

(5) NEW RENISH CHURCH

10TH AVENUE

ELSIES RIVER

CONTACT: MISS SUZANNE KOOPMAN

36, 13TH STREET

ELSIES RIVER.

(6) ST. NICHOLAS ANGLICAN CHURCH,

HALT ROAD,

ELSIES RIVER.

(7) THE CHRISTIAN UNITED CHURCH

26TH AVENUE

ELSIES RIVER.

(8) IN ADDITION THERE ARE NUMEROUS

CHURCHES IN THE AREA ALMOST

INVARIABLY WITH YOUTH CLUBS.

GENERALLY MEMBERSHIP IS SMALL

PROBABLY BECAUSE IT IS RESTRICTED TO

MEMBERS OF EACH PARTICULAR

DENOMINATION.

(9) ELSIES RIVER DOVE CLUB.

CONTACT: GILBERT THOMAS

24TH AVENUE

OR AT ELSIES RIVER HIGH SCHOOL

B. BELLVILLE:

(1) ST. JOHN'S ANGLICAN CHURCH,  
EENDRAG STREET,  
BELLVILLE - SOUTH.

CONTACT: R. CLARKE,  
52 EENDRAG STREET.

(2) V.C.S. HALL,  
FOURIE STREET  
BELLVILLE SOUTH

CONTACT: JIMMY ELLIS,  
11 HERCULES STREET,  
BELLVILLE SOUTH.

(3) BELLVILLE DOVE CLUB.

(4) Ex - SERVICEMEN'S LEAGUE

CONTACT: S. KEARNS  
FOURIE STREET  
BELLVILLE SOUTH.

(8)

South African Students Organization.

Black Church Leaders Conference.

Dates : 31st May to 2nd June, 1973.

Venue :

Purpose : (1) To examine extensively the Church structures of the major denominations  
(2) To outline the ways and means of connecting the situation within these structures.

Chairman : Richard Stevens, Theological School, UWC,  
Bellville.

## Agenda:

Thursday, 31st May:

9 AM Registration  
9.30 Introduction by Chairman.  
9.30 - 10.30 Black Consciousness  
and the Quest for a True  
Humanity - Adam Small  
10.30 TEA.  
11.00 Groups meet to consider:  
(a) What is Black Consciousness  
(b) Ways & means of Propagating  
Black Consciousness.  
12 - 1 p.m. Plenary Session.  
1.00 - 2.00 LUNCH.  
2.00 - 3.00 Black Interdenominational  
Co-operation - Rev. Claude Goba  
4.00 - 5.00 Group Discussions - "Ways  
and Means".  
5.00 - 6.00 Plenary Session.  
6.00 - 7.00 Supper.  
7.00 - 7.30 Evening Devotions led by  
Father Charles Albertyn.

Thursday, 1st June:

9.00 - 10 AM Black Ministers Caucus  
10.30 TEA  
11.00 - 12.00 Discussions - "Ways  
and Means"  
12.00 - 1.00 Plenary Session.  
1.00 - 2.00 LUNCH.  
2.00 - 3.00 Theological Training &  
Black Theology - Clive  
McBride.

3.00 - 4.30 Discussions - ways and means.  
4.30 - 5.00 TEA.  
5.00 - 6.00 Black Power in the Church - Abel  
Hendricks  
6.00 - 7.00 SUPPER.  
7.00 - 7.30 Evening devotions led by

Saturday, 2nd June, 1972.

9.00 - 10.00 "Church Power" - Structures  
10.00 - 10.30 TEA.  
10.30 - 11.30 - Group Discussions - "Ways  
and Means"  
11.30 - 1.00 Plenary Session  
1.00 - 2.00 Lunch.  
2.00 - 3.00 Organizational Implications  
4.30 - 5.00 TEA.  
5.00 - 6.00 Evaluation.  
6.30 SUPPER + Conference Ends.

J.M.J.

