UNIVERSITY OF CAPE TOWN
IYUNIVESITHI YASEKAPA • UNIVERSITEIT VAN KAAPSTAD

2015

A YEAR IN REVIEW

ONE DAY WE'LL WRITE ABOUT 2015

When asked about the impact of the French Revolution, former Chinese premier Zhou Enlai quipped, "It's too early to say" – a comment that has come to stand for taking the long view of history.

Looking back at the events of 2015 at UCT, and at university campuses nationwide, many feel similarly unresolved.

This lack of resolution poses a problem in reflecting on 2015: how do you write about the events of 2015 if their effects are still rippling through higher education? Four months into 2016, views are still tentative.

There is no one view of the university. UCT and experiences of it are as diverse as its people and setting.

The publication you hold in your hands is the product of an attempt to capture the life of UCT in a year – it's part snapshot, part living archive of people's reflections. Think of it as a cross-section of the many conversations and events on campus over 12 months.

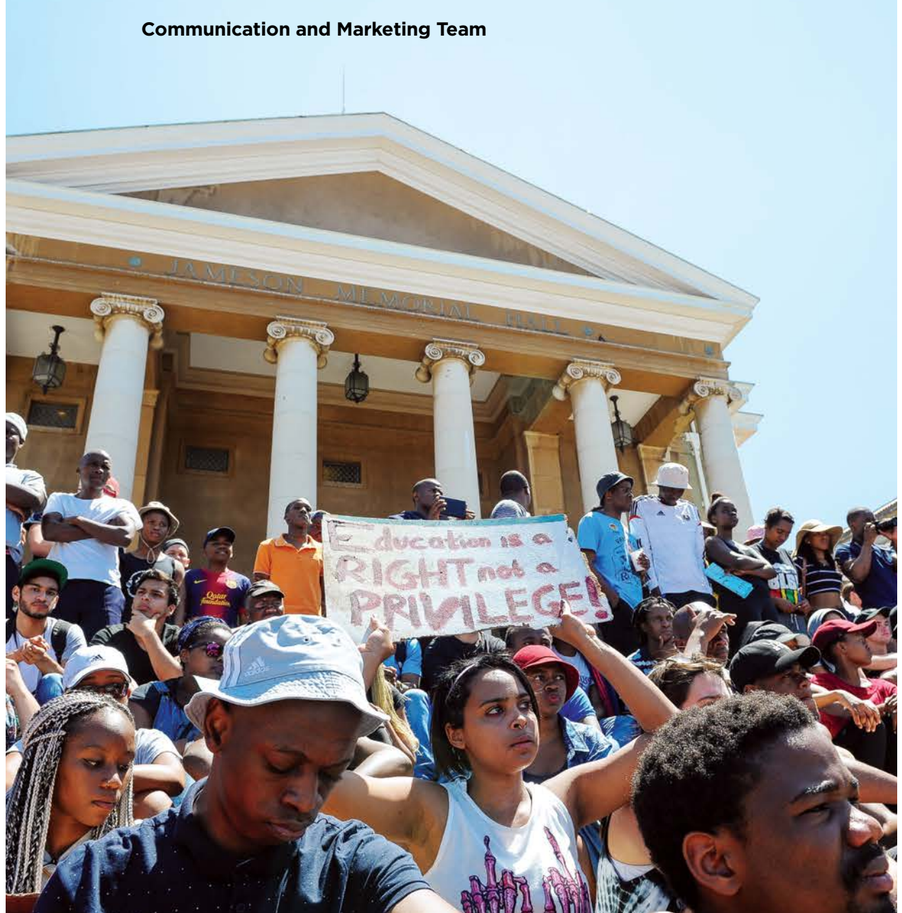
It's not meant to be comprehensive. Nor is it meant to take you on an easy journey with a beginning, middle and end.

If this publication in any way resembles a story, then it's one told by the people who study and work at UCT themselves.

We hope what is printed on these pages leaves you with a mix of interest, insight and a whole new set of questions.

All three will be useful tools as we go forward.

Communication and Marketing Team



CONTENTS

02 A YEAR OF GAME CHANGERS

04 UCT BY NUMBERS

06 "HUMAN WITHOUT QUALIFICATION"

08 THE WORLD'S UNEQUAL KNOWLEDGE MAP

12 CURRICULUM FOR CHANGE

13 A VISION FOR AN UNDERGRADUATE DEGREE IN AFRICAN STUDIES

14 HOW TO GROW CIVIC-MINDED GRADUATES

16 2015 IN REVIEW

22 DECOLONISING UCT

24 HIGHER EDUCATION'S OCTOBER REVOLUTION

32 STUDENTS AT UCT

34 A MARATHON WELL RUN

36 LEADERSHIP CHANGES IN 2016

Manager, Newsroom and Publications: Chris Mitchell

Head, Newsroom and Publications: Judith Browne

Text: Helen Swingler, Yusuf Omar, Abigail Calata

Photography: Michael Hammond, Je'nine May, Roger Sedres, Nardus Engelbrecht

Design: Sean Robertson

Production: Andrea Weiss

Proofreading: Pete van der Woude

uct.ac.za

@UCT_news

facebook.com/uct.ac.za

youtube.com/UCTSouthAfrica

Cover: The cover image was taken the morning after the statue of Rhodes was removed from its plinth on upper campus. Photographer Michael Hammond said, "I wanted to close the story with something reflecting both an end and a new beginning."

1


2


3


4


5

Vice-Chancellor Dr Max Price had a busy year: From far left, (1) at the memorial service for Prof Martin West; (2) addressing a mass gathering on 23 October 2015; (3) parents' orientation; (4) the launch of the Next Generation Professoriate; and (5) outside Jammie Hall.

A YEAR OF GAME CHANGERS

In what was a momentous year, 2015 saw two waves of protest at UCT and elsewhere in the country.

"The past year has seen some fantastic successes in terms of our research programme. I believe that this is what sets UCT apart in the landscape of higher education in Africa."

The first, #RhodesMustFall, spoke to the issue and pace of transformation and how universities should become more inclusive spaces. The second, #FeesMustFall, focused on the high cost of fees and the fact that over a number of years government has been reducing its funding to higher education in real terms and per student.

While not necessarily unprecedented, the scale of these protests was certainly not anything we had witnessed for many decades, and they effectively changed the game.

First, #RhodesMustFall created a sea change in the attitude towards transformation at the university. While transformation was always on UCT's agenda, its pace was measured and slow, and one could argue that there wasn't always 100% buy-in. People often felt transformation was someone else's problem, someone else's task …

What #RhodesMustFall highlighted was the fact that transformation is all of our challenge, all of our task. If universities are going to survive and become better places, we all need to take responsibility for it. In this respect, we saw assemblies in every faculty where people who were feeling marginalised claimed their voice, and I have no doubt the university will be a better place for this if we respond appropriately and quickly to these challenges.

In terms of the #FeesMustFall protest, students countrywide achieved in two weeks what many of us have been unable to do in years by sending out a wake-up call to government about the funding of higher education. How this unfolds will become clearer in the months ahead as a presidential task team goes about its work.

BUSINESS AS USUAL

Nevertheless, what did not make the headlines in 2015 was that the core business of the university continued, culminating in a single graduation ceremony on 19 December during which 1400 students graduated, including 136 PhD students. Earlier in 2015, our June graduation ceremonies were unaffected by the events of the year.

In December we would ordinarily have graduated four times as many students, but due to the delay in the exam process this was not possible as not everybody could be assessed in time. Nevertheless, all those who ought to have graduated will be invited to attend ceremonies in June 2016.

Research, teaching and community engagement are our three main activities. All of these were recognised at graduation through, among others, the Distinguished Teachers' Awards, the Social Responsiveness Awards and the appointment of UCT fellows, which are based on a lifetime of research.

Indeed, the past year has seen some fantastic successes in terms of our research programme. I believe that this is what sets UCT apart in the landscape of higher education in Africa.

By way of an example, the Graduate School of Development Policy and Practice at UCT entered into a groundbreaking partnership with leading educational institutions in west Africa and in France to train senior African managers to incorporate the twin challenges of growth and sustainable development into their companies and organisations.

I highlight this because some of you will know that a core element in our mission is to be an Afropolitan university. What we mean by this is that we bring a continental and African perspective to global challenges and also network closely with African partners.

In another significant development, we launched the Inter-University Institute for Data-Intensive Astronomy (IDIA) in collaboration with the University of the Western Cape, North West University, University of Pretoria and global researchers. IDIA brings together researchers in astronomy, computer science, statistics and eResearch to create data science capacity so that African specialists can provide leadership in the Square Kilometre Array (SKA) project.

If you were to ask me what discipline will grow more than any other at UCT in the years ahead, I believe it will be the training of data scientists. There is such a shortage globally that many of these scientists we train will be employed elsewhere, but we just have to keep training more so that we can meet our own needs in this country. So, linked to IDIA will be the launch of a number of master's programmes to train more data scientists.

A third project I want to mention is the launch of Africa's first uranium/lead dating series laboratory. Researchers here can determine accurately the age of geological samples and fossils, which is critical not just in palaeontology and archaeology, but also for geoscience research, prospecting and mining.

UCT also set up a new world-class chemical laboratory within the Drug Discovery and Development Centre at UCT with the aim of boosting the efforts of developing life-saving medicine. This laboratory is expected to attract significant foreign direct investment as well as international partnerships and talent to help treat life-threatening diseases.

You may know that this laboratory has already done significant work on malaria and discovered a molecule which, if found to be safe in humans, could cure or even prevent malaria. The lab is now being expanded to do assays and tests on a very wide variety of molecules related to diseases that are prevalent in southern Africa and in Africa more generally.

In addition, the Centre for Learning Innovation and Teaching launched UCT's first Massive Open Online Courses (MOOCs) in 2015. MOOCs are free, have no entry requirements and extend the university's ability to share its knowledge with a global audience. We are also delighted that one of these MOOCs, *What is a mind?*, was listed in the top 10 to have been offered worldwide in 2015.

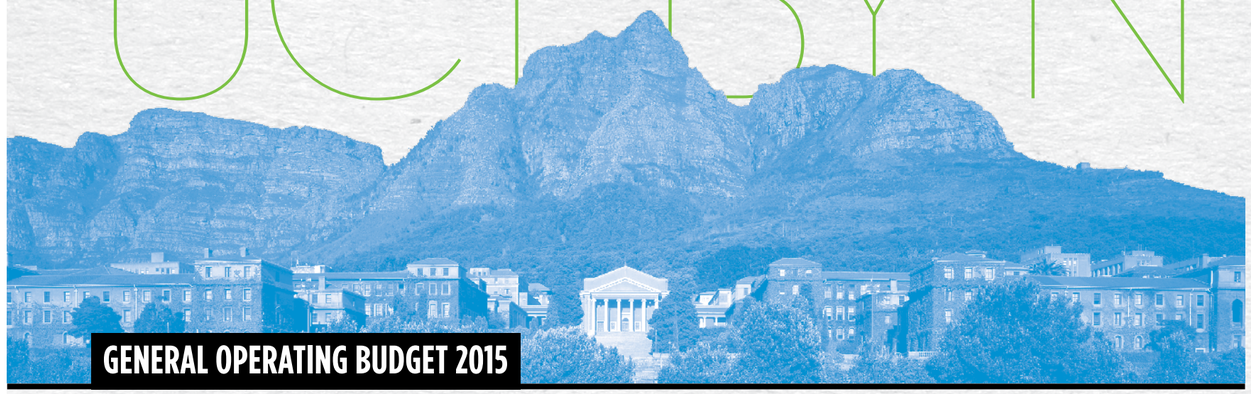
Another highlight was the announcement that UCT had been invited to join an interesting and select group of universities known as the International Alliance of Research Universities (IARU). IARU was formed a decade ago by 10 leading universities around the world. Since its inception, this number has not grown, so we feel very honoured to be invited to become the 11th university in the alliance and the only African university represented there.

