**THOUGHTS ON A ROUND TABLE PRESENTATION AT THE 2024 BCES CONFERENCE**

**Theme**: *Illuminating the Status of Non-racialism at South African Universities through Empirical Research and Personal Observations and Experiences*

**Time needed**: Preferably 1.5 hours (an analysis of a research report and 4 academics sharing their experiences and observations)

**Moderators**: Prof Johan Beckmann (Professor Emeritus(University of Pretoria, Research Associate in the Office for International Affairs (University of the Free State) and Research Associate in the Office of the Dean of Education, Faulty of Education (University of Pretoria); Prof Vimbi Mahlangu, Full Professor (University of South Africa), Prof Maitumeleng NthoNtho, Associate Professor (University of Pretoria) and Dr Madikela T Lekalala (Lecturer, University of South Africa)

**Part 1: Analysis of a research report by Afriforum Youth**

**Background: Afriforum and Afriforum Youth**

“AfriForum is a South African non-governmental organisation focused mainly on the interests of [Afrikaners](https://en.wikipedia.org/wiki/Afrikaners), a subgroup of the country's [white](https://en.wikipedia.org/wiki/White_South_Africans) population. AfriForum has been described as a [white nationalist](https://en.wikipedia.org/wiki/White_nationalist), [alt-right](https://en.wikipedia.org/wiki/Alt-right), and [Afrikaner nationalist](https://en.wikipedia.org/wiki/Afrikaner_nationalist) group, though this description is rejected by the organisation's leadership, who refer to themselves as a [civil rights](https://en.wikipedia.org/wiki/Civil_rights) group.

It was established in 2006 to encourage the re-engagement of Afrikaners in the public sphere, it is closely affiliated to the [Solidarity](https://en.wikipedia.org/wiki/Solidarity_%28South_African_trade_union%29) [trade union](https://en.wikipedia.org/wiki/Trade_union). By January 2022 AfriForum had 295 000 contributing members” (<https://en.wikipedia.org/wiki/AfriForum>, accessed on 10 October 2023).

“AfriForum Youth was officially launched in March 2008 as a credible youth organisation that strives for the interests of young Afrikaners. AfriForum Youth is the official youth section of AfriForum, the civil rights initiative that forms part of the Solidarity Movement” (<https://afriforumjeug.co.za/en/> accessed on 10 October 2023).

From the above, it is clear that the research was not undertaken by a major research organisation and that it was not a large-scale investigation. However, it comes across as a well-managed and -conceived research project which does present points of departure for a discussion of the issue of non-racialism and South African universities from the point of view of an organisation which is generally viewed as a civil rights organisation mainly promoting the rights of Afrikaans young people – the leadership of the organisation points out that it regards itself as a civil rights organisation which does not attempt to promote the interests of Afrikaans youth only.

**Why Afriforum Youth thought this investigation was necessary and what they found from the investigation**

A report published by Afriforum Youth (2023:1) entitled *The status of non-racialism of South African universities* begins with a reference to a recent judgment in the Supreme Court of the United States which held that college (university) “admissions based on racialised criteria should be abolished”.

The report points out that, in South Africa, there are “more than 132 active race-based laws, 116 of which were promulgated after the 1994 election”. The people of South Africa expected the new ruling party after the 1994 elections namely the African National Congress (ANC) to abolish race-based laws. Although the new government did repeal some race regulations and laws dating back to the time before 1994, it promulgated new race laws. The report concludes that “30 years after the end of the previous dispensation, South Africa is still saturated with race regulations” (Afriforum Youth, 2023:1).

The report refers to public universities as one “of the most pertinent spaces” where the “onslaught of racial regulations” is most visible. Individuals “are forced to self-classify themselves in accordance with racial groups” in terms of a “repealed law from the apartheid era”. They are “forced to place themselves in a (racial) box to obtain a place in a university – provided they are still room in the quota for that specific box (Afriforum Youth, 2023:1).

