

X Number 100000 X

Speech

H. R. P. 433.

Margaret  
4th August

#### ACADEMIC FREEDOM AND RESPONSIBILITY

When the Council and Senate of the University of the Witwatersrand invited me to deliver the Fourth Chancellors' Lecture and, on that occasion to receive an honorary degree, I was doubly honoured. In regard to the second honour I shall say no more than that I am proud to have been admitted into the fellowship of so great a university. In regard to the Chancellors' Lecture I was both proud and daunted by the thought that I had to follow in the distinguished footsteps of my three predecessors.

There were, however, a few consoling thoughts. The first was the apparent uncertainty about the spelling of the words 'Chancellors' Lecture'. In the first two lectures the apostrophe was put before the s, thus making it one Chancellor. In the third it came after the s; and your Vice-Chancellor, in writing to me, hedged his bets by spelling it both ways in the same letter. A university, I felt, that would not commit itself on so important a point was one in which a tolerant attitude was bound to prevail.

The second encouragement arose from the thought that I was the first South African to be honoured in this way, and I noticed each of my uitlander predecessors had felt it incumbent on ~~themselves~~ to explain that, as a guest to this country, it might be inappropriate to criticize our institutions. Here I had an advantage over them. I had no inhibitions about calling a South African spade a spade.

Finally, in re-dedicating ourselves to the cause of academic freedom the Assembly once more pays tribute to the memory of the Chancellors of the universities of the Witwatersrand and of Cape Town, Mr Justice Feetham and Mr Justice Centlivres, whose wisdom and strength sustained our two universities in their fight against the imposition of apartheid. We failed, but the fight was not in vain, and it is to me personally a particular source of pleasure

to be followed  
by my young  
brother

to have been associated with these two distinguished members of the Oxford College to which, many years later, I was myself admitted ~~to the staff of the University~~, and then his son, who was ~~also~~ <sup>of the staff of the University</sup>.

Some recent correspondence with a friend who accused all liberals - a category into which he was good enough to include me - of talking and writing in vague and meaningless terms, convinced me that it might be convenient to make a few preliminary remarks about what I myself understand by the words of the title to this lecture. I do not, however, propose to go into the whole long story from the Garden of Eden where our reputed ancestors first learned the hard way about freedom and responsibility, through that other garden, in Athens, called academy, where Plato taught, down to the modern <sup>dispatch</sup> campus.

The word 'academic' does not present much difficulty in discussion; but 'freedom' and 'responsibility' cause confusion because, though they may be readily defined by the dictionary, they are, at the same time, concepts about which many learned works are written in an attempt to produce clarity. By association 'academic freedom' and 'academic responsibility' also become complex concepts, and an argument in which one side employs one of the various literal meanings of freedom and the other uses it as a concept, ~~are~~ <sup>is</sup> apt to end in confusion. I shall try to avoid such confusion by the simple warning that I am using the words as concepts.

It is often said that one of the first things a newborn African State does is to build a university and it is added, in somewhat superior tones, that this is a mere status symbol. The great majority of the population is illiterate and yet the leaders of the new State spend vast sums on a university. To speak in this

way is to misunderstand the main functions of a university, and we may be thankful that such views did not prevail in the Middle Ages; for had the birth of the great universities of the West depended on the number of literates in Europe, those universities would not now be celebrating seven centuries of devotion to learning. And it is devotion to, and the single-minded <sup>P</sup>ursuit of learning and of truth, that is the essence of a university. It is accidental that universities have come to spend such vast amounts of time and money on training the professional men and women without whose services a modern society cannot function. Whether this is a happy accident will depend on the universities themselves and their relations with the societies within which they function. But of one thing we may be sure: if the original purpose of a university is swamped under its many other obligations, its secondary purposes will be distorted too.

The original purpose of a university may be swamped in the ordinary sense that older and less immediately 'useful' disciplines may be neglected because money is more readily available for scientific research and teaching than for the study of medieval history or philosophy. The greater danger, however, is that the sources from which universities derive their income may bring pressure to bear to promote a particular brand of history, or political science, or philosophy. South African universities are being increasingly called upon to take part in the training of school teachers, and if the State, as the main supplier of funds for university education, were to insist that there will be an official history that <sup>must</sup> ~~will~~ be taught in a particular way, it will not only swamp the original purpose of the university but will flood the country with good propagandists and bad teachers

Take another instance. There have in recent months been hints and suggestions in reputable Afrikaans papers that concepts such as the rule of law and individual liberty as against the State are English in origin and foreign to Afrikaner ways of

thought. You may imagine the profound effect that it would have on the administration of justice in South Africa if these assumptions were, with government blessing and encouragement, to become accepted dogma in our law schools. Again, I need hardly remind you how easily that could happen. Already there are cabinet ministers who cannot or will not believe that parliament itself can be destructive of the rule of law.

I have given two fairly obvious examples of the kind of effect that pressure on universities might have on primary and secondary education and on our judicial system. Such pressures are not normally open and direct but are more subtly, and therefore more effectively, exercised. If a member of the academic staff of a university were to be told bluntly that unless his teaching conformed to a particular ideology he would lose his job, the national and international dust that would be raised, and the support of his colleagues, might so strengthen his own academic integrity and pride that he would refuse to be intimidated and would defy the authorities, losing his job rather than submit.

The more subtle form of persuasion exists in the fact that all governments have at their disposal financially profitable jobs that might tempt a man from his academic position into becoming a civil servant, after which he will, under public service regulations be silenced. As it is, the academic staffs at the so-called ethnic universities are bound by public service regulations and have lost their freedom to criticise government policy; and the same is true of doctors on the staffs of medical schools whose salary is paid partly by the university and partly by the provincial authorities.

There are other jobs too - part-time jobs that may be held in addition to a university appointment, or jobs that might become available on retirement. South Africa has a multiplicity of boards and commissions most of which, by the very nature of the legislation that spawned them, must be filled from that

twenty percent of the population that is classified as white; and there is, therefore, a chronic shortage of public servants which may be partially met by calling on those who have passed the retiring age and would be glad of the extra cash. It would be difficult to imagine that a university teacher who had persistently and vigorously opposed apartheid, or the government's fiscal policies, or the startling increase in censorship, would find himself, upon retirement, invited to join one of the boards dealing with such matters.

There are, of course, other sources from which pressure on universities may be expected. In the university that I know best the State provides some 72 percent of the revenue and students' fees 23 percent, the balance coming from endowments and from donations, largely from commerce and industry. In the minds of those who write to the newspapers whenever students are more than usually ~~active~~ active in public there are two apparently indestructible beliefs: the one is that the taxpayer bears the full cost of seeing a student through the university and the other is that the parents do. I shall be returning to the taxpayer - or rather, the State - presently, but I think we may neglect the parents as a possible source of pressure on university policy. They are a dispersed force and have only one real weapon: that is to withdraw their children or remove them to another university. So anxious are parents, however, that their sons and daughters should have a university education that this weapon is hardly, if ever, used. University enrollment keeps on rising.

Commerce and industry, and those people who provide endowments and substantial donations are more advantageously placed to exert ~~pressure~~ pressure. Since private enterprise and profit are basic to South Africa's economic system, owners of wealth are unlikely to look favourably on a university that allows its staff or students persistently and energetically to undermine those economic beliefs. If that were to happen they might withdraw financial support, except, of course, in the case of endowments where they are no longer in a position to do so. As far as I have been able to

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observe, however, people who have the wealth and the inclination to support a particular university tend to do so without laying down restrictive conditions. Nevertheless, the fear that financial support from the wealthy may dry up may well have an inhibiting effect.

There are a number of universities that depend mainly on the rural areas for their enrollment. These areas are predominantly Afrikaans-speaking and the majority of Afrikaners are members of one of the Afrikaans churches. Furthermore, there is a close relationship between the Afrikaans churches and the Nationalist Party, with the result that the Afrikaans universities are subject to pressure from the Nationalist Party. One has only to think of the pervasive nature of apartheid to understand how serious a threat to academic freedom must arise when the two major sources of support of a university frown on anything that seems to cast doubt on the wellnigh sacred foundations of apartheid.

If the English-speaking universities are under seige from the State, the Afrikaans universities may almost be said to have surrendered. Almost, but happily not quite, for there are signs that doubts about the validity as well as the morality of South Africa's race policies are arising in the Afrikaans universities. Unfortunately, however, there seems to be little doubt that Afrikaans universities are not over zealous about academic freedom. When, in the late fifties, English-speaking universities were fighting for independence from State control, fighting for their right to decide who should be admitted to their fellowship, appeals were sent to the academic staffs of Afrikaans universities for help in what was surely a common cause. Those appeals went unheeded and all universities suffered a serious loss of autonomy. Academic freedom and university autonomy are closely linked and they will continue to suffer at the hands of the State until all universities realise that fact. The threat to academic freedom is peculiarly strong in South Africa because many of the students and members of the academic staff of most universities, black and

it conflicts with government policy.

white, have strong nationalist leanings, and nationalism is inX  
inseparable from authoritarianism. The appetite of both grows by  
what it feeds on, as we have seen during the past two decades.