What we hope to gain through this association is collaboration, research funding and the exchange of scientists to use laboratories that may not be present in Cape Town or in South Africa.

We in turn are able to offer access to field work, to collaborators, to niche areas such as infectious diseases, the history of humankind, mineralogy, climate change and human rights law, which are all areas where we are world leaders and experts. This partnership brings an African perspective, which, up until now, has been largely absent, allowing us to show that there are different ways of seeing the world through the lens of the global south.

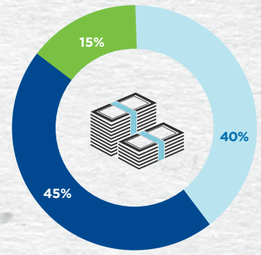
DR MAX PRICE
VICE-CHANCELLOR

UCT BY N UMB3RS



GENERAL OPERATING BUDGET 2015

INCOME



State subsidy	R1,1 billion
Tuition fees	R1,2 billion
Other	R0,3 billion
TOTAL	R2,6 billion

EXPENDITURE

Staff and related costs 64%

Administration and operating expenses 10%

Financial aid and scholarships 6%

Cleaning and gardens 2%

Library acquisitions, books & journals 2%

Maintenance 2%

Jammie Shuttle 1%

Computers, furniture and equipment 3%

Rates and utilities 4%

Security 1%

University research and equipment committees 2%

Other costs 3%

RESEARCH AT UCT

We are committed to protecting and encouraging curiosity-driven research that has a real impact on our communities and environment.

15% of SA total

The National Research Foundation (NRF) allocates ratings based on a researcher's recent research outputs and impact as perceived by international peer reviewers. UCT has more NRF-rated researchers than any other university in South Africa.

33% of SA total

A-rated researchers are international leaders in their field. A third of the country's A-rated researchers are at UCT.

18% of SA total

The Department of Science and Technology and NRF fund research positions, or SARChI Chairs, at universities across South Africa to strengthen high-quality research and innovation. UCT has close to a fifth of all these positions.

UCT TODAY

27 990 students and 4 808 staff

In 2015 UCT was home to 27 990 students (17 764 undergraduate, 10 226 postgraduate) and 4 808 staff (1 629 academic, 3 179 professional, admin and support staff). Over the course of the year, anywhere between 100 and 1 000 students are employed by the university.

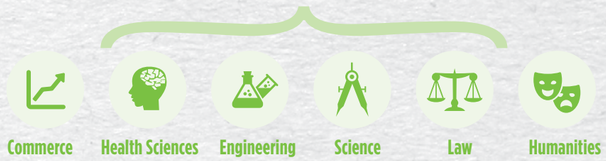
194 671

The number of trips the Jammie Shuttle, UCT's free transport system, makes each year

+/- 6700

students live in any one of UCT's 32 catered or self-catering student residences. UCT's largest residence, Obz Square in Observatory, opened its doors in 2012 to accommodate 880 students.

The Centre for Higher Education Development partners with the six faculties to ensure students don't just gain access to UCT, but also succeed here. They work to improve UCT's teaching and learning environment.



1.3 million print volumes and 53 349 linear metres of shelves at UCT Libraries

NEWS IN BRIEF

EE PLAN 2015 TO 2020

Since 1994 the university has espoused South Africa's transformation agenda, focusing particularly on employment equity (EE) as a means to align the university's staff contingent with national demographics. The university's EE plan is reviewed every five years. 2015 saw the university adopt a new five-year EE plan based on individual plans drawn up by all faculties and PASS departments.

RENAMING OF BUILDINGS

The Neville Alexander Building – formerly known as the Graduate School of Humanities – and the AC Jordan Building – previously the Arts Block – were renamed in honour of their academic namesakes. Palm Court, a UCT res in Mowbray, was named after the late Harold Cressy. Cressy was the youngest-ever principal of Trafalgar High School (South Africa's first coloured secondary school) in Cape Town.

PATRIARCHY AND GENDER

2015 saw UCT students and staff tackle long-standing gender-based oppression and patriarchy head-on. The feminist #PatriarchyMustFall movement, with UCT's Trans Collective (an alliance of transgender and transsexual UCT students), Rainbow UCT and related movements, sought to highlight the systemic marginalisation of women, the LGBTQIA+ community and others from all strata of society.

DECOLONISATION ENTERS THE LEXICON

The word "decolonisation" found its way into the public domain in a big way in 2015. At UCT, student and staff groupings used the #RhodesMustFall campaign to call for decolonisation of the university, and the *Monday Monthly* in May sought to understand what the term meant for a university in Africa. See page 22 for more on the debate around this concept.

CURRICULUM

Assoc Prof Harry Garuba of the School of African and Gender Studies, Anthropology and Linguistics was one of many to suggest revisiting the curriculum as a key site for releasing the academic project from the shackles of its colonial history. "Next time your philosophy professor teaches you Hegel's 'master and bondsman' and does not mention Haiti, ask him why," Garuba wrote in a *Mail & Guardian* article of 17 April 2015.

MARIKANA COMMEMORATIONS

The Marikana Report was released in 2015 and unleashed debates about the 2012 massacre and the outcome of the Farlam Commission. Advocate Dumisa Ntsebeza interrogated the report during the second annual Marikana Memorial Lecture as part of commemorations that included a panel discussion and a screening of the Emmy-award-winning documentary *Miner Shot Down*.

STATUES AND THEIR SHADOWS

Cecil John Rhodes – a polarising figure at UCT, his statue at the foot of the Jameson steps – was the fulcrum around which calls for transformation rallied. The debate across all of UCT's stakeholder groups produced widespread consensus that the statue should be removed, pending approval from Heritage Western Cape. The statue was taken down on 9 April 2015.

XENOPHOBIA

The attacks on non-South Africans that started in KwaZulu-Natal in April 2015 were met with condemnation from many quarters in the university. The UCT Refugee Rights Unit implored that references to the legality of 'foreign' nationals be set aside in coversations about xenophobia. The SRC issued a statement saying: "Xenophobia is an atrocity against humanity and should NOT, under any circumstances, be accepted."

"HUMAN WITHOUT QUALIFICATION"

Outgoing deputy vice-chancellor Professor Crain Soudien used his keynote speech during the 11 June 2015 graduation ceremony to reflect on what it means to be a post-apartheid university and how to live in a society able to progress beyond not just race but all the debilitating inequalities that surround us. This is the full text of his speech.

I would like to thank the university for doing me the honour of asking me to make this graduation address this afternoon. It is an honour to be standing here after having been associated with the university in one or other capacity for the better part of the last 40 years.

I spent, in this time, seven years here as an undergraduate and postgraduate student during the 1970s. Those seven years included some of the most tumultuous times this country has seen. The heavy hand of the apartheid government was everywhere – physically in our streets and encroachingly in our heads. It sought, through force and seduction, to make us believe in the correctness of its racial ideology. In the height of this, the completely unexpected happened. On 16 June 1976, the students of Soweto took to the streets.

The entire experience, the might of the state, the will to act of the students, left many of us disorientated. We had questions and anxieties. They ranged, on the one side, from deep insecurities about whether we had futures to look forward to in the country, to concerns, on the other, about how we could become involved with the protests that were unfolding. Binding these concerns, concerns which came from very different places, was the inescapable image of young people with stones in hand standing defiantly across the roads of our country from heavily armed police. Pervading the whole environment – on all sides – was a rage and an impatience which none of us had experienced before.

Why do I bring up this episode in our country's history? I do so because as a country, and at a much more local level, right here in the university with the student protests, we are now going through another moment of disorientation.

I raise this question of disorientation to emphasise for myself, and I hope for you too, how important this institution of the university and its project of education is in situations such as these.

I was extremely fortunate to be here at the University of Cape Town in the 1970s and to be a beneficiary of its best thinking. Despite having been admitted into the university on the sufferance of a ministerial permit, and despite the fact that I was not allowed access to university facilities such as residences, I found here in and around the university a group of important interlocutors. Interlocutors are people who help you make sense of difficult questions. My interlocutors put things into perspective for me. It is important that you know who these interlocutors are because you will not find them in standard history texts. They were the cream of Cape Town's intellectual activists, some of them academics in the university, many of them teachers in important schools of Cape Town such as Harold Cressy, Livingstone and South Peninsula. Virtually all of them were graduates of UCT. Some came from organisations such as the Non-European Unity movement, such as Ben Kies and Isaac Tabata, and others, such as Dullah Omar, became associated with the ANC. And yet others, such as Neville Alexander, worked in communities in and around Cape Town. Strikingly, these people were involved in extraordinary debates with intellectuals inside of the university – Mary Simons, Martin Legassick and Colin Bundy.

> "At the personal level, it helped many of us come to the awareness that our dignity was unconditional. It did not depend on the identities that history sought to impose on us. We were human without qualification."

Together, with all their social, cultural and political differences, both within and outside of the university, these people created for young students like me an amazing environment. When a debate involving these people took place on what we called Freedom Square, the space outside the Arts Block, young people like myself came to sit and listen in absolute awe. That was a golden moment in our history. It oriented me. It helped me think much more clearly about myself, about others and about the rage that was circulating around us.

It opened for all of us new ways of thinking, of thinking about ourselves, of our identities and our relationships and responsibilities to one another. One lesson that they taught was that all of us, every single one of us, were people of unconditional dignity and worth. They came to explain, right here in Cape Town, almost for the first time in the entire world, what the colonial and apartheid idea of 'race' was all about. They explained, drawing on the best thinking in biology and science, on one hand, and in sociology on the other, that the idea of 'race' was an invention, an invention to be used to keep people who did not look white in a state of permanent subjection. The colour of your skin said nothing about the content of your character, your intelligence or any of your capacities. Dark – or pale – as your skin was and curly or straight as your hair might be, you were genetically no different, and not inferior or superior to anybody else in the world.

They called this idea non-racialism. The power of this non-racial idea was its usefulness at both a personal and a group level. At the personal level, it helped many of us come to the awareness that our dignity was unconditional. It did not depend on the identities that history sought to impose on us. We were human without qualification. At a group level, and this was a deeply important lesson, it made clear for many of us how problematic and morally objectionable the idea was that we owed greater loyalty to those who looked like us simply because of that – that they looked like us. I cannot emphasise enough to all of you how deeply significant this new way of thinking was. It came to liberate many of us. It freed us from the conceits of superiority and the anxieties of inferiority. No longer did we need to think with our skins.

The question for today, for those of you who are graduating and for your parents, and for the whole university community, is this: does UCT continue to provide the interlocutors, the sense-makers, to assist you in this current disorientation which we are experiencing as a country?

It is this question to which I would like to now turn because concern has been expressed that the university, and this university in particular, is insufficiently relevant. It needs to be renovated, remade and reconstituted at every level of its existence.

I would be foolish to trumpet the value of the university without acknowledging that universities in this country, and actually in most places around the world, are going through difficulties. Those difficulties have to do with funding and particularly with the ways in which market realities are forcing universities to be much more conscious of questions of efficiency. But they also have to do, as they always have, with the ways in which the dominant ideas of a society come to find expression inside the university. It is unacceptable, therefore, when the social character of a society is unproblematically reproduced in the university when, for example, class, racial or gender privilege in society is accepted as being normal in a university.

