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THE DEVELOPMENT AND ROLE OF THE QWA-QWA CAMPUS OF THE  
UNIVERSITY OF THE NORTH, 1982-1998:  
A HISTORICAL CASE STUDY.

BY

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## DEDICATION

This study is dedicated to my late father, Mothekenyane Semela, my mother Sebolelo, my wife Sylvia and my child, Kutlwano. All of whom were invaluable sources for my education inspiration and achievements.

## DECLARATION

I hereby declare that this dissertation submitted to the University of Free State by me for the degree of MA in History has not previously been submitted for a degree at this or any other University, and that it is my own work in design and execution and that all reference material therein has been duly acknowledged.

## ACKNOWLEDGEMENTS

In compiling this study I have incurred many debts of gratitude, as many people have helped me to find the information that I need. But first and foremost I would like to thank the Almighty God for His countless blessings bestowed upon me, privilege, strength and wisdom He has afforded me to complete this study.

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ADDENDA

- APPENDIX A : Total Number of students, both part-time and full-time registered at UNIQWA 1982-1998
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## CHAPTER ONE.

### 1.INTRODUCTION.

The Universities are European institutions. It is the product of Europe's High Middle Ages, 12<sup>th</sup> and 13<sup>th</sup> centuries. It has developed and transmitted scientific and scholarly knowledge and developed from Christian schools.<sup>1</sup> In the process of developing universities lost their semi-spirituality and more and more were seen as institutions that could make a direct contribution to the acceleration of economic growth or the promotion of social justice. Knowledge itself was seen as the primary product of higher education not students.<sup>2</sup> The modern university however, is not concerned with the knowledge only, but is more closely interrelated with its surroundings, it is part of the context in which it operates.

According to Khotseng<sup>3</sup>, the point of university education is not for knowledge's sake or providing elitist education to the selected few, but for the broad requirements of improving the quality of life of all people in the society.<sup>4</sup> The best universities are

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<sup>1</sup> H. De Ridder-Simoens: A History of the University in Europe, p. ix.

<sup>2</sup> P. Scot: The Crisis of the University, p. 103.

<sup>3</sup> The then Lecturer in the Faculty of Education, UNIQWA, Lentswe la Basotho, May 1990, Vol. 12, No. 5, p. 8.

<sup>4</sup> Lentswe la Basotho, May 1990, Vol. 12, No. 5, p. 8.

those which strove for excellence in teaching, expertise and research at an international level as well as within the communities they serve.

The universities in South Africa owed their origin to pioneer efforts of private citizens rather than state initiative. They are not state institutions but state-aided. In establishing its own system of university education South Africa has followed the practice of those countries which have minimized the exercise of state power at the university level. Each university is a corporate body established by an Act of Parliament which endows the Council with general control of all the affairs of the university.<sup>5</sup>

The post-apartheid era in South Africa and the advent of reconstruction and development campaigns have ushered in a revitalised interest in university-community interaction. The South African universities are now transforming their roles within an emerging socio-economic and cultural milieu. This era sees the universities reaching out to millions of citizens. By so doing they are becoming community-centred institutions whose existence and relevance are to be determined by the manner in which they respond to the needs of their catchment areas. This process of change has brought into focus the crucial importance of the university's

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<sup>5</sup> The open Universities in South Africa - Conference paper January 1957, p. 1.

role in society and the societal clairvoyance of the university. In a quintessence the functions of the university should be guided by societal needs and the specific national actuality.

The Qwa-Qwa Campus of the University of the North ( hereinafter refer to as UNIQWA) constituted against this background of social, political and economic development within the Basotho people of South Africa. It is currently engaged in an extensive search on how best could it open up its resources to a wider public. The need to fulfill a wider societal role is particularly acute at UNIQWA during these times. Recently it has responded directly to community needs. Research and community involvement has become a priority at UNIQWA, hence its new publicity slogan ' The Community We Care'<sup>6</sup>. The mission and vision of UNIQWA also demand that UNIQWA strives for excellence in all fields (*see an addendum A*). The new mission and publicity slogan are behind UNIQWA's rapid development in post 1994 period.

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<sup>6</sup> After a long process of involvement of all stakeholders on Campus, UNIQWA had chose this publicity slogan. The slogan was picked, at the Stakeholders Retreat in May, 1998, among the many submitted by groups, individuals and stakeholders on Campus. See Annual Report of the UNIQWA Campus Principal, 1998, p. 38.

## CHAPTER TWO.

### 2.1 THE FOUNDING OF UNIQWA

Higher education for Blacks in South Africa dates from 1916 with the establishment of the South African Native College<sup>7</sup> (later the University of Fort Hare), and for the next forty-four years this was the only institution which provided university education exclusively to Blacks. In 1959 Extension of University Education Act was passed by the government, and made provision for the establishment of racially exclusive universities for Black South Africans.<sup>8</sup> Under this Act, the University College of the North was founded on 1<sup>st</sup> August 1959 to serve the Northern Sotho, Southern Sotho, Xitsonga, Tswana, and Venda communities. It was placed under academic trusteeship of the University of South Africa until 1969 when the parliament made provision for academic independence through the passing of University of the North Act (Act No. 47 of 1969).<sup>9</sup> The independence of the institution was welcomed by many people, because it could now develop its own unique character and realize its particular ideals.

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<sup>7</sup> A L Behr: *New Perspectives in South African Education*, p. 142.

<sup>8</sup> G C Oosthuizen: *Challenges to South African University: The University of Durban Westville*, p.13.

<sup>9</sup> *University of the North Prospectuses, 1975-1986.*

University of the North (herein after refer to as UNIN) is situated thirty kilometres east of Pietersburg, in a picturesque part of Northern Province. Since establishment UNIN has seen substantial growth and has established branch in Qwa-Qwa and extended academic activities to Giyane Teaching Centre.<sup>10</sup> Since the establishment of a branch in Qwa-Qwa, the Vice-Chancellor and Local Council had played important part in controlling and managing the branch and making recommendations to the Council of UNIN with respect to various aspects. However, this was not to be a permanent structure, but as the branch develops, the investigating committee had recommended, the committees will change. The Local Council will become the Council, subject committees would become faculties and General affairs committee will become a Senate.<sup>11</sup> These recommendations are been implemented now as UNIQWA is transforming itself into a fully fledged university.

In the 1970's the need for a university education for the Basotho people was high. The long distance that they have to travel to UNIN was becoming unbearable and costly for them. Thus, efforts were made to establish a special university for the Basotho people in Eastern Free State. UNIN was approached to establish a branch in Qwa-Qwa, but rejected the idea, because it was not interested in this venture. This

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<sup>10</sup> Ibid., 1998.

<sup>11</sup> Report of a Committee appointed to investigate University education for Qwa-Qwa, 17/01/1980.

did not dampen the quest for university education for people of Eastern Free State. The commitment and determination of the Theological School's staff members, and the then Minister of Education, in Qwa-Qwa, led to the appointment of a Committee in 1975<sup>12</sup>, after a series of meetings, by the then Qwa-Qwa government to investigate the viability of establishing a special type of university for Basotho.

By the end of 1980 the work of this committee was completed. It recommended the multidirectional institution for Qwa-Qwa.<sup>13</sup> The Qwa-Qwa government wanted this institution to be a polytechnic,<sup>14</sup> an institution that would combine both university degree courses and technikon courses. The committee pointed out that such an institution would enable the Qwa-Qwa government to implement its policy of multidirectional type of education to improve its manpower and to help the Qwa-Qwa community in general.<sup>15</sup> A study group was sent to overseas to study the way polytechnics are run on two occasions. On return the reports favoured the idea and advised that the Qwa-Qwa government is on the right track and should pursue the

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<sup>12</sup> Report of a Committee appointed to investigate University Education for Qwa-Qwa, 17-01-1980.

<sup>13</sup> Informa, December 1982, p. 8.

<sup>14</sup> An institution of higher learning giving degrees also in technical subjects. A community based and socially responsible institution.

<sup>15</sup> Informa, December 1982, p.8.

idea. The report was then submitted to the then Department of Education and Training and UNIN, however, they rejected the idea.<sup>16</sup> Because of strong opposition to the idea the proponents of polytechnic type of institution had to succumb, but vow to vigorously pursue the idea. It was believed that the establishment of the multi directional career-oriented university is particularly important to this region and must be attained at all costs.

Meanwhile the committee recommended that it should start as a branch of an existing institution. UNIN was once again approached, and this time around the Council was ready to establish a branch in Qwa-Qwa as soon as the ministerial approval was obtained. On 17 June 1980 the approval was given by the Minister of Education and Training, Dr. F. Hartzenberg, that the UNIN may also conduct its activities at Qwa-Qwa, in a pursuance of Section 2.2. of the UNIN Act, 1969 (Act 47 of 1969).<sup>17</sup> This was a great and memorable day for Basotho. The need for a university for themselves has now materialized.

The committee had also recommended that, due to the limited existing facilities and staff, the courses to be offered should largely be determined by the urgent needs for

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<sup>16</sup> Personal collection, interview with Dr. TK Mopeli, 13/07/1999.

<sup>17</sup> The Harrismith Chronicle, 2 September 1982, pp. 1-2.

the local community. The investigation revealed that the following fields of study should enjoy priority: Teacher Training; Theological Training; Commerce and Secretarial duties and Agricultural Training.<sup>18</sup> In February 1982 classes commenced in seventeen subjects in the Faculties of Arts, Commerce and Administration and Education. Technical and Agricultural courses were to be offered at the later stage when students' number would justify them. The Stofberg Theological School, providing training for Dutch Reformed Church ministers in Qwa-Qwa, was incorporated into the Qwa-Qwa Campus of the University of the North after negotiations. And it was agreed that each institution will retain its character.<sup>19</sup> This meant that the church would be able to exercise its own powers and the university would do likewise. By this arrangement the Theological school was not going to be swallowed by the University, an undertaken that led to a smooth cooperation between the two institutions.

It was nevertheless agreed that the University will be responsible for the smooth running of the administration and the standard of training for the theology degree it offered. This agreement became effective on 23 February 1982, and it could be

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<sup>18</sup> Report of a committee appointed to investigate University Education for Qwa-Qwa, 17-01-1980, p.9.

<sup>19</sup> Agreement between the University of the North and the Dutch reformed Church in Africa in connection with University Theological Training at Qwa-Qwa, 23-02-1982.

modified or ended by both parties on a written notice of three calendar years.<sup>20</sup> The incorporation of the Theological School, known as *Lefika*,<sup>21</sup> was definitely to the advantage of the University. It helped the University to grow in terms of student numbers and the number of courses offered. To the Qwa-Qwa community and Free State as a whole the advantage of this merger is that they would now get well-trained Ministers with degrees who would assist them in their spiritual life.

On Friday 27 August 1982, at the very illustrious function attended by about 500 guests, the Council confirmed the execution of the above decision and declared the Qwa-Qwa Branch of the University of the North open.<sup>22</sup> UNIQWA was temporarily housed at *Lere la Tshepe*<sup>23</sup>. The Qwa-Qwa government was willing to make this building available for use by the University. The university needed a building and for the fact that the building was not fully utilised, and Tshiya Teachers Training College was still able to accommodate the type of students to be accommodated at *Lere la Tshepe*, the building was opened to the university. In January 1981 UNIQWA started occupying the *Lere la Tshepe* building. The permission by the Qwa-Qwa government

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<sup>20</sup> Ibid.

<sup>21</sup> The word in English means a Rock.

<sup>22</sup> Northern Review, 2 September 1982, p. 3.

<sup>23</sup> This was a new building complex built by Anglo-American and donated to the government, for intensive training in Science and Mathematics at Secondary School level.

to allow the University to run its activities there, was a discursion from the original agreement with the Anglo-American (AA). The AA was totally unhappy about this development and this move strained the relations between the government and the AA, which became apparent when AA turned down the request of the government to built a multipurpose hall for the university. Because the University needed a hall urgently and had no money, the ministers and members of a parliament were requested to contribute monthly to a UNIQWA building fund, and they willingly did so.<sup>24</sup> Members of the community were also asked to contribute to this fund, however, the request was not well received.

On occupation of the building it was discovered that the building needed to be repaired because it was vandalised when it was not in use.<sup>25</sup> So the take over of the building by the university was a sensible thing considering that it was not being used and was vandalised.

Due to inadequacy of administrative staff the Director of UNIQWA, Prof. Modinger asked Mr. W. Steyn to become the registrar of the institution. As a result Mr. Steyn worked as a Registrar and an Afrikaans lecturer.<sup>26</sup> In August 1982 Mr. Steyn was

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<sup>24</sup> Personal collection, interview with Dr. T K Mopeli, 13/07/1999.

<sup>25</sup> Personal collection, interview with Dr. W. Steyn, 24/06/1999.

<sup>26</sup> Ibid.

officially appointed as Assistant Registrar,<sup>27</sup> thus becoming the Assistant Registrar of the newly established university. During 1981 the posts available at UNIQWA were advertised<sup>28</sup> and on the 4 September 1981, UNIQWA had its first director, Prof. W. Modinger<sup>29</sup> installed. Prof. Modinger was appointed to lead this newly found institution because it was believed that he will be able to assist in making it a polytechnic type of institution, which was desired by the Qwa-Qwa government. Prof. Modinger was from Germany where this type of institution exists and it was hoped that his appointment would influence the central government to accede to their demand and establish a polytechnic institution.<sup>30</sup> However, as seen above the central government rejected the idea of UNIQWA becoming a polytechnic institution, on the basis that no such institution exists in South Africa, thus, the time is not ripe for it to be tried.

At the start of the academic activities at the University all academic staff members, but

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<sup>27</sup> Vrystaat, 21-01-1983, p.5.

<sup>28</sup> Sake Rapport, 15-03-1981, p.11.

<sup>29</sup> Prof. W. Modinger graduated in mathematics in Stuttgart Germany, and was an exchange student to Stellenbosch and Moscow, before he took up a full time post as a lecturer at Stellenbosch University where he remained for five years. He then went to the University of Umtata for six years before taking up the post as the Director of UNIQWA. See Sunday Times, A Supplement to, 21-04-1991, p.6.

<sup>30</sup> Personal collection, interview with Dr. T K Mopeli, 13/07/1999.

three, were white<sup>31</sup>, despite the fact that the university was intended to serve the Basotho people and was referred to as a Black institution. There were only two Basotho lecturers Mr. TI Makume and Mr. MA Mahanke.

## 2.2. THE DEVELOPMENT OF UNIQWA.

As previously mentioned, UNIQWA was temporarily housed at *Lere la Tshepe* campus. Immediately after the opening of the Campus, the search for a permanent place began. The University management negotiated with the then Qwa-Qwa government for a piece of land to accommodate the university.<sup>32</sup> And by 1983 a suitable terrain had been found, and a board, new development for the Qwa -Qwa campus of the UNIN, was erected near the entrance to Qwa-Qwa. The excavations began in July 1985 and the first phase of the new campus was planned to accommodate 800 to 900 students.<sup>33</sup> On 19 April 1985, Prof. P C. Mokgokong of UNIN turned the sod of the new campus. This marked the beginning of a dynamic development programme in tertiary education in Qwa-Qwa. The new buildings were scheduled for completion in December 1987, at the costs of R18, 2m, excluding escalations.<sup>34</sup> As planned, the first phase was completed towards the end of 1987, and

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<sup>31</sup> UNIQWA Prospectus, 1982.

<sup>32</sup> Personal collection, interview with Dr. Steyn, 24/06/1999.

<sup>33</sup> Harrismith Chronicle, 17-08-1984, p.3.

<sup>34</sup> The Pinnacle, 10-05-1985, p.6.

*Get this.*

the big move to the new campus began, thus ending UNIQWA's six-year occupation of *Lere la Tshepe*.

At the start of the work it was discovered that there were humans' bones there and had to be removed. Nobody really knew to whom those graves belonged and the then Qwa-Qwa Department of Welfare removed the bones and re-buried them.<sup>35</sup> The farm on which UNIQWA is ensconced initially belonged to Mr. Livell,<sup>36</sup> popularly known among Basotho as *'Tshoanyane,'* and was bought and incorporated into Qwa-Qwa as part of homeland policy to enlarge it.

*Leonard Lidell*  
*Farm Bluegum Bush*

Since its inception UNIQWA has shown a remarkable growth in student numbers (*see an addendum A*). This proves that the establishment of the university in Qwa-Qwa was a necessity. UNIQWA was not providing the Basotho in Qwa-Qwa only, but all South Africans. This was evident by registration, that not only Basotho students from Qwa-Qwa, but all over South Africa, eg. Kwazulu-Natal, Gauteng, and the rest of Free State. At the start of lectures UNIQWA had 223 registered students. Of these 218 were Black students mostly from Qwa-Qwa, but there were also five White students who were allowed to study after being given permission by the then Minister

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<sup>35</sup> Personal collection, interview with Dr. Steyn, 24/06/1999.

<sup>36</sup> Personal collection, interview with Dr. T K Mopeli, 13/07/1999.

of Education and Training.<sup>37</sup> These students were JB Pieterse, J J Greyvenstein,<sup>38</sup> M Odendaal, B Dreyer and S van Niekerk.<sup>39</sup> The number of students enrolling at UNIQWA steadily grew from 223 in 1982 to 3200 in 1996.<sup>40</sup> (see an addendum A). The rapid growth of the number of students enrolling (from 726 in 1987 to 1047 in 1988) could be ascribed to the fact that the Campus in 1988 moved to a new premise which made provision for more students and a beautiful building.

As from 1997 the enrolment number began to decline<sup>41</sup> to 1759 in 1998.<sup>42</sup> The decline, however, in enrolments chaperoned by the amount of the unpaid fees is a national trend, not only experienced by UNIQWA, but by all former historically disadvantaged universities (HDU)<sup>43</sup>. This problem is escalating and the government subsidy is

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<sup>37</sup> Harrismith Chronicle, 25-03-1982, p. 5

<sup>38</sup> UNIQWA Graduation Ceremony program, 1985.

<sup>39</sup> Personal collection, interview with Mr. TI Makume, 22/06/1999.

<sup>40</sup> This is the highest number of students ever enrolled at UNIQWA.

<sup>41</sup> This decline can be attributed to number of factors; e.g. Poor matric results, lower number of students with matric exemption, lack of financial support at historically Black universities, the dramatic change at universities in the racial composition of students, thus more black students are going to historically white universities, showing of great interest in distance training and may attend technikons because they are more career oriented. See Die Volksblad, 15/05/1999.

<sup>42</sup> University of the North - Qwa-Qwa Campus. Prospectus 1999, Part 1 General Information, p. 9.

<sup>43</sup> The University of Fort Hare had its enrolment for 1998 dropped from about 5000 to just 2000, University of the North 9000 to 5000; University of Zululand 6600

inadequate to scoop the former Black universities out of these challenges. The government subsidy has been cut.<sup>44</sup> This could contribute to the deterioration of the weakest institutions academically and fiscally and this might lead to devalued degrees, growing chaos, mediocrity and even closure and loss of jobs.

Notwithstanding this decline in enrolment, UNIQWA has become a major provider of tertiary education in North - Eastern Free State. It is now fulfilling all the requirements of an institution of higher learning as stipulated in the Higher Education Act. Teaching and learning excellence is rigorously promoted, research excellence is motivated while community outreach services have become priority such that UNIQWA's publicity slogan is now "*The Community - We Care*" and UNIQWA has also developed own 'Mission Statement' that distinguished it from UNIN(*see an addendum B*). Furthermore, the number of students registering for post graduate degrees, honours, Masters and Ph D programmes, is steadily growing.<sup>45</sup> See the Table below.

In 1998, UNIQWA established a record on the number of Masters students, 83; and

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to 5300; University of the North West 11203 to 6011; and at the University of Durban-Westville they fell from 8859 to about 7000. See The Star, 22/02/1999.

<sup>44</sup> Sunday Times, 05-07-1998.

<sup>45</sup> Annual Report of the UNIQWA Campus Principal, 1998, p.9.

nine Ph D students. A total of **199** honours students were registered for Honours training and they were distributed as indicated by the table below:

Subject	No. of students	Subjects	No. of students	Subject	No. of students.
Afrikaans	1	Chemistry	2	History	9 <sup>46</sup>
English	9	Zoology	1		
Sesotho	9	Botany	4		
Geography	39	Psychology	15		
Economics	2	Indust. Psy.	7		
Political Science	5	CSC	4		
Biblical studies	1	B Ed.	74		
Accounting	10	Sociology	4		
Mathematics	3				

The number of staff members is likewise increasing (*see addendum C*). UNIQWA started with eleven academic staff, two library staff and three administrative staff members.<sup>47</sup> UNIQWA has now 102 academic staff members, 53 are in the Faculty of Human Sciences, 31 in the Faculty of Natural and Applied Sciences and 18 in the

<sup>46</sup> Ibid. p.12.

<sup>47</sup> UNIQWA Staff statistics, Personnel Annual Reports, 1988 to 1992.

Faculty of Education. Majority (69.61%) of the academic staff members are Black, 26,47% Whites, 2.94% Asian and 0.98 % Coloureds.<sup>48</sup> This growth is in conjunction with the development of UNIQWA in general.

The development of UNIQWA is not only evident on the enrollment of students and staff members, but also in terms of physical structures. Since its relocation to new premises the number of lecturing halls, residences, offices had increased tremendously. The University has also managed to build a multi purpose hall. The hall seats more than 4000 people, contains various state-of-the-art facilities and is acclaimed to be amongst the biggest in tertiary institutions in the Free State province. All stakeholders on Campus unanimously agreed that the hall is named the ROLIHHLAHLA MANDELA HALL in honour of the President. The Council approved this and also gave its approval for the construction of two additional blocks of buildings to improve an infrastructure on Campus. One of them would house the Faculty of Education while the other would accommodate the Centres of Excellence, classrooms and seminar rooms.<sup>49</sup>

UNIQWA has also established and consolidated many linkages with other institutions.

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<sup>48</sup> Annual Report of the UNIQWA Campus Principal, 1998, p.31.

<sup>49</sup> Ibid., p. 39.

It is now collaborating with the Concordia University, from Canada, has established cooperation with Technikon Pretoria(Faculty of Arts) in order to produce innovative programmes which will combine knowledge and skills. Furthermore, a linkage and collaboration with the University of California have also been established. The linkage with the Fachhochschule Altmark in Federal Republic of Germany was established in 1997 and formalised in on 16 October 1998, whereby the two institutions agreed to cooperate for their mutual benefits in programme activities such as exchange of students, exchange of faculty and exchange of information, material and equipment.<sup>50</sup> More linkages have also been established and plans are afoot to formalise them. The successful establishment of linkages is an indication that UNIQWA is now recognised internationally

### **2.3. STAFF DEVELOPMENT PROGRAMME.**

In 1998 UNIQWA intensified its staff development programme with full implementation of the following four types of further training: Full-time Doctorate Studies whereby three academic staff members enrolled in other Universities; Tutors' Post-Graduate Training, under this scheme, Honours graduates who show academic potential are retained as tutors and register for their Masters at UNIQWA.<sup>51</sup> Graduate

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<sup>50</sup> Ibid., pp.36-37.

<sup>51</sup> Ibid., p.31.

Assistant Programme, under this scheme general degree graduates of UNIQWA who show academic potentials are retained by the institution as graduate assistants and register for the Honours programme; and part-time Studies whereby sixteen academic staff members enrolled as part-time students for higher degree in other universities.<sup>52</sup>

Furthermore, in pursuit of academic excellence new regulations on the promotion and appraisal of academic staff members were introduced. Promotion is to be based purely on performance which is embodied in sets of criteria to be satisfied (*See Addendum F*). Other steps taken to motivate excellence were the three yearly evaluations of each academic school, the evaluation of teaching performance of staff by students and the establishment of Centres of Excellence to lead in research.<sup>53</sup> Through all these innovations UNIQWA has set itself to becoming a competitive institution and also a unique UNIQWA. It proves that it is shaking off the stigma of being seen as a glorified secondary school.

#### **2.4. OTHER INSTITUTIONAL MATTERS.**

In view of the fact that the government future subsidy to universities is uncertain, UNIQWA embarked upon strategies to generate income. This gave rise to a business

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<sup>52</sup> Cape Times, 17-12-98.

<sup>53</sup> Annual Report of the UNIQWA Campus Principal, 1998, p. 32.

sector called UNIQWA Ventures. It has now acquired a shopping complex in Phuthaditjhaba and has bought a house in Harrismith which it is utilising as a commercial guest house and a string of business enterprises is being planned for following years. A new Public Relations/fund-raising Officer was appointed in 1998 and assumed duty on 01 September 1998. He is Mr. TI Manchu who is an alumnus of this institution and the Student Development Officer before he took up the new appointment. Furthermore, a foundation for research excellence was laid by the appointment of Prof. A S. Luyt, a Professor of Chemistry, as the Director of Research for the institution with effect from 01 March 1998.<sup>54</sup> The two appointments and others are the signs of the seriousness of the management to intensify excellency at UNIQWA.

Soon after the Director of Research took office, a Research Facilitator was appointed in each Faculty. They are expected to assist the Director of Research by promoting active research among the Schools and monitor research activities in the Faculties. The appointment of Research Facilitators was complimented with the establishment of the Faculty Research Committee in each Faculty. It is expected to promote a culture of research and excellence in the Faculty, cooperate with the Research Administration

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<sup>54</sup> Ibid., p. 13.

Office in developing research capacity at faculty level.<sup>55</sup> These appointments have had tremendous impact on improvement and progress of the number of annual publications by UNIQWA staff members.

Since 1982 to 1998, UNIQWA staff members have published a total of 120 articles(*see an addendum E*). The number of publications in 1998 (21) tops the list. This improvement can be ascribed to the efforts of UNIQWA management to establish a research culture at the institution and the commitment and tenacity of the Director of Research in promoting research and publications.<sup>56</sup> However, the number of publications so far raises a concern, that there is still a need for strong motivation for the majority of academic staff members to ingest the culture of research and publication. But with the establishment of Research Office the number of publications is sure to swell in few years to come.

The management and community of UNIQWA agreed in principle early in 1997 that in pursuit of the goal of nurturing academic excellence, the institution should set aside one day in every year when excellence will be recognised and rewarded. The first celebration of the “UNIQWA Day of Excellence” took place on 29<sup>th</sup> November 1997.

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<sup>55</sup> Ibid.

<sup>56</sup> Ibid., p.14.

Eleven awards were given out on this day and nine members of staff were recognised and honoured for ten years of meritorious service to UNIQWA.<sup>57</sup> Indeed with this kind of Celebrations, UNIQWA is sure to achieve high standards. All Staff members and students alike would strive for excellence, and raise up the standard of teaching, research and learning.

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<sup>57</sup> Echoes From Qwa-Qwa Hills. No.1. June 1998, p.28.

## CHAPTER THREE.

### 3.1. UNIQWA's SERVICE TO THE COMMUNITY.

In the development of the university, the local community and the state exercise some influence, even if it is through their needs. As a result when a university considers a policy these issues of relation to the state and to the society is of great magnitude. A university thus issues from a certain cultural level of a society, from the need for that society to look at itself critically, systematically and with inter-subjective verification.<sup>58</sup> Therefore, the functions of the university should be guided by the societal needs and the specific national reality. According to Robert Mugabe<sup>59</sup>, individuals who put themselves first and society after, constitute a dangerous intellectual bourgeoisie.<sup>60</sup> University education is too important to be given only to the elitist group, but must be given to all people of the community.

Although the university issues from a community and becomes part of it, university and society are not one in the sense that the university merely mirrors the society and

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<sup>58</sup> UNIN Report on the viability of Faculties and Departments, 1981.

<sup>59</sup> R G Mugabe, Prime Minister of Zimbabwe, speech delivered at the opening of University of Zimbabwe, 1982

<sup>60</sup> J Cowley and T Gouws: *The Episteme of Academia in Africa*; New Contree, Vol. 40. November 1996, p.183.

must follow it in every respect, it must however, preserve its intellectual probity. The university must lead, not follow, the community that it serves. This leadership largely stems from the research that the university undertakes and which, in its broadest sense, is one of the chief contributions made by university to society.<sup>61</sup> This means that the university must delineate a service to a society but should also differ from that society. It must be able to refuse certain demands of the society and give guidance in respect of what it thinks society should do. This does not suggest any interference but rather, clearly establishing a stand point and showing the way. This ought then to be important obligation of a universities towards developing societies.

UNIQWA, as an institution of higher education, was established to serve the community of Eastern Free, specifically Qwa-Qwa, but as it developed it turned out to serve all the South Africans from different walks of lives, its catchment area being Kwazulu-Natal and Free State. Because it started off as a branch, it could not discharge all the expectations of the community. Furthermore, there was also lack of financial resources and manpower, and to certain extend lack of interest in the community by the students and the academic staff members, but also too much concentration on academic matters. Moreover, the university management had also shown lack of interest as well as short sighted vision. It was not firm enough, because

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<sup>61</sup> DC Teather (ed.) *Towards the Community University: Case Studies of Innovation and Community Service*, p. 213.

the few staff members that were there could have been used to develop germane community projects. They had the whole day free, because classes started only at 17h00. But in terms of providing the community with qualified teachers and civil servants the university did a spectacular job.<sup>62</sup> Nevertheless, UNIQWA did offer weekend short courses aimed at upgrading the skills of the people. Furthermore, the Department of Psychology worked with the clinics around Qwa-Qwa. These programmes had a short term impact on the community and did make a difference.<sup>63</sup> Had UNIQWA started off with majority of black staff members, who understand this community well, community outreach programmes could have been different. Because they would have lived amongst them and would have had day to day contact with the community. Thus, this would have given them an understanding of what the community expects from the university.

The other example of UNIQWA's involvement in the community was the training of Religion Ministers through the Faculty of Theology. But the problem was, it purveyed for the Dutch Reformed Church group only. Thus, it needed to be rearranged to purvey for as many denominations as possible.<sup>64</sup> This led to UNIQWA engaging in a deliberation with the Faculty of Theology of the University of Free State

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<sup>62</sup> Personal collection, interview with Mr. Makume, 22/06/1999.

<sup>63</sup> Personal collection, Discussion with Dr. Steyn, 24/06/1999.

<sup>64</sup> Personal collection, interview with Rev. Dladla, 21/06/1999.

to offer tuition to UNIQWA students. Therefore, 1994 became the first year of the three-year process of phasing out the Faculty of Theology.<sup>65</sup> Since its inception UNIQWA's service to the community has been minimal, despite the fact that it was much closer to the community than it is now. The interaction was basically with students and individuals would sometimes do research that involves the community, but this was done informally and usually for the benefit of the researcher. One such project done informally was by the Faculty of Natural Sciences in assisting with asparagus farming.<sup>66</sup> However, under new dispensation UNIQWA has geared itself towards meeting the 'community's needs by working together with the community in initiating new programmes aimed at empowering people. It is beginning to understand what this community need, and is gearing itself to meet those needs and becoming socially relevant.<sup>67</sup> The few programmes that have been put in place have changed people's clairvoyance about UNIQWA and has capacitated those involve being productive in their respective fields.