An area in which academic freedom and responsibility are  
peculiarly sensitive and vulnerable to pressures is that of research,  
more in the sciences than in the humanities. During the past three  
or four decades science has become a very expensive business, and  
the days are past when Professor van der Riet of Stellenbosch  
could do fruitful research in the distillation of essential oils  
with a still costing £40 which the government lent him. (His  
~~cousin~~<sup>brother</sup>, Sir van der Riet Woolley, would require a bit more than  
that to carry out his research~~s~~ into the stars.) Those were the  
days when the great advances in science were made with do-it-your-  
self kit and simple laboratories. In those days one talked of  
physics and chemistry and four or five other sciences. Their place  
has been taken by a growing number of sub-divisions that have be-  
come independent disciplines; and each one needs apparatus that,  
because of technical advances, requires replacement - or so it  
seems - almost as soon as it has been installed, each new model  
costing several times as much as the one it replaces.

I speak with great hesitancy on this matter. After all, if I may  
misquote a cabinet minister, some of my best friends are scientists.  
I date from an age when it <sup>was</sup> generally, if naively, accepted that  
the inventions from which mankind has so richly benefitted were  
largely incidental to research whose object was the disinterested  
one of extending the frontiers of knowledge. It was as if the pre-  
vious generation of scientists set out to find out how things  
worked, and this was generally accepted by the public.

XXXXXX addressing the XXIX Congress of the South African Association  
for the Advancement of Science, the distinguished scientist, Dr  
Merrill Waide, who advises the Prime Minister on scientific matters,  
said that the Science Advisory Council was drafting a three-year  
plan on which to base a co-ordinated national scientific research

But today society in general, and more particularly those who pay for scientific research, seem to be interested more in exploiting discoveries and making them more profitable than in what used to be called pure research. Those who pay for scientific research seem to look more for inventions than for discovery.

The current view of scientific research needs, and is most ~~XXXX~~ efficiently and profitably achieved by, organisation. In addressing the 71st Congress of the South African Association for the Advancement of Science, the distinguished scientist, Dr Meiring Naude, who advises the Prime minister on scientific matters, said that the Science Advisory Council was drafting a three-year plan on which to base a co-ordinated national scientific research and development programme. Dr Naude said that what he called 'eight wise men' would help him to determine priorities and that the national programme would allow for a research expenditure growth rate. In this way, he said, 'the scientific research and development programme would be tailored to fit the ~~XXX~~ changing needs of the country.'

All this sounds very modern and computerised but is there not a danger that it will impair the freedom of academic scientists? Are they not being asked to become a team? And does a team not imply that someone holds the reins? Will those who hold the reins be those who hold the purse-strings? - in this case, the Cabinet? Are the eight wise men wise enough to understand what the changing needs of the country are? Would it not be fatally easy for the organisers of science, particularly if they have become public servants, to arrive at the conclusion that six-lane ~~XXX~~ freeways through the Tsitsikama Forest are ~~not~~ more important than cheap food, especially when the magic words 'security' and 'strategic' are thrown into the argument? Is there not a danger that, as in America, there will be a distortion of research by universities that accept large government grants for research on defence projects? Even if one accepts that co-ordination and organisation of research are today essential, would it not be better to conduct <sup>them</sup> in universities where the academic atmosphere for



As we say in *Ofhamms* when we want to moderate that we  
haven't much hope for straight answers, ( 9

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fostering disinterested research exists? I cannot answer any of these questions but I have a feeling they should be asked.

Closely allied to the question of pressures that threaten academic freedom is the relationship between the university and the community in which it is situated. Universities are frequently warned that they must be 'realistic' and keep in step with the prevailing thought and customs of the community on whose financial support they rely. Here, I think, some slight definition of terms is required. I am never sure what people mean when they say the university should keep in step with prevailing customs. A university is, by law, a corporate body and the Council empowers its officers to take action for the orderly running of its affairs. But the Council is not concerned with public affairs unless the rights and privileges of the university are involved, in effect, unless the rights and privileges of any or all of the university's members are encroached upon or threatened. The university as a corporate body is not concerned with non-university politics, but its individual members are, emphatically, concerned with general political questions. To require of these individual members that they should conform to the undefined prevailing thought and custom of the community is to deny them the privileges enjoyed by other citizens. In fact, it is to penalise them for being academics.