These are issues with which we struggle here at UCT. But, and this is the point that I wish to leave with you, this university, as are, actually, many universities in the country, is in many facets and dimensions of itself deeply conscious of its interlocutory mission in the time and space in which it finds itself.

This university, without having fully articulated this for itself, is working out what it means to be a post-apartheid university, what it means to live in a society which will progress beyond not just 'race' but all the debilitating inequalities which surround us. It is, in many parts of itself, asking the hard question of how it plays the role of facilitating sense-making for itself and especially for its students.

It has many of the features of the South African society in which it finds itself, and so its sense-making capacity finds itself constrained. But, and this is what is critical to understand, it bristles with ideas, with contestation and debate. In the midst of the incredible social, political and cultural confusion which surrounds us, the opportunism, corruption, greed and disrespect for one another that this confusion generates, at both a global and a local level, it continues to have extraordinary people, and they come in all shapes, sizes and guises: men and women; Muslim, Buddhist, Jew, Christian and other religions; those with histories of privilege and those without; who are committed to putting the very best of their capacities to thinking about how they and the whole country makes itself anew. There is work that is being carried out in every faculty of this university which is seeking to help us understand, as those interlocutors did for me in the 1970s, what it means to be a human being in the year 2015, how to accord recognition to others unconditionally and how to live in a state of respect and regard for one another; how to manage oneself and one's relationships with others. It is about the puzzles of identity, of femininities and masculinities, it is about violence and want, it is about fracking, it is about sustainable energy, it is about spatial inequality, it is about drug discovery and about the rights of ordinary people living under the aegis of traditional law. Some of this work is reflected in the theses and projects of the graduands being honoured here today.

Of course, even the producers of this work need to try harder. They need to come to see where their blind spots are. And there is always more that could and should be done.

With this, even with its blind spots and gaps, I would like to suggest that this university is as relevant as it ever was. It provides all of us, and particularly our students, the privilege of thinking through what it means to be a new South African; and indeed a new African; and a new citizen of this world. In this, it offers itself as a resource to the country. Its legitimacy is in this commitment to relevance. It is this that we all must continue to struggle to uphold.

Thank you.

Prof Crain Soudien, former UCT deputy vice-chancellor, delivered the keynote speech at a graduation ceremony on 11 June 2015. In his view, 2015 was a moment like 1976.

THE WORLD'S UNEQUAL KNOWLEDGE MAP

The knowledge map is yet another example of inequality between developed and developing countries. Laura Czerniewicz, director of UCT's Centre for Innovation in Learning and Teaching, explores the reasons for this inequality and proposes some solutions.

If the world were mapped according to how many scientific research papers each country produced, it would take on a rather bizarre, uneven appearance. The northern hemisphere would balloon beyond recognition. The global south, including Africa, would effectively melt off the map.

The image (below right) is a snapshot of an interactive map which tracks data from 1990 to 2011. The map makes a dramatic point about the complexities of global inequalities in knowledge production and exchange.

So what is driving this inequality and how can it be corrected?

MONEY MATTERS

Money and technology are needed to produce research. The average research and development intensity – that is, as a percentage of GDP – was 2.4% for Organisation for Economic Co-operation and Development (OECD) countries in 2009. But few developing countries had reached 1%. Without sufficient national funds, researchers must spend a great deal of time fundraising and dealing with grant organisations outside their universities. This means less time for actually undertaking and producing research.

When it comes to technology, substantial bandwidth powers the global north and connects it to its neighbours. The internet is far slower and more expensive in Africa, making collaboration between researchers on the continent difficult and making it tougher for them than those in the US, Europe and Asia.

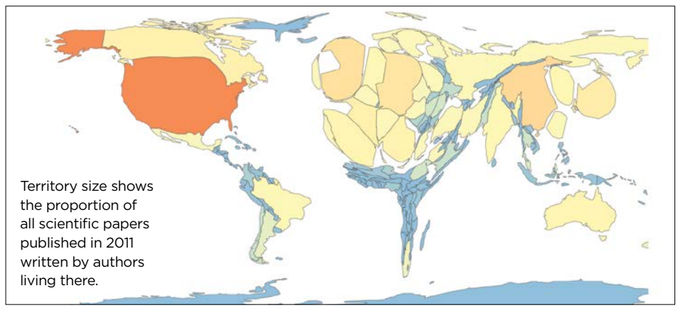
These technical, financial and even mechanical issues are easy to identify. It is tempting to put one's faith in the idea that more money and machines will solve the problems of knowledge production inequality. But it's not that simple.

A DOUBLE BIND

Values and practices contribute just as much to global imbalances as material disparities do. The science journals that publish the research which populates our strange map aren't neutral; engagement with them is characterised by several levels of uneven participation.

A study of four high-impact journals in the management social sciences found that they attracted authors from many countries worldwide but their empirical sites of investigation were significantly located in Europe and North America. This suggests that local researchers will use their scarce financial and technical resources to get published in high-impact, supposedly international journals.

Given the overall constrained research environments in which researchers operate, these resources are lost to local research needs and may in effect subsidise the research of the global north. At the same time, relatively well-resourced researchers from the global north undertake research in developing countries and publish in those same journals.



Territory size shows the proportion of all scientific papers published in 2011 written by authors living there.

MAP © @juancommander

In the worst cases, the global south simply provides novel empirical sites and local academics may not become equal partners in these projects about their own contexts.

Researchers in the global south are caught in a double bind. They are rewarded for publishing in 'international' journals in several ways: through promotions and often even financially. But development imperatives, government policies and their own interests pressurise them to undertake research that is relevant to pressing social and related problems which may not be appealing or even 'academic' enough to interest the international journals.

'INVISIBLE RESEARCH'

There is another problem with this journals map: it measures science journal articles as the sole representation of scientific research output. It ignores things like monographs and edited collections and interprets 'science' narrowly – by excluding social sciences and humanities' genres.

In many contexts valid research is undertaken and published with the unfortunate name of 'grey literature'. This includes working papers, technical and policy reports. These genres of output are often prevalent in research areas focused on pressing development issues.

Another category of 'invisible research' from the south is the considerable output commissioned by government and undertaken by consultants, many of whom are practising academics.

Even when it is published, this kind of research is often not attributed to its actual authors. It has the added problem of often being embargoed – researchers sometimes even have to sign confidentiality agreements or 'official secrets acts' when they are given grants.

Some complain that including these genres in our understanding of scientific research will compromise quality. But we shouldn't reject these outputs. We should find ways to prove their worth, whether through new mechanisms of peer review or new metrics that measure impact and value through use and re-use.

Access is another issue. These coveted journals generally reside behind paywalls. This excludes those who cannot afford to pay, like researchers in resource-constrained environments and members of the public who don't have passwords for the electronic facilities of universities and research institutions.

This situation will improve thanks to the open access policies that are currently being developed in the European Union, the UK and elsewhere. These policies will substantially increase the volume of research to which scholars and readers worldwide have access. But there's an ironic danger in this more ubiquitous availability.

If the developing world doesn't have similar national and regional policies and if resources aren't made available to actively support open dissemination in these countries, research from the developing world will be rendered even more invisible.

This may unwittingly consolidate the erroneous impression that these scholars are undertaking little of value, have little to contribute to global knowledge and are reliant on the intellectual capacity of the global north.

SOLUTIONS

Starting to change the map will require several steps. Firstly, funding and technological infrastructure must be improved. At the same time, our own perceptions of 'science' must be broadened to encompass the social sciences.

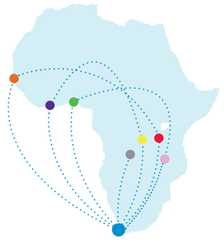
Research outputs need to be recognised as existing beyond the boundaries of the formal journal article. Incentives and reward systems need to be adjusted to encourage and legitimise the new, fairer practices that are made possible in a digitally networked world.

And finally, the open access movement needs to broaden its focus from access to knowledge to full participation in knowledge creation and in scholarly communication.

* This article, published in *The Conversation* (www.theconversation.com/africa) on 8 July 2015, has attracted over 100 000 views online. It was also republished online in the Huffington Post and the World Economic Forum, among others. The majority of viewers were from the United States, followed by India and Brazil. *The Conversation* is a not-for-profit website written by academics and edited by journalists.

AFRICAN RESEARCH UNIVERSITIES ALLIANCE (ARUA)

ARUA, a partnership of research universities in Africa, was launched in early 2015 as a response to the growing challenges faced by African universities. The alliance will form a hub that supports centres of excellence in many other universities across the continent. The focus is on building indigenous research excellence to enable the continent to take control of its future and assert itself as a powerful global force.



ARUA UNIVERSITIES

- University of Ghana
- University of Nairobi
- Universities of Lagos and Ibadan, and Obafemi Awolowo University in Nigeria
- University of Rwanda
- Université Cheikh Anta Diop in Senegal
- University of Cape Town, University of KwaZulu-Natal, University of Pretoria, Rhodes University, University of Stellenbosch, University of the Witswatersrand
- University of Dar es Salaam
- Makerere University in Uganda

SUPPORTING SKA, THE BIGGEST SCIENTIFIC PROJECT IN HISTORY

Through its involvement in the Inter-University Institute for Data-Intensive Astronomy (IDIA), UCT has partnered with other tertiary institutions to develop crucial capacity for big data management and analysis. A spin-off of the Square Kilometre Array (SKA) project, the five-year, R50 million IDIA partnership will corral researchers in astronomy, computer science, statistics and eResearch technologies from the university, the University of the Western Cape and North-West University.

The IDIA project provides the opportunity for the South African university sector to jointly advance within the global SKA project as a leader in SKA data science. Another development in the programme is the African Research Cloud, which will allow African universities to link with South African universities and others in Africa and around the world.

Dr Bernie Fanaroff (SKA), left, Prof Tyrone Pretorius (UWC), Naledi Pandor (Minister of Science and Technology), Prof Russ Taylor (joint UCT/UWC SKA Research Chair), Dr Max Price (UCT) and Prof Frik van Niekerk (NWU) at the launch of IDIA.

Researchers from UCT's Centre for African Language Diversity teamed up with the last three surviving speakers of the N|uu language to develop an orthography to ensure the history and heritage don't vanish along with the language.

SHACK FIRE ALARM SHOWS EARLY SUCCESS

"Hundreds homeless as fire ravages informal settlement." It's an all-too common headline in South Africa.

An engineering honours thesis by UCT graduate Francois Petousis gave rise to a fire detector, which has been designed and distributed by technology start-up Lumkani. The fires that decimated shacks and left thousands homeless in Khayelitsha on New Year's Day in 2013 sparked the initial research and, since its development, the Lumkani fire detector has been installed in more than 1200 households. It's an early warning system. When the heat-detecting device detects a fire, it sounds an alarm and triggers all devices within a 60-metre radius. This potentially allows the family at the epicentre to react quickly and affords the same opportunity to their neighbours. By the end of January 2015, Lumkani had detected two household fires which would have displaced many people.

BOOK GIVES VOICE TO FEMINISM IN ISLAM

The 2015 UCT Book Award presented at June graduation went to Associate Professor Sa'diyya Shaikh for her exploration of the ideas of a 13th-century Sufi mystic, poet and scholar in *Sufi Narratives of Intimacy*.

Described as "ground-breaking" and "pioneering", her book represents a dialogue between the social and spiritual concerns of 21st-century Muslims on the one hand and the rich legacy of a compelling Muslim thinker – Muhyi al-Din ibn al-'Arabi – on the other.

Shaikh describes the book as reflecting a feminist voice within Islam.