Despite the fact that UNIQWA's community involvement has been minimal before 1997, it has produced quite number of graduates, who are mostly in government

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<sup>65</sup> Annual Report of the UNIQWA Campus Principal, 1994, p.6.

<sup>66</sup> Personal collection, interview with Prof. Keulder, 22/07/1999.

<sup>67</sup> Personal collection, interview with Mr. Moloi, 11/05/1999.

sectors and are competent and many have been promoted. UNIQWA also has contributed a great deal in preparations for 1994 national elections by being involved in the demarcation of regions. To the individuals, by virtue of being a UNIQWA member of staff, are elected to important positions in local committees.<sup>68</sup> This clearly shows the impact UNIQWA has had on the community. The responsibility given to the individuals, it is believed that the individual would be able to handle because he or she works for the university.

Furthermore, the establishment of UNIQWA has contributed to the alleviation of unemployment, because many people from this region have been employed on full-time basis and others on temporary basis by the university in respective areas. If it was not operating figures for unemployment could be different.<sup>69</sup> UNIQWA is a blessing to this community not only with provision of graduates or community projects aimed at alleviating poverty, but also has given other people an opportunity to work and be exposed to university environment.

The need to fulfill a wider social role is particularly acute now under new management. UNIQWA has now spread her wings to brush shoulders even with the

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<sup>68</sup> Personal collection, interview with Ms. M. Maduna, 22/09/1999.

<sup>69</sup> Ibid.

less regarded in today's society.<sup>70</sup> The transformation of UNIQWA has made a mark in South Africa. This has led to the Minister of Education, Prof. Bengu, on 26 August 1998, to request UNIQWA to make available 100 hundred students to proceed to Maseru, Lesotho. Their mission was to assist in the recounting of votes on 29<sup>th</sup> and 30<sup>th</sup> August.<sup>71</sup> The request was welcomed with open arms and UNIQWA students were involved in national service. The change of the management has been instrumental in setting in gesticulating the new approach to community service, and perchance the staff members are commencing to understand the role of the university and their calling in a society. UNIQWA has reconsidered its contribution to broader community that of producing academics only and it is now committed to social programmes that are beneficial to UNIQWA and the community.

### 3.2. OUTREACH PROGRAMMES.

In 1997, UNIQWA, under new management, led by Prof. Dipeolu<sup>72</sup>, who was

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<sup>70</sup> Lesedi La Qwa-Qwa, 20 March 1999, p.1.

<sup>71</sup> Annual Report of the UNIQWA Campus Principal, 1998, pp. 28-29.

<sup>72</sup> Prof. OO Dipeulo was born in Nigeria. He did all his primary and secondary education in Nigeria. In 1963 he enrolled at Justus-Liebig University in Germany where he obtained Veterinary Diploma in 1969. He obtained his Ph. D. in 1970 at the University of Edingburg, Scotland. He fulfilled many functions at University of Ibadan, Nigeria. In 1985 worked in Tuskegee Alabama in USA, the in Kenya and in 1991 moved to Rome where he worked as Livestock specialist/Consultant for the International Agricultural Development. In 1994 worked as livestock specialist in Solwezi, Zambia. Was appointed as the new UNIQWA Principal on 18 October 1996 and assumed his duty in January 1997.

appointed by the Council on 18 October 1996<sup>73</sup> as the Deputy Vice-Chancellor for the Qwa-Qwa Campus, embarked on serious deliberations around the concept of UNIQWA Outreach Programmes. This means that UNIQWA has come to the point where it realised that it can no longer continue to support and perpetuate the traditional role of producing new knowledge within the concept of academic merit and lacking social context.<sup>74</sup> This need for transformation led to the adoption of the publicity slogan “the community We Care”, which UNIQWA is striving now to live up to this slogan.

The number of programmes were designed to empower the community and enhancing the education. Through these community outreach services, UNIQWA wants to illustrate social responsibility and commitment to the common good through availing its expertise and resources for the community. Furthermore, through these outreach service programmes UNIQWA aims to cultivate and nurture social responsibility and awareness in social and economical development among students and staff, and finally UNIQWA intends, through these services, to bridge an ever growing gap between institutions and poor communities.<sup>75</sup> In fashioning and shouldering out these

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<sup>73</sup> A letter from the Council to Qwa-Qwa Campus Deputy Vice-Chancellor, 22-10-1996.

<sup>74</sup> Echoes From UNIQWA Hills, No. 1, June 1998, p. 18.

<sup>75</sup> Ibid.

programmes, UNIQWA has consulted and encouraged the community to participate.

The UNIQWA Community Outreach Steering Committee<sup>76</sup> is made up of recognised community leaders and stake holders from UNIQWA. Those elected to represent the Community in the Steering Committee were:

Mr. Morailane (Chairperson)	-	Small scale Business Manager.
Pastor Mculwane	-	Recognised community leader.
Mr. Mazibuko	-	Farmer.
Mr. Manase (Vice-Chairperson)	-	Education.
Mr. Motaboli	-	Lere la Tshepe.
Mr. T. Moloji	-	Persons with Disabilities.
Mrs. M. Tsie	-	Social Services. <sup>77</sup>

The year 1998 was the year in which the ideas on community outreach programmes were crystallized and in which the foundation for strong community service was laid.

The underlying principles and processes of UNIQWA's involvement in community

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<sup>76</sup> This committee was selected on 4 Feb. 1998, its terms of reference included among others the responsibility for creating awareness of the Community Outreach Programmes(COP) among the communities in localities which are to be beneficiaries, to advise the institution on the priorities and the needs of the community with regard to those courses to be offered at the CCE).

<sup>77</sup> UNIQWA Weekly Bulletin, 02-02-98 - 06-02-98.

outreach programmes were finalised at the Workshop held on 4 February 1998 where several community leaders were present.<sup>78</sup> In order to lay a solid foundation for effective and local community outreach in the institution, certain reorganisations were effected in 1998. The Centre for Community Colleges, formerly known as the Centre for Continuing Education, came into existence in April 1998. This was done so as to reflect its role of providing further education as a college to individuals and groups within the community.<sup>79</sup> The Centre was also established with the purpose of serving as a means through which UNIQWA, extends its resources to a wide range of individuals, special interest groups and targeted audiences in the community, not otherwise reached by the University's traditional programmes.<sup>80</sup> This means that the community has an access to the university through this Centre to acquire skill and certification.

Furthermore, the University Community Programme was constituted into a Centre for Community Development which is to focus on community development issues. Its major focus now is to look at strategies of forming partnerships and functional partnerships and networking with the community. This will help the university to have

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<sup>78</sup> Annual Report of the UNIQWA Campus Principal, 1998, p. 17.

<sup>79</sup> Annual Report of Center for Community Colleges, 1998, p.2.

<sup>80</sup> Personal collection, interview with Mr. Letsie, ( Center for Community Colleges Director)19/08/1999.

first hand information on what other structures are doing for the community and thus work together for the benefit of the community.<sup>81</sup> Both Centres are headed by Directors serving on full-time.

Further community services are rendered through the following programmes: The Institute of community-based Research, Centre for Agricultural and Rural Development, Computer centre, Centre for studies on poverty alleviation ( Social, Economic and Developmental Research), Centre for Educational Advancement, Centre for Public Administration and Policy Formation and Centre for Development Studies and Conflict Resolution.<sup>82</sup>

Community Programmes launched by the centres in 1998 included the following: Winter school, training of school governing bodies and the training of school secretaries,<sup>83</sup> Pre- University access Saturday School, Academic Empowerment programmes and In-Service Training for Primary Mathematics teachers.<sup>84</sup> A number of members of the Faculty of Education are involved in these projects and in the

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<sup>81</sup> Personal collection, interview with Ms. M. Maduna, (Center for Community Development Director) 22/09/1999.

