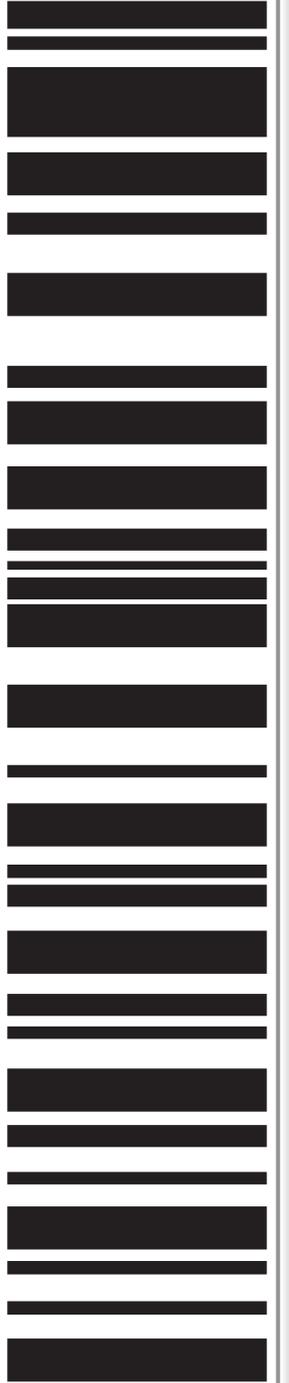


LIP

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Letter from the Editor



I would hang onto every word of my dad's stories of his Matie days and use every shooting star to wish that I could study at Stellenbosch University (SU) one day.

This year, that dream came true. I found a much more textured and dynamic Eikestad than the one I had imagined.

As I grew older, these student stories of days gone by had been corroded in my mind by legends of

the shameful and painful side of the campus. I found these to be very real, too, when I arrived.

But I understand that these must be taken together, and as Prof. Wim De Villiers has so famously said, "commemorate, and not celebrate, the last 100 years." See different sides, and understand how they shift and shape our lives.

This edition of the annual newspaper *Lip*, produced by the Honours class of the Department of

Journalism at SU, aims to give insight into these complexities.

It started as a newspaper in 2005 which "gave lip" to Woordfees shows.

In keeping with this spirit, the 2018 edition discusses some answers to questions which are not the mundane or obvious ones. It takes you beyond the facts and figures to show the human faces of campus issues, such as residence life, campus security, religion, demographics and student politics.

Some histories are longer than others, and some will make you cry before you can smile. All the while, we commemorate what has been.

Use these stories to wish for a different future for this campus, as I did as a teenager. Wish that everyone will have equal access, equal freedom and equal fulfilment. And once you know the context, you can make it a reality.

Christi Nortier



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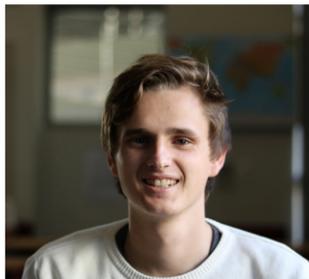
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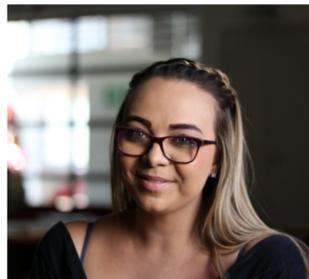
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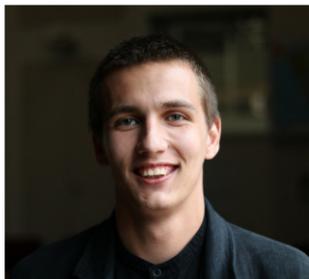
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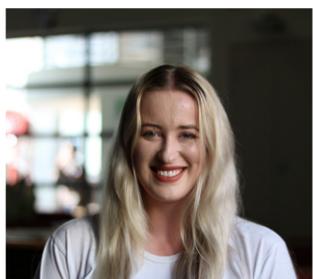
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Three generations of students

Changes on campus through the eyes of Alumni

Michael John Davidson

“When I came to Stellenbosch there were about 1800 students in total. I was a Stellenbosch student from 1947 to 1951.” Ferdinand Heymann (89) pauses to take a sip of his white wine. The ice cubes crack in the glass as it moves in the 89-year-old’s hand. “My faculty, the Engineering Faculty, was only three years old.”

