

MR. C. M. C. Ndamse, senior lecturer in Native Administration and Social Anthropology at the University College of Fort Hare, was recently dismissed from his post following an inquiry conducted by the Governing Council of the University. He was accused of misconduct and it was alleged

that he had been guilty of "a serious breach of discipline, insubordination and behaving in a manner academically and professionally reprehensible." Proceedings were started against Mr. Ndamse after he had accepted an invitation from the University of South Africa to address the Study Committee of its Department of African Studies. His paper,

delivered on February 19, was titled "Problems of Teaching Native Administration in the New Colleges." On March 22 Mr. Ndamse was charged

- With making suggestions (in the paper) which impinged on the fields of public administration, constitutional law and political science.
- With delivering himself

of communications which were false, and irrelevant, which formed the basis of a motivation for suggestions for the amendment of the syllabus for Native Administration.

- With distorting facts.
- With making statements which were prejudicial and damaging to the interests of the Department of Bantu Edu-

cation and to the Council and the University College. Mr. Ndamse was ordered to reply to the charges by March 29, which he did. In this reply he denied that the statements he had made in his paper were prejudicial or damaging to the interests of Bantu education. He submitted that his action in reading his paper was to invite constructive and objective

criticism on a subject in his field. He also submitted that freedom of speech and constructive criticism was one of the cornerstones of university life. Published below on these pages is the full text of Mr. Ndamse's address to the Study Committee. The text was made available to the Daily Dispatch by Mr. Ndamse.

# Problems in the teaching Native Administration

NATIVE Administration is still a relatively new subject of study, but this discipline has more than justified its existence, if for no other reason than it embraces a study of the actual day to day problems confronting everybody everywhere today.

The study of Public Administration was started by Americans. The Americans accepted the three divisions of government structure, namely the executive, legislature and the judiciary. The Americans, however, felt that the public had to learn and understand how the executive administers public affairs. Later it will be seen that an attempt is made to broaden the approach and the scope of the subject. Native Administration is only a part of the study of the administration of public affairs. It is also wrong to study only the general administration — in our case the study of public affairs.

It affords all informed criticism and responsible reasoned comment on current burning issues.

The basis for the study of Native Administration remains the "African Survey". The work owed its inception to a suggestion made by General Smuts in 1929. Africa, he then said, was developing under the control of a number of European powers, and different and often conflicting principles were being applied by them in the administrative, social, educational and legal fields.

Even then he had pleaded accordingly for the compilation of a survey of conditions in Africa as a whole so designed as to include also a review of the extent to which modern knowledge and modern techniques were being applied to African problems. It is now imperative to acquire a closer understanding of the social structure of the African peoples in the Republic and in the whole continent in order to ascertain what adjustments can best be made in the hitherto unfamiliar political institutions to which Africa is being introduced and in many instances has already experienced. In this treatise an attempt will be made and instances will be shown to prove that the new situation has demonstrated so clearly how the metropolitan power and the newly independent states are often at cross purposes. Words used by all parties concerned do not always mean the same thing.

This situation naturally presents acute problems in the teaching of Native Administration especially in new Colleges. Briefly these are as follows:

## 1. The problem of nomenclature

There is a measure of agreement among the scholars in the

field that the nomenclature is, in the prevailing circumstances of the day unsuitable, unscholarly and falls short of academic heights. The term "Native" and the suspicion of limiting the course to simple administration provokes criticism today, and it is a term that some Universities are avoiding in some way or another. To call it "Bantu" Administration would make the position worse still. This would further lower its status in the eyes of the critically watchful public and students. The two terms "Native" and "Bantu" have definitely lost their original meaning and now obviously carry a political stigma which thing we cannot afford to ignore. The term "Native Administration" undoubtedly suited a period which is now history. It was before the "winds of change" swept the continent. While some time will lapse before all the adjustments are complete to fit into modern governments in the new states, yet it would be anachronistic to talk about "Native Administration" in the independent states in Africa. Perhaps the best title for the subject would be "African Government" or "African Administration" or "Comparative African Administration." This, however, should not lead the lecturers and the students of the subject to assume that they must lecture on the lines of government in the

African continent. Whether we like it or not there is in fact a parallel of a separate system of administration for Africans in the Republic, and while things are as they are, South Africans, black and white, desirous of qualifying for posts in Government Service will have to master the mass of Statute law and administrative practice covering the system. To my mind, with the general title "African Government" or any other title, Course I of Unisa as formulated answers this, except that it will be seen that at the end of this paper I have made some suggestions. This is also affected.

## 2. Native administration not offered as teaching subject

The creation of new Colleges meant further distribution of an already limited non-White number of university students into ethnic groups. At the same time the African students were all required to write and pass the examinations of the Joint Matriculation Board of the South African Universities. Very few students pass this examination. In spite of the limited number of students entering these Colleges, there have been new faculties introduced. The average African student is able to enter

the University on a loan of money from the Government. The students naturally prefer courses of study that will ensure them of early returns of remuneration. Native Administration has hitherto not given them this much needed assurance. What may safely be called the "tragedy of our time" is that these Colleges and in particular the University College of Fort Hare have trained and produced highly qualified students in the Department of African Studies, and the same students on completion of their studies have gone out into the world only to be confronted by a granite wall of prejudice. This has often led to much resentment, bitterness and frustration. Those are only two well known to the African students.

## 3. A changed field—scope and emphasis

In Native Administration relevant legislation and the approach of the dominant political elements are usually affected by considerations of a different order. Moreover the incentive which in the past attracted so many students to follow the course and give support to schemes for sociological or anthropological research does not appeal any more to the more advanced politically conscious elements among Africans. They are less interested in investigations directed to ascertain the actual seat of chief or the traditional Native authority, or to devise the means by which traditional usages can best be adjusted to the requirements of modern political institutions. For them the indigenous chief and the traditional Native authority do not have the significance as units in the new political structure. They are not greatly interested in the contribution which sociological studies in Africa make to the general volume of our knowledge of the more primitive stages of human society.

They view such studies especially if they are conducted by Whites, whether local or foreign, as a reminder of a past which they have outgrown and are not anxious to recall. If there is interest in research in the social sciences, it is rather in investigations which throw light on matters such as the evolution of the particular society or group or nation as a member of the human race, or the preparation of a cost of living index, the regulation of terms of employment and the means by which a rural community can best adjust itself to the exigencies of urban life. A comparative study of colonial administration shows that research organisations in French territories showed less interest in sociological studies than in investigations bearing on the application on natural sciences. The French philosophy has not attached the same practical importance as the British to studies of indigenous institutions.

It is conceded that indeed they were valued undoubtedly as an addition to the store of general knowledge but were not regarded as an essential contribution to the successful practice of administration. What for many years was regarded as an essential corollary of colonial rule receives its chief support from international sources rather than from colonial territories, almost all of which are now independent states, or from powers that are interested in them.

Studies having a bearing on agricultural productivity or on problems of health which are of primary importance in relation to the welfare of peoples of newly independent states or some adjacent underdeveloped areas are now recognised as having in fact a far wider range. The



MR. C. M. C. NDAMSE

problems which engaged the attention of students of the social sciences in Africa during the last generation were largely peculiar to African society. This is no longer the case, for the problems which now call for study have their counterpart in many other regions of the world. The European peoples who extended their authority over so many parts of the African continent introduced to it their own pattern of political institutions. In the political field Africa generally and the Republic in particular present the problem of securing a satisfactory balance of representation in a multi-racial state and/or of developing centralised organs of government to supplant the small political units of indigenous tradition or bold experiments of some independent states. In the social sphere there are problems created by the growth of an economic differentiation, by rapid increase of urbanisation, or by the clash between old and new types of social leadership.

