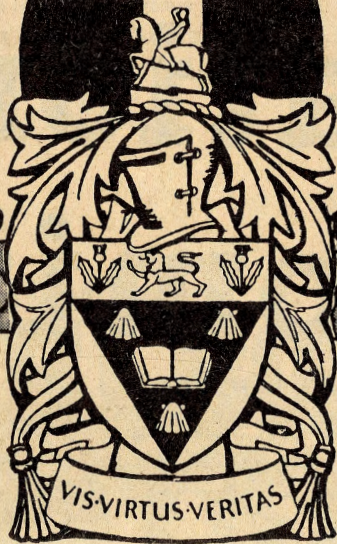


RHODES

RHODES SILLY OFFICE PAPER JUNE EXAMS 1982



RHODES UNIVERSITY

DEGREE
OF
BACHELOR OF SCIENCE

THIS IS TO CERTIFY THAT

WAS THIS DAY AT A CONGREGATION OF THE UNIVERSITY
ADMITTED TO THE DEGREE OF

BACHELOR OF SCIENCE

HAVING SATISFIED THE REGULATIONS FOR THE DEGREE.

MAJOR SUBJECTS:

Derek S. Henderson
VICE-CHANCELLOR

E. J. Bant
DEAN OF THE FACULTY OF SCIENCE

James Wilkinson
REGISTRAR

GRAHAMSTOWN,

EDITORIAL STANDPOINT

IT WAS objections to the system of Bantu Education which sparked the Soweto rebellions of June 1976. Little progress has since been made to integrate national education, improve the standard of black education or to step down the war psychosis of "veld-schools" and "leadership camps" which are sold to kids suffering under the Government's Christian National Educational policy. True an occasional darker face appears in the uniform of private white secondary schools but those are the very privileged few whose parents may well be eating Total Strategy pie.

It is time for all of us to look very carefully at all the educational institutions operating in this country. Althuser calls such institutions ISA's (Ideological state apparatus) and the ends being served by education in South Africa certainly seems to fit the state's intended aims.

Remembering that education is the equal right of all in a true democracy and that objections to an educational system caused civil unrest in our recent history, it is high time we examined education in South Africa.

If we don't we may all learn as Paulpietersburg did, a different lesson! The teachers will be our contemporaries, school kids just 5 years ago returned home: the Soweto 76ers.

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THANKS TO:

International Times
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Arcade
The Realist
Mad Magazine

Sean Rankin examines education

Education for Domination

JUNE, LIKE November means exam time for University students. For many University students exam time is a period of tension and nervousness, for others a chance to prove themselves and their position within their class and the wider society. While for some it is a grind, a slog and not worth over-exertion. For all students, the examination system should be challenged and queried because wittingly or unwittingly, the fact that we have to write exams and the reactions many of us students have to both the exams and their results, slots us into a position in the social hierarchy of our Capitalist society.

Ideology of meritocracy

In South Africa our education is an activity of the state. It functions to maintain the cohesion of the social formation. In doing this, it performs an ideological function by providing legitimacy to capitalist production relations, and the social inequality which they cause; as well as disciplining the work force.

For the purposes of this article I will attempt a brief explanation of the role our education has in South African society and then look at the two main points of our education, Christian-Nationalism and Bantu Education.

At the basis of our education lies an ideology of meritocracy through continuous competition (in the form of exams).

This ostensibly 'natural'

process of selection serves to legitimize economic inequality and the smooth staffing of unequal work roles in the wider society.

The major aspects of educational organization replicate the relationships of dominance and subordination in the economic sphere of a society. The education system plays an integral part in the reproduction of the dominant class structure and position in society. The importance of a work ethic and the nature of the class structure are the basis upon which educational values in capitalist societies are formed. Because education is part of the Ideological State Apparatus (ISA) its reproduction of the patterns of the social relations of production depends on the reproduction of consciousness. In other words the consciousness of the workers - their beliefs, values, self concepts, types of solidarity and fragmentation, as well as their modes of personal behaviour and development - are integral to the perpetuation, validation and smooth geration of economic institutions.

Our schooling has rewarded the development of certain capacities and also the expression of certain needs at the expense and penalization of others. Through institutional relationships, the educational system tailors the self-concepts, aspirations and social class identifications of individuals to the requirements of the social division of labour.

The structure of social relations in education not

only imbues the student with the discipline of the workplace, but develops a self-presentation, self image and social-class identification in the student - which are crucial ingredients of job adequacy.

The social relationships in education, the relationship between administrations and lecturers, lecturers and teachers vis-a-vis students, students and students; and students and their work is a replica of the hierarchical division of labour. These hierarchical relations are exemplified in the vertical authority lines from us students to our Professors to our Administration.