His wife, Jean Heymann (87), sitting at the opposite end of the garden table, nods in agreement. “They had just started it,” she says. Gathered around the veranda are five people, each of them a past or present student of Stellenbosch University (SU). Ferdinand and Jean Heymann sit at one end of the table. At the other end sits Tessa Malan (58), Jean Heymann’s daughter.

Tessa Malan’s husband Daniel “Boone” Malan (62), is standing in the middle of the doorway. His attention switches from the rugby match on the television inside, to the conversation outside. The fifth person at the table is Vicki Viveiros (21), a current third-year SU student. Her head turns back and forth between each person as they speak, engrossed in their descriptions of how the university has changed.

The Malans live on Tessa Malan’s (née Bezuidenhout) family property in Paradyskloof, where they have raised three children. Daniel Malan works as a software test engineer and Tessa Malan was a transport economist who became a full-time mother after her third child was born. Ferdinand Heymann studied Engineering at SU and he was a lecturer in the SU Engineering Faculty later on. Jean Heymann (née De Villiers née Rossouw) completed her Undergraduate BSc Physiology and Chemistry, honours in Mathematics and Mathematical Statistics and masters in Town and Regional Planning and has lived most of her life in Stellenbosch. The Heymanns live in the La Clémence retirement village outside of Jamestown. Unlike the others, Vicki Viveiros has lived most of her life in Cape Town.

“When I started [at Stellenbosch] in 1977, I think there were over



Daniel and Tessa Malan recreate an old photograph at the Neelsie from 1971.

“We used to play Canasta until three o’clock in the morning

13 000 students,” says Tessa Malan. “I graduated with a BCom,” she begins to say, before Daniel Malan cuts in. “You graduated cum laude,” he says. She sighs slightly and quickly responds with “Ja, but that’s not important.” Her tone sounds irritated, but she gives her husband an amused look. “Of course it’s important,” he says, grinning at her. She smiles in return.

Daniel and Tessa Malan met at SU in 1979 when he was in his first year and she was in her third. “He went to the Navy first” she explains, “military service at that time was still compulsory. On campus you could always tell which of the men had been to the army before coming to university. They were a lot more mature.”

She reaches across the table to take the wine spritzer that he has just poured for her. “When we were there in the 70’s one of the big differences on campus was that the Carnegie Library was where Admin A is now.” Daniel Malan nods, “Ja, that whole underground library hadn’t been built yet,” he says.

Tessa Malan continues, “Victoria Street looked pretty much the same as it does now. I think the biggest difference is the number of cars. There weren’t any.” Ferdinand Heymann chimes in from across the table “No cars, it was a town of bicycles.”

“In my day, every bicycle had a number plate,” he says “and there was no traffic department, all of that was handled by the police.” A smile forms on his face, remembering his time as a student. “There was an officer we called ‘Old Five Bob’ because any traffic offence cost you five bob. I only got three pounds a month so it was quite a hefty fine.”

“There was always a fruit seller on Victoria Street. Except for the Neelsie or this fruit seller with his wagon, there was nowhere else to get food on campus. He sold fruit there his whole life. I think he put his kids through varsity by selling fruit to students,” Tessa Malan says. “I think, out of everything, the biggest change for me...” she stops and laughs, “is how you students dress.”

She pauses to take another sip of her drink. “We weren’t allowed to wear shorts or plakkies or T-shirts. My eldest sister wasn’t allowed to wear trousers when she was at Stellies. By the time I got there that had changed, we could wear trousers if we wanted to. Although they had to be formal pants with a matching jacket that had to cover your backside.” Jean Heymann nods in agreement.

“In my time you had to wear a jacket and tie to class every day,” adds Ferdinand Heymann. “It didn’t matter if it was February in the baking heat, or in June. If you didn’t

have a jacket you were chased out of class.”

“And when I was here, you could buy jeans that weren’t torn,” says Daniel Malan, chuckling at his own joke.

“Oh, another thing that is different is that there was no security and nothing was ever locked, you could walk into any building at any time,” Tessa Malan says. “There was no access control at all,” agrees Daniel Malan. Ferdinand Heymann nods, “Despite that, in my five years here as a student, I can’t remember a single crime. Except for when somebody stole my bicycle,” he smiles. “We never locked our bikes, and there were so many on campus that if somebody needed to get somewhere in a hurry they tended to just grab the closest one.”

“There weren’t really any bars or clubs in town either. The only place you could get a drink was Tollies. And if you did go to Tollies, you obviously had money, drinking was expensive. If you wanted to go on a date with your girl or something, you usually went out for coffee,” says Ferdinand Heymann.

“I think the biggest change for me... is how you students dress

“What was very popular, was to go on a church date. You would go to the church near Wilgenhof. It’s called Kruiskerk now but back then it was the Studentkerk. You always saw the students going to the church on Sunday evenings with their dates,” adds Tessa Malan “we also played a lot of tennis and cards. We used

to play Canasta until three o’clock in the morning.”

At this, Viveiros laughs and shakes her head, “Stellenbosch has such a big drinking culture now, it’s changed so much.” Ferdinand Heymann smiles and says “we used to cycle out to the wineries and buy a gallon bottle of wine, sweet wine because you can’t keep the good wine in a bottle like that. We used to keep the bottle under one of my friend’s beds and have a cup or two before dinner. If you’d been caught with that you would have been expelled. And nowadays the residences have bars in them.”

As the sun sets, three generations of Maties head inside to watch the closing minutes of the Super Rugby match.

Tessa Malan moves to a nearby cabinet and begins rummaging through it, suggesting that they all look at some old photo albums.

It isn’t long before she has a stack of albums beside her. Moments later she pulls out one particular image and laughs triumphantly, “Remember this, Boone?” she says.

Sepia-toned and faded, it shows Tessa Malan arm-in-arm with Daniel Malan with a bowl cut, thin moustache and dressed in brown bell-bottom pants and a blue collared shirt.



Ferdinand Heymann (89) holding an image of himself in his first year.



Jean Heymann (87) with an image of herself at age 17.



Ferdinand Heymann taking Vicki Viveiros through an old photo album.



First year Stellenbosch Students with their float for Junior Dag in 1948.

Museum kry eerste toekenning

Jody-Lynn Taylor

“N^{ie} lank gelede nie, was dié museum ’n ruimte wat swart mense nie kon betree nie, wat net die werk van wit kunstenaars vertoon en hoofsaaklik die wit Afrikaner-gemeenskap van die universiteit gedien het.”

Dit is die mening van Lwazi Pakade (23), ’n finalejaar Politieke Wetenskappe-student aan die Universiteit Stellenbosch (US).

Volgens Bongani Mgijima, die direkteur van die US-museum, is dit ’n ruimte wat bydra tot transformasie en poog om ’n meer inklusiewe omgewing vir toekomstige generasies te skep.

In 2014 is Mgijima aangestel as die eerste swart direkteur van die universiteitsmuseum. Ná sy aanstelling was een van sy doelwitte om die samelewing te verbeter en uit te brei. Deur gebruik te maak van eksterne finansiering word die museum in ’n inklusiewe en veilige ruimte vir dialoog omskep. Volgens Mgijima stem dit ooreen met die universiteit se institusionele voornemens en strategieë. Dit behels planne om die universiteit ’n inklusiewe en toeganklike instansie te maak.

Mgijima het ’n BA-graad en nagraadse diploma in Erfenis- en Museumstudies aan die Universiteit van Wes-Kaapland verwerf. Sy loopbaan het in 1998 begin as kurator van die Lwandle Migrant Labour Museum wat as die eerste township-gebaseerde museum in die Wes-Kaap gestig is.

Die US-Museum het onlangs sy eerste toekenning ontvang as Beste Museum wat Sosiale Integrasie Bevorder, tydens die jaarlikse kulturele toekenningsremonie



Die Universiteit Stellenbosch museum in Ryneveldstraat wat die toekenning ontvang het. FOTO: Jody-Lynn Taylor

wat deur die Departement van Kultuursake aangebied word.

“Die toekenning bevestig die werk wat ons gedoen het in daardie opsig, omdat ons regtig fokus op die museum as ’n inklusiewe en veilige ruimte waar verskillende generasies ontmoet en gesprekke voer.” Mgijima sê dat hulle probeer om mense anders oor museums te laat dink. Lede van die publiek kan vandag eerder deelnemers wees as toeskouers.

“Om ’n toekenning te kry beteken dat ons op die regte pad is, maar dit skep ook die verwagting om meer te doen.”

Om inklusiwiteit en sosiale impak te bevorder word kunstenaars soos Lunga Kama (36) en Zemba Luzamba (45), van voorheen benadeelde gemeenskappe, genader

om hul werk by die museum uit te stal.

Kama is ’n jong swart kunstenaar van Kayamandi wat sy kamera gebruik as ’n instrument om sy omgewing te monitor en sy kulturele identiteit deur ’n lens vas te vang. Sy uitstalling getiteld “Ibhongo Lam” bestaan uit swart-en-witselfportrette van die kunstenaar wat kyk na sy kinderjare en die vorming van sy manlikheid.

Volgens Kama wil hy deur sy werk mense aanmoedig om hulself en hul herkoms, lief te hê.

Luzamba, ’n swart Suid-Afrikaanse kunstenaar van Kongolese afkoms, vang die verskeie ervarings van Afrika-migrante vas deur olieverf skilderye. Luzamba se werk word geïnspireer deur foto’s wat hy geneem en sketse wat hy oor die jare

gemaak het, maar verwys dikwels nie na werklike mense nie. Hy herskep tonele van oorvol koshuise, ontspanningsaktiwiteite van die swart middelklas, die swaarkry van migrante en profiele van uitgeputte werkers en studente.

As deel van die Toegang tot Visuele Kunste Program word skole ook genooi om die museum te besoek. Dié program, wat deur Mgijima begin is, het verlede jaar 1 013 leerders toegelaat om die museum te besoek. Die program, wat moontlik gemaak is deur finansiering van die Het Jan Marais Fonds en die Nasionale Kunsteraad van Suid-Afrika, is gerig op die jeug.

Die museum verskaf finansiering vir kinders van benadeelde skole om die museum en die Botaniese Tuine te kan besoek. Die program

eindig met ’n kampustoeer waar jong leerders vir die eerste keer aan die kampuslewe blootgestel word. Volgens die opvoedkundige en openbare programbeampte aan die US-museum, Ricardo Brecht, word skole binne ’n radius van ongeveer 120km van die US gekies om aan die program deel te neem. Die museum begin met skole in Stellenbosch en omliggende gebiede soos Kayamandi en Kylemore en brei dan verder uit na skole in Khayelitsha en Belhar.

“Baie van die leerders toon belangstelling in visuele kunste en om aan die US te studeer. Daarom werf ons die leerders gelyktydig vir die universiteit,” meen Brecht. As deel van die universiteit se eufeesviering word baie van die programme rondom hierdie tema gesentreer. “Die idee is om die gemeenskap en studente te lok om die museumruimte te betree,” sê Brecht.

Dit sluit onder andere die Woensdagkuns wandeling in wat op spesifieke dae gedurende etensuur vanaf 13:00 tot 14:00 gehou word. Die kunswerke wat die universiteit die afgelope honderd jaar versamel het, word uitgestal en is volgens Brecht baie gewild. Eufees-Vrydae word ook sedert Februarie aangebied en ’n nuwe uitstalling, “Universiteit Stellenbosch-verlede hede toekoms” skop aan die begin van Mei af. Dit bied die geleentheid vir lede van die universiteit sowel as die breë gemeenskap om meer te leer oor die instansie se geskiedenis.

Ander uitstallings soos “Forward? Forward! Forward...” word ook vir die res van die jaar beplan. Dit is ’n eufeesuitstalling van ’n honderd kunswerke wat die toekoms van die universiteit en hoër onderwys in Afrika uitbeeld.

Thembelihle Bongwana leads the fight for equality

Bonita Williams

Stellenbosch University’s (SU) new Gender Non-Violence (GnV) coordinator at the Equality Unit (EqU), Division of Student Affairs, Thembelihle Bongwana believes her “suitability for the post has nothing to do with gender, sexuality or race.”

As a young woman growing up in the Eastern Cape exposed to the diverse experiences of her community, her passion for justice evolved into research based on gender dynamics in South Africa and a fulfilling career which allows her to help students facing discrimination of various forms every day.

Bongwana (32), who is currently pursuing a doctoral degree (PhD) in Gender Studies at the University of the Western Cape, previously studied Social Science at the University of Cape Town (UCT).

A lecturer at UCT’s African Gender Institute, Professor Jane Bennett, gave her such a good grade and amazing feedback for her third year proposal presentations that it boosted her confidence in the field of study. Bennett’s comment: “You have a very powerful voice, continue researching,” stayed with Bongwana during her studies. It shaped her approach to studies in the field as one of ease and effortless passion.

The EqU coordinates, educates, and raises awareness around sexuality, gender, HIV/Aids, and anti-discrimination in partnership with relevant campus structures.

Jaco Greeff, head of the EqU, says that Thembelihle was chosen for the position because she has a background in gender-related matters and has a clear vision of what the opportunities and challenges for this kind of position are. “She brings a strong combination of professional and academic backgrounds. We are excited to have her in our team to work towards a gender violence-free campus.”

Bongwana is well aware of the responsibility that comes with her post and is already hard at work.

“The portfolio [GnV] came out of the #EndRapeCulture Report of 2016-17, and is fairly new and still building relationships between various parties, while finalising a realistic framework. But rest assured, we are already making inroads campus-wide.”

Unsurprisingly, Bongwana’s supervisor, Professor Desiree Lewis, says: “I have always found her to be a dynamic and courageous individual who tends to take leadership positions spontaneously. She is unafraid to speak her mind.”

Her passion for women’s issues is



Gender Non-Violence coordinator, Thembi Bongwana. PHOTO: Bonita Williams

deeply intertwined with an interest in land rights. She even interned for the Transkei Land Services Organisation in the Eastern Cape. “Given my background into the study of women and gender, it is hard to not tackle this question of women and land ownership without getting a little if not severely depressed,” she says.

“I am very aware of the struggles that women face, especially in traditionally and culturally preserving spaces like the former Transkei in the Eastern Cape, where women’s rights to property ownership and customary rights were never enshrined to work for

and protect women.”

She explains the most frustrating aspects of trying to teach or facilitate discussions around gender, gender-based violence, and equality are misconceptions and society’s lack of knowledge around issues of gender. Equality is seen through a male lens that turns it into something to be avoided instead of something to strive for.

“We are in a crisis! More so now that rape has also found its way into spaces of higher learning, where students and staff should be moving around freely and safe from harm. This is not the case as reports across South African universities continue to paint a grim and horrific picture of the realities of gender and sexual related violence.”

She goes on to say: “South Africa needs to step up. This is a societal problem that needs everyone to take part and take a stand against violence of any form, and the GnV Portfolio seeks to do exactly that, a representative of society.”

She refuses to believe that violence is the new normal, shaking her head before saying, “perhaps more can be done by government, civil society and other organisations that can equally contribute to our efforts in trying to challenge the ‘normalising’ of violence related cases in everyday

media reports. There is nothing normal about violence so maybe that should be the starting point in addressing the problem where all seriousness and caution is exercised in trying to bring those responsible to book, while providing support mechanisms to the victim.”

Her co-worker Dumile Mlambo agrees with her. “I wouldn’t hesitate to say as a South African woman she is aware of many of the gender-based challenges in this country as gathered throughout her academic and professional journey. She is fully conscientious of the sensitive political and social implications of working in this gender field.”

Her office is abuzz with activity; the whiteboard maps plans she is working on, the desk is covered in paperwork, and she is multitasking on the phone and taking notes on the laptop in front of her. It is the uniquely patterned tablecloth, in front of the visitor’s chair, that draws attention. She explains that it is a keepsake from home and immediately the words of her former supervisor, Professor Jarita Holbrook come to mind: “[She is] an odd mix of being adventurous but wanting all the comforts of home at the same time. It was a push-pull when she was setting goals and considering her future.”

Boek herdenk geskiedenis van US

Politiek, geboue bespreek

Ané van Zyl

In 2013 het wyle prof. Russel Botman, eertydse rektor, en prof. Albert Grundlingh begin gesels oor die moontlikheid van 'n boek om die Universiteit Stellenbosch (US) se eeufees te herdenk.

Grundlingh sou daarna redakteur word van 'n boek wat van die beslissende oomblikke en historiese gebeure in die US se geskiedenis hersien, herdenk en krities beskou.

"Dit is 'n kritiese beskouing, maar ook nie 'n veroordeling nie," sê Grundlingh oor die aard van die boek. "Mens wil nie in só boek die universiteit bewierook nie, want jy kan baie kritiek lewer op die US, maar sal jy elke keer terugkom daarna dat dit vandag een van die top-universiteite in die land is."

Grundlingh is tans die hoof van die US se geskiedenisdepartement en spesialiseer in sosiale en kulturele geskiedenis. Afgesien van die konseptualisering van die boek, was hy ook verantwoordelik vir die hoofstukke oor apartheid en Afrikanernasionalisme.

Die gedenkboek, met sy grys en wit voorblad, bestaan uit 536 volkleur-bladsye. Die eerste helfte van die gedenkboek bevat akademiese opstelle oor die ontstaan van die universiteit, die universiteit en Afrikanernasionalisme, apartheid, finansies, studente, sport en akademies. Die tweede gedeelte omskryf die geskiedenis per fakulteit wat infrastruktuur en ontwikkeling betref, en is saamgestel deur Hans Oosthuizen.

"Dit dek wat ons beskou het as die belangrikste grepe in die universiteit se geskiedenis," sê Grundlingh. "Dit is ook 'n *book of record*. Dit bied 'n geleentheid om jou eie geskiedenis te herbedink en dit dan aan te wend vir die toekoms en wat jy daaruit wil haal."

Grundlingh sê dit was vir hom veral belangrik om oorspronklike navorsing te doen, "sodat jy nie net herhaal wat algemeen bekend is nie, maar ook nuwe perspektiewe bring. Ek het probeer om nie resepmatig te wees nie."

Die aspek wat vir die eerste keer in die nuwe boek bespreek word, is die finansies van die US. Grundlingh sê die geldsake van die instelling word nie altyd aan die orde gestel nie. "As die finansies nie goed bestuur is nie, sou dit nie 'n goeie universiteit gewees het nie."

Afrikanernasionalisme

Grundlingh sê daar kan rondom die ontstaan van die universiteit, van 1918 tot omstreeks 1930, reeds politieke en kulturele komponente in die aard van die studente-omgewing opgemerk word.

"Afrikaners het gevoel hulle wil hulself akademies bewys, wys dat hulle kan uitstyg en dat



Historikus prof. Albert Grundlingh met die eeufeesboek. FOTO: Ané van Zyl

hulle die gelyke is van die Engelse universiteite. Dit was 'n groot dryfveer, maar dit was nie net 'n politieke motivering nie. Mense het die akademie ernstig opgeneem.

"Met die oorwinning van die Nasionale Party in 1948 word dit 'n georganiseerde, elitistiese, burokratiese Afrikanerdom wat onder H.B. Thom beslag gekry het. Hy was die landwyse voorsitter van die Broederbond Nasionaal, en dit was 'n periode toe die Broederbond hoogty gevier het op kampus," sê Grundlingh.

Hy vertel verder die sestigerjare het 'n nuwe geslag van studente opgelewer. "Die Afