursue the activities of a 'normal' university life.



C O N C L U S I O N

The University of Natal began its protests against the Extension of University Education Act from a strange position. It was not truly an "open" university, yet of the English speaking universities Natal University stood to lose the most, having as it did a thirty percent non-white student body. The dedication of the principal, Dr. Malherbe, and his student body, to bring the Extension of University Education Act to an end was evident even after 1962. In 1963 Natal University became the first university to institute a Day of Affirmation and to put up a plaque in the Students Union to remind students of the loss of university autonomy and academic freedom. Dr. Malherbe also instituted the first Academic Freedom Lecture at the university in 1963. These lectures are now held every year and deal with the subject of academic freedom.

Many of the sentiments expressed during the struggle to maintain university autonomy in 1959 became evident in 1987 when Natal University was once again

threatened by the government. The de Klerk Proposals of October 1987 placed further restrictions on the autonomy of our university and threatened academic freedom. Professor Booysen the Principal of the university followed in the footsteps of Dr. Malherbe in making statements to the press criticising the government's policy. Once again students and staff banded together in the face of further threats. The University Assembly in October 1987 passed a unanimous decision to object to the proposals. Whether this struggle will be as fruitless as the struggle of 1959 is not yet evident, but the seriousness of the proposals forced Professor Booysen to say in a statement that,

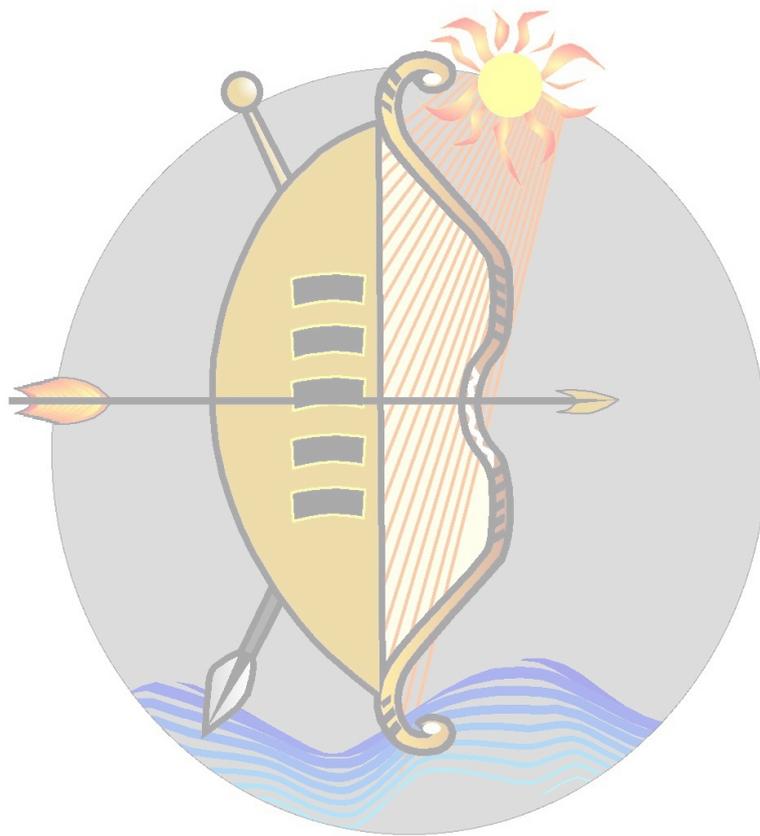
"The laws which the universities are required to enforce on pain of withdrawal of state subsidies, indiscriminately modify basic rights (including rights vital for the proper functioning of a university) invest public officials with vast and unchecked powers, provide for the suppression of political dissent and abolish hallowed procedures and safeguards for the protection

of citizens against injustice. It is implicit in the conditions that the criterion for ministerial action to withdraw subsidies is the extent to which the universities are willing and able to enforce these contentious laws and ~~not~~ the extent to which they are successfully carrying out their educational objectives and fiscal responsibilities."⁴⁶

A statement made by the Education League in 1956 sums up the ~~importance of academic freedom~~ and university autonomy. This statement is equally applicable now as it was then.

"The preservation of individual liberties is the fundamental issue posed by the present threat to the open universities. This is why their threat is also a real threat to every person in South Africa who values democratic freedom. This is why the freedom of the universities is part and parcel of the freedom of South Africans. This is why the present struggle is the vital concern of

each one of us. Where freedom is at issue, bitter, painful and tragic experience has all too often proved that if an inch is given, an ell is taken. Like peace, freedom is indivisible."⁴⁷



FOOTNOTES

1. "The Real Meaning of Academic Freedom", Sir Robert Birley, (Malherbe Collection.)
2. Academic freedom lecture of 1972/1973 SRC of UCT delivered Jameson Hall 19 September, 1973 (Malherbe Collection.)
3. Brookes, E.H., A History of the University of Natal (1966) p. 136.
4. University Autonomy and Apartheid 1/5/1959 (Malherbe Collection.)
5. "Blundering into University Apartheid", by the Hon. A van de Sandt Centlivres - February 1959. (Malherbe Collection.)
6. Before Natal University was granted independent status as a university it was known as Natal University College, and came under the control of the University of South Africa.

7. Brookes, E.H., A History of the University of Natal (1966) p. 75.
 8. Malherbe, E.G., "Die geskiedenis en ontwikkeling van die Nie-Blanke Afdeling van die Universiteit van Natal." in Tydskrif vir Ras Aangeleenthede Vol. 15 Maart/Junie 1964 Nr. 2,3 (Malherbe Collection)
 9. Ibid p. 116 (direct translation).
 10. Brookes, E., "The Ideology of Apartheid." (1957).
 11. "Open Minds in Open Universities" (1956).
 12. "A Plan for Christian Education in South Africa" (1952).
 13. "Blackout, A Commentary on the Education Policy of the Instituut vir Christelike Onderwys" (1959).
- 

14. Ibid. p. 23.

15. Ibid. p. 13

16. "A Survey of Race Relations in South Africa
1958-1959." (1960)

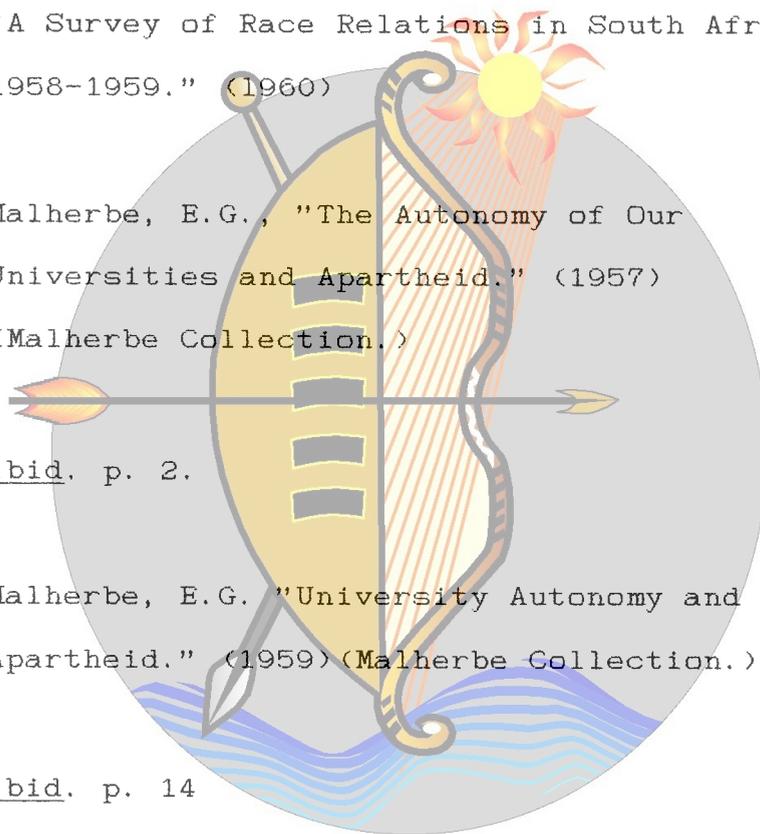
17. Malherbe, E.G., "The Autonomy of Our
Universities and Apartheid." (1957)
(Malherbe Collection.)

18. Ibid. p. 2.

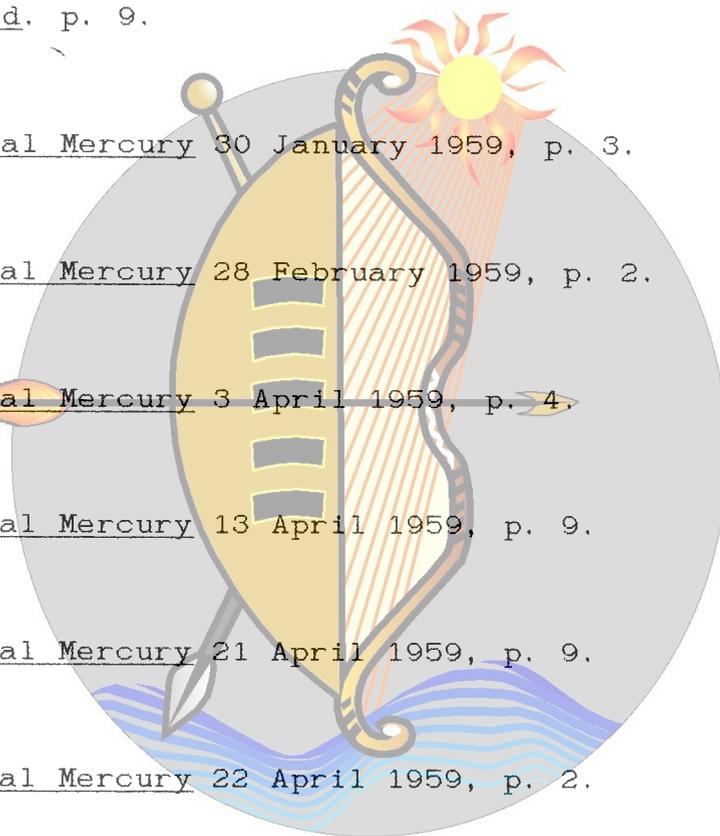
19. Malherbe, E.G. "University Autonomy and
Apartheid." (1959) (Malherbe Collection.)

20. Ibid. p. 14

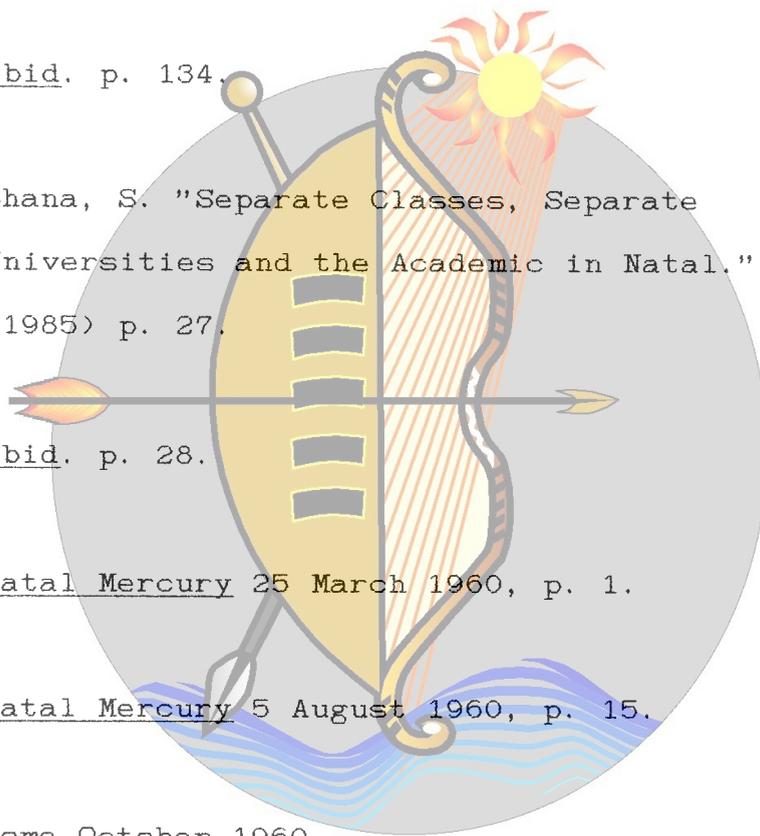
21. "A Survey of Race Relations in South Africa
1958-1959." (1960)



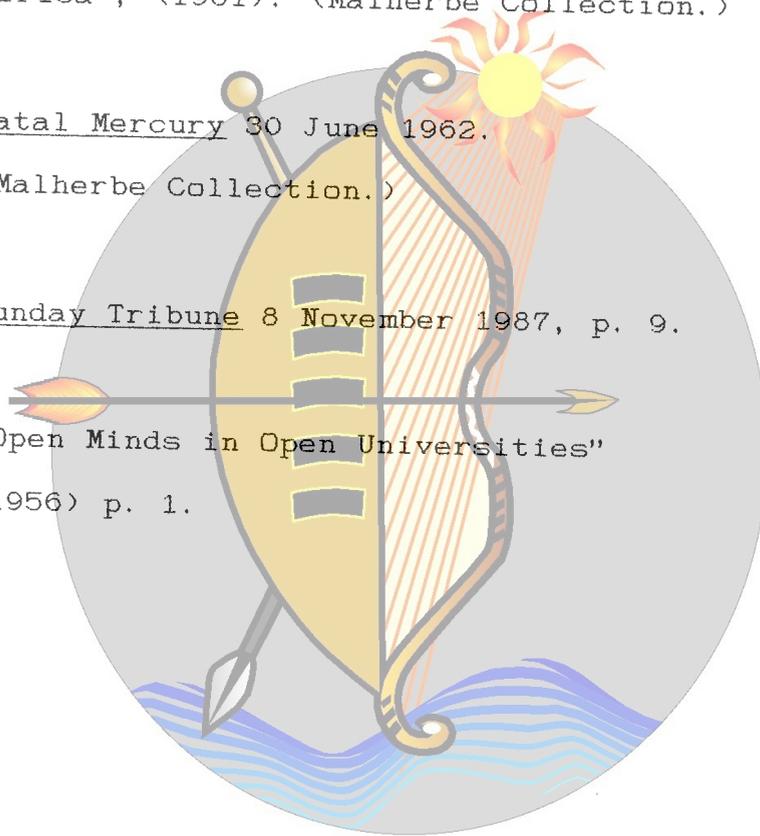
22. Ibid. p. 273.
23. Natal Mercury 24 January 1959, p. 5.
24. Ibid. p. 9.
25. Natal Mercury 30 January 1959, p. 3.
26. Natal Mercury 28 February 1959, p. 2.
27. Natal Mercury 3 April 1959, p. 4.
28. Natal Mercury 13 April 1959, p. 9.
29. Natal Mercury 21 April 1959, p. 9.
30. Natal Mercury 22 April 1959, p. 2.
31. Dome August 1959, p. 3.
32. Natal Mercury 7 November 1959, p. 1.



33. Brookes, E.H. A History of the University of Natal (1966) p. 135.
34. Ibid. p. 136.
35. Ibid. p. 134.
36. Bhana, S. "Separate Classes, Separate Universities and the Academic in Natal." (1985) p. 27.
37. Ibid. p. 28.
38. Natal Mercury 25 March 1960, p. 1.
39. Natal Mercury 5 August 1960, p. 15.
40. Dome October 1960.
41. Natal Mercury 28 September 1960, p. 1.
42. Natal Mercury 29 November 1960, p. 2.