"I map how Sufism resides at the heart of Muslim spirituality and has fundamental implications for thinking about gender in terms of law, virtue and ethics. My book is about reading critically and constructively against the grain, and claiming a particular space within the Muslim tradition to talk back to patriarchy. It is about claiming an authority within the tradition not for me, but for a certain voice of radical human equality which resides within the tradition."

Assoc Prof Sa'diyya Shaikh's book about a 13th-century Sufi scholar has contemporary Muslims and the issues they grapple with firmly in sight.

UCT'S 2015 SARCHI CHAIRS

Five prominent female UCT researchers (right) were added to the university's 34 SARChI chairs, bringing the proportion of women from UCT acknowledged in this way to 36%.

For more information on each researcher visit www.uct.ac.za.

Prof Tania Douglas
Biomedical Engineering and Innovation

Prof Jill Farrant
Systems Biology Studies on Plant Desiccation Tolerance for Food Security

Assoc Prof Nonhlanhla Khumalo
Dermatology and Toxicology

Prof Hanri Mostert
Mineral Law in Africa

Dr Amanda Weltman
Physical Cosmology

Artist Willie Bester's tribute to Sarah Baartman was covered by protestors who viewed it as demeaning.

CURRICULUM FOR CHANGE

Associate Professor Harry Garuba, of the Centre for African Studies and the Department of English Literature at UCT, looks at the subject of curriculum transformation.

Curriculum transformation is an area that does not lend itself to the simplicity of numbers. It is easy to escape scrutiny when the focus is on matters that can be represented in numbers, such as the number of black and white professors at a university.

But anyone who knows anything about post-colonial societies and their histories will know about the curricular changes that happened in the 1960s. Others will know about those that occurred in Europe and North America from the 1980s onward because of the huge migrations that changed the face of many countries in the West and resulted in the multiculturalism movement. These two historical moments were accompanied by conversations and debates about what, say, a decolonised curriculum would look like in Africa or Asia and what a multicultural curriculum would look like in the West.

EARLIER DEBATES

In South Africa, therefore, we do not need to start at ground zero when we think of transforming curricula. We should learn from the lessons left to us by these earlier debates and the new curricula practices they set in motion. One such debate that holds important lessons for us started in October 1968.

At the University of Nairobi, a group of three academics led by a young man then known as James Ngugi (now the acclaimed author, Ngugi wa Thiong'o) sent a memo to the arts faculty board. This memo was a reaction to an earlier, well-intentioned paper presented to the same faculty board in the same year.

In this earlier paper, the acting head of the English department had proposed that the English syllabus be expanded to include writing in English from other parts of the world. His rationale was that though the English department "had built up a strong syllabus by its study of the historic continuity of a single culture throughout the period of the emergence of the modern West", it now needed to be less British and open up to writing in English from elsewhere.

It was a modest proposal.

AN UNACCEPTABLE PLAN

But the idea of a strong syllabus built on the historic continuity of a single culture to which other writing was to be added now and again, as the times demanded, drew the ire of a trio of academics – Ngugi, Henry Owuor-Anyumba and Taban Lo Liyong.

For them, it made Africa an extension of the West. Kenya, East Africa and Africa should be placed at the centre of whatever historic continuity Kenyan students were to study. In their thinking, it was a fundamental question of place, perspective and orientation that needed to be addressed in any reconceptualisation of the curriculum for a Kenyan university.

The memo eventually led to a major curriculum transformation in East Africa. This memo is important for us right now, in South Africa, not only for its historic significance but also because it spells out two of the major assumptions and principles that have been at the centre of debates about transforming the curriculum since then. Do we simply add new items to an existing curriculum – rather like adding raffia chairs to the master's living room? Or do we adopt the reverse approach in which we rethink how the object of study itself is constituted? These were the two positions that the Nairobi debate foregrounded and they give us a good platform to begin to think about transformation in our present context.

But let us remind ourselves that, at a basic level, a curriculum is simply a way of assigning value, a way of discriminating between what we think is important and valuable and what isn't.

Although the narrative with which I began has to do with English and literary studies, every curriculum in every discipline assigns value to its objects of study and withdraws it from others.

In addition to assigning value, a curriculum also determines the academic formation of a new generation. That is, it helps to create people who think in a particular way about particular subjects and talk about them in a particular language and idiom. This is what makes the curriculum a particularly good place to plant the seeds of transformation.

The first step [in curriculum reform] is to recognise the cultural and scientific production – the knowledge – of previously devalued groups of people. This is not a new proposition – recognising and according value to the previously disadvantaged was what was supposed to have happened politically in 1994. This now has to happen in universities too.

It will not only be presumptuous, but impossible, for me to prescribe in fine detail how this should be done in each discipline. Yet it is possible to reiterate the principles that should inform and guide this process.

TWO APPROACHES

In your own discipline, you may, first, want to adopt a content-driven additive approach and expand the curriculum already in place. Or you may want to adopt the different approach of thinking how the object of study itself is constituted, what tools are used to study it and what concepts are used to frame it. This is because analytical tools and concepts may marginalise some students and privilege others. This kind of approach will not only supplement simple additions to the content of the curriculum, it will lead to a rethinking of the theories and methods that underlie the framing of the curriculum.

Borrowing a term from music, the Palestinian theorist Edward Said suggested that the way to most productively read, analyse or interpret a text is to do so contrapuntally. Contrapuntal analysis takes into account the perspectives of both the colonised and the coloniser, their interwoven histories, their discursive entanglements – without necessarily harmonising them or attending to one while erasing the other.

*This is an edited version of an article published by the *Mail & Guardian* on its Thought Leader website.

"In South Africa we do not need to start at ground zero when we think of transforming curricula. We should learn from the lessons left to us by these earlier debates ..."

A VISION FOR AN UNDERGRADUATE DEGREE IN AFRICAN STUDIES

Professor Lungisile Ntsebeza, director of the Centre for African Studies (CAS), expounds on what would constitute an undergraduate degree in African studies at UCT and the challenges CAS faces in conceptualising and offering such a course.

My vision for the course on Africa is that it be a three-year degree that should be designed entirely around debates. The plan is for the course to be offered for the first time in 2017.

The first module would revolve around the debate on teaching in Africa, in other words the teaching of African studies in a post-colonial context. I propose that the second module be on ancient Egypt as a cradle of civilisation. In the second year the course would focus on African thinking on economics and politics, while in the third year we hope to foreground the importance of language on the continent. The final module would be on the political economy of Africa, which I am deeply involved with and which Archie Mafeje had a lot to say about in his writing.

I can't see how the course can develop without input from the students. Students must equip themselves intellectually and take on their lecturers with their (alternative) ideas, that is 'fight them' with ideas. The shortcomings will only become apparent when students come with new ideas that convince the lecturers that what is being offered is inadequate.

2017
YEAR IN WHICH UNDERGRADUATE DEGREE IN AFRICAN STUDIES SHOULD BE ON OFFER

The mandate of CAS is to promote African studies across all the faculties at UCT. The centre does not teach; while the institutional culture is seated in research and teaching, with teaching serving as a form of indoctrination. What is taught and how it is taught constitutes a university's culture, so being denied the ability to teach is a serious problem.

By introducing a course centred on Africa we at CAS hope to reason with colleagues about changing their teaching habits. What they teach should relate to their geographical location and to the students they are teaching. Lecturers do not know how to teach students they do not know or care to know, so they resort to forcing students to get to know them.

What is taught is never neutral – not even in the natural sciences. We all have biases, which are also reflected in our research. The prescribed course material is also important. The challenge for those seeking to change the curriculum is to introduce other ideas and writing. A transformed curriculum does not exclude Kant and Heigel. We must not, in our attempt to transform the curriculum, do away with, say, neoclassical text. It must be taught, but then it must also be exposed to African scholars that critique it. Doing away with neoclassicalism when changing the curriculum is like practising boxing without a sparring partner.

An installation of chalkboard dusters to represent each year of UCT's existence by Pippa Skotnes, Fritha Langerman and Gwen van Embden

A FIRST IN SOUTH AFRICA

A new online teaching platform will help students get to grips with key financial and accounting concepts in their mother tongue.

UCT's College of Accounting has collaborated with the Finance and Accounting Services Sector Education and Training Authority and GetSmarter to launch Learn Accounting, which offers video-based learning on key financial and accounting concepts.

The programme will help universities to graduate more black accounting students and ultimately also boost their numbers in a sector in which the South African Institute of Chartered Accountants reports sluggish transformation. A mere 24% of chartered accountants in South Africa are black in spite of numerous initiatives and bursary programmes to reverse the trend.

Ten-minute videos in Xhosa, Zulu and English provide concise explanations of specific concepts and complex financial terminology in the areas of financial skills, financial reporting and management accounting.

"These are all key foundational concepts necessary to understand both basic and more advanced business and accounting concepts," explained the College of Accounting's Associate Professor Jacqui Kew.

The material was scripted and presented by UCT lecturers and translated into Xhosa and Zulu by accounting lecturers from the Walter Sisulu University in the Eastern Cape and an academic from Wits University.

To check out the new platform go to www.learnaccounting.uct.ac.za.

You don't have to be a student to register and explore – the platform is open to anyone interested in learning more about accounting and finance.

HOW TO GROW CIVIC-MINDED GRADUATES

How do we prepare students for the uncertain world we live in? Janice McMillan, convenor of UCT's Global Citizenship Programme, argues that the way to grow aware, active, critical and civic-minded graduates is to cultivate their humanity.

Living in an age of 'supercomplexity' in which the world is increasingly unknowable, disruptive, unequal and disturbing, we are constantly assailed by difficult questions, competing priorities and a multiplicity of choices and options.

In South Africa, and Africa more broadly, we see this daily in the urgent, complex, heated debates around poverty, inequality, democracy, justice, responsibility and restitution.

Many people argue that universities need to play a more active role in building more civic-minded, global citizens.

In her essay "Cultivating Humanity and World Citizenship", American philosopher and author Martha Nussbaum writes that there are three capacities that higher education should nurture in students. These are the ability to (1) examine one's own traditions and beliefs, (2) recognise one's community and fellowship with human beings around the world and (3) consider what it might be like to walk in another person's shoes.

Taken together, these capacities – if they are built into teaching and learning – can help to develop students as active, critical, aware and civic-minded graduates.

Higher education in Africa and South Africa is increasingly shaped by global pressures and national priorities. Given this, the work of some authors gives meaning and identity to the term civic-minded.

In the view of Yusef Waghid, professor of philosophy of education at Stellenbosch University, attributes such as compassion, criticality and a sense of responsibility are necessary to enable students to contribute towards "civic reconciliation and transformation".

Crain Soudien, educationist and former deputy vice-chancellor of UCT, argues that in the relationship between education and citizenship there are two positions. The first is that we need to teach young people their history and culture in order to "build their dignity and feelings of self-worth", and the second is that education needs to provide young people with the "high skills knowledge – the cultural capital – that will enable them to operate within the complexity of a globalised world".

As challenging as it is, Soudien has noted that it is critically important to give students both a sense of self and of local history, and a connection to the kinds of knowledge that can enable them to understand the complexity of the global.

It is clear that a concept like a 'civic-minded graduate' has both universal meanings and local significance. Both South Africa in particular and Africa more broadly require graduates to engage with social justice issues from a global and local standpoint.

Education therefore needs to be designed not just to be about, but also a response to, injustice. There is a need to frame understandings of civic mindedness and global citizenship so that we can help students enact these identities in particular contexts in specific ways.

GLOBAL CITIZENSHIP

From our work on the Global Citizenship Programme (GCP), learning and education for civic mindedness and citizenship provides an important 'lens on the world', a way of learning about and engaging with the world in new ways, reflecting new forms of being through which students can develop new sensitivities.