The report continues its argument by saying that the Constitution of the Republic of South Africa (RSA, 1996) (hereinafter the Constitution of 1996) attempts to bring about “a balance between restitution and non-racialism” (Afriforum Youth, 2023:2). The report refers to the preamble to the Constitution of 1996 (RSA, 1996) which raises an issue which leads to “the ever-present tension between the ideals of our ‘[belief] that South Africa belongs to all who live in it, united in our diversity’ and ‘our [recognition of] the differences between South Africa’s people’ and the mutual recognition and respect for one another” (Afriforum Youth, 2023:2). The report argues that the difficulties arising from the balancing of the ideas of restitution and reconciliation can be attributed to the fact that these two ideas are “considered in a vacuum, separated from the ideal of non-racialism”. Even a quick scan of the South African situation at the moment reveals that this balance has not been achieved (Afriforum Youth, 2023:2). The report continues to say that the balancing process is made and almost as achievable because of “the weight of 132 race-based laws, strict enforcement of race regulations, divisive racialised rhetoric, and above all, the continued enforcement of the draconian system of racial self-classification” (Afriforum Youth, 2023:2).

The report continues by contrasting the reality found in South Africa with the guiding principles for non-racialism as contained in “the guiding principles of equality, human dignity and non-racialism, as found in our Constitution” (Afriforum Youth, 2023:3). These principles are articulated in the various constitutional sections which promote the principle of non-racialism expressly. The report expresses the opinion that “current legislation, institutional policy, and specifically political rhetoric, obliterates any resemblance to the ideal of a balanced and realistic approach to non-racialised restitution (Afriforum Youth, 2023:3).

On p 4, the report points out that non-racialism is not “a denial of race” (Afriforum Youth, 2023:4). There is a fair degree of consensus that “race has played, and continues to play, a major social, political and economic role throughout history” (Afriforum Youth, 2023:4). The majority of writers on non-racialism seem to view it as “the ideal to bring about a society in which all people can live free from racial classification and discrimination” (Afriforum Youth, 2023:4).

Afriforum opposes “any policy involving racial classification of self-identification” because it perpetuates “the troubling practice of apartheid era racial categorisation” (Afriforum Youth, 2023:5). To gather information about racial classification at universities (the main focus of this investigation), Afriforum Youth decided to “formally request information from all 26 public universities in South Africa on 8 March 2023” (Afriforum Youth, 2023:5). Afriforum Youth was completely within their rights to direct this request to universities as they exercised their right to be provided with information required for the exercise or protection of their rights in terms of the Promotion of Access to Information Act 2 of 2000 (RSA, 2000). The report contends that Afriforum Youth’s request “forced these universities to disclose information regarding their racial classification practices” to the organisation. (The word “forced” is perhaps an unfortunate choice which could signal an adversarial approach to the universities. In addition, eight universities failed to respond to the request and were thus not “forced” to provide the requested information (Afriforum Youth, 2023:6).

In the following section we will provide the questions that were posed to the universities and briefly discuss the responses.

**Questions posed to the universities and their responses**

1. **Do universities require the racial classification of students and why?**

Racial self-declaration is required by all the universities that provided responses to this question. Universities explained that they needed the information for statistical analyses in compliance with requirements imposed by the Department of Higher Education and Training (DHET) or to promote the principles of fairness and equity in terms of section 37(3) of the Higher Education Act 101 of 1997 (RSA, 1997) by putting themselves in a position where they can assess their status regarding the promotion of fairness and equity.

The report also observes that “race is a key criterion to be considered in the student’s file” (Afriforum Youth, 2023:6). Race is a key criterion as explained by a respondent because the “[t]he race and nationality of students can affect their eligibility for state funding through the subsidy formulas and the national student financial aid scheme [NSFAS]. The accuracy of these data must, therefore, be checked” (Afriforum Youth, 2023:6).

Two universities (Rhodes and Sol Plaatje) pointed out that the “evaluation of performance by higher education institutions is influenced by the availability of racial data” (Afriforum Youth, 2023:6-7). Rhodes University’s website lists the fact that “some donors have imposed a condition stipulating that their bursaries may only be awarded to a particular race” (Afriforum Youth, 2023:7).