By familiarizing us with a set of social relationships similar to these of the work place, our education gears the development of our personal needs along the lines of competitiveness and meritocracy to meet

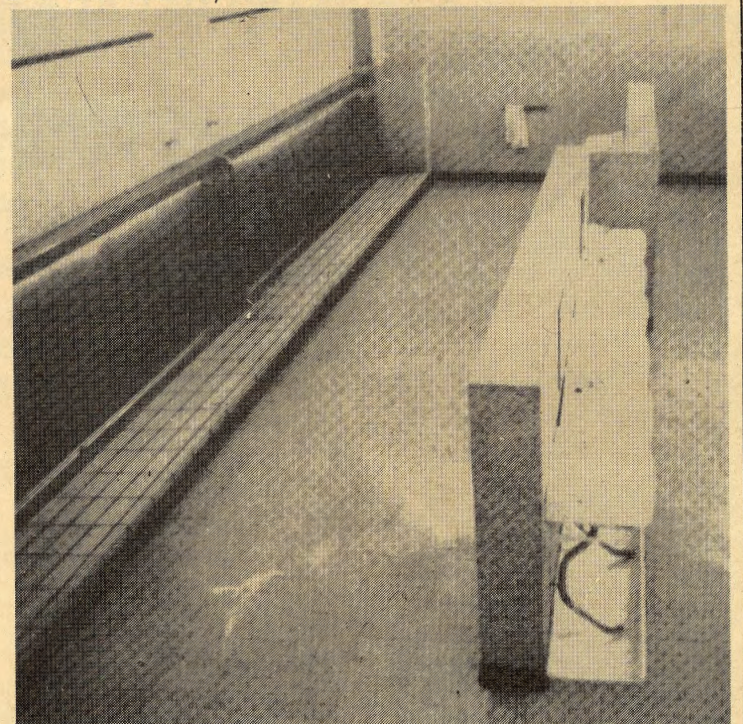
the requirements of our economic system.

The economic system is stable only if the consciousness of the strata and classes which compose it remains compatible with the social relations which characterize it as a mode of production. The perpetuation of the class structure requires that the hierarchical division of labour be reproduced in the consciousness of its participants.

First and second class schooling

In our South African Society there are two ideological variants at play in our Education system, both substantiate the dominant ideology of apartheid. The first, an ideological variant of Afrikaner Nationalism, is Christian National

Cont. on next page.



As these toilets show, any comparison of black and white facilities reveals a wide discrepancy.

From previous page.

Education at force in all white schools. The second, Bantu Education, is part of the apartheid ideology which serves to suppress both the educational development and attainment of blacks in South Africa.

Christian Nationalism has its roots in the late thirties where it was spearheaded and controlled by the Broederbond. It evolved over time to a more intellectualized restatement of the familiar nationalist themes concerning the special historical calling of the Afrikaner people by God. This is done with the help of Neo-Calvinist theology and philosophy and accordingly much is still made of a Calvinist lineage which is derived from the thought of the Dutch statesman and theologian, Abraham Kuyper. The Christian-Nationalism education we have been subjected to is closely bound up with a general system of Neo-Calvinistic metaphysics and social philosophy developed and expounded by a school of thinkers mainly based at the University of

Potchefstroom, die "Universiteit vir hoe Christelike Onderwys."

The close connections between the Broederbond and Christian-Nationalist thinkers has not augured well for our education system. English-speaking

schools are Africanized in the sense that an Afrikaner consciousness is imposed on English-speaking South Africans.

Of course Christian-National education is also used as a political instrument of control to enforce the dominant ideology of Apartheid. This is clearly evident in the prescription of what the curricula in History, Biology, Geography and English are to be. There is also great emphasis on an unquestioning pride in the Afrikaner's presented notion of patriotism, different cultural and sport bodies and facilities at schools.

Apart from modifications to the curricula in white schools Christian-Nationalism in our education is more overtly exemplified in activities like veld schools, Cadets, Religious Instruction and the like. It is here that a more overt yet subtle form of indoctrination is pursued.

Nevertheless White Education in the South African context remains education for domination and is juxtaposed with Bantu Education, education for oppression.

Under the Nationalist Government one can disarm three basic principles governing the education of blacks. These are that education of blacks must be different to that of whites and of a special kind, it must be adapted to the perceived

characteristics of the black people; that it must be taught in the vernacular as far as possible; and that it must not be paid for entirely by the state.