The GCP is not a conventional academic project. It engages students as thoughtful and opinionated scholars and citizens, who are keen to learn, think about, critique and respond to key contemporary issues. Crucially, it is an opportunity for an enriched and wider education experience outside of one's primary degree programme.

Given our African context, we bring social justice into the framing of our questions and considerations from the outset and use this lens to think about whether and how we might be responsive to, and responsible for, the world in which we live.

The programme is concerned both with 'the global' and its connections with 'the local'. Two of the short courses look at these issues, albeit in slightly different ways. At both levels we challenge students to confront the centrality of power in local and global relationships.

In addition, while the GCP is important in its role in building active citizens, it also plays a key role in the making of the intellectual. It is about building a sense of citizenship and social activism through intellectual engagement.

As the GCP enters its sixth year, the challenge is how to bring relevant aspects of the teaching and learning approaches on the programme to bear on the curriculum more broadly.

We have developed a credit-bearing course in the engineering faculty that has run successfully for the past two years, but more colleagues need to be encouraged to open up opportunities for socially responsive teaching and learning across the disciplines.

We need teaching and learning that engages the student not only as an emergent professional but also as a committed, thoughtful and civic-minded young citizen. This means rethinking pedagogy and the complex relationship between knowledge, skills and values.

Finally, we believe that challenging one's assumptions and really understanding the meaning and practice of critical thinking, analysis and reflection are key to dealing with uncertainty and to engaging in more inclusive and non-stereotypical ways with others.

JANICE MCMILLAN is a senior lecturer in the Centre for Innovation in Learning and Teaching, and convenor of the Global Citizenship Programme at UCT. This is an edited version of an article that first appeared in *University World News* on 6 February 2015.

SOCIAL JUSTICE PROJECTS

INEQUALITY UNEARTHED Third-year students from the Centre for Film and Media Studies – in collaboration with UCT's Poverty and Inequality Initiative – produced the first edition of *Cape Connect*, a 24-page, tabloid-size newspaper that unearths the connection between economic theory and the realities of poverty and inequality.

LUISTER Four UCT students that produce work under the name Contraband Cape Town – Dan Corder, Declan Manca, Erik Mulder and Markus Hegewisch – collaborated with the Open Stellenbosch movement to produce a debate-fuelling documentary, *Luister*. In it, 32 Stellenbosch students and a lecturer speak of the racial prejudice they continue to experience and the enormous challenges they face at a university that uses Afrikaans as the dominant language of teaching. The work is freely available online under a Creative Commons licence.

STUDENT LEADERS FOR SOCIAL JUSTICE At an event in mid-October which was funded by Investec, UCT celebrated its many student leaders, including one team and three individuals who are working to address some of the most pressing social issues of our day. They are:

Ubunye, a student-run organisation working in over 20 different schools and child-care centres across Cape Town to help develop learners' leadership and life skills
Sarah Oliver, chair of Ubunye
Hugh Stevenson, chair of the Green Campus Initiative
Priyanka Naidu, president of the SHAWCO Health Steering Committee.

From left: Priyanka Naidu, Carol Dlamini (Investec), Sarah Oliver and Hugh Stevenson

SOCIAL JUSTICE MEDIUMS

A cleaner's story

In late August, students held an appreciation lunch for UCT workers during which they screened a documentary focusing on a day in the life of a cleaner in a residence. The film, titled *Mamma Aggie*, is centred on Agnes Mofokeng, a cleaner at a UCT residence, who is the sole breadwinner in her family and who wakes at 04h00 every day in the week to get to her job at the university.

Professor Ben Turok, former ANC MP and economist who spoke at the event, praised students for "boldly" meeting with workers – something he had never experienced when he was a student at UCT.

Marikana voices

In the South African consciousness, the name Marikana has become synonymous with police brutality, class struggle and the continuation of the migrant labour system in South Africa.

Arts student Aliki Saragas, who is doing a master's in documentary at the Centre for Film and Media Studies, sought to broaden that narrative.

In her 60-minute documentary, *Mama Marikana*, she shares the stories of five women of Marikana starting from the day of the massacre through the Farlam Commission of Inquiry to the five-month-long strike on the platinum belt in 2014.

Imagining a new Africa

Aspiring social entrepreneurs at UCT spent 20 weeks working on ways to "imagine a new Africa" by addressing a social problem with a market-based solution.

Proposals workshopped over this time – at a 24/7 outdoor pop-up hub and as part of an ongoing social innovation curriculum – included entrepreneurial courses for schoolkids, money-saving apps, educational DIY furniture, as well as ways of rethinking food waste.

The best of these proposals were taken to an 'ideas auction', which had investors putting up money and resources to help them get off the ground.

2015 IN REVIEW

What were the irrevocable moments and persuasive ideas that made 2015 such a seminal year in UCT's history? Members of the UCT community reflect.

PJ SCHWIKKARD
Dean of the Faculty of Law (2007–2015)

The iconic moment of 2015 must be the Rhodes statue swaying in its harness. A statue I had always wanted gone and yet it was not simply a moment of celebration it was also one of sadness as the surrounding anger spoke to the failure of our democratic state to address inequality.

This past year has given a much-needed impetus to transformation and that is a very good thing. I have always been a proponent of insourcing and I believe that the potential for improved employee-employer relations will go some way in offsetting the costs. But, I do worry about how UCT is going to sustain its financial aid programme. The effective reduction of fees means that those with more pay less, and UCT consequently has less to assist the poor. In 2016 the government may provide some relief – but the higher education budget will always be competing with budgetary asks for basic education, health and housing (and a myriad of other pressing issues). If the trajectory of reduction in fees and subsidy continues, UCT will have to make cuts and continue to make cuts. So the big question is: how do we change what and how we do things in order to continue to be an excellent institution?

UCT MOOC *What is a mind?* was listed among the top ten best courses by MOOC aggregator Class Central, which derives rankings from learner ratings. *What is a mind?* together with UCT's first MOOC *Medicine and the Arts* will run again in 2016.

ELELWANI RAMUGONDO
The VC's special advisor on transformation

As part of the photo-voice project led by Dr Shose Kessi, Thato Pule took a picture of herself on the plinth where the statue of Cecil John Rhodes once sat, with gendered toilet signs on each side of where she positioned herself. As a trans-woman filling the inbetween space between male on the one hand, and female on the other in the picture, Thato was sending a powerful message about how heteronormativity must be challenged as part of building an inclusive institutional culture at UCT. In addition, instead of facing away from UCT and casting her gaze over the Cape Flats like Cecil's statue did, Thato sat facing UCT – as a way to hold the institution to account for any complicity regarding continuing and widening levels of inequality within our society.

What I have grown to appreciate more this year is that it is both wrong and impossible to force anyone to think like me or anybody else. People's worldviews are different as a function of what they have lived through, witnessed and learnt over time. The best we can all do in an institution such as UCT is to hold people accountable so that they use their positions of influence to advance and protect shared institutional values. These values, as captured in our mission statement and other official documents, may also not be fully understood or embraced by everyone. In a diverse society such as South Africa, it is important that we frequently interrogate both our individual and shared vulnerabilities, entitlements and complicities in relation to the values we espouse as an institution. I have also noticed that people generally avoid engaging with those they disagree with. Yet, these are spaces where one is likely to learn the most, as blindspots are revealed.

I take with me into 2016 a lesson I learnt from Thendo Ndou, a student in health sciences. I had shared a story at a women's event about how I had told someone that the reason I put on lipstick is because I am a woman. Thendo, drawing from her post-modern perspectives on black feminism, alerted me that my description of womanhood was essentialist and denied space for other women who do not put on lipstick to see themselves as adequate. Even though Thendo appreciated that I had provided context to why putting on lipstick was important for me at that stage, given the increasingly masculine spaces I found myself in, what she drew my attention to was greatly illuminating of a blind spot I carried. I am looking forward to more opportunities to learn from others, particularly students and staff members who have different experiences from mine at UCT. This includes students and staff with disabilities.

I think we are likely to face more protests unless we pay careful attention to factors that render our students and staff vulnerable over time. An ongoing sense of invisibility for marginalised members of the UCT community can lead to potential disinvestment from the institution, making these individuals potentially available for capture by other political interests. I hope there is recognition at all levels that failure to look after students and staff from every position of influence places UCT as an institution at risk. To protect the academic project in higher education in post-apartheid South Africa, we all need to find ways for research, learning and teaching to intersect with issues of social justice and inequality.

TINASHE MAKWANDE
Digital learning materials designer at CILT

On 16 March 2015 the very first of UCT's MOOCs went live on a global platform, marking a milestone not only for the country but for the continent. To my knowledge, only a few, if any, MOOCS originating from Africa were being hosted on a global platform at that time. It was a proud moment for a number of reasons.

Firstly, the lead educators, Professor Steve Reid and Associate Professor Susan Levine, achieved a great deal by launching a course focused on two disciplines – Medicine and the Arts. It was quite fitting that the first UCT MOOC was a collaboration between academics from two different faculties.

Secondly, the course brought together many contributors from different walks of life during the production phase. It also generated even more engagement from the thousands of online participants who signed up for it.

2015 was a fruitful year filled with lessons. The #FeesMustFall and #EndOutsourcing protests at the end of the year marked a new era in higher education, particularly the access to education issue, which is predominant in our region.

Locally, we are setting milestones by launching collaborative online courses and on the other hand we are looking for ways to make education and learning more accessible to a larger number of people.

> "An ongoing sense of invisibility for marginalised members of the UCT community can lead to potential disinvestment from the institution, making these individuals potentially available for capture by other political interests."
>
> – ELELWANI RAMUGONDO, the VC's special advisor on transformation

DAN CORDER
A producer of *Luister*

This year ought to be remembered for overwhelming. 'Overwhelming' requires an aggressor who overwhelms the target of that attack and, although these past months will also be remembered for moments of victory and defeat, the word 'overwhelming' has another sense. It is the experience of being overcome.

This feeling does not require an assailant or intention. It can be simply a climate that is so free, so volatile, so unapologetic, that it strips one of a sense of control, comfort and voyeuristic escape. I will never forget the fervour.

An inescapable energy seized all on, or connected to, campus. We reeled from revelation to outburst to revelation. I did not think a community so fractured could experience a common sense of reeling. It remains impossible to grasp how much has happened or how it happened. During the year, there was no time to comprehend the enormity of events, as new seismic moments shook us like tremors in the ground and hurled us onward. At this end of year, there is too much to comprehend.

Even if we discount, for a moment, the countless battles of words in classrooms, offices and kitchens, the irrevocable fallout of a thousand uprisings that has entered and coloured every relationship, it is scarcely believable that this country existed without a Must Fall movement, a statue falling, a myriad of confrontations between students and universities, students and government, students and the law, students and students, a viral video that rocked the nation, occupations, national Must Fall movements bringing ministers to their knees, parliament stormed, the Union Buildings under siege. There were so many more traumas than this.

How could one not feel an unending state of being overwhelmed when, irrespective of one's personal beliefs and politics, a society is so radically changing. Maybe this energy has lasted so long because it has been fuelled by South Africans feeling overcome, without control or comfort, and the collective alienation from one's familiar life has disturbed us into revealing ourselves.

Every vitriolic cyber-scream or face-to-face accusation, provoked by self-righteous condescension or forlorn desperation, laid bare the racism, classism, sexism, homophobia, ignorance, arrogance, liberalism, conservatism, radicalism, pain, suffering that always held pockets of South Africans at a distance from one another. These are not new beliefs or feelings. They are only exposed now as people battle to regain public ownership over the country. This year has been overwhelming.

As a country, we have collectively lost our control, our polite restraint, and forgotten our inhibitions. This year has been so tempestuous that it has forced people to encounter each other, and maybe now South Africans know better the reality of our country and how broken our society is, or how divided, since I do not think it was ever whole. In that sense, it has been a year of profoundest learning.

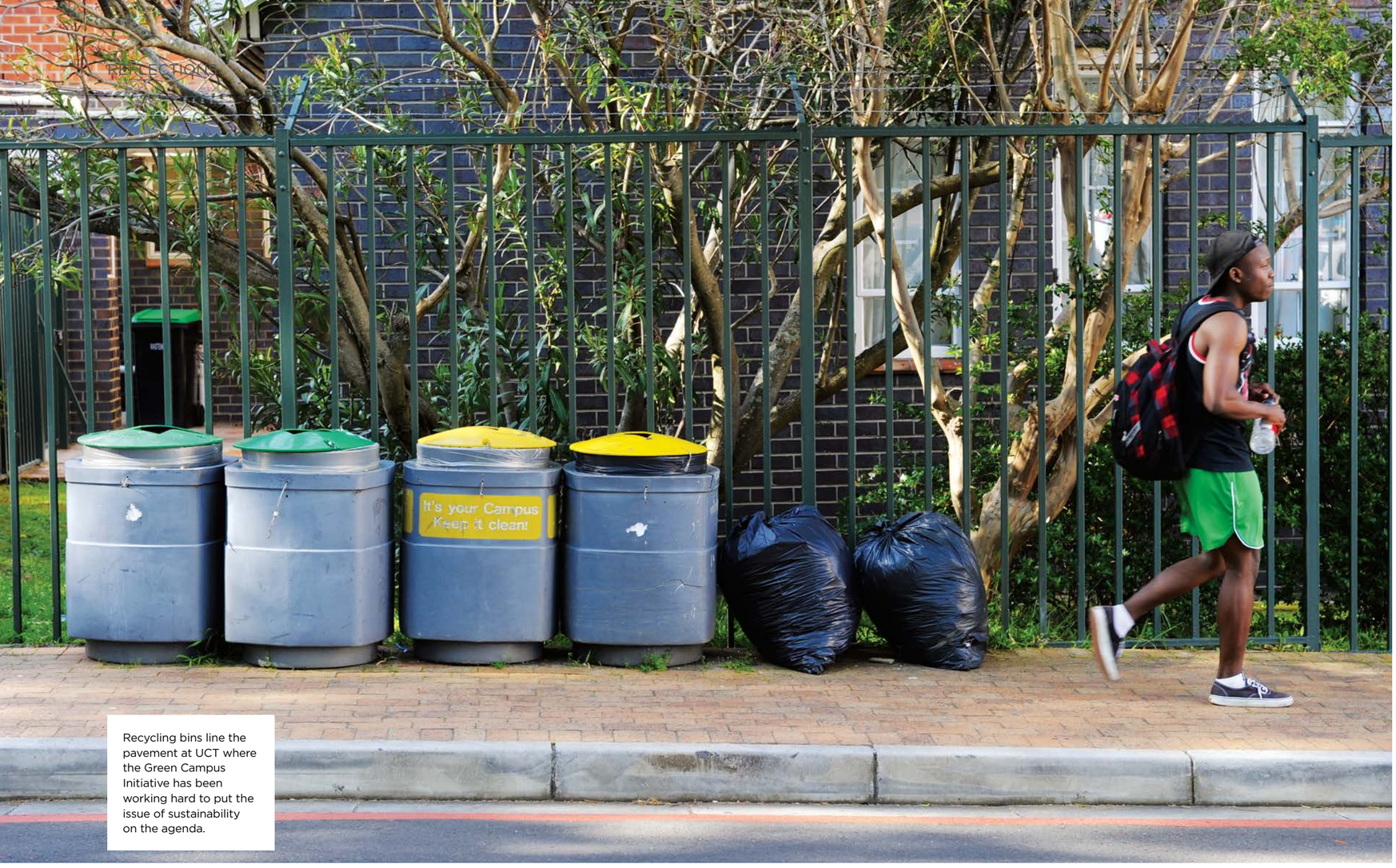
> As a country, we have collectively lost our control, our polite restraint, and forgotten our inhibitions. This year has been so tempestuous that it has forced people to encounter each other … it has been a year of profoundest learning.
>
> – DAN CORDER, producer of *Luister*.

RAMABINA MAHAPA
2015 SRC president

Etched in my memory was when Senate voted for the permanent removal of the Rhodes statue with 181 votes in favour, one against and three abstentions. Most memorable was the fact that the Vice-Chancellor Dr Max Price proposed that the statue be removed from its current location, but still remain on campus. The SRC argued that it must be permanently removed from campus. After the VC and SRC made representations, we witnessed an overwhelming number of Senate members stand up to say that they were more convinced by the SRC's arguments and supported our proposal. That moment gave me hope and further demonstrated that students can influence Senate.

My joy at the successes of this year, with special mention of insourcing, lie buried in the scars found in the hands of our mothers and fathers who on a daily basis toil on the grounds known as UCT and in the mines, farms and homes of our former colonial masters. Black folk cannot continue being drawers of water and hewers of wood and mineral resources while white folk benefit from our labour and resources. The 'haves' can no longer remain unaffected by gross levels of inequality and poverty. If we do not capitalise on the urgency of our current predicament, we may all no longer have a country to call our own.

2015 SRC president Ramabina Mahapa with members of the #RhodesMustFall movement at the start of the occupation of the Bremner building. During the occupation, students engaged in seminars, teach-ins and debates around the clock.



Recycling bins line the pavement at UCT where the Green Campus Initiative has been working hard to put the issue of sustainability on the agenda.

HUGH STEVENSON

2015 chairperson of the Green Campus Initiative (GCI)

The moment that stood out for me this year was the final handover meeting between the old and new committees of GCI. Seeing the diverse, passionate and determined (albeit small) group of people that would carry on GCI's vision, I felt like I had achieved something valuable. I hope that the new committee will manage to involve all of the UCT community in the cause as these are important issues and I've seen how working together towards a sustainable future can unite people where division seems to be the focus.

Environmental sustainability was somewhat overlooked by both staff and students in light of the other important issues that dominated this year.

However, the institutional attitude of trivialisation and apathy with regard to these issues is not specific to this year; it has a long history at UCT. In 1990 universities from around the world jointly recognised that environmental degradation would become one of the defining issues of the 21st century. How the next generations dealt with this problem would determine the future of life on the planet, and universities would play a crucial role in preparing them for this. Thus these universities committed to a 10-point plan outlining action to be taken to achieve the goals of sustainable operations within their institutions and their communities, and championing the message of environmental sustainability in society.

ASHLEY FRANCIS

Executive director: Finance

One of my first projects I introduced to UCT was the management contract and refurbishment of the Protea Hotel Mowbray. After much deliberation and many governance processes, the hotel opened its doors on 1 February 2015.

It dawned on me very clearly in 2015 that higher education, and specifically UCT, is a very complex environment. Coupled with that complexity, the landscape of UCT has been changed forever as a direct result of the student uprising, starting first with the #RhodesMustFall movement and then, secondly, both the #FeesMustFall and #EndOutsourcing movements. The way finances were managed before would become a lot more difficult.

The financial sustainability of UCT has been shaken to the core. 2016 does not pose an immediate threat, but it's the years post-2016 that are problematic. The template of the past is not as relevant as it would have been had these events not happened in 2015 and thus a new financial ethos needs to be developed to ensure sustainability.

SINEGUGU DUMA

Head: Division of Nursing & Midwifery

There was not one, but there were many moments that stood out for me in 2015. In fact the year 2015 brought the "wind of change" not only at UCT but throughout the country. This is reflected in the collective power and voices of students to denounce most of the systemic 'wrongs', even those that were so embedded in our everyday lives that they were taken as a norm and accepted as the realities of this institution and the country at large.

For instance the #PatriarchyMustFall movement highlighted the heteronormative nature of our university rules and even our thoughts. On one occasion, I listened to some of the LGBTQIA+ students sharing their lived experiences both in the university residences and on campus and realised that there is so much that one takes for granted. Students shared simple things, such as having to wait for the "happy pee hour" to be able to use the single sex bathrooms because of fears. These are heteronormative systemic things that an ordinary person does not even consider, but are so real for some on our campus.

Through the College of Wardens, we hope to critically analyse some of the university rules and residences' traditions to address oppressive practices that promote patriarchy in the residence system while also identifying and sharing the best practices that are already happening in some of the residences.

Chumani Maxwele flings poo at the statue of Cecil John Rhodes on upper campus on 9 March 2015. The statue came down a month later. Photo by David Ritchie.

Through the #FeesMustFall movement, the students achieved what some may have thought was impossible.

There is a Chinese proverb that says: "The person who says something is impossible should not interrupt the person who is doing it". It was good that we did not dare to interrupt the students in doing the impossible, but instead, they were supported directly and indirectly by many, especially by the Black Academic Caucus (BAC), a movement that came at the right time for black academics not only to raise issues of transformation in higher education, but to propose tangible ways to address them. The identification of the Next Generation Professoriate also stood out as management's way of acknowledging that something needs to be done to address the challenge of having no black female professors and fewer black professors.

2015's hardest lesson or truth for me personally has been the recognition of the collective power that students have to make things happen for themselves. Being a generation that was too young to know or appreciate the 1976 students' protests, I got to see and learn for myself in 2015 the power of students.

Sadly, 2015 also highlighted the magnitude of sexual violence on campus. I want to take the findings of my research on the subject and my knowledge and expertise as a trained sexual assault forensic nurse practitioner to assist the university in responding to sexual violence on campus and in supporting the victims. I started in 2015 by having presentations on understanding and responding to the victims of sexual violence to Student Housing Staff. In 2016, I want to do more of these and extend our research project, while working with others who are also concerned about this.

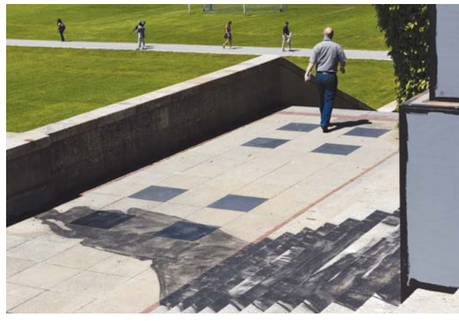
ZOLANI METU

Humanities Students' Council

There was a great deal of outstanding political movement at UCT in 2015 and it would be an injustice to not acknowledge the work done by the student body in bringing about desired change. But a project that stands out for me is the clothing-donation drive that the Humanities Students' Council 2015 organised in collaboration with Forest Hill to the Unakho Children Home in Gugulethu. This year I've learnt to trust myself a bit more, and I would really like to maintain this because it influences how I do my work, how I relate to people I work with and also how my constituency receives the work I do. I've also learnt to trust God and this is something I would like to carry into 2016. Being in student governance is not going to be easy because I sense that students have lost trust in governance within the university in general. Now student leaders, especially the SRC, are faced with the challenge of proving their worth to students – instead of focusing primarily on operations.

"Now student leaders, especially the SRC, are faced with the challenge of proving their worth to students – instead of focusing primarily on operations."

– ZOLANI METU, Humanities Students' Council



Towards the end of the year, this shadow was drawn on the steps below the plinth from which the Rhodes statue was removed. It is symbolic of the long shadow cast by Cecil John Rhodes even today.