1. **Do students have the option not to disclose their racial identity, and what would be the consequences be for an applicant refusing to provide this racial self-classification information by the University?**

The findings of the investigation are that “prospective students are not allowed to refrain from sharing their racial identity” (Afriforum Youth, 2023:7). Self-identification by race is compulsory for all applicants, the University of Stellenbosch and Fort Hare University being exceptions in this regard. Applications without racial self-identification are considered invalid and incomplete and cannot be processed. The absence of self-classified racial identity application forms can influence the funding that universities get according to the Tshwane University of Technology (Afriforum Youth, 2023:8).

1. **What procedure and/or policy does the University use to determine the race of its students?**

Surprisingly, many universities did not respond to this question, but one can safely assume that the determination of the race of students is based on the racial self-identification of the perspective students (Afriforum Youth, 2023:8). It would appear that universities generally use the criteria for race as defined by the “old apartheid-era government, namely African, Coloured, Indian and White (Afriforum Youth, 2023:8). The Afriforum Youth researchers were surprised to find that the online application forms for Nelson Mandela University offers prospective students 17 options, including identification with a language or a cultural group (Afriforum Youth, 2023:8).

1. **How many of the University’s policy documents refer to race?**

In this regard, the report mentions that many universities were not willing to answer the question. The answer is that they did get were “shocking” (Afriforum Youth, 2023:9). Despite their claims to be non-racial institutions universities refer to “race so often that racial lines in every possible aspect of universities seems to be an underlying goal” (Afriforum Youth, 2023:9). Stellenbosch University provided the researchers with 17 ‘s policies referring to race, North-West University uses this term in 15 policy documents and the University of Pretoria has ten such policies (including its policy on *Students with Disabilities*) (Afriforum Youth, 2023:9).

1. **What is the University’s position on the constitutional values of non-racialism and equality?**

This is perhaps the most important question posed in the PAIA compliant request to 26 universities.

As in the case of the previous question, various universities did not answer this question. However, “the majority confirmed their commitment to the principles of non-racialism and equality despite the obligatory racial classification imposed” in the various official policies (Afriforum Youth, 2023:9). Although some universities regard themselves as non-racial, their answers suggest the opposite and provide more clarity on their positions (Afriforum Youth, 2023:9).

The response by the North-West University is interesting to say the least. This University referred the researchers to the universities *Governance and Management* web page*.* The University did not answer the question but their web page mentioned above lists 12 guiding the documents, two of which are the *Declaration on the Decolonisation of University Education* and the *Transformation Charter* (Afriforum Youth, 2023:10). One can read a statement in the University’s *Declaration on the*

*Decolonisation of University Education*  as its position on the constitutional values of non-racialism and equality. The statement in question reads as follows:

*[m]any South African students call for an end to domination by white, male, Western, capitalist, heterosexual, European worldviews in higher education* (Afriforum Youth, 2023:10)

From this statement one can infer that non-racialism and equality includes many diverse concepts for this University and, in order for them to honour the constitutional principles of non-racialism and equality, they need to ensure that the various concepts (ideas) do not play a decisive role in deciding on a student’s application for enrolment at the University. This means that the following phenomena will not and cannot be used as mechanisms for excluding certain prospective students identifying with:

1. Whiteness (referring to race) but the other three races are not included in the statement
2. Maleness (this entry brings the issue of gender into the equation and would seem to be a movement to prevent exclusion of people identifying themselves as being LGBTQIA+ people (LGBTQIA+ being an acronym used to signify Gay, Lesbian, Bisexual, Transgender, Queer, Intersex, and Asexual people collectively. The + at the end of the concept would suggest that other groups might emerge in the future
3. Western worldviews (as opposed to Eastern / Oriental / Asian/ African worldviews)
4. Capitalist economic and worldviews (as opposed to socialist / communist / Buddhist and other worldviews)
5. Heterosexuality as opposed to the gender / sexual orientation of LGBTQIA+ people and
6. European worldviews (as opposed to Eastern / Asia / African worldviews).[[1]](#footnote-1)

The Oxford Languages Dictionary defines “wokeness” which can have a derogatory or complimentary meaning as “the quality of being alert to and concerned about social [injustice](https://www.google.com/search?sca_esv=572931913&rlz=1C1GCEB_enZA969ZA969&sxsrf=AM9HkKlXipDHxa03S4s20s5IAoaIAmisTw:1697137196702&q=injustice&si=ALGXSlbSiMNWMsv5Y0U_0sBS8EWznh3U9NdzvV2wJM5W0uHJmJE6ea3KM2VE-ZXqzlJzNxvTy7jizCPlU5kc3ZxE4lrJHVBkGA%3D%3D&expnd=1) and discrimination”. One can be forgiven for suspecting the NWU position on the constitutional values of non-racialism and equality to be an expression of identification with wokeness (probably used in a disparaging sense).

1. **How does the University justify the racial classification of students and/or applicants applying to be admitted to the University in light of the South African constitution that champions non-racialism and equality?**

Because this question overlaps with some of the questions above, the report regards the response by the University of the Witwatersrand as a sufficient response. This University “stated that they are an institution of public higher education and should therefore meet the requirements of the DHET to ensure transformation, as well as read his past discrimination by ensuring representation and equal access, as set out in the Higher Education Act 101 of 1997” (Afriforum Youth, 2023:10). The University of Pretoria repeated that this “is a DHET requirementfor funding and statistical purposes” (Afriforum Youth, 2023:10).

In this section, the report examines these requirements and includes that these requirements “must be exposed and scrutinised for their preoccupation with racial requirements” (Afriforum Youth, 2023:10).

The report alleges that the “repercussions of the astonishing racial classification mandates within universities” stretch far beyond mere policy documents (Afriforum Youth, 2023:10). The report further observes that the racial classification mandates “tangible instances of racial exclusion that obstruct young individuals with white skin colour” from fully pursuing their academic potential (Afriforum Youth, 2023:10).[[2]](#footnote-2)

When considering all the responses they received, the authors of the report feel confident to allege that “an obsession with race prevails” in South African universities (Afriforum Youth, 2023:11). We will just refer to 2 examples discussed in the report.

The first example involves the University of KwaZulu-Natal (UKZN) where it has become known that the institutions “College of Health Sciences differentiates between students based on their skin colour when awarding bursaries and fellowships” (Afriforum Youth, 2023:11). In an advertisement of this University, it can be seen that the bursaries who awarded to black “South African citizens” for master’s and doctoral degrees are worth R120 000 and R60 000 respectively. The bursaries awarded to “other South African citizens” are worth R80 000 and R45 000 respectively (Afriforum Youth, 2023:11). There are grounds for one to accept the decision to award lesser bursaries to white South African citizens but the decision to also exclude Indian and Coloured South African citizens is baffling to say the least as these two groups were also disadvantaged by the apartheid era policies applying to universities.

Another example that the report mentions refers to a University of Pretoria policy which was applied to a “Golden Key[[3]](#footnote-3) student who wanted to study Veterinary Sciences ” (Afriforum Youth, 2023:11). The Head of Student Administration of the University informed this student that “only applicants from the designated ethnic group could apply for admission to” veterinary sciences studies. The *Undergraduate faculty brochure of 2024* states on page 14 that “[d]esignated ethnic groups are interpreted in terms of the Employment Equity Act 55 of 1998[[4]](#footnote-4) [RSA, 1998] and include Africans, Coloureds and Indians” (Afriforum Youth, 2023:11) [Insertion inserted by the authors]. The report concludes, quite justifiably, that “while students with less academic merits are admitted to commence with a study in veterinary sciences simply because they have the desired skin colour” and “top students” are discouraged from applying for admission due to the “racially discriminatory policies” because there “skin colour is more important than their merits” and “students with less academic merits are admitted to commence with their studies in veterinary sciences simply because they have the desired skin colour” (Afriforum Youth, 2023:11). Naturally, this will contribute to the shortage of veterinarians in South Africa.