Verwoerd

The Bantu Education Act of 1953 was based on the recommendations of the Eiselen Commission. This commission proposed a separate educational system for blacks, which would be controlled by the central Government and be under the Department of Native Affairs, rather than the Department of National Education. The whole Bantu Education Act and the present position of education for blacks in South African society is best exemplified in the quote of the then Minister of Native Affairs, H.F. Verwoerd in 1953. "Bantu education must be controlled in conformity with the policy of the state."

"Education must train and teach people in accordance with their opportunities in life. In terms of the government's plans for South Africa, there was no place for Bantu in the European community above the level of certain forms of labour. Within their own areas, however, all doors were open."

Prior to 1948 the education of South Africa's black population had originally been independent of the state, by the mid-1950's all control was completely in

the hands of the central Government. This opened the way for the government to pursue their various 'ideological' concerns in the field of black Education. The logical follow up to the Bantu Education Act of 1953, as part of the state's offensiveness, was the passing of the Extension of University Act of 1959.

This prohibited the continued registration of black students by the "open universities" which then, like now, comprised of predominantly white student bodies. Blacks were then forced to team at their tribal colleges eg. Xhosa's at Fort Hare, and Zulu's at Ngoya, Zululand.

The financing of Bantu Education by the state, has been singled out as the most significant index of injustice by opponents of the government. In 1975 R644 was spent on White Education (per capita) as opposed to the per capita sum of R42 for every black child. Because of the costs the majority of black children drop out of school after only four or even less years of schooling. The content of those first few years of schooling for blacks consists largely of religious instruction, singing, crafts, gardening, the Vernacular, elementary arithmetic and enough English and Afrikaans to understand simple commands.

For the lucky few who reach matric their education remains inferior to that of white matriculants.

"WE AFFIRM IN THE NAME OF THE UNIVERSITY OF THE WITWATERSRAND THAT IT IS OUR DUTY: TO UPHOLD THE PRINCIPLE THAT A UNIVERSITY IS A PLACE WHERE MEN AND WOMEN WITHOUT REGARD TO RACE AND COLOUR ARE WELCOME TO JOIN IN THE ACQUISITION AND ADVANCEMENT OF KNOWLEDGE; AND CONTINUE FAITHFULLY TO DEFEND THIS IDEAL AGAINST ALL WHO HAVE SOUGHT BY LEGISLATIVE ENACTMENT TO CURTAIL THE AUTONOMY OF THE UNIVERSITY..... NOW THEREFORE WE DEDICATE OURSELVES TO THE MAINTENANCE OF THIS IDEAL AND TO THE RESTORATION OF THE AUTONOMY OF OUR UNIVERSITY."

It is obvious that black Education in South Africa, whilst it has been centralised under and controlled by the South African state does not provide anything like adequate facilities for black Education. Black Education in South Africa provides nothing more than token education and the minimal allocation of resources, as well as the emphasis on the use of the vernacular and maintenance of links with the Homelands. Thus, Bantu Education functions quite ambiguously to maintain the dominance of Capitalism in South Africa. The inadequacy of black Education to provide anything like equality of opportunity reflects the state of the class-struggle in South Africa.

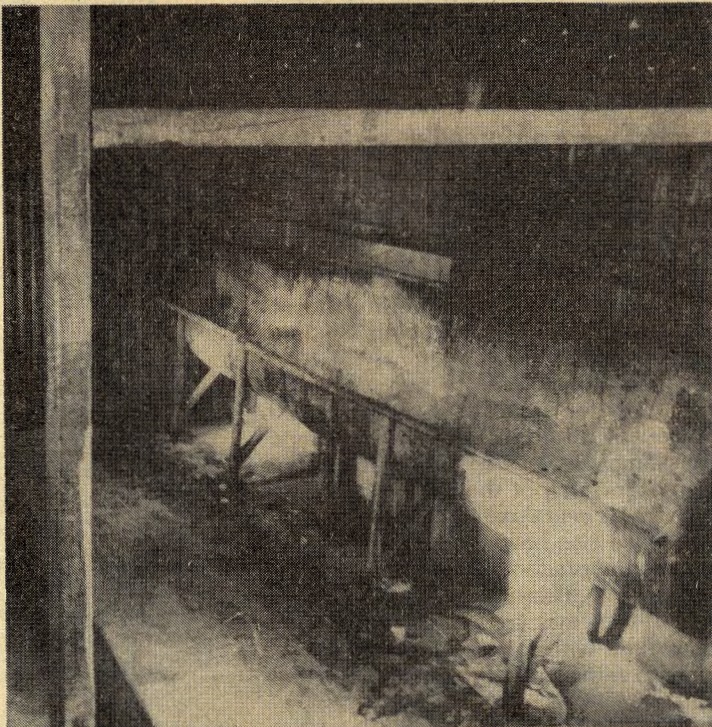
If we look briefly at the Total strategy and Education we see the systematic attempts to make use of national Servicemen with educational qualifications who are directed to schools in the "homelands" and some urban areas.