(2)

THE TRUTH OF OUR SITUATION

A 2-day study-in to be held in

MARIST COLLEGE RONDEBOSCH.

4th, 5th April 1973.

The programme will give us the opportunity of

- LISTENING to what Black People feel and think.

- LEARNING what their aspirations are.

The study should bring us enlightenment and enrichment in our educational effort in S.A.

WEDNESDAY 4th April.

9 a.m. LISTENING ----- JOHN HEIGHWAY.

10 Tea.

10.30 EDUCATION ----- JAKES GERWEL.

11.15 DISCUSSION. *Liberatory education - contrary to*

12.15 MASS. *conformist education.*

LUNCH. *B.C. 2 accommodate biological & cultural bastards (apartheid).  
compassion & love for the other person.*

2.30 THE BLACK WOMAN IN S.A. JANE ABRAHAMS. *↳ into the sun + not the sun.*

3.15 Tea. *↳ humanitarian philosophy.*

3.45 DISCUSSION

4.45 EVENING PRAYER.

THURSDAY 5th April.

9 a.m. LISTENING ----- Insights of yesterday  
Practical projects in  
Education.

10 Tea.

10.15 BLACK THEOLOGY ----- CLIVE MCBRIDE

11 DISCUSSION.

12.15 MASS.

LUNCH.

2.30 LITERATURE ----- ADAM SMALL.

3.15 Tea.

3.45 DISCUSSION.

4.45 CLOSING PRAYER.

ALL WELCOME.

Please bring your own eats. Tea available. 50c for the two days.

(A)

TO: S.R.C. PRESIDENTS

Dear Sir,

re:

We, of SASO Head Office, would like to take this opportunity to convey our congratulations to you and your new S.R.C.

We are happy to have you in the fold of Black student politics.

You will appreciate that to be elected into the S.R.C. is an honour bestowed on you and your colleagues because the student body has absolute confidence and faith in your drive, ability, initiative and your sense of moral obligation and responsibility.

They look upon your leadership for direction - a direction that will lead them to the realisation and the actualisation of their dreams, ideals, ambitions and aspiration as Black students in a country where white racism is rife and frighteningly oppressive.

We are aware that without your leadership <sup>as</sup> an S.R.C. President on your campus, our efforts are doomed.

We thus extend our warm hand of co-operation and willingness to share our decision-making and policy implementation with you and your S.R.C. We will also be open, penetrable and receptive to your suggestions, recommendations and criticisms because SASO is you and your are SASO.

Finally, we would like to say that the success of any organisation depends entirely on its members and this goes for SASO too.

Wishing you a happy, prosperous and fruitful term of office.

Black consciousness is our inspirations as Blacks.

Thanks,

Yours faithfully,

R.H. NENGWERHULU.

We, the Student body hereby instruct the Council to re-admit the said student pending the outcome of her application for admission, failing which an urgent court order will be sought to pressurise the Council to make an immediate decision as the existing state of affairs is a direct result of their negligence.

Mover: J. Fiegaard X.  
Seconder: JRP Whitehead.



(2)

STATEMENT RE: CHARGE OF TRESPASSING.

On the morning of Friday 8th June instaut I telephoned the Rector with a view to obtaining his permission to see the Assistant Registrar Mr Stasson, but the Rector was not in. (In terms of my suspension order I was not to set foot upon the campus unless specifically requested by the Rector to do so.)

Together with Messrs N. Titus and H. Arries I drove directly to the Administrative Block. Messrs Titus and Arries waited in the car while I went in.

I went to the Assistant Registrar, Mr Stasson, to enquire about a sum of money owed to me by the University after my fees had been paid. The Assistant Registrar then instructed Mr Opellis, also a member of the Administrative Personnel, to write out a cheque for me. The cheque book however was in the possession of the Registrar, Mr Swanepoel, who was at a meeting. Consequently I had to wait (in the office of Mr Apollis) At approximately 11a.m. I could wait no longer and informed Messrs Stasson and Appollis that I would send someone to fetch the cheque. Messrs Titus and Arries and I then left the University premises immediately.