<sup>82</sup> Echoes From UNIQWA Hills, p. 18.

<sup>83</sup> Annual Report of Center for Community Colleges, 1998, p.3.

<sup>84</sup> Echoes From UNIQWA Hills, pp. 19-20.

Centres. What UNIQWA is doing is really what it was intended to do when it was established, serving the community.

UNIQWA is following the advice of the then Qwa-Qwa Minister of Education, the Hon. Minister RH Mopeli, who said: "The challenge, as I see it, is for the creation of a community-based university which has a basic philosophy, not determined by the past but oriented towards the future. It must be a *unique* UNIQWA and be adaptable to the local educational needs in this country."<sup>85</sup> UNIQWA is indeed in the right course of distinguishing itself from other institutions of higher learning.

It is now executing what a university should execute. That is, the short term courses it has introduced and those envisaged are precisely what this community yearns. What also pleases the people is that UNIQWA staff members are now going out to address the community centres and explain the intention of the university to reach out to the community. Many people are now beginning to understand the purpose of the university that is on their doorsteps.<sup>86</sup> People see UNIQWA now as a model for change and the pace with which it has changed from what it was to what it is now serves as an inspiration to continue. UNIQWA is really living up to its publicity slogan, caring and becoming responsive to the needs of the community.

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<sup>85</sup> UNIQWA Prospectus, 1982-1997: Historical Survey, p. 9.

<sup>86</sup> Personal collection, interview with Rev. Dladla, 21/06/1999.

The establishment of UNIQWA has been a blessing to the people of this region and South Africa as whole. Apart from being within reach for the people it was intended to serve, has provided this region with qualified and competent persons, who in turn serves this community with the skills and knowledge acquired from UNIQWA. It has indeed now become more relevant with the introduction of new and vigorous community programmes. For the fact that community is represented in the meetings held by the university on matters affecting the community, UNIQWA has done well so far.<sup>87</sup> Despite the efforts the university has made for reaching out to the community, there is still a lot of work to be done. The new community programmes had to bare fruits first, and in the long run many would see the relevancy of UNIQWA, particularly in this region, and the availability of funds, committed and dedicated staff members to developing this community will turn UNIQWA into a full community base university where everybody would benefit.

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Personal collection, interview with Mr. Tsholo, 26/08/1999.

## CHAPTER FOUR.

### 4.1.UNIQWA'S SEARCH FOR AUTONOMY.

As mentioned in Chapter Two, the Nienaber Commission, which was instituted to look into the establishment of the university in Qwa-Qwa had recommended that the University for Qwa-Qwa should start as a branch of other existing university and when the time is ripe, it should be granted independence. The Commission felt that it was better to get things started as a branch, because it will be economical this way and furthermore, the then central government was not prepared to allow yet another independent university to be established at that time.<sup>88</sup> The decision to establish an ordinary university was not an original intention of the then Qwa-Qwa government and those supporting tertiary education for Basotho.

The Qwa-Qwa government had in mind a Polytechnic type of university which it believed will be suitable for this region. Nonetheless, both proposals failed to materialize, because the central government was not prepared to have another independent university and that polytechnic was a new concept in South Africa which has never been tried.<sup>89</sup> This decision really disappointed many people, but never dampened the spirit for fighting for the independence of the institution if polytechnic

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<sup>88</sup> Harrismith Chronicle, 02-09-1982.

<sup>89</sup> Personal collection, interview with Dr. T K Mopeli, 13/7/1999.

type of institution fails.

Since an inception, a series of meetings were held to deliberate on the issue of autonomy and independence of UNIQWA, but no agreement was really reached that could change the state of UNIQWA as a branch. The issue of UNIQWA's independence was also part of the agenda of the meeting of the Committee of University Principals (CUP) held on 26 and 27 July 1990 at University of Zululand could not solve this issue and decided to refer this matter to a legal advisor and also recommended that further negotiations between UNIQWA, the Department of Education and the Department of National Education should take place.<sup>90</sup> This was an indication that structures were not prepared to stand with UNIQWA in its search for independence.

On 18 October 1991 a very important meeting took place between the then Chief Minister of Qwa Qwa, Dr. TK Mopeli, his delegation and the UNIN delegation led by the Principal, Prof. NC Manganyi. At this meeting the future of UNIQWA was discussed and the Chief Minister made the stance of his government clear concerning the future of UNIQWA that they do not prefer university college and stated and that the status quo would be preferable if total independence as a fully fledged university is not possible. The UNIN delegation also made it clear that they would not stand in

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<sup>90</sup>

UNIQWA NEWS, 03-07-1990.

UNIQWA's way to attempt its independence. It was also agreed at this meeting that further investigation should be done and more information gathered to facilitate an application for independence of UNIQWA. Later the Chief Minister informed the then Minister of Education Mr. Sam de Beer about the meeting and the outcomes of the meeting.<sup>91</sup> The Qwa-Qwa government was totally behind the independence of UNIQWA that is why it was in the forefront of the negotiations for independence.

Following this meeting an application was made for UNIQWA to become a fully-fledged university with effect from 1 January 1993. In the application it was stated that UNIQWA has made a passable progress to become an independent university. It was also indicated that the institution could become something similar to the Academy in Windhoek. The application further pointed out that Act 66 of 1988,<sup>92</sup> which was passed specifically for UNIQWA to enable it to become an independent institution was not acceptable, because of the name "College for Tertiary Training". Because this would bring UNIQWA in line with other local training colleges and would not reflect the university training for which UNIQWA was originally planned.

Despite all these efforts by the then Qwa Qwa government and University management

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<sup>91</sup> Minutes of meeting between the Chief Minister and UNIN delegation, 08-10-1991 on the independence of UNIQWA.

<sup>92</sup> A formal letter from the QWA QWA government to the DET requesting independence for UNIQWA, 25-10-1991.

nothing concrete really came up from the government side, thus UNIQWA remained a branch of the UNIN. However, this setback did not dampen the quest for UNIQWA's autonomy, and it forged ahead notwithstanding the difficulties. It is believed that had Qwa-Qwa homeland opted for independence, UNIQWA could have been given its independence<sup>93</sup> since all other independent homelands had independent universities. The refusal to grant UNIQWA independence could have been a punishment by the national government for Qwa-Qwa government, for not opting for total independence.

The year 1994 brought powerful changes to all aspects of the South African Society. The first general election in April put into place the government of National Unity, whose Reconstruction and Development Programme issued many challenges to all sectors. UNIQWA had to get ready for these challenges, and thus called a workshop of all stakeholders to deliberate on strategies for the future of the institution. In this workshop steps were taken to address the future of the institution, transformation and change, contact and collaboration with other institutions, relevance of teaching programmes and outreach programmes.<sup>94</sup> Following this workshop, more meetings were held to shape up the future of UNIQWA. However, it was only in 1997 under the new management that the search for independence gained tempo. And it became clear that in order for UNIQWA to have a glowing future it needs to empower the community,

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<sup>93</sup> Personal collection, interview with Dr. T K Mopeli, 13/07/1999.

<sup>94</sup> Annual Report of the UNIQWA Campus Principal, 1994, p. 4.

staff member work en masse to promote the mission and vision of the institution.<sup>95</sup> The university has looked at several options that it can take which would change the status quo of the institution.

In 1997 the new Head of the management kept the idea of autonomy and independence of UNIQWA. The new management on the eventuality of UNIQWA was planning the idea of Californian type of relationship with the Free State University, *i.e. a system of two independent campuses sharing resources, opportunities and challenges and managed by one Council*. Within this system, each university will have its own independent campus with its own mission, governance and management structures. Furthermore, within this concept, the University can be referred to as Free State University while each campus is named after its location, *i.e. Bloemfontein Campus and Qwa-Qwa Campus*.<sup>96</sup> If this arrangement is successfully pushed through, it will be in consonance with the regional/provincial cooperation enunciated by the National government. Thus, UNIQWA has to prepare itself for independence and autonomy within the envisaged arrangement. Part of this preparation should be a greater responsibility for decision-taking and implementation.

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<sup>95</sup> Personal collection, interview with Mr. T V Lebeta, 17/06/1999.

<sup>96</sup> Independence and autonomy for Qwa-Qwa Campus, Memorandum, 4 July 1997.

The autonomy and independence of Qwa-Qwa Campus envisaged for January 1, 1999 necessitated a preparation period, i.e. January - December 1998. A series of consultations were effected which culminated in a large-scale retreat attended by representatives of all stake holders between 23<sup>rd</sup> and 25<sup>th</sup> May 1997. Full departments were to exist at Qwa-Qwa with substantive Heads of Departments as from 1 January 1998, Faculty boards should be headed by Deans who will report to Qwa-Qwa Campus Senate, Departments to be rationalised to make them viable. Furthermore, as from 1 January 1998, the Faculties at UNIQWA were to become independent and no longer headed by a Deputy Dean who reported to a Dean at the Main Campus. These recommendations and others were put before the Council of the University of the North which was to meet on 04 July 1997.<sup>97</sup>

At its meeting of 04 July 1997, the Council of the University of the North confirmed its approval of independence and autonomy for the Qwa-Qwa Campus and ratified January 1999 as the tentative date of implementation. The Council also ratified a proposed name of University of Qwa-Qwa and a mission statement. Also ratified by the Council was the recommendation from the executive management of Qwa-Qwa Campus that the autonomous University of Qwa-Qwa should enter into a Californian-type of university

system with the Free State University.<sup>98</sup> The establishment of a Free State University system which encompasses the present Qwa-Qwa University and Free State University will be a model for the country and will be of benefit to the Free State in particular because of the benefits which will accrue to each university through the sharing and complementation of resources.

The Council at its meeting of March 1998, realised that autonomy for UNIQWA was not feasible for 1 January 1999, and thus, modified the time period to "autonomy as soon as possible". It further took steps to drive the preparation of the institution for an eventual autonomy. The subcommittee was instituted and visited UNIQWA in April 1998. It reported to the Council, which met on 26 June 1998, that UNIQWA had far outgrown the status of a satellite Campus, Council should consider instituting a sub-governance structure at UNIQWA which will assist the Campus to take decisions related to the process of autonomising the institution and the Council should mandate the Main Campus Management to investigate and delegate sufficient powers to the management of UNIQWA with view to enabling them to deal adequately with some management issues and instil some confidence in them in readying them to stand on their own when the time arrives.<sup>99</sup>

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<sup>98</sup> MeMo: Matters arising from the Decisions of the Council on autonomy and independence of Qwa-Qwa Campus. 2 September 1997.

<sup>99</sup> Annual Report of the UNIQWA Campus Principal, 1998, p.43.

UNIQWA management, after receiving the mandate of the Council to proceed with the matter of the Californian model of independent campus system with the Free State University, made contact with the top management of Free State University. The management of the two universities held two meetings to deliberate on the concept of Free State University System uniting the two institutions as articulated by UNIQWA.<sup>100</sup> Firstly, the idea was discussed with Prof. BM Khotseng, who is the Deputy Vice Chancellor at Free State University and was receptive to the idea. This positive step encouraged further negotiations between the two institutions.

Early in August 1997, the Vice Chancellor's office of Free State University invited the UNIQWA management to a meeting which was held on 18 August 1997. The Qwa-Qwa team was led by the Principal, Prof. O.O. Dipeolu and the top management of UOFS was led the Vice Chancellor, Prof. S. Coetzee. After a lengthy deliberation the following were agreed upon: Top management at UOFS should take the matter to their structures, especially ECS, Senate and BTF; the VC to inform members of the UOFS Council of the initiatives being taken to establish this type of linkage between the two institutions; after consultation a joint task force will be established to pursue the matter vigorously and establish a strategy whereby

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<sup>100</sup> Ibid., p. 44.

the objective can be realised by 1<sup>st</sup> January 1999; the VC of UOFS and Principal of UNIQWA to gather more information on the system during their respective visits to Australia and California.<sup>101</sup> By the beginning of 1999 UNIQWA still had not realized her cherished ideal of becoming completely independent and the new system was not in place. However, efforts are being made to pursue this idea vigorously and by the end of 1999 it would be clear where UNIQWA is heading.

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<sup>101</sup> Report on the meeting with the top management of the Free State University, 27 August, 1997: A Memorandum to the Vice Chancellor-UNIN, from Vice Principal Qwa-Qwa Campus.

## 5. CONCLUSION.

Any university must conform to accepted international standards in the practice of knowledge or else it ceases to be a university. It has to perform these two major tasks: discovery and application of new knowledge through research and the preservation and dissemination of knowledge through teaching. Such integration of teaching with research activity is essential to economic and social development. On its own the university determines its character within the community it serves. Its character must be community-oriented, not the university's internal community but the community from which it grows and which it serves. Thus a university situated in, for instance, Africa must reflect an essential relationship with Africa. However, the university should not hesitate to bring changes contrary to the wishes of the society, if it is convinced that the changes will serve the interests of the society. Each university must be seen serving and developing the community it purports to represent. UNIQWA also, needs to bring a difference in the community it represented.

The establishment of UNIQWA was really a blessing to the people of Free State and South Africa in general. For the past sixteen years, UNIQWA has grown and expanded its physical structure and teaching programmes. It now attracts students from all over South Africa. It has also established links with international institutions of learning. UNIQWA has currently a viable postgraduate programme

with many students pursuing their postgraduate studies in various fields. UNIQWA has become a university practising, demonstrating and showing excellence in the field of teaching, research and related aspects. As an institution established to serve the community, it has recently intensified its commitment to living up to expectations. It has responded, and continues to do so, to the needs of the community it is situated through various programmes aimed at developing the community. Through Centres such as CCC, CCD and others UNIQWA has become socially relevant, which of course is what the university has to be.

UNIQWA has cast off the stigma of being refer to as 'glorified secondary school' or an Ivory Tower for the elitist. The rapid pace at which it transformed its face and nature makes UNIQWA a model of change and assures it a place in the future. From the start of the activities at the institution, UNIQWA was dominated by white members of staff who most of them were occupying higher positions and few black staff members were confined to lower ranks. This was the situation, despite the fact that the institution purports to cater for the Black people. In post 1994 era the changes show a complete reversal of this situation. Black lecturers who were heretofore in minority are now in majority in higher positions. The changes effected have been in line with the national affirmative action policy.

The other notable feature of the present day UNIQWA is the staff development

programme which releases black staff members in strategic positions to improve their qualifications and to conduct community related researches. Also honours graduates who have excelled in their studies are retained as Tutors and encouraged to register for Masters and PhD degrees. A healthy culture of learning and teaching has been created at UNIQWA. Excellency in various aspects is vigorously pursued and community outreach service is the top priority.

The developmental history of UNIQWA shows that the institution's association with the community has been minimal in its first ten years. Various factors have been cited for this kind of situation. Most important, the strategy of the management, lack of sensitivity and firmness should be held responsible for this lack of interaction with the community. This situation has contributed to UNIQWA been perceived as a 'White Elephant', a place where a person who needs a degree could go and come back. However, UNIQWA has done magnificent job in terms of producing the graduates and reducing the rate of unemployment. But, recently measures have been put in place to advance community service.

The other feature now at UNIQWA is its commitment to research excellence. The establishment of the research office and the appointment of the Director of Research proves the institution's commitment to research excellence. This development has seen the increase in number of research projects being undertaken individually and

en masse. The launching of own journal, 'UNIQWA Research Chronicle' is yet another step to be commended. By this UNIQWA emphasises its commitment to research excellence and development.