It is however true that a university cannot be freed from the economy in which it operates. It is that economy that must provide jobs for the students for whom the university is providing professional training, and a university has grave responsibilities towards society in this matter. I need scarcely say how vitally important it is that universities, co-operating with professional bodies, should maintain high standards of learning, skill, and integrity. But there is another responsibility on university authorities, and that is to assert and defend the right of members of the university to exercise their academic responsibilities even when their views conflict with the prevailing thought

and customs of the community. For it is surely the responsibility of academics, students and staff, to warn the country when standards for which the universities themselves are not directly responsible appear to them to be dropping, as for instance, in black and white pre-university education; to sound the alarm when public policies threaten to destroy the ecology of a part of the country, or when other policies destroy the health and security of sections of the population. For the community, the real importance of academic freedom is that it is only in that way that academic responsibility can be exercised by the members of the universities.

Much of the criticism that appears to attack universities for deviating from the thought and custom of the community is, however, not to be taken too seriously. It is not really a concerted effort to persuade the local university to alter its academic policy but probably springs from the natural belief that the university is a public institution and, thus, wide open to complaint and criticism from any member of the public who, with or without justification, considers himself to be a taxpayer. Properly viewed this is healthy because it emphasises the fact that the university is indeed part of the world we live in and not an encapsulated ivory tower.

In so far as the views of the community are reflected in the correspondence columns of the Press or in reports of parliamentary and other speeches, I have a feeling that our universities are slightly trigger happy. No sooner does a letter from an aggrieved parent appear, or the report of a speech by an obscure backbencher, than there is a tendency to reach for the typewriter. But I believe we should follow the advice attributed to Disraeli: 'Never complain; never explain'. I like even better the more expanded version though I was unable to verify that it was a former master of Balliol who said: 'Never apologise; never excuse; never explain'.

In this connexion I have a pleasant recollection of a pub off Holborn where some friends and I were in the habit of having a midday pint. They were mostly employed in the League of Nations Union and there was great consternation one morning when the Daily Express launched a banner headline attack on the League. Efforts were being made to get a reply, signed ~~XXXXXX~~ of course by one of the Cecils, into the Press at once. Under the benign influence of a second pint of good British draught I suggested that the matter be left alone because something was bound to happen to distract the imperial fervour of Lord Beaverbrook. Well. The very next day Amy Mollison flew to the <sup>Cape</sup> all by herself, and the League of Nations Union disappeared, not only from the front page, but from the whole paper.

But to return to the university and the community. The real danger comes when the government of the day believes that it represents not only the will of the community but the will of God, both of these as defined by the government itself, and feels called upon to interpret the will of the community by denying to the universities the right to decide for themselves 'who may teach, what may be taught, how it shall be taught, and who may be taught'. When this happens there must, of course, be vigorous protest. I believe there always will be. But there is really only one method of restoring academic freedom and that is to change the government that has destroyed it. But that is a path, seductive though it may be <sup>to me personally to the end</sup> that would lead me too far astray from my subject.

It is commonly accepted that there are four components of a university. These are, though I hasten to add, not in order of <sup>importance</sup> merit, the Council, the administrative staff, the academic staff, and the students. Not one of these components would be any use ~~at~~ without the others, and a university cannot function if one of components is missing or malfunctioning, despite the wistful

remark of the Oxford don who felt the university would be a far happier place without the undergraduates.

Legal powers to act in the general supervision of the university are conferred upon the Council by Act of Parliament, but to my, possibly prejudiced, mind its main jobs are as follows:

1. To appoint to the academic staff those whom the academic staff has already recommended.
2. To find millions of rands to build new lecture rooms, laboratories, residences, and playing fields.
3. To provide parking for eight thousand cars where God has provided room for only two.
4. Possibly the most important, when any of these and similar jobs is not done to the complete satisfaction of everyone, to accept the blame of the academic staff, the student body, and the general public.

Finally, if any member of the academic staff or the student body comes under attack from outside the university, the Council must leap to the defence. I have often felt that Rudyard Kipling must have had university councils in mind when he wrote his poem IF. Those of you who, like me, are not too young to remember having to recite IF in standard 111 will recall what Kipling said about keeping your head when others are losing their's and blaming it on you.

However, being on a university council isn't all fun. A member of council has to attend 24 regular meetings a year plus another 15 to 20 sub-committees. For all the main meetings there is a pile of documentation at least an inch thick which must be studied in extent if not <sup>always</sup> in complete depth. But it is not my purpose to talk about the work and responsibility of university councils except to make two points and ask two questions. The first point is that to a far greater extent than most people realise the running of a university today depends on the character and efficiency of the administrative staff, familiarly known to those who praise and those who blame as 'admin'. No chairman of council or

principal would dream of going to a meeting without the knowledge that admin was by his side. When I think of the administrative staff I am reminded of the infantry brigadier who was being shewn the very latest single-seater fighter aeroplane. Having examined it thoroughly and asked some intelligent questions, his only comment was: 'I wouldn't dream of flying a thing like that without a competent N.C.O.'

The second point is that the work of the university has increased enormously during the past two decades. I have already mentioned the proliferation of new disciplines and departments, all implying increased student numbers and academic and administrative staff. And one must, according to Parkinson's Law, expect departments to push for increased staff. Twenty years ago - as I little as that - the head of all university activities was the principal and vice-chancellor. Today he is still the head but is assisted by a deputy principal and two assistant principals. And if hard work is nutritious, none of these seem to me to be suffering from malnutrition.

These are simple facts observable by anyone who has anything to do with university administration. My two questions are these: have we not allowed our universities to grow too big? One can see all sorts of reasons for their alarming growth - the prestige ~~xxx~~ of size and numbers; if a university of ~~xxxxx~~ 4000 students is good, surely one of 8000 must be <sup>twice</sup> as good. With this goes the method of financing universities that, though other factors are considered, is based on student enrollment. And with it goes, too, the competition between universities, the urgency of creating a new chair before some other university does so, or of purchasing new apparatus, costing perhaps a quarter of a million, because a rival has it. And it sometimes seems as if due regard is not given to whether the new discipline is really at home in a university or whether the apparatus is likely to be outmoded within a couple of years. If the sole purpose of a university were to 'turn out' more and more professionally and technically trained men and women this kind of growth would





training of officers to lecture to, and evoke discussion from, the most tricky of audiences, the troops. We had on our training courses many young lecturers from universities who today occupy high academic posts, and after six intensive weeks under ~~XXXX~~ such masters of communication as Alfred Hoernlé, Leo Fouché, and E.G. Malherbe, many of them told me that they had for the first time understood what teaching meant. I wonder whether South African universities should not investigate the running of similar crash courses, at least for all new entrants into the field of academic teaching.

The fourth component of the university is called the 'student body'. This is a shorthand and not very happy term for some thousands of individual young men and women who have come to a university, and will leave it, one hopes and believes, not only with a professional qualification but with some of those qualities that a university is, or should be, equipped to give. I want to deal <sup>briefly</sup> with some of the practical aspects of student life, more particularly with what is called 'student unrest'. And here, may I say that throughout this lecture, when I speak about universities and students I mean all South African universities and students unless it is clear from the context that I am differentiating.

I am not here concerned with that minority, fortunately less frequent here than in some other countries, who regard all existing <sup>existing</sup> universities as the hypocritical embodiment of all that is wrong in capitalist society. Heaven knows that there are enough things wrong in society, whether the ~~XXXXXX~~ initial C stands for communist or capitalist. But despite beguiling and misleading analogies I have never yet heard of any reform getting very far that starts on the basis of the total destruction of existing structures. There are even some who assert that universities are a symbol of a diseased society and, once destroyed, should not be rebuilt. I find it impossible to hold dialogue with



~~with~~ such people. All I can say to them is what the mild-mannered R.H.Tawney once said to an argumentative but wrong-headed opponent: 'If that is the kind of dog you like, then that is the kind of dog you like'.

The great majority of students are an above-average sample of the society from which they spring, and I do not have to tell you in detail how riddled with race discrimination that society is. Nor do I have to tell you that the students of all our universities are right, no matter how their views on it may differ, when they regard apartheid as at the heart of the matter. I suspect that what happens in southern Africa during the rest of this century will be greatly influenced by what the coming generations of students take away with them from ~~XXXXXXIXXXIXXXIXXX~~ their universities. If they take away with them only degrees in engineering, or medicine, or architecture we shall no doubt be able to build bigger dams and more freeways, we shall continue to lead the world in certain techniques of organ transplanting, and we shall be able to build higher blocks of flats without solving the housing problem of four-fifths of the population. But will any of these things be of any avail if we are unable to live together in racial harmony? One can only guess about such matters but I believe we are entitled to hope that from some of our universities, and particularly from a university such as this one, there will issue a steady stream of students with an intellectual equipment that is part learning and attitude to learning and part a rock-like belief in the importance of liberty.