At approximately 3p.m. I telephoned Mr Basil a senior technical assistant, at UWC and asked him to please ask either Ingrid Smith or Nicky Titus to please fetch the cheque from Mr Appollis for me. If either of them was unable to do so then he (Basil Kivedo) should do so for me.

In that case he would see him at approximately 4p.m. at any rate before he left for home.

At approximately 4.15p.m. Nicky Westcott and I arrived on the campus. I met Basil Kivedo just as he was coming out of the Education Block and he informed me that nobody could enter or leave the Administrative Block because the building had been locked after the Students had staged a sit-in there shortly thereafter, however a member of the Administrative personnel brought the cheque to Basil Kivedo ( in an envelope addressed to Basil Kivedo). He handed the envelope to me. This took place at the cafeteria and the time was approximately 4,30p.m. Nicky Westcott & I then left the University premises.

I returned to the University at approximately 5.00p.m., with Mrs Edna Van Harte who had wanted to see Miss B. Filies a senior social work student. I then left a message for Mr N Titus who was at a meeting in the SRC room to the effect that he should come to see me in Elsie's River immediately after the meeting. We then left the University premises.

IN THE SUPREME COURT OF SOUTH AFRICA  
(CAPE OF GOOD HOPE PROVINCIAL DIVISION)

CASE NO. M 1563/72

In the matter between

HENRY ERIC ISAACS

First Applicant

AND OTHERS

and

THE UNIVERSITY OF THE WESTERN CAPE

Respondent

---

NOTICE IN TERMS OF RULE 6 (11)

---

BE PLEASED TO TAKE NOTICE that application will be made on a date to be assigned by the Registrar in the certificate which appears below for an order in terms of Rule 6 (5) (g) directing:

- (a) That the Notice of Motion dated 28th November, 1972 be referred to trial and that the Notice of Motion stand as summons and that the supporting and opposing affidavits of HENRY ERIC ISAACS and of NICOLAAS SIEBERHAGEN stand as declaration and plea respectively in the action;
- (b) Alternative relief;
- (c) That the costs of this motion be costs in the cause.

And/.....

And that the accompanying affidavit of HENRY ISAACS  
will be used in support thereof.

Dated at CAPE TOWN this 28<sup>th</sup> day of March, 1973.

T. WALTERS

.....  
TOM WALTERS

Applicants' Attorney.

101 Garsor House,  
Upper Plain Street,  
Cape Town.

To:

1. The Registrar of the  
Supreme Court,  
CAPE TOWN.
2. Deputy State Attorney,  
Cape Town.

CERTIFICATE

I, the undersigned, hereby certify that I have pursuant  
to the provisions of Rule 6 (11) of the Rules of Court,  
assigned Tuesday, the 29th day of April, 1973 as the  
date for the hearing of this application.

Dated at CAPE TOWN this 28th day of March, 1973.

Signed: C.T. VERVEY

Registrar Supreme Court, CAPE TOWN.

Stamped: 28/3/72

IN THE SUPREME COURT OF SOUTH AFRICA  
(CAPE OF GOOD HOPE PROVINCIAL DIVISION)

CASE NO. M 1563/72

In the matter between

HENRY ERIC ISAACS

First Applicant

and

AND OTHERS

THE UNIVERSITY OF THE WESTERN CAPE

Respondent

---

A F F I D A V I T

---

I, HENRY ERIC ISAACS, hereby make oath and say:

1. I am the Deponent to the founding affidavit dated 11th November 1972 in the proceedings by way of Notice of Motion dated 28th November, 1972, to which proceedings I crave leave to refer.
2. I have read the opposing affidavit of NICOLAAS SIEBERHAGEN in the said proceedings dated 21st December, 1972.
3. On the 8th January 1973 an application was made for further and better particulars of Respondent's case as set out in the affidavit of the said NICOLAAS SIEBERHAGEN. A copy of the said application is hereunto annexed marked "A".
4. I am informed and verily believe that Respondent, by its attorneys maintain that such request for particulars is not authorised by the Rules of this Honourable Court and consequently Respondent refuses to provide any particulars.