The participation now in community outreach services is encouraging. The modification of CCC and CCD, and the adoption of the new publicity slogan, 'The Community We Care', are indeed signs that UNIQWA is more than ready to collaborate with the community to bring change in people's lives. And that UNIQWA is eager to discharge the demands of the community from which it grows. However, there is still a lot to be done to bring UNIQWA to the position of being a real servant of the community. It still has to make sure that the working people in areas surrounding Qwa-Qwa are catered for. Because it is difficult for them to leave their jobs to pursue their studies. Community service should become compulsory for all UNIQWA students and academic staff.

UNIQWA, unlike most of former 'historically disadvantaged institutions', was not seen as an apartheid structure, established by the government to further its policy of separation. The fact that the national government had refused to award UNIQWA independence is sufficiently to come to the conclusion that it was not the government's idea to have a university here. The idea of a university for this region was conceived and begets by the people of this region. Despite the fact that at the

inception was regarded as a Basotho university, it never really served Basotho only but all the South Africans. It attracted students from all over South Africa. This development erased the believe that UNIQWA is the University for Basotho.

UNIQWA has now developed to become the symbol of intellectual awakening for the people of South Africa, in particular the people of Eastern Free State and Kwazulu-Natal. Its establishment was a dream come true for the people of Eastern Free State and parts of Kwazulu-Natal, for the need of university education was high. With the establishment of UNIQWA, university education was brought within reach. And this means fewer expenses for travelling and accommodation for those who want to pursue university education. UNIQWA is indeed serving the rural areas of Free State and Kwazulu-Natal. For the fact that it is able to attract students from afar, proves it was really obligatory for such institution to exist in this region. Thus, there is a reason for UNIQWA to exist in this region.

UNIQWA is a reality, not a dream. It is on its way to the top and is shaking off its previous status of just producing graduates. However, it should not relax, but work hard and do quality work that will attract more students and more funds. And with the visionary type of leadership UNIQWA has now and the support of 'Campus community', great things can be expected. This will solely depend on collaboration between management and staff members. Unilateral implementation of decisions

that will affects everybody need to be discouraged for the sake of cooperation and good governance. Gratiified staff members would support all the efforts to advance the university.

UNIQUWA to remain a 'unique UNIQUWA', should take the lead in developing, not copying, new programmes which have not been offered by other institutions. Programmes that would be beneficial to both UNIQUWA and the community it is serving. The location of UNIQUWA is of strategic in the sense that there is no other university or technikon in close proximity. UNIQUWA has to use this privileged position to the fullest and establish extra mural teaching centres in neighbouring towns. This denotes that there is a reason for UNIQUWA to exist.

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Interviewed on 13/07/1999.

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Designation: Former Deputy Registrar of UNIQWA

Interviewed on 24/06/1999.

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Designation: Member of Executive Council of Phuthaditjhaba, and Head:  
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Interviewed on 26/08/1999.

## APPENDIX A.

## TOTAL NUMBER OF STUDENTS REGISTERED AT UNIQWA- 1982-1998.

YEAR	NUMBER ENROLLED
1982	225
1983	426
1984	461
1985	565
1986	650
1987	726
1988	1047
1989	1180
1990	1577
1991	1610
1992	1985
1993	2152
1994	2345
1995	2395
1996	2359
1997	2112
1998	1847

UNIVERSITY OF THE NORTH MISSION STATEMENT WHICH UNIQUWA USED  
UNTIL 1997.

**STATEMENT.**

**VISION**

The University of the North strives to be a quality institution of higher learning and critical reflection, which is innovative, responsive to change, is rooted in the issues of the society in which it is located, and is recognised world-wide as the centre for relevant theory and practice of people-centred development.

**MISSION**

To attain scholarship and professionalism between staff and to improve the quality of life of the community in which the university is located through

- good governance and effective management;
- financial sustainability;
- creation of culture of work, teaching, research, learning, and service through adaptability and innovativeness;
- appropriate campuses, educational policies, and infra structural and physical development;
- a development orientation that is rooted in the community in which we operate.

**VALUES**

“.....with a deep sense of accountability to one another, to the communities from which we come, and which support us, we commit ourselves to interact with one another with absolute integrity.

We shall abide by, promote, and defend the vision, mission, and values of the University of the North which embody our loyalty and commitment to it and its development.”

## THE NEW MISSION STATEMENT OF UNIQWA.

### MISSION STATEMENT

The University of Qwa-Qwa, located in the heart of the North-Eastern Free State, is to be citadel of excellence, outstanding in management, teaching, research and community service. We educate for live, rationalize education with development and address local, national and international challenges.

#### STATEMENT OF INTENT

We uphold and cherished academic freedom, encourage innovative research, teaching and community service, and facilitates ethical standards. We practice transparency and openness in management and academic matters and sustain the culture of teaching, learning and research among our staff and students.

We adopt "excellence" as the benchmark in all we do. To this end, we will establish an environment which nurtures an intellectual climate, encourages and rewards intellectual adventure and attracts and retains academics of high calibre. This environment will encourage research entrepreneurship and invigorate technological innovation.

Rationalizing education means that our teaching and research will relate and be relevant to the developmental imperatives of the community in which we are located.

To be outstanding in community service, we will recognize the uniqueness of our regional location and organise the process of eliminating disparities between advantaged and disadvantaged communities. It is therefore central to our mission that our community outreach be people-oriented and that we provide community services which are efficient, relevant and which provide societal development. This includes an active developing role in cultural, economic, political, scientific, demographic, religious and social environment.

Our research will be of quality and relevant to the needs of the community.

We undertake development-oriented teaching which emphasizes education for self-reliance and whose products posses life-long skills, knowledge, and potential for self-development.

In addressing national challenges, we redress the imbalances imposed by our past. We will therefore make our University a truly equal opportunity institution. This means we will:

- redress inequalities in accessibility to higher education;
- make determined efforts to equalize access of population groups to established posts;
- prevent all forms of discrimination based on race, gender, colour and religion;
- establish and maintain the active involvement of all stake holders in collective decision making processes in order to ensure a sense of relevance, partnership and ownership.

We will collaborate with other institutions and interact with other communities to ensure that science benefits all mankind.

## APPENDIX C

## TOTAL NUMBER OF ACADEMIC STAFF MEMBERS - 1982-1998.

1982	11
1983	21
1984	33
1985	44
1986	45
1987	47
1988	55
1989	56
1990	61
1991	64
1992	65
1993	68
1994	71
1995	70
1996	75
1997	88
1998	95

**TOTAL NUMBER OF ADMINISTRATIVE AND LIBRARY STAFF.**

YEAR	ADMIN. STAFF	LIB. STAFF
1982	3	2
1983	5	2
1984	8	2
1985	10	3
1986	13	2
1987	15	4
1988	44	6
1989	44	9
1990	49	15
1991	57	15
1992	51	15
1993	37	14
1994	40	16
1995	47	16
1996	51	14
1997	47	17
1998	60	24

## APPENDIX D

## TOTAL NUMBER OF DEGREES AND DIPLOMAS AWARDED 1983-1998.

YEAR	DEGREE	DIPLOMA	TOTAL
1983	-	11	11
1984	21	13	25
1985	64	8	72
1986	88	15	103
1987	108	18	126
1988	119	24	143
1989	127	19	146
1990	153	26	179
1991	192	15	207
1992	201	22	223
1993	242	12	254
1994	262	19	281
1995	316	9	325
1996	418	13	431
1997	512	8	520
1998	547	9	556
TOTAL	3370	222	3592

*Not accurate.*

*Do not tally with programs*

**APPENDIX E****THE NUMBER OF PUBLICATIONS BY UNIQWA STAFF MEMBERS.**

<b>YEAR</b>	<b>NUMBER OF PUBLICATIONS</b>
1982	1
1983	5
1984	4
1985	2
1986	3
1987	2
1988	3
1989	5
1990	4
1991	6
1992	10
1993	11
1994	9
1995	13
1996	10
1997	11
1998	21