In the economic field there are the factors arising from Africa's dependence on foreign capital and exports markets for the development of local resources, from the adjustment of the balance between the industrial and agricultural activity or from the need for stimulating local capital formation in areas of low productivity. In yet another field of the social sciences there have arisen the educational problems created by the change in the type of skill demanded by the new phases in the economic life of the continent of Africa generally and the Republic of South Africa in particular. These questions are fundamental. These problems are not only in South Africa or Africa but they have their analogies in many of the independent countries of the East and in central America. Not only so but the results of a rapid transformation from a peasant to an industrial economy have been written deep into the social history of many European countries and in some of them this type of transformation is still in progress. The African public generally and African students in particular tend to devote themselves mainly to the investigations of problems pressing for early inquiry or demanding a special type of experience for their solution. The study of Native Administration should provide the means or indicate the direction. After all the purpose of the discipline is or should be to help all South Africans, to help men and women of all races, who want to know the facts about the racial situation in the Republic to learn as much as they can of the forces that are at work, and to understand the meaning of the changes that are

taking place — changes swift and startling.

## 4. Problem of provision for careers and employment

For Europeans who have qualified in Native Administration there are virtually limitless possibilities and open careers with attractive salary scales. For Europeans there are the various branches of services in the Native Administration of non-European Affairs Department of the various local authorities or municipalities — registration offices, inspectors, local superintendents managers — the various branches of Government departments more particularly those under Bantu Administration and Development and Bantu Education. There are also private bodies, for instance mining companies which employ persons to attend to the needs of African employees.

Paradoxically enough, very few non-Whites especially Africans, in spite of their high qualifications in the field ever get proper employment. The local authorities have insisted that urban areas, townships and locations, are European areas where Europeans should get preference. Even the form of advertisement for vacant posts always leave nobody in any doubt that the assumption is that a European is wanted and a non-European need not apply. There is a student who qualified at the University College of Fort Hare. He satisfied the requirements for the B.A. degrees under Rhodes University. One of the major subjects was Public Administration (Native Administration under Unisa). His home is in Port Elizabeth. In spite of many vacancies in the Administration in the townships in Port Elizabeth, he could not get employment. He was finally employed as a clerk in a bottle store!

He is one of many in the same predicament. There is always a cry that the students who qualify in the field will be accommodated in the "homelands." But when the students qualify they hope for immediate returns and will not take well to promises of the future when the demands they have to face are in the present. Moreover, while it may be true that those who have qualified in the field will get employment in the "homelands" it is at the same time a "tall order" to expect the students to take well to a suggestion that they are being trained only for the "Bantustans." This is a real problem for the lecturer.

## 5. Diversity in interpretation of Government policy

This is an obstacle which should be minimised. The highly placed persons in the Government have through their pronouncements and utterances attempted to sell the policy of Separate Development to the non-White and have endeavoured, and have been at pains to prove that in African areas, and African institutions and concerns, for the African the sky is the limit.

The execution of the same policy by lesser officials has proved just the opposite. Naturally this brings about confusion especially to those who plan to qualify in the field. For instance in the field of education the White man has never had a firmer grip on the control of educational affairs of Africans. This of course excludes the Transkei as is evidenced by recent developments.

The best educational institutions for Africans are under the exclusive control and administration of

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# Address that cost a university lecturer his job

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White committees usually composed of the Circuit Inspector of Bantu Education, the Headmaster of the particular school, High School or Training School, his Vice, and the Bantu Affairs Commissioner of the district. There are more White members of staff. The African public has read with amazement the advertisements for vacant posts in the "Bantu Journal" where it is often boldly put that the posts are for Europeans. Very highly qualified African women with degrees and diplomas, and others with specialisation in certain fields are constantly relieved of their positions as teachers on the ground that they are married. But almost invariably their places are taken by married European women. This is complete departure from experience and does not prove the expressed policy of Separate Development.

## 6. Difference between theory and practice

This is for all intents and purposes a corollary to the Diversity in Interpretation of Government Policy. It is put in to illustrate the point more clearly. The example I would like to give is the position in the new University Colleges. Here Africans are promised to fear no impediments as long as they possess the required qualifications and have the ability to do the work set for them. In practice this is not the case. In theory there are Advisory Senates, in practice there are none. In theory the applicants wishing employment in these new Colleges are assured that for them the sky is the limit. In practice they find themselves up against glaring adverse discrimination in many instances especially in salaries and salary scales. Many people may not be aware of the embarrassing situation when an African lecturer may be called upon by the students or the public to explain the justification for discrimination in salaries in these — University Colleges. These differentiated salaries and salary scales have often appeared in the Press. This has been an issue for searching comment. It must also be realised that the demands to pay for whatever facilities and amenities provided by the Colleges are the same. In theory the students are told that the Africans should soon take over the administration and control of the University Colleges. This of course is a reference to the Advisory Senates which are supposed to be composed of African members of staff becoming the Senate, and the Advisory Council becoming the Governing Council. This in fact cannot be for the foreseeable future. University practice in all civilized countries is that the Senate shall in addition to others, be composed of Professors and Heads of Departments. And this is correct and should be jealously guarded. It is also very doubtful that with the socio-political structure in the Republic as it is, the White members of staff would easily and readily acquiesce tacitly to a position of subordination to African members of staff with obvious implications and consequences. These are not easy matters to explain.

## 7. Impact of contentious legislation

It has been aptly said "all South African politics are Native Affairs." Thus the bulk of the syllabus in Native Administration deals with laws, Acts and issues which have been fiercely and contentiously debated in Parliament. These have been

issues of "a political war" among White political parties. Moreover these laws have been passed in the face of stern and violent opposition from the non-Whites, especially the Africans. To all and sundry, the sophisticated, the humble folk, the urbane and urbanised, those moving among the Communities, those gathered in the fields and in the stores, in the "mkundlas" and around the hearth, these issues are the mainprinciple of conversation. Consequently the reaction and attitude of the African student towards these issues is naturally very different from and sometimes opposed to that of the average European student.

The lecturer finds that in addition to a dispassionate and reasoned presentation of facts, he is required to explain the cause and effect of such legislation. This is his acid test. He dare not fail. It is also our experience that African students are surprisingly more politically conscious than the average White student. In political science it is always assumed that legislation is usually meant for the good and welfare of the individual and the security of the country. This duty falls on the shoulders of a lecturer.

## 8. Upsurge of nationalism

Essentially Native Administration was primarily concerned with subject peoples under the Colonial Powers. The winds of change have been blowing. There are new frontiers to Conquer. The students are frightfully alert to what is happening in Asia, the Middle East, Central America and especially in Africa. This is accentuated by the marked upsurge of Nationalism. At this stage of political development in Africa there are two distinct types of Nationalism. There is "Negative Nationalism" and "Positive Nationalism." Negative Nationalism is the first phase, the first stage in the development where the motive power is derived from the fight against the existence of foreign rule or domination by another group. It is that fight against domination which is the most effective power in gathering the national forces of a country or a people in spite of inner differences and tensions. When actual political independence has been achieved the stage of positive nationalism comes into being. Now the whole development no longer derives its motive power from a fight against an outside or foreign factor or a dominating group.

You are no longer fighting against something, but for something. The whole perspective is changed and this second phase is much more difficult than the first. It is here that the real issues emerge and the real battle begins. In many areas in Africa we are standing somewhere in this second stage. I would not venture to say where we stand in South Africa.

Also when people talk about African Nationalism, they should realise that they are talking about something much wider and far more comprehensive than simply the political formation of a nation. They are in fact talking about what has been called "the African Revolution," including all its social, economic and cultural aspects.

Briefly let me say nationalist appeal in South Africa and indeed everywhere in Africa, does not consist essentially just in the preservation of one's country and its peoples from outside control as has been the case in the West. It is a far more composite expression of the desire to construct one's country anew, to bring the rejuvenated personality of its people to the fore, to re-make its society in every respect so as to raise it to equality with all the other countries in the world.

This African Nationalism of our day is compounded not only of love of one's country and its peoples but also of the belief in its potentialities, faith in its ability to carry through the social changes required to achieve these aims. The desire to construct one's country anew is the focal point and that goes far beyond simply getting political freedom and becoming an autonomous state. It is far more than sheer politics. It is also precisely at this point that lecturers meet this extraordinary dynamism, this explosive power among the students.