3. I/.....

5. I am informed and verily believe that disputes of fact emerge on the affidavits the determination of which will require viva voce evidence.
6. Further, I am informed and verily believe that it is desirable in the interests of the just determination of the dispute that discovery be made by Respondent; and that the said Rules do not provide for discovery in Motion proceedings.
7. The application was launched on Notice of Motion because it was thought that disputes of fact would be minimal and because of the urgent need to have the dispute settled as expeditiously as possible in the interests of both sides.
8. In the premises I humbly pray for an order:
  - (a) referring the said Notice of Motion proceedings to trial;
  - (b) directing that the founding and opposing affidavits stand as pleadings in the trial;
  - (c) directing that the costs of this application be costs in the cause;
  - (d) Alternative relief.

..... H. ISAACS .....

Signed and sworn to before me this 28<sup>th</sup> day of MARCH 1973 at CAPE TOWN, the Deponent having acknowledged that he knows and understands the contents of this affidavit.

..... P. SMIT .....

COMMISSIONER OF OATHS

PRACTISING ATTORNEY (P.D.)

IN THE SUPREME COURT OF SOUTH AFRICA  
(CAPE OF GOOD HOPE PROVINCIAL DIVISION)

CASE NO. M 1563/72

In the matter between

HENRY ERIC ISAACS

First Applicant

AND OTHERS

and

THE UNIVERSITY OF THE WESTERN CAPE

Respondent

---

APPLICANTS' REQUEST FOR FURTHER PARTICULARS OF RESPONDENT'S DEFENCE AS SET OUT IN RESPONDENT'S OPPOSING AFFIDAVITS.

---

1. Under para. 4 (a) of the Affidavit of Nicolaas Sieberhagen:

Details of the publication of Regulations 11 and 12 under Section 33 of the Act.

2. Under para. 7 (a):

(i) Whether and what authority was possessed by the Senate to negotiate with the student body in the matter of the S.R.C. constitution.

(ii) Whether the Council took any and what part in initiating action by the Senate in the matter.

3. Under para. 7 (b):

Of the facts and circumstances giving rise to the understanding that the Student Committee would advise the Rector in writing if and when the proposed amendments to the Constitution were approved by the Student Body.

4. Under/.....

4. Under para. 8:

- (i) Whether and when and for what purpose the Minister of Coloured Affairs was informed or consulted in regard to the draft constitution generally and/or sub-clause 3.114 in particular.
- (ii) Whether any and what communication was made by the Rector to the Student Committee or any member thereof in regard to the amended draft constitution prior to the 25th February, 1972.

5. Under para. 9 (d):

- (i) Whether and when any and what communication relating to the election of the S.R.C. was made by the Rector and/or the Registrar to the Senate and/or the Council and/or the Minister of Coloured Affairs.
- (ii) Whether any and what response was received by the Rector and/or the Registrar.
- (iii) The form in which the authority of the Council to meeting the expenditure of the S.R.C. was sought and obtained. Copies of correspondence are requested.

6. Under para. 10:

A schedule of the property and funds entrusted to the S.R.C. is requested.

7. Under para. 12:

A copy of the constitution as amended by the Senate on 3rd May, 1972 is requested.

To:

- 1. The Registrar of the Supreme Court, Cape Town.
- 2. Deputy State Attorney, CAPE TOWN.

..... TOM WALTERS .....  
TOM WALTERS,  
Attorney for Applicants  
101 Garsor House,  
Upper Plain Street,  
CAPE TOWN.

# PROPOSAL FOR A FREE UNIVERSITY

Our particular grievances<sup>(F)</sup> which are spelt out in detail in the students' memorandum must be seen to stem from the following basis:

That we as students in South Africa belong to the oppressed majority, and that because of this factor, all our "universities" and other institutions of Higher Learning are geared to fit within what has been defined generally as befitting the "non-white". Hence, these institutions are designed to work as if "for" us whereas in actual fact their very basis is "against" us.

This observation can be made not only in the content of what we are taught but also in the very structure of these institutions. Let us take for example the existence of what are called Advisory Councils. They are manned by "non-whites" but their constitutional standing and power are generally known to be nil. The actual Councils which have power are manned by whites who are then supposed theoretically to be advised by the

"non-white" Advisory Councils. That the authors of



(2)

the system were to be regarded as sincere, would it not be the case therefore that the actual Councils should be manned by Blacks and ~~if~~ that if Whites ~~are~~ were regarded as having the monopoly of knowledge in general, they should be "advisors"?

The answer to this is quite clear. These "universities" are designed to make of us Blacks what the system desires us to be and the presence of Advisory Councils is a mere tokenism to support the lie that the "universities" are actually for us.

Problems, radical problems will continue to exist in these institutions as long as both the structure and the content of our education conflict with the reality of our situation. If the meaning of the term "academics" implies only that which happens within the context of the classroom and nothing beyond that, then, in our opinion, this term is meaningless. We believe that study of any nature is not in a vacuum and is designed to find application within the context of the society in general. It is

A common occurrence in our daily lives at University that lecturers strive hard to divide (~~academics~~) what they call academics from what they call politics, even in matters that refer blatantly to our political situation in the country.

We are not going to deal with this in detail. The general observation that has been made above is sufficient for our present purposes. What we as black people should begin to do, and do so immediately, is to review the present educational system, to examine whether or not it is relevant to our position and aspirations as oppressed people — and above all we must begin to transform the entire educational system to gear it to liberation.

It is in this light that we must view the BLACK UNIVERSITY and the FREE UNIVERSITY.

We define black people as those who are by law or tradition politically, economically and socially discriminated against as a group in the South African Society and identifying themselves as a unit in the struggle towards the realisation of their aspirations.

for Blacks run entirely by Blacks, with <sup>(4)</sup>  
Black Academic and Administrative staff,  
and curricula attuned to the needs,  
demands and aspirations of the Black  
Community. If we were to attempt to  
summarize the objects of the Black University,  
we might enumerate the following points,  
and here we quote freely from Vincent  
~~Turner~~ Harding: "Towards a Black University"

### OBJECTS OF THE BLACK UNIVERSITY:

- (1) The Black University, whether a new place or a renewed institution or a complex of institutions would involve a break, or an attempt to break with the long-established familiar patterns of white domination and control over black higher education. This would include areas of curriculum, accreditation, staffing, administration and governance.
- (2) The Black University would make a clear break with the basic idea that Black Students should be prepared to live in a world defined and controlled by Whites, to play roles deemed acceptable and "constructive" by White Society. To quote a Black writer:  
"It marks an attempt to enter that stream:

educate young people primarily for the service of the colonizers." (5)

(3) Instead, the Black University and its students would be guided essentially by the central purpose of service to the Black community on every technical and personal level possible. Those who work toward this goal realize that the needs of the Black community are ~~so~~ often not compatible with the needs of white South Africa.

(4) One of the central characteristics of the Black University movement is its willingness to define education as being unashamedly political, and to tie black higher education to the struggles of black people everywhere. This echoes the old question: "If we are not for ourselves, then who will be for us?"

(5) The search for a Black University is a clear response to Fanon's invitation to leave the ideals and standards of the dying Euro-African world behind and dare to risk the creation of new institutions and new modes of thought on behalf of a new humanity,

(6) Thus the Black University would not

possibly be a place of escape from the ~~rigorous~~ demands of rigorous academic discipline. Rather it would be a setting in which Black people demand of each other more disciplined commitment to intellectual and physical work than ever before. For it will now be work toward the building of our people and the winning of our struggles.