Such qualities in a student are fostered by the academic staff and by his fellow students, and that brings me to the other minority of students. It is difficult to estimate what proportion of the student body they constitute. A cabinet minister recently blamed all the liberalist-communist agitation at English-language universities on what he called 'a very small group, only about five percent'. I am told that a student leader at an Afrikaans university commented on this: 'They're lucky. We can depend on no more than two-and-a-half percent.' However, I agree with the

minister. It would be an exceptional society or organisation - or even a ~~political~~ <sup>political</sup> party - in which more than five percent of its members were active for 99 percent of the time. In party political terms it is the job of the devoted 5 percent to see that the rest turn up to vote at the right time and, of course, for the right party. In university terms the five percent consists of students who, in one way or another, have become aware that all is not well in the society into which they <sup>and their friends</sup> will enter. They have also, somehow, learnt the important lesson that great evils in society are made possible by the ignorance and indifference of the majority. Having learnt these lessons they feel impelled to make others aware of the facts.

Our country needs universities and needs a plentiful supply, on the academic staff and among the students, of men and women who are critical of society and the way it is run, critical and sceptical about political parties and their nostrums, and, perhaps above all, critical of their own university when they feel that it is failing to perform its proper function in society. They must be able to think daringly and to say with J.R. Lowell

Whatever we have dared to think

That dare we also say.

I cannot speak for all universities but from what I have seen of the S.R.C. and student leadership in what I may now call my 'other university', and from what I have seen of NUSAS which draws its leadership from the English-language universities, we are not running short of the kind of men and women we need. They seem to me to have shewn admirable leadership and political alertness; they are ingenious in thinking up new and dramatic ways of presenting old facts; they have shewn great physical and moral courage. I am, of course, thinking not only of NUSAS. But what other organisation could continue to live so jauntily after decapitation? NUSAS and the student leadership it has attracted and inspired, are, I am glad to say, agitators. They have not agitated for their own comfort but for less privileged South Africans. They feel themselves involved in the inequalities

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Let me remind you other components that a 'useful' university may be as peaceful as the grave. You know the lines, "The Grave is a fine and private place, but none like this 19 I think embrace." I must admit that result from apartheid and they have done and are doing a great deal in a practical way to assist those who suffer from the effects of our race politics.

Students have been brimful of clever ideas for new ways of drawing public attention to what they consider wrong in our society. Even when they fail to achieve their object they produce a fruitful tension, nerve-wracking though this may sometimes be to the other components of ~~XXXXXX~~ their own university.

~~could~~ wish, only, that in following these methods they would recall the Latin motto <sup>which</sup> of the late Alfred Hoernlé, a distinguished philosopher and liberal at this university, was fond of quoting: Suaviter in modo; fortiter in re. They have shewn great firmness in matters of principle and I am sure they would strengthen their case by more suavity in manner. I have never yet understood why it is regarded as a sign of strength ~~XXXXXX~~ --of kragdadigheid - to be rude. It was an idea much loved by the Nazis.

Having addressed those remarks to the junior members of the universities, let me say something to the senior members. There is a danger that those who control universities may remain so attached to the old values that they fail to tap the dynamism of the newer ones. Student ideas on the curriculum and syllabuses, on methods of teaching and library facilities, on residences and on general administration are always worth serious consideration and it is excellent that more and more ways are being found of associating the fourth component more fully in the running of universities.

South Africa has many problems. What country hasn't? And no one has all the answers. If a political party or any other organisation pretends to have all the answers you may be sure there is something wrong with the answers or with it. But of one thing I have always been sure and that is that universities must play their part in seeking the answers and they can do that effectively

only in an atmosphere of academic freedom in which they can fully exercise their academic responsibility.

When I reflect on the perilous path that this country is ~~txxx~~ treading I remind myself of the record of academic freedom and responsibility that universities such as this have shown and I am then sure that, while there is plenty about which to be concerned there is nothing about which to despair.

In conclusion may I, coming from what a Johannesburg journalist used to call 'the shankend', wish you that inner coherence of ~~XXXXXX~~ Council, academic and ~~ad~~ administrative staff, and students which will give you the strength to defend and to expand the boundaries of academic freedom.

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