DECOLONISING UCT

The removal of the Rhodes statue ushered in a period of intense debate on decolonising the university. What follows are the views of commentators grappling with questions like what decolonisation means for a university in Africa, where the process should start and whether it has already begun.

During the removal of the Rhodes statue on 9 April 2015, master's student Sethembile Msezane donned a costume depicting the Zimbabwe bird. She wanted to show that the symbol was "wrongfully appropriated" from Great Zimbabwe by British colonialists.

REFLECTIONS

ZETHU MATEBENI

Institute for Humanities in Africa (HUMA)

It would be easy to think that because we are in Africa the decolonisation of our institution would be easy – when in fact a lot of us within the academy are so immersed in colonial thinking that we have to consider how to deal with the internal colonialism in terms of how we think and write. Decolonising the mind is harder than changing the curriculum.

A decolonised UCT would mean that the diversity of its community does not say anything about the standards of the university. What it does say is that the quality of this university is an enriching quality and that the content is enriching content.

I can imagine that a decolonised UCT would have a vibrant African studies department. The student body would be diverse and representative of where we are. The academic staff profile would also be representative of where we are. The research agendas would engage with what is happening around and within the university.

ALEX HOTZ

Member of the #RhodesMustFall movement

We must reject this liberal idea of transformation and adopt decolonising the university as the modus operandi to change the institution. Decolonisation is the process of completely destroying the structure that currently exists – in other words, destroying the status quo. Transformation is working within the structure to change it, and we know that the current South African state did not come about through a revolution (destroying the status quo) and is simply perpetuating the same experiences people had before the dawn of democracy.

Decolonisation is about decolonising the physical space, the culture of the institution, the curriculum, but also changing who gets to come to the institution and who teaches us – aspects which I consider incredibly important.

As a law student I believe decolonising the law faculty goes beyond the faculty and the institution. It speaks to what the law is and how it is used within this country. We pride ourselves on having one of the best constitutions in the world, but who deems it to be the best? How do we celebrate something in which basic rights are not fleshed out? For instance, we have the right to access housing, but not the right to access decent housing. These are questions we have to think about regarding the way the law is structured.

SHOSE KESSI

Department of Psychology

Decolonising our universities is a political project. It means moving away from the type of knowledge production that has historically prioritised thinking and practices that legitimised apartheid and colonialism. Decolonisation foregrounds how what we have come to know as 'scientific knowledge' is fraught with the legacies of capitalism, racism and patriarchy.

If we want to change the societies in which we live and address important issues such as violence and oppression and improve the lives of the majority of people in the global south, then we must produce the type of knowledge that serves the interests of the majority.

Decolonising the university means being critical of the so-called objectivity and neutrality of scientific projects, acknowledging that these are political projects that often serve the interests of those who are privileged in society. Decolonising the university is thus a commitment to centring the type of knowledge production that represents the experiences and aspirations of black people.

The work on transformation that has taken place in various parts of UCT over the past 21 years has been instrumental in bringing about change, but at a very slow pace. The change in the discourse from transformation to decolonisation has marked a new and more radical process of change that must continue. Focused and sustained change in areas such as increasing the numbers of black academic staff and postgraduate students, curriculum development, setting research agendas, revisiting decision-making and governance structures are all important parts of this process.

BAME MODUNGWA

Master's student in economic development

What I understand by decolonisation in the university is we're trying to push forward the transformation ideal. Bringing it back to UCT, it's about freeing the students from this system, if you can call it that. It's about pushing forward transformation, making sure everybody feels included, everybody is heard, and that everybody feels like they could be heard if they had something to say.

Obviously you have to start at the top, I would say, for instance, Senate and the Council, which I had no idea about before #RhodesMustFall, have now been brought to light and I think it's important that we transform from the highest point, which makes it easier to have that trickle-down effect. It's also important to have transformation in the faculty because those are the faces you see when you come to school. I studied my undergrad in politics, philosophy and economics. I haven't had a single black female lecturer in my entire career here.

Looking around for places to do my master's, I found that you actually have a better African studies department in the UK than at supposedly the best university in Africa! Why should I have to travel there to get a good education on Africa when I live in Africa?

MAX PRICE & RUSSELL ALLY

UCT Vice-Chancellor and executive director of Development and Alumni Department respectively

Decolonisation is not self-explanatory, nor unproblematic conceptually, and in the intensity of the challenges faced, it is easy to fall prey to either simplification or caricature. It should certainly not be reduced to some naïve atavistic desire to return to a pristine, unblemished Africa before the arrival of the settlers.

In its most radical form, it is presented in the polar opposites of white privilege and black pain; the exclusion and marginalisation of 'black bodies' by white domination. The manifestation of this takes the form of a number of allegations: for instance, about the biased content of the curriculum celebrating white intellectual accomplishment; the calculated holding back of black academic promotion; the recurring toll of black financial and academic exclusions; or the outsourced exploitation of black workers.

This version of decolonisation is thus profoundly about race and pitches black liberation against 'whiteness' conceived as some homogenised form of identity defined mainly by the happenstance of pigmentation. As such, it risks polarisation as it implicitly rejects non-racialism as a form of co-option limiting the engagement that is necessary if we are all to embrace transformation as a shared commitment.

Yet the call for decolonisation holds an essential and valid critique of the failure of transformation as conventionally understood to challenge old value systems, notions of what counts as excellence, or the validity of the old hegemonic cultural norms. We should not lose this by uncritically rejecting the paradigm and language of decolonisation.

If decolonisation can instead be viewed as an integral part of transformation which must involve not only an epistemological and intellectual paradigm shift, but also an internal personal willingness to interrogate our own value systems, prejudices and inherent assumptions about ourselves; our histories, cultures and convictions that are tied up with our identities, and also about the 'other', then just maybe the fall of Rhodes can begin to signify the re-emergence of UCT as a place for all of us. And if the critique of 'whiteness' can be understood as a rejection of the perpetuation of historical entitlement in all of its forms, then maybe (to paraphrase Joel Netshitenzhe) 'blackness' can transcend being "defined by howls of pain in the face of a stubborn and all-encompassing racism" and instead "position itself as an integral and equal part of humanity in dogged pursuit of excellence on a global scale".

> "In its most radical form, [decolonisation] is presented in the polar opposites of white privilege and black pain; the exclusion and marginalisation of 'black bodies' by white domination."
> – MAX PRICE & RUSSELL ALLY

HIGHER EDUCATION'S OCTOBER REVOLUTION

From #FeesMustFall to the end of outsourcing

An objection to fee increases for 2016 at Wits University soon spread to Cape Town where students barricaded campus entrances on 19 October 2015. This photo essay tells the story of a pivotal moment for higher education in South Africa as the country's students found their voice.

The weeks of the #FeesMustFall and #EndOutsourcing protests in October 2015 were punctuated by police clashes with students, staff and workers, both on and off campus, and fraught with security concerns during a delayed exam period that ultimately ran its course in January 2016.

UCT's leadership announced a campus shutdown soon after the first barricades went up on Monday 19 October, and what followed was a period of unprecedented student and worker action since the first democratic election in 1994.

At UCT, the #FeesMustFall campaign ran concurrently with an #EndOutsourcing campaign. Through protest action these twin goals were both realised during the month of October. President Jacob Zuma announced a freeze on an increase in university fees on 23 October, and UCT signed a historic agreement with the trade union Nehawu to end outsourcing with six service providers shortly afterwards on 28 October.

Students closed off UCT's campuses on Monday 19 October in protest against a proposed fee increase of more than 10% for 2016.

"The students' movement has stretched South Africans in personal, professional, powerful and provocative ways. What remains to be seen is whether academics have been stretched enough to reflect deeply on the status quo at universities – and to respond with equal vigour."

KASTURI BEHARI-LEAK, Centre for Higher Education Development at UCT, *The Conversation*, 17 November 2015

Marchers gathered at UCT's medical campus on Tuesday 20 October before heading to Rondebosch police station to demand the release of students who had been arrested the day before.

Students and workers clashed with police on and around the parliamentary precinct during a march to parliament on Wednesday 21 October. Images of these scenes were featured on front pages of newspapers around the country.

At the mass assembly outside Jammie Hall on Thursday 22 October, Vice-Chancellor Dr Max Price (with loudspeaker) told the crowd that he sympathised with their calls for better funding of higher education by the national government, and said he supported their right to peaceful protest. He assured the gathering that he and his peers would demand decisive state intervention to ensure that there was no fee increase for students in need in 2016. On Friday 23 October, after meeting vice-chancellors at the Union Buildings in Pretoria, President Jacob Zuma announced that there would be a 0% increase in university fees in South Africa for 2016.

"Transformations of capitalism require new modes of thought – and most importantly new practices of the imagination. If everything 'must fall', then what exactly must stand in its place? Unless we extend our imagination and properly articulate what 'must stand' in lieu of what will have been overthrown, we might end up privileging the politics of ruins over a genuine politics of creative emancipation."

ACHILLE MBEMBE, University of Witwatersrand Institute for Social and Economic Research, *GroundUp*, 13 November 2015.

A day after the protests outside parliament on 21 October, a march from Tugwell to upper campus ended with an impromptu and unprecedented university mass assembly on Jammie steps.

Dr Zethu Matebeni of the UCT Black Academic Caucus (left) made an impassioned speech outside Bremner on 23 October. The BAC and Academics' Union led a march from upper campus.

"The wave of student protests that rocked the country in October and November 2015 offers ... a moment for change. The protesters threw up a dual narrative: reform on the one hand and revolution on the other. Which narrative will triumph? Will universities reform? Or will they become a site of revolution in 2016 and beyond?"

GIOVANNI POGGI, political science lecturer at Nelson Mandela Metropolitan University, *The Conversation*, 19 November 2015

Students, staff and workers gathered daily at Avenue Hall, dubbed Azania House by the protesting groups, for meetings and debates on how to move the campaign forward. When news was scarce, singing and dancing would break the silence.

Workers joined staff and students on the march to Bremner on Friday 23 October.

"I have no wish to romanticise student protest, because it comes from a place of deep frustration. I also have no wish to defend tactics such as the burning of toilets and the fire-bombing of campus bookshops and offices. But at this point, I see all these actions as symptomatic of an unsettled national mood. It is symptomatic of new political currents in our society; philosopher Achille Mbembe called it a politics of impatience."

NOMALANGA MKHIZE, history lecturer Rhodes University, *BDLive*, 3 November 2015

STUDENTS AT UCT

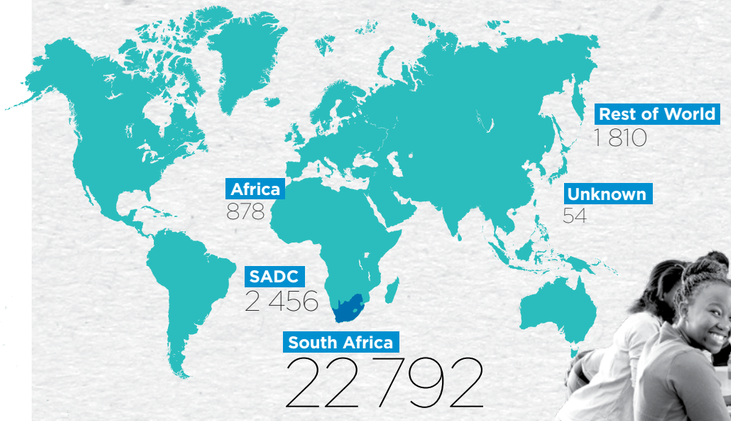
The student body lies at the heart of the academic enterprise, not least at UCT which is home to students from across the continent of Africa.