In the Free University Scheme the emphasis is not <sup>so much</sup> <sub>on</sub> "free" than it is on the re-direction of our (Black) educational needs. Perhaps the Free University Scheme will lay the basis for a true Black University. It is important to note that there can be no compartmentalisation of "free" and "Black" and that "free" here is perhaps in the context of not being governed by the status quo.

THE FREE UNIVERSITY SCHEME:

The free university scheme was initiated by the South African Students' Organisation last year after the May/June strikes when students were either walking-off campuses or being expelled. The walks-off were the result of the

(7)

the so-called tribal universities and the growing desire among BLACK students to operate in an educational structure free from the trappings of racist authoritarianism.

The Free University it was hoped would meet the needs that are of priority to Black Students and the Black Community. While students receive their formal studies through correspondence universities — at the moment they have all registered with the University of South Africa — seminars and tutorial classes are provided at regular intervals in all ~~classes~~ subjects. The seminars attempt to focus on Education with a black perspective in mind. History, Drama, English, Social Sciences, Law and many other subjects are looked at in a much more related fashion. Rather than look at subjects through the eyes of Britons, Americans, ~~British~~ and White South Africans the seminars attempt to look at all these subjects from a Black viewpoint.

Contact has been made with a number of overseas universities so that the Free University can have students write examinations through them. Many Black Universities in Africa and

United States have also been contacted with a view to preparing a curriculum. (6)

An independent Free University Trust Committee has been elected. The Committee is in charge of funds and the general administration of loans to students together with the planning of seminars and tutorial classes. This Trust Committee comprises people from the Black Community and has people like Mrs. Winnie Kuyane and Mr. Jakes Cserwel serving on it. There is a representative from each region - Natal, Transvaal, Free State, Eastern and Western Cape. It is hoped to establish at each of the large centres a branch of the Free University with adequate library facilities at each branch.

With the present crisis at the University of the Western Cape the whole idea of the Free University becomes an important one and we should examine the need for and possibility of establishing in Cape Town a branch of the Free University. The Students' Representative Council

(9)

of the University of Cape Town has offered  
the use of the facilities of this university  
to displaced students of UWC. The feasibility  
and desirability of accepting this offer should  
~~not~~ be considered soberly in the light  
of the present situation and in the light  
of our broad objectives.



Whereas we believe:

- (1) That there ~~is~~ has to be a certain measure of authority in an educational institution of the nature of LFS
- (2) That such authority must be exercised with due consideration for those who are subject to the authority.
- (3) That in an educational institution of the nature of LFS an atmosphere conducive to good learning and ~~scholastic~~ scholastic achievement can only be brought about by communication and (peaceful) amiable relations between authorities and scholars.
- (4) That to this end scholars must have some organ of representation which would ~~be~~ serve ~~as~~ liaison between scholars and authorities
- (5) That discipline is a developmental need of scholars but discipline as presently exercised is not only exaggerated but is also harmful to the healthy psychological discipline of the scholars; and here we may give specific instances examples:
  - (a) Expulsion of boys for putting hands in pockets: It is almost instinctive for growing boys to walk with their hands in their pockets

which is not suggestive of hoodliganism and for which we feel that expulsion is too excessive a punishment.

(b) The separation of boys and girls. Little Flower is a co-educational institution which is made paradoxical by the strict separation of boys and girls. Although this has been the practice at LFS since time

Education, whether it be formal or informal, has a purpose. That purpose is to transmit from one generation to another the next the accumulated wisdom and knowledge of the society, and to prepare the young people for their future membership of the society and their active participation in its maintenance or development.

(H)

STUDENT COUNSELLING

Why is counselling not only a basic need but also one of the most important functions of any organization seeking to uplift, humanize and identify with the masses of the people - especially the oppressed and therefore dehumanized people?