Your Education needs to be critically questioned. Think about it!!! Good luck for exams.

So know you know your education stinks you may as well use our free degree.

What follows is light relief to help with the dreaded exam tension.

Go for it and GOOD LUCK!!!



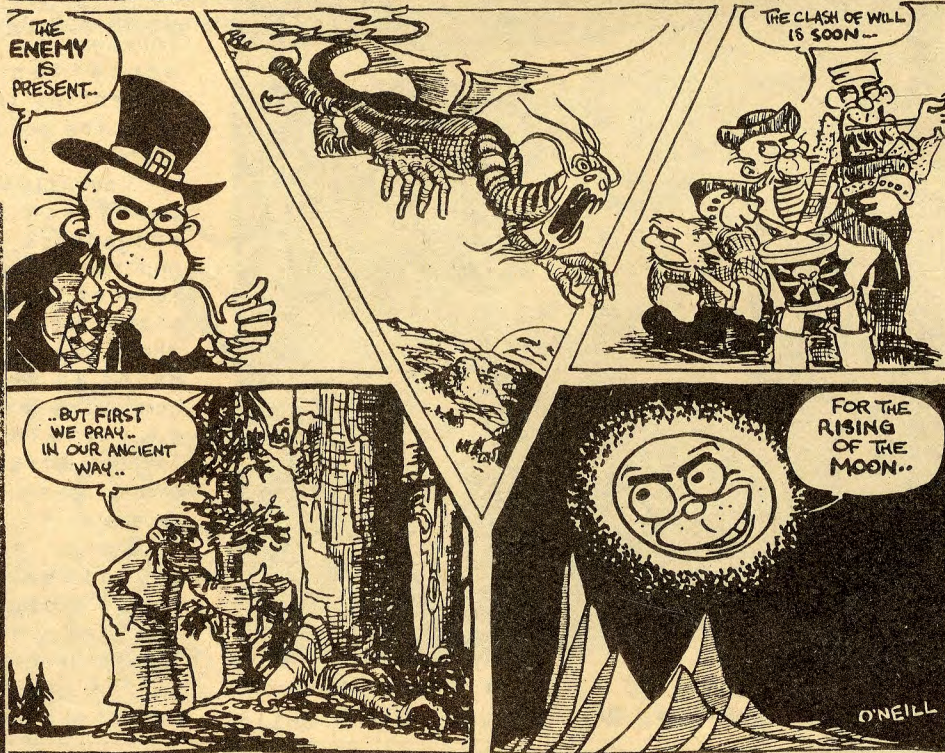