The report suggests that students are not misled by the “political climate in South Africa” which “champions racialism” while it pretends to promote “non-racialism … and equality for all citizens”. These race-based policies and practices stressful for students who also experience “a sense of despair” when they are confronted with the “misguided notion that anti-white racism does not exist (Afriforum Youth, 2023:12)

**Afriforum Youth’s conclusion and policy proposal**

Because Afriforum Youth believes that it is necessary to introduce a “new and non-racial approach to public universities in South Africa” (Afriforum Youth, 2023:12), it justifies and provide reasons for their view in the form of a conclusion containing policy proposals (Afriforum Youth, 2023:13). The report contends that a new approach is necessary because there is “ongoing discrimination against a minority community in South Africa” (Afriforum Youth, 2023:13). One can assume that the above mentioned minority community is probably the Afrikaans community. The report also refers to the inconsistent references to the concepts of equity, equality, redress and transformation and believes that these terms are “misused in a disgraceful manner since no person who left under the previous apartheid government is younger than 29 years … And is rarely an applicant at the University at present” (Afriforum Youth, 2023:13).

The report precedes to make the following proposals:

1. Racial classification must be abolished as it “inherently creates the opportunity for racial discrimination (Afriforum Youth, 2023:13).
2. Non-racialism must be viewed as non-negotiable because the principle of justice is violated by favouring someone “simply based on their race” (Afriforum Youth, 2023:13). Unfair and arbitrary discrimination against people because of their skin colour should be rejected emphatically. Everyone should be treated equally (Afriforum Youth, 2023:13).
3. Non-racialism must be recognised as a cornerstone of our democracy. It should be viewed as a non-negotiable instrument to protect individual liberties, promote collective progress and build a just and equal society (Afriforum Youth, 2023:14).
4. The policies on non-racialism should “articulate and implement” their functions and principles in a manner that will “ensure that can be created for people, institutions, or policymakers to treat individuals differently based on race (Afriforum Youth, 2023:14). Non-racialism should resonate with the ethos and principles “encapsulated” in the Constitution of 1996 (Afriforum Youth, 2023:14).

**Part 2: Foregrounding factors implicit in the report**

Up to this point we have been dealing with what the report actually communicates. There are, however, several relevant factors contributing to establishing non-racialism in the report but these are implicit and are not mentioned expressly. In this section we will merely list some of these issues so that we can in our final document for the conference discuss them in relation to the issue of the status of non-racialism of South African universities.

1. The report does not refer to the fact that the policies seem to be supporting the idea of English being used as the only medium of communication and instruction in universities and that the other indigenous South African languages will in the process be denied the right to play their rightful place in the education taking place at universities. In short, the policies are not in line with the provisions of section 6 of the Constitution of 1996.
2. Further to a) above, the report also fails to introduce the possible violation of individual students’ personal dignity and the dignity of the languages they speak and the racial groups to which they belong.
3. The report refers to the race policies of universities but fail to see the possible connection between these race policies and government instructions to and expectations of universities.
4. The possibility that the existing policies may be viewed as manifestations of hate speech and crimes does not figure anywhere in the report.
5. The report suggests that steps need to be taken to prevent a “reoccurrence of our race-based past”. This is a commendable aim for amendments of the current policies but the authors could have enhanced this comment by referring to the comments by the first president of the democratic South Africa, Mr Nelson Mandela, that discrimination against people on the basis of their race should never again be allowed as it could marginalise some race, language and religious groups and militate against the emergence of a non-racial, equal and equitable society.
6. Some of the statements by the authors of the report lose some of their credibility because they make use of emotionally-laden concepts which are likely to offend one or more other groups in the country.
7. The report’s continued location of judgement of people on other factors than their performance, merit and abilities is based on well-known facts. However, one should consider the idea of using the colour of a person’s skin to judge their suitability for admission to a university as it is a fact that approximately 80% of school leavers receive their education in underperforming schools that do not equip them with the necessary skills and knowledge to enable them to associate themselves with a fair degree of certainty with University courses or career opportunities. If one really wants to completely rule out race as a criterion for judging the potential of students, the entire education system needs to be comprehensively changed so that all schools provide adequate education opportunities for learners.