STUDENT ENROLMENTS 2015

BY FACULTY

Commerce	GSB	Engineering & the Built Environment	Health Sciences	Humanities	Law	Science
7 422	815	4 403	4 343	7 058	1 363	2 586

BY COUNTRY



UNDERGRADUATE ENROLMENTS	POSTGRADUATE ENROLMENTS
17 764	10 226

TOTAL 27 990

STUDENT GOVERNANCE

MEMBERS ON THE SRC	STUDENT FACULTY COUNCILS	SEATS IN STUDENT PARLIAMENT	POLL IN THE 2015/16 SRC ELECTION
17	12	80+	29%

GRADUATIONS 2015

BY PROGRAMME

2 731	BACHELOR'S
1 336	DIPLOMAS & CERTIFICATES
1 267	HONOURS
1 078	MASTER'S
176	MBAS
201	DOCTORAL

BY FACULTY

Commerce	Humanities	Engineering & the Built Environment
2248	1808	890
Health Sciences	**Science**	**Law**
860	652	331

TOTAL 6 789

WHERE IS THE CLASS OF 2014?

The Careers Service (based in the Centre for Higher Education Development) did a survey of 4 000 students graduating in 2014 and asked them what they would be doing in 2015.

55% were set to earn more than R15 000 a month

44% were employed by graduation day

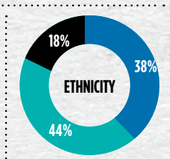
16% were international students

56% were female

44% were male

55% were undergraduates

45% were postgraduates



38% were white

44% were black

18% didn't report their ethnicity

STUDENT SPORTS

Number of sports on offer

37

Number who participated in some sort of sport on campus

11 628

YEAR IN WHICH UCT'S ROWING CLUB WAS FOUNDED 1912

100-UP AND 100-UP+

The 100-UP programme mentors learners from Khayelitsha through their last three years at school and has tripled the university's intake of students from this area in the past few years. Once at UCT, these students join 100-UP+, which provides additional support during their studies.

84% B-DEGREE (UNIVERSITY) PASSES IN 2014

171 wrote matric in 2014

100% MATRIC PASS RATE

80 ENROLLED AT UCT IN 2015

71% PASSED FIRST YEAR IN 2015

247 Grade 12 learners in programme in 2015

A MARATHON WELL RUN

Registrar Emeritus Hugh Amoore retired in December 2015 after 42 years of service to UCT, 29 as registrar. At his formal farewell in Smuts Hall on 12 December, **Ingrid Fiske** (also known as the poet Ingrid de Kok) was among those who gathered to pay tribute to him.

I am delighted to have the opportunity to thank you, Hugh, for your friendship of over 30 years and to reflect a little about what combination of unusual characteristics, what stamp of mind, makes you such an irreplaceable colleague and dear friend.

I first met Hugh in the mid '80s, those heady days when the country was poised to change despite intensifying state repression. As co-ordinator of SACHED's Khanya College, my work involved facilitating access to the 'white' universities of black students who had completed a limited number of courses at Khanya. Hugh was an exemplary and practical force for change, the most imaginative of all the administrators I dealt with. He was adroit in reading UCT's existing rules as flexible tools for the mobility of black students, and formulated an agreement that was respectful, rigorous, and administrable. (Stuart Saunders, Ian Scott and Jon File also played an honourable part in this, a period when what was then ASP began to experiment with new models of access.) It was my first experience of an administrator who understood detail not as an end in itself but as a means to a considered whole, in this case a more inclusive, equitable academic community.

All my other formal dealings with Hugh have had that same quality. While famously protective of UCT's history, standards and regulations, he always seemed to express that commitment as an ethical duty within a larger humanist and political frame.

When I moved to direct the Centre for Extra-Mural Studies in what was then the Department of Adult Education and Extra-Mural Studies, Hugh's careful advice to a seemingly peripheral initiative was once again critical. Influenced by precedents in our own and in other institutions, particularly those in the UK that had extended access after the Second World War, he believed then, and I think now, that a university needs to make space for odd, experimental clusters and cross-disciplinary units in order to generate and maintain lively intellectual and community engagement.

And even in the recent turmoil, after a hostile physical confrontation with an angry group of students, he took the historical perspective. He spoke movingly of the need to keep the university a sanctuary for student protest, reminding me of how the University of Bologna's medieval arcades and quads had been so valuable in keeping students at a protective distance from civic factions and their armed proxies. To maintain the long, depersonalised view, even in times of stress, is quite remarkable.

Others with much more experience of working closely with Hugh have spoken of the range of his capacities: his financial, legal and archival knowledge; high standards – and that unrelenting work ethic, perhaps never to be seen again (possibly to the relief of many!).

Mine instead is the reflection of a friend. Despite his workload and family responsibilities, Hugh has been a constant, generous friend to me and my husband Tony Morphet. His wit, clarity, unusual range of knowledge and belief in the basic goodness of people, despite much evidence to the contrary, has enriched me and his other friends. It was Cicero who said: "Friendship improves happiness and abates misery, by

"He believed then, and I think now, that a university needs to make space for odd, experimental clusters and cross-disciplinary units in order to generate and maintain lively intellectual and community engagement."

On 12 December 2015, UCT bade a formal farewell to outgoing registrar Hugh Amoore (left) in the Smuts Hall dining room. Among several speakers was Ingrid Fiske (above) who captured the essence of his formidable legacy in this affectionate tribute.

the doubling of our joy and the dividing of our grief." Hugh has doubled my joy and divided my grief over decades.

Our invitations to this event arrived in the form of a fake UCT stamped and postmarked envelope with the registrar's face upon it. But it was not posted; we received it through that faster service, email, and the number on the stamp, 29, indicates not the cost of the stamp but the cost to Hugh – the number of years he has been UCT's registrar.

Most of you know that Hugh is a philatelist. But perhaps you thought it a quirky old-fashioned hobby. Instead it might help to understand it as a rarefied passion, as strong an indicator of his personality and work habits as his handwriting. Philately is not just the study of stamps and related items such as stamped envelopes, covers, postmarks and different printing methods. It is an exercise in classification; a taxonomy of similarity and difference. It requires one to sort, select, order and grade, by looking at first occurrences or prototypes as precedents or standards, and then to observe variations of the pattern. And our philatelist registrar, that institutional amalgam of high-level administrator, record keeper, regulator, archivist, prophet and sometime irritant, is always interested in variation – the exception that proves the rule.

Philatelists classify, but they also study postal and fiscal history. Hugh is an authority on the history of the postal service in South Africa, particularly the Cape. How is this for arcana – one of Hugh's recent articles in the Cape and Natal Philatelic Journal is entitled: "CGH: Redirection and Official Redirection of Mail to 1911: Vol. 15 no 1." Ten pages of that! Don't ask me what that is about. But you can be sure that it is a fastidious unearthing of something rich and strange.

So philately turns out to be a perfect vehicle for Hugh, as collector and administrator. It yokes his scholarly interests to his skill in clarifying the meaning of minutiae, those details which reveal historical shifts, retard change or accelerate it. That carefully phrased item 9.3.56 in an agenda or minute is worthy of very close study; upon it might hang the death of Caesar, the firing of a finance minister or the closing of a faculty. For Hugh, particulars are the engines of local and wider history and sub-clauses are not pedantic fragments but essential clarifications or extensions of meaning.

Hugh's intelligence therefore is of that disconcerting forensic type. A detective in a bow tie, his mind enjoys uncovering and dissecting evidence in order to find out not "who done it" but "how it was or can be done". When he looks at a stamp or envelope, or the logic or legal consequence of a decision or rule, Hugh considers the perforations, the notches, differences to the original – or to use different language, the birthmarks, scars and moles. Stamps are compasses and beacons. So are regulations. They hide secret trails, reveal dead ends and shape new directions.

As a notary Hugh has stamped many documents for individuals; we also have his stamp as registrar on title deeds, university policies and other matters of record. His stamp gave security, held us to the veracity of discussions and decisions, delivered a guarantee that UCT is what it says it is. Not only Detective Inspector Amoore, he has been UCT's stamp and receipt, Minotaur and mint.

"Hugh's intelligence therefore is of that disconcerting forensic type. A detective in a bow tie, his mind enjoys uncovering and dissecting evidence in order to find out not 'who done it' but 'how it was or can be done'."

There are of course other, more ambiguous meanings of the word '

"stamp" that might or might not refer to his personal style. One can "stamp on" and "stamp out" (and sometimes when vexed I believe Hugh did huff and puff, stamp on the ground, metaphorically at least). But you can be sure he never was "a rubber stamp".

As I said earlier, philately is also about circulation, public and private communication. Imagine receiving this letter, the kind Hugh used to send regularly to apartheid government officials in Pretoria. One from February 1982 found its way into my docket. Addressed to "Professor Dr PJ Clase, MP, Minister of Education in the House of Assembly (whites)" – the 'whites' emphasised to make the obvious point about apartheid nomenclature – it begins: Dear Minister. Then the body of the message follows. And then it ends, not with "*ek bedank die minister*" nor a craven "thank you so much for even reading this" nor the conventional "I remain your servant" but a deep and radical imperative of accountability and democracy: "You remain, Sir, our most obedient servant … Yours faithfully
Hugh Amoore"

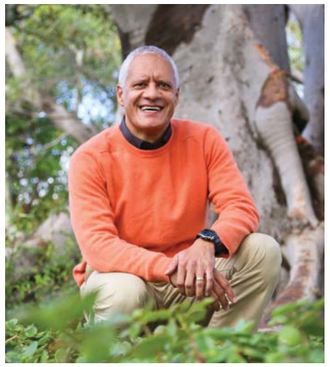
We know that only if the government is a servant of the people can we be faithful citizens. Hugh has always believed that he is a servant, the university's servant, there to safeguard and advance its interest, which is to say, its fiduciary standing and intellectual mission – the work of its academics, students and support staff. He seldom made the mistake of thinking administration was a world unto itself – he understood the registrar's office as a service department, a high-level department, to be sure, but not the Politburo.

You have been a loyal friend, Hugh, to me and many others, and you have been an unusually constant, intelligent, faithful servant to, and savant of, UCT, your beloved stamping ground. Thank you. You must be very tired. Enjoy your retirement, your dear family and your philatelic research. And redirect all mail.

SLG CHANGES IN 2016

Several new appointments have been made to UCT's Senior Leadership Group (SLG) for 2016. The SLG consists of the deans, executive directors, deputy vice-chancellors and the directors of institutional planning and the transformation office and meets regularly with the vice-chancellor.

Professor Mamokgethi Phakeng was appointed deputy vice-chancellor designate with effect from 1 July 2016. She will take over the portfolio of research and internationalisation from Professor Danie Visser who retires at the end of 2016.



Ashley Francis assumed the job of UCT's executive director of finance on 1 January 2016, taking over the reins from Professor Enrico Uliana who retired at the end of 2015.

Professor Ingrid Woolard was appointed the new dean of commerce from 1 March 2016. Her areas of interest include labour markets, social protection, programme evaluation and the measurement of poverty and inequality.

Professor Penny Andrews is the new dean of law who joined UCT from the Albany Law School in New York. Her term started on 1 January 2016.

Royston Pillay was appointed university registrar effective from 1 January 2016 following the retirement of Hugh Amoore. Pillay first joined UCT in 1997 as head of the student affairs secretariat.

Professor Bongani Mayosi will take up the role of dean of health sciences from 1 September 2016. He was recently awarded an A-rating by the National Research Foundation.

UNIVERSITY OF CAPE TOWN

IYUNIVESITHI YASEKAPA • UNIVERSITEIT VAN KAAPSTAD