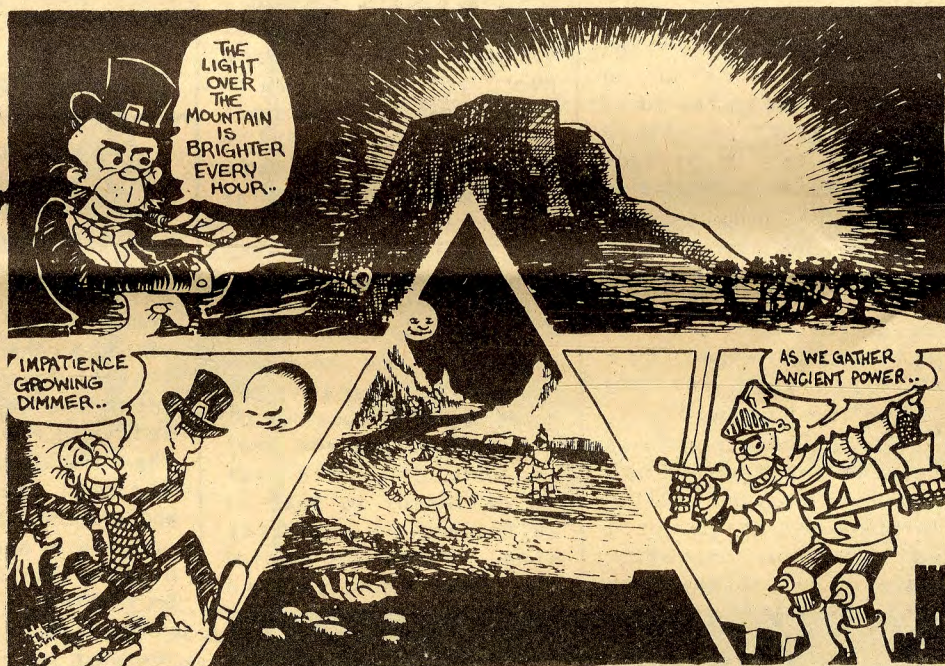
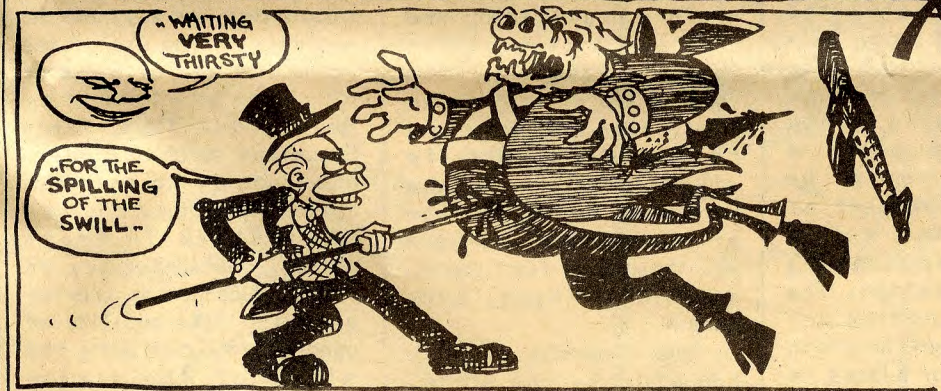
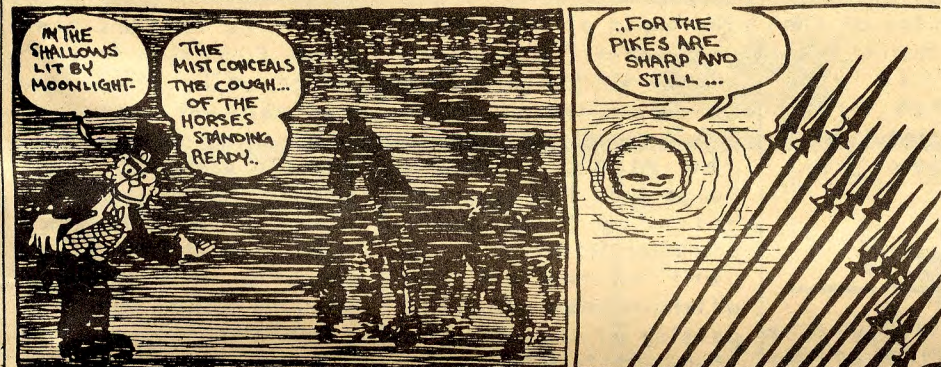
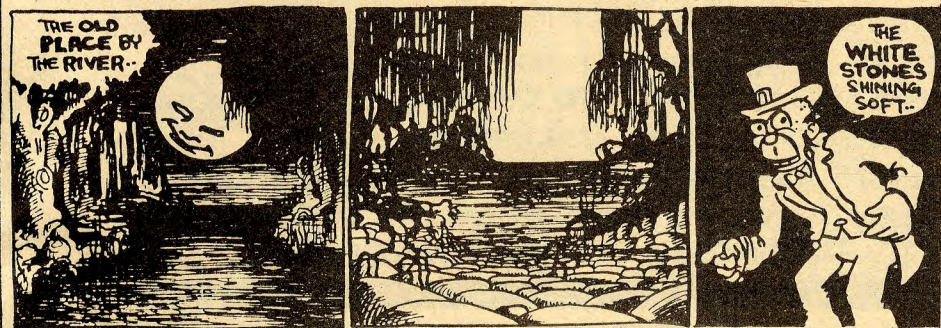
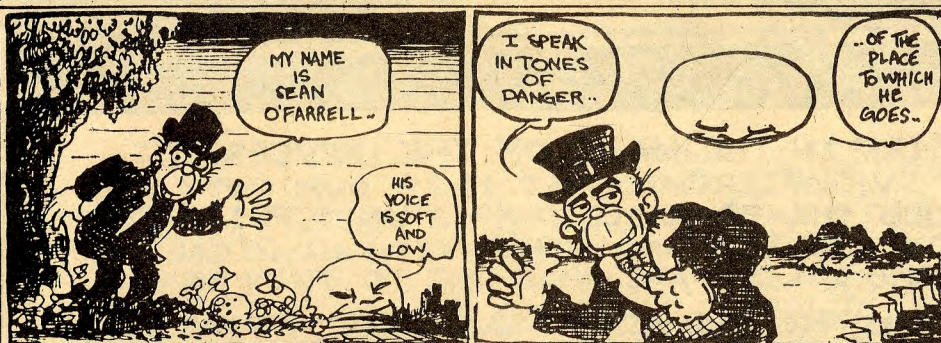
cy. In 1975, R644 was spent on every white schoolchild and just R42 on every black child.

Tibble, Gondril, Purvis, the Duke of Puke,
Shatterblossom and Dude Bowdler
Who swelled up in Jaffa and became a tree,
Hollis who had seven wives killed under him like horses
And that man of destiny.

Ramon de something who gave lectures
From an elephant; founded a society
To protect the inanimate against cruelty.
He gave asylum to aged chairs in his home,
Lampposts and crockery, everything that
Seemed to him suffering he took in
Without mockery.

The poetry was in the pity. No judgement
Disturbs people like these in their frames
O men of the Marmion class, sons of the free.

LAWRENCE DURRELL



any technological development is a double-edged sword: it can be used to oppress people, or to make them more free. Usually, when a particular technological development does seem to have liberated people in some way it's because the ruling classes realized its full potential.

we're trying to make every man, woman and child on this planet a pope. After we've made everyone a pope there's nothing they can do but take responsibility for everything themselves, because they'll all be infallible. When you start taking responsibility for your own reality you stop saying, "Now look what you've made me do!" - You're out of that whole authoritarian trip.

O'NEILL

FARMER NED

By Gerald Jablonski

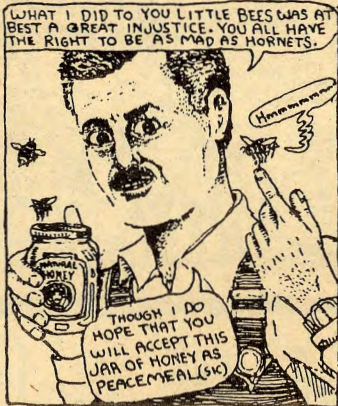
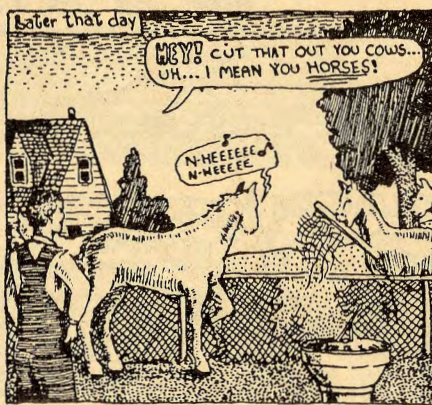
THIS FENCE IS IN A STATE OF DISREPAIR. IT HAS OBVIOUSLY BEEN VANDALIZED.



OH, YOU AWFUL BEES, I'LL JUST BET THAT YOU HAVE BEEN BITING HOLES IN MY FENCE.



In the above picture, we see Ned throw the hive of bees into a pond of water. or is that a hive of water into a pond of bees? Get the joke?

*Song of the Open Road*

I think that I shall never see
A billboard lovely as a tree.
Perhaps unless the billboards fall,
I'll never see a tree at all.

OGDEN NASH

Lines on Facing Forty

I have a bone to pick with fate,
Come here and tell me, girlie,
Do you think my mind is maturing late,
Or simply rotted early?

OGDEN NASH

Lines by a Humanitarian

Be lenient with lobsters, and ever kind to crabs,
And be not disrespectful to cuttle-fish or dabs;
Chase not the Cochín-China, chaff not the ox obese,
And babble not of feather-beds in company with geese.
Be tender with the tadpole, and let the limpet thrive,
Be merciful to mussels, don't skin your eels alive;
When talking to a turtle don't mention calipee –
Be always kind to animals wherever you may be.

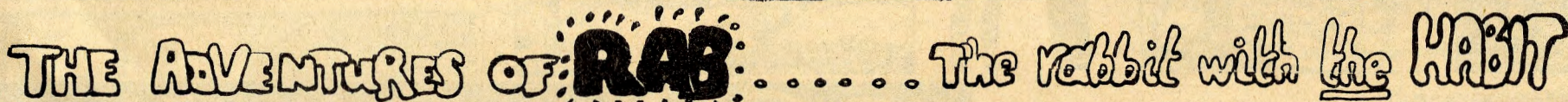
In the Dumps

We're all in the dumps,
For diamonds are trumps;
The kittens are gone to St Paul's!
The babies are bit,
The Moon's in a fit,
And the houses are built without walls.

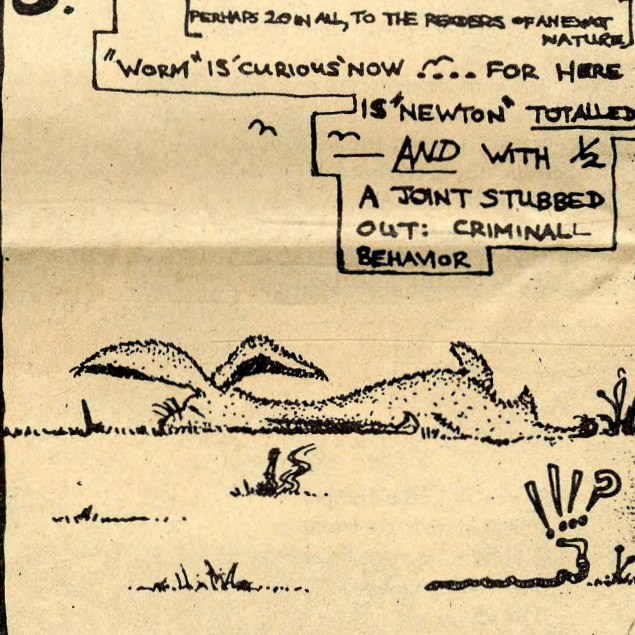
ANON.



"He points out the hopeless, futile, boring nature of life in 1980s by singing hopeless, futile, boring songs."



4.25 & YET MORE YARDS



7. SPOOKY
MUST BE
GODS —
WE'LL SEE



8. Whump!



A Politician

a politician is an arse upon
which everyone has sat except a man.

E. E. CUMMINGS

The Ant

The ant has made himself illustrious
Through constant industry industrious.
So what?
Would you be calm and placid
If you were full of formic acid?

The Jellyfish

Who wants my jellyfish?
I'm not sellyfish!

The Fly

The Lord in His wisdom made the fly,
And then forgot to tell us why.

OGDEN NASH

Disenchantment

He thought he saw Utopia
As neatly planned as chess:
He looked again and saw it was
Ubiquitous duress:
This does not gratify, he said,
My bourgeois consciousness.

He thought he saw the truth of life
As sex all unalloyed:
He looked again and saw it was
A yarn of Sigmund Freud:
If this sprang from the *id*, he said,
Its arguments are void.

He thought he saw full many a gem
Of purest ray serene:
He looked again and saw it was
A dose of Mescaline:
The price of visions is, he said,
The headaches in between.

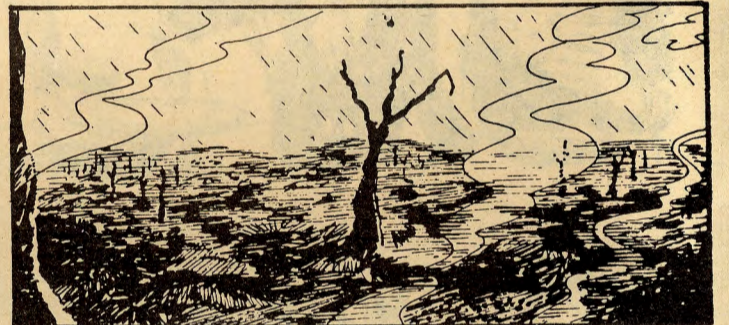
He thought he saw the Holy Ghost
Lamenting in a mist:
He looked again and saw it was
An existentialist:
It may be that he's right, he said,
But what a pessimist.

He thought he saw some golden boys
Our phoney world condemn:
He looked again and saw it was
Some pimply A.Y.M.:
A dose of Epsom Salts, he said,
Would ease the strain for them.