I will begin with the assumption that the people to be counselled in this case are students and that you as student leaders will be doing the counselling. What then is the dialectic involved? Are these "students" dehumanized or are they a special kind of species from the ordinary man on the street and therefore need a special kind of treatment? Amilcar Cabral in talking about the so-called middle class elite who form the majority of those attending university says, "Although they may have quite strong links with the masses and with the traditional chiefs, generally speaking they aspire to a way of life which is similar if not identical with that of the foreign minority. At the same time while they restrict their dealings with the masses they try to become integrated into this minority often at the cost of family or ethnic ties and always at great personal cost. Yet despite the apparent exceptions they do not succeed in getting past the barriers thrown up by the system. They are prisoners of cultural and social contradictions of their lives. They cannot escape from their role as a marginal class, a "marginalised class".

The marginal character of their role both in their own country and in that of the colonial power is responsible for the socio-cultural conflicts of the colonial elite or the indigenous lower middleclass, played out very much according to their material circumstances and level of culture but always resolved individually never collectively. It is within the framework of this daily drama .....usually violent confrontation between the mass of the people and the ruling colonial class that a feeling of bitterness or a frustration complex is bred and develops among the indigenous lower middle class. At the same time they are becoming more and more conscious of a compelling need to question their marginal status, and to rediscover an identity."

This "frustration complex" coupled with the need to "question" and "rediscover" identity" is characteristic of students in a colonized and oppressive society. It is this need that you as student leaders and counsellors will have to meet. Counselling cannot mean, in our context, some psychiatric therapy on a couch. Black counsellors will have to take cognizance of the fact that black students come to them because having been dehumanized by the oppressor they are burdened by a "frustration complex". It is from this social milieu that both personal and collective problems of students stem. All student problems, whether it be male - female relationships, student-parent relationships, student teacher relationship or financial problems have their roots in the students existential dilemma. Not to understand the dialectic involved is not to be aware

of yourself as a student in an oppressed society.

The fact of being a student in a predetermined society is more of a tragedy than a blessing. Goings with individualistic aspirations running blind into the trap of assimilation set by the oppressor. To say therefore that the act of being a student places one on a level above the problems of the oppressed is begin from a false promise. For it is not the rural man or woman who has been de-cultured and assimilated. He does not have to make conceptual assertions of his being. His blackness is intact. It is the student, in his desperation brought about by his isolation, that has to reconcile the contradictions of assimilation into minority ruling class and its rejection of this aspiration. Therefore it is the student who is burdened with greater frustrations.

Where does the counsellor fit in all this? When the students frustrations are problematized within the framework of rediscovery and identification (and these are manifest in his day to day frustrations) it is the counsellor who will have to show that identification and rediscovery goes beyond the individual militant but is only expressed through groups or movements. It is at this point that the contradiction is transformed into the struggle for independence of foreign yoke.

THE CONTRADICTION OF THE COUNSELLOR:

In the whole relationship of student counsellor and the student there is an intrinsic contradiction. The counsellor being himself a student is never free of the "frustration complex". To transcend the tension thus created between counsellor and "problem student" there needs to be a re-evaluation of the whole relationship.

The biggest mistake a counsellor can make is to regard the "problem student" as the object of his expert advice. When we as counsellors engage in the act of counselling we need at the outset to <sup>see</sup> the "problem student" as a brother and we need also to see ourselves in his being. This then means a rejection of the "counsellor-object" relationship and an affirmation of the "subject - to - subject" relationship.

The only difference between the counsellor and the "problem student" is that the counsellor is aware that only within the "subject - to subject" relationship he will not only be helping his brother personally but he will also be transforming his brother's "frustration complex into an instrument for liberation. It is this process that turns the "problem-student" into a learner and not an object.

At this point we can ask how is it possible to problematize this relationship.

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**State v S Cooper and 8 others.**

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