In this regard, an argument could certainly be made that affirmative action measures regarding the admission of students should not be abolished before all schools are functioning at the same level of efficiency.

1. The fact that the report refers to their requests for information as documents that force universities to disclose information could be construed as an expression of an adversarial relationship between universities and social initiatives like Afriforum Youth. Such relationships should be avoided at all costs.
2. The roles that the DHET plays in the management and governance of universities and imposes restrictions of various natures on them in this regard should be highlighted and related to the issue of non-racialism. This implies that more effective recognition of university autonomy should be a part of the proposals for the improvement of non-racialism at universities.
3. The compilers of the report could have given more attention to the fact that state funding is used as a lever to steer universities in certain directions. Universities can ill afford to ignore the nudges that I get from the government in this regard.
4. The fact that voluntary racial classification by students in application forms actually implies that they consent to be discriminated against unfairly has escaped the attention of the compilers of the report.
5. The report also never explicitly states what rights of students are jeopardised by forced student racial classification by students themselves.
6. More attention should be given to the dishonesty that can be observed in the drafting and execution of admission policies that will be in line with the principle of non-racialism.
7. A complete blockage of students solely based on their skin colour can be argued to have a negative influence on the quality of students in certain programs. Some students may underperform and that will influence the evaluations of the universities as academic institutions.
8. The question can be asked whether the race-based elements of admission applications do not contribute to a negative evaluation of South African qualifications internationally.
9. Although the report uses the concept of “transformation”, there seems to be in need to ensure that all people participating in the announced processes of transformation have a sound understanding of the word transformation and are able to manage transformation strategies and policies competently.
10. The report should put more emphasis on the fact that there may not be such an ontological concept known as “non-racialism”. The existence of race as a phenomenon cannot be ignored but care should be taken not to use it to discriminate unfairly and arbitrarily or capriciously against people.
11. Although one can agree with the suggestion that racial classification should be abolished, there is also a clear need for guidelines for correcting steps in this regard.
12. It would seem that the report also fails to place the ideas of non-racialism and social justice within the context of the entire education system. This could mean that influences from other sectors of the system than the higher education sector could be ignored all under-valued.
13. Government and universities and organisations like Afriforum Youth all seem to make “calculation errors” by not recognising the embeddedness of universities in the overarching education system. What is also absent to a large degree is the fact that both the school and university systems should feature prominently in providing learners/students with the necessary advanced and higher level skills and knowledge to address the problems experienced currently.

u) The report could have placed more emphasis on the duty of the education system to develop the potential of all the youth of the country in order to promote the economy and general welfare of the country. The need for the development of **ALL** of South Africa’s youth can be emphasised in light of statistics collected during the 2022 census which has just been released.

The cartoon below originated from the census results appeared in *The Daily Friend* newspaper on 14 October 2023. It highlights the failure of the education system quite dramatically by pointing out that 70% of South Africa’s youth aged 15 to 24 are unemployed while the general unemployment figure is more than 30%. 19 million people (out of 62 million) are dependent on meagre state allowances as their only income and means to survive.



Le Cordeur (2023) puts the youth unemployment figure at 60,7%, which is still unacceptably high. Cordeur’s article is titled “*We can only fix youth unemployment if we correct our broke education system”*. One can justify an observation that, when he mentions elements of the education system that need to be corrected, those elements need to be addressed before attention is paid to the promotion of non-racialism as it currently manifests itself at universities. Among the shortcomings of the education system mentioned by Le Cordeur (Deputy Dean of the Stellenbosch University Faculty of Education) are the following:

1. “It is accepted that employability includes the skills to identify and solve problems, … to adapt to people and to work in a group, and the knowledge and professional skills to be successful in the workplace” (Le Cordeur, 2023). Le Cordeur seems to believe that the school system does not succeed in providing learners with the skills and knowledge to become employable.
2. Schools should assist learners to choose the correct subjects. Le Cordeur points out that the then Minister of Education, Prof Kader Asmal, made a mistake when he abolished the subject “Career Guidance shortly after 1994. The destructive effect it had on young people and their future is immeasurable since most parents do not have the necessary knowledge” (Le Cordeur, 2023).
3. Le Cordeur (2023) refers to the fact that “[m]uch is made of the fact that the government invests the lion’s share of its budget in education and the youth. Perhaps we should start asking what dividends this investment has produced”.