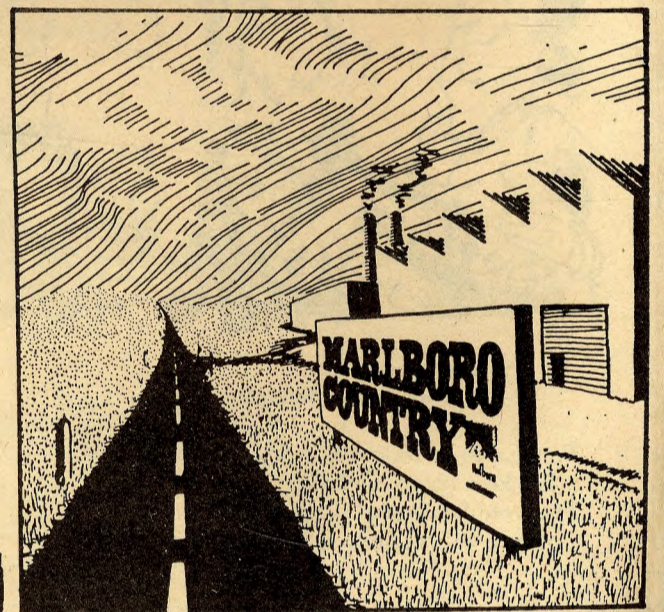
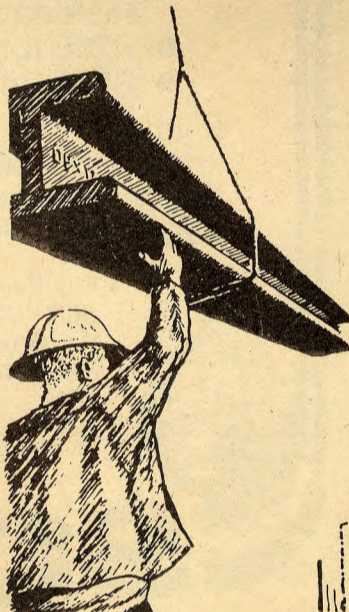
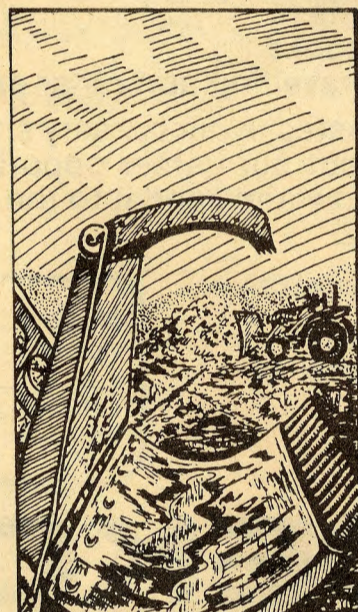
He thought he saw a projectile
Descending from a height;
To blow the human race to bits
And blast it out of sight:
He looked again and saw that he
Was absolutely right.

KENNETH LILLINGTON

Come to where the flavour is
MARLBORO
COUNTRY



Failed timing





WHO AM I?

Who am I?
Where do I come from?
Am I a human being
Whose blackness
Symbolizes inferior status
Or am I a human being
Made in the image of God
Whose blackness
Is a constituent of his humanity?

Ranwedzi Mulaudzi

YOUR CROSS

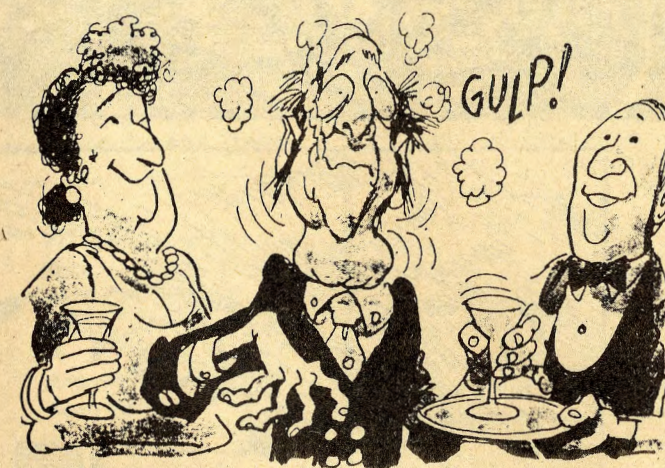
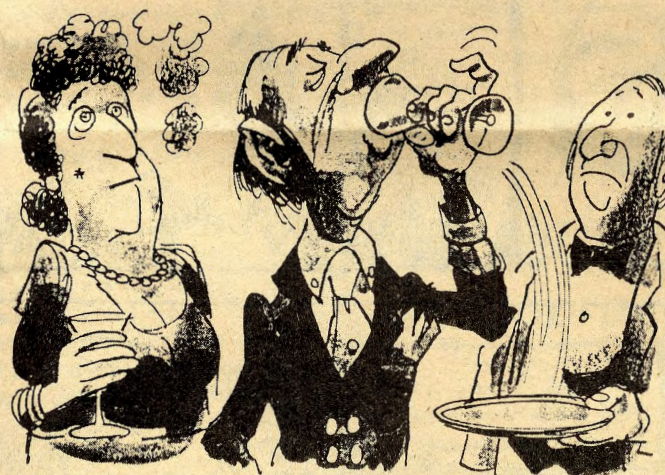
man, look at your cross
and see if it is right
woman, check your cross
and see if it's in position

some are cutting theirs
others losing theirs
are you holding yours black woman
are you using yours
to cross Jordan

Irene Mutsila



Eating Pee Dubs's Pie...



Note on Intellectuals

To the man-in-the-street, who, I'm sorry to say
Is a keen observer of life,
The word Intellectual suggests straight away
A man who's untrue to his wife.

W. H. AUDEN

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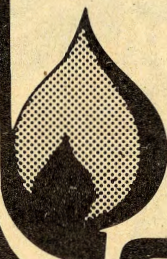
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