43. Natal Mercury 6 December, 1960.
44. "University Education for Non-Whites. Recent Consequences of Government Policy in South Africa", (1961). (Malherbe Collection.)
45. Natal Mercury 30 June 1962.
(Malherbe Collection.)
46. Sunday Tribune 8 November 1987, p. 9.
47. "Open Minds in Open Universities"
(1956) p. 1.



B I B L I O G R A P H Y

1. PRIMARY SOURCES

(i) Personal Papers

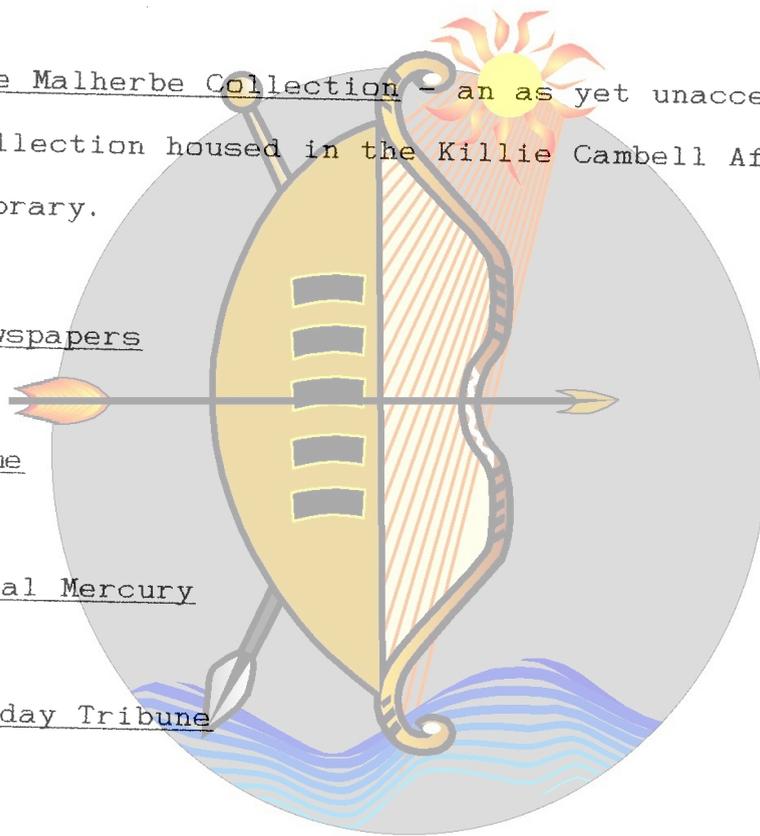
The Malherbe Collection - an as yet unaccessioned collection housed in the Killie Cambell Africana Library.

(ii) Newspapers

Dome

Natal Mercury

Sunday Tribune



2. SECONDARY SOURCES

(i) Books

Brookes, E.H., A History of the University of Natal. Pietermaritzburg University of Natal Press, 1966.

Malherbe, E.G., Never a Dull Moment. South Africa : Howard Timmins, 1981.

(ii) Journals articles and published papers

Bhana, S., "Separate Classes, Separate Universities and the Academic of Natal," Conference on the History of Natal and Zululand Conference Papers, University of Natal, July 1985.

Brookes, E., "The Ideology of Apartheid,"
Apartheid the Threat to South Africa's
Universities. A Bulletin of the Committee
on Science and Freedom, 9, 1957

Vietzen, S., "Mabel Palmer and Black Higher
Education in Natal c1936-1942",
Journal of Natal and Zulu History, VI, 1983.

"A Plan For Christian Education In South Africa"
Published by the Christian Education Movement,
Johannesburg, 1952.

"Open Minds in Open Universities"
Published by the Education League, 1956

"Blackout, A Commentary on the Education Policy
of the Instituut vir Christelike-Nasionale
Onderwys"
Issued by : The Education League, 1959.

"A Survey of Race Relations in South Africa
1958-1959".
South African Institute of Race Relations,
Johannesburg, 1960.