He does not seem to observe significant benefits and remarks that he “sees “learners who are so bored with a curriculum which means nothing to them, so that the dropout rate increases every year. It also does not put bread on the table. This horrible waste of money must stop.

Time upon time I and others have pointed out that the current Curriculum, Assessment and Policy Statement (Caps) places too much emphasis on assessment (basically this comes down to coaching for exams). It is also too prescriptive.”

1. Le Cordeur (2023) refers to a previous article of his in which he “mentioned that the high unemployment rate among the youth and the accompanying poverty and lack of income is a ‘ticking time bomb’. This state of affairs prevents the youth from making an economic contribution to state coffers. As a result, many youths are indifferent to the state.

Through desperation, they turn to illegal activities such as the [looting of July 2021](https://www.dailymaverick.co.za/article/2023-07-12-wounds-of-injustice-continue-to-fester-in-kzn-on-tense-second-anniversary-of-july-riots/). Their apathy towards national issues such as voting testify to youth who have nothing to live for”.

1. Le Cordeur (2023) concludes his article with three very important statements on what he believes:
2. “We need a curriculum which develops skills for the 21st century. I call it Skills-based Education (SBE) which must not be confused with OBE. Our children must be schooled in the skills they will need for the world of work.
3. “Youth unemployment and the utilisation of the employability of South Africa’s youth is a critical development challenge for the country. The task of empowering young people must be based on a growing and inclusive economy. Therefore, it is important that the social partners all pursue the same goal: the growth of our economy.
4. “Taking subjects which prepare the youth for work is part of that goal. The saying goes that ‘a country which does not appreciate its youth, does not deserve a future’ ”.
5. An issue that should have been addressed is the impact of the appointment of non-South Africans in teaching positions at universities and the problems thus caused for students as well as staff.
6. Another concerning systems level issue that needs attention and correction is the tendency to not protect or reward competence but incompetence.

**Part 3: Sharing of personal experiences and observations**

1. Prof Johan Beckmann (University of the Free State/University of Pretoria)
2. Prof Vimbi Mahlangu (University of South Africa) at
3. Prof Maitumeleng NthoNtho (University of Pretoria)
4. Dr Madikela Lekalala (University of South Africa)

These people have all had different experiences of racialism and non-racialism in various universities be it as students or lecturers..

**Part 4: Submitting a document to BCES for inclusion in the conference volume**

The members of the roundtable presentation will decide on what kind of document they would want is to the conference organisers.

**Bibliography**

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1. The explanations in brackets provided by the Round Table Presentation members. [↑](#footnote-ref-1)
2. in the rest of this discussion, one should remember that although Afriforum Youth is "officially" a civic organisation not limited to Afrikaans white youths. It should also be remembered that for many students of other skin colours Afrikaans is also the language of preference. However, it is doubtful whether seek the fecund numbers of these other than Afrikaans and white youths are official members of Afriforum Youth. One can, therefore, expect some tendency to lean towards favouring white Afrikaans youth in any disputes that might arise from the racial classifications within universities. [↑](#footnote-ref-2)
3. Membership in the Golden Key International honour Society is conferred on individuals who rank academically within the upper 15% of their class (Afriforum Youth, 2023:11). [↑](#footnote-ref-3)
4. An amendment to this Act is being developed and, if promulgated into law, it will empower the Department of Labour to set race targets for all economic sectors. During the development process of this proposed amendment, the Minister of Higher Education (Dr Nzimande) indicated that he was no longer inclined to recognize Afrikaans as an indigenous language of South Africa – he later on reversed this opinion and Afrikaans is now recognised again as an indigenous African language in line with the Constitution of 1996. [↑](#footnote-ref-4)