New questions are being asked and the most revolutionary of them all is "How do we improve our lot?" Behind that question lies the dawning acceptance of the fact that this lot can be changed, and the question is only how to do it. As soon as that question begins to be asked seriously and radically then the social revolution is at full force.

If the social revolution in Africa or in the Republic is going to mean anything it must mean a radical introduction of modern industry, of a new means of communication. All this forms the core of the Study and Native Administration. Thus the syllabus and the scope of Native Administration must be so geared that it gives an answer to this momentous challenge of our times.

## 9. Reaction against the West

There is another aspect which I believe is an inherent part of African Nationalism. This is also basic in the study of Native Administration. It is a deep-rooted reaction against the practices of the West. This is something more essential than is normally realised. It goes far beyond the sheer political fight

against Western practices or White man's domination. It has something to do with a fundamental relationship to the West as such. In Africa or at least south of the Sahara, religion traditionally is not only a sector of life, as it is in the West. Religion is not only a sort of sphere within which you live individually or as a family, whereas the rest of life, political, cultural, economic and social is more or less religiously different. Religion is a "socio-religious whole." Life as such, is basically a totality where all the various elements in one form or another derive their inner meaning from a religious background and where the whole pattern of life is knitted together in a totality based fundamentally upon a certain religious understanding of life and man.

The West is per definition the Christian West. The White man is per definition a Christian. To be a White man was to be a Christian. The Western colonial expansion in Africa was also in one form or another understood as a reflection of the fact that Western culture was Christian. There was a certain real admiration and respect for the Christian West for, naturally, it was because of the power and strength of Christianity as such that the Christian West was able to display this astonishing energy and technical ability which, in various forms, seemed to conquer the world. The whole picture has changed. The two worlds were not an edifying reflection of the West. The very collapse of Western political structures in Africa is a further proof that the West itself apparently does not have such inner spiritual power and coherence which it was thought to have. Yet in all this the role of religion, the churches and in parti-

cular the Christian Church, forms an important segment in the study of Native Administration. It is also known that the Christian Church has done more than any other force for the amelioration of the lot of Africa. The lecturer must present the church militant and triumphant. In the prevailing conditions and circumstances this is a Herculean task.

Another very important problem in teaching Native Administration is Rule AII which stipulates that a student takes Native Administration as a major subject shall be required to take one course in Native Law and in an approved Bantu Language and two courses in Anthropology. This means that the University chooses seven subjects for the student. In fact the University chooses eight courses for the student because the student must have at least a course either in English or Afrikaans. This becomes a worse problem especially when it is known that after the student has satisfied the requirements he is likely to find all avenues of employment closed to him. This is a problem. We submit it should not be compulsory for an African student to have a course in an approved Bantu language.

## Suggestions

The name of the course "Native Administration" should be dropped. Whatever new name is taken it should indicate that in addition to whatever we are studying we are also more concerned with broad contemporary problems of race relations and with economic and social progress in the new African States. In other words, it should be made abundantly clear that we are not just training men for public administration or Native Administration but rather, in

addition, we are training students to think about the issues of our times on the basis of accurate knowledge about the facts of total situations.

We should therefore move steadily towards a study of modern government, with special reference to Africa. That is to say, we put the stress on principles of political organisation: The nature and distribution of political authority; franchise systems; one party states and multiple party constitutions; bill of rights and civil liberties; public services but always within the African context.

In other words we should try to apply the ideas of public administration to African states and to account for deviations from accepted standards by referring to peculiar African conditions. A broadened approach should correct the mistaken idea that "Native Administration" is a narrow course designed for Natives and Europeans who are interested in the civil service especially under the Department of Bantu Administration and Development and Bantu Education. This also should help remove such wild suggestions as that the course should be merged into Public Administration or Political Science. Native Administration in its revised form should be able to stand side by side with other disciplines.

In course I, I suggest that there should be two papers. Paper I should be General Principles of Public Administration which is composed of

(a) Organisation and functions of administrative bodies. Government departments, their structure and functions; interdepartmental relations; co-ordinating functions of the Cabinet. Powers of the legislature and judiciary over the administration. Main

features of administration in the Republic.

(b) Administrative aspects of public finance. State revenue and expenditure. Departmental estimates and the budget. Control of expenditure, taxation and borrowing. Functions of the controller and Auditor-General. Financial relations between central, provincial and local government.

Paper 2 should be the course I paper as it is. For courses II and III Paper I should consist of General principles of Administrative Law. The nature and scope of Administrative law the rule of law and le droit administratif. The separation of powers and the relationship between the different branches of government. The legislative powers of the administration and the problem of parliamentary control. The judicial powers of the administration and the problem of safeguarding the functions of the judiciary. Extra-departmental statutory bodies, their powers and functions in relation to the sovereignty of parliament. The other papers should remain as they are, naturally with corresponding modifications. It may also be necessary for the Head of the Department of Native Administration in the University of South Africa to give his colleagues in the new University Colleges freedom of interpretation of the syllabus, while he and his colleagues at Unisa watch over the covering of the syllabus and maintenance of academic standards required.

There is no pretence that the way the issues have been discussed, the questions posed and suggestions put forward will solve all the problems. Whatever suggestions have been made, they are made humbly and sincerely with the fervent hope that they will be taken as such.

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## School closed to defiant pupils

MBABANE—The Matsapha Swazi National High School was officially closed on Tuesday because of the non-co-operative, disobedient, disrespectful and defiant attitude of its pupils, the Swaziland Government Information Service announced yesterday.

The pupils — some of whom are from the Republic — were asked to go home.

Early last month, the pupils handed the headmaster, Mr. C. T. Nanya, a memorandum containing 14 complaints and a demand for his dismissal.

Other complaints include resentment at being scolded by women teachers, inadequate stationery supplies and a request for improvements to the library.

Boys from the school marched to Loxithaz Royal Kraal on Sunday to see the Ngwenyama, King Sobhuza, but the king could not see them.

Yesterday's Government announcement said: "As a result of the non-co-operative attitude with the staff, disobedience to school authorities, disrespectful demands, and, above all, the boys' defying orders issued by the Board of Governors, the Matsapha Swazi National School was closed on Tuesday."

The announcement said that on receiving the report of the march to the Royal Kraal, the Board of Governors, in consultation with King Sobhuza in council, decided to close the school indefinitely.—SAPA.

## Graduation day at Fort Hare

Daily Dispatch Correspondent

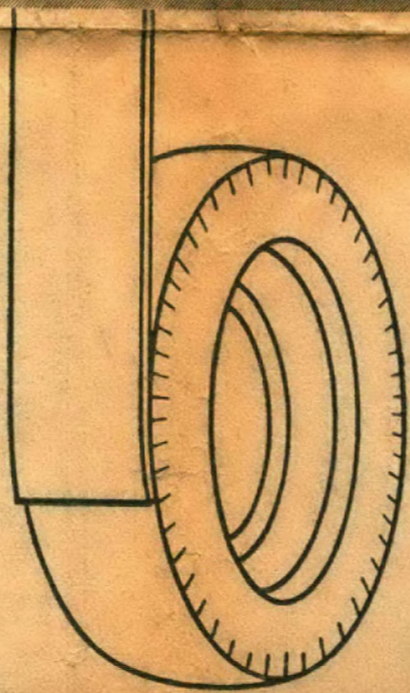
ALICE—The Chancellor of the University of South Africa, Dr. F. J. de Villiers, Ph.D., D.S.C., F.R.I.C., will confer the degrees and deliver the graduation address at the graduation ceremony of the University College of Fort Hare on Saturday.

The Rector, Professor J. J. Ross, said yesterday the guests would include Professor D. H. de Villiers, representative Dean of the University of South Africa, Dr. E. J. Marais, Rector of the University of Port Elizabeth, Mr. B. B. Mledle, the Transkei Minister of Education, and Mr. S. S. Guzana, chairman of the Fort Hare Advisory Council.

Twenty-one graduands will be capped and five others will receive honours degrees.

Fifteen graduates will receive University Education Diplomas, Attorney Diploma and Public Service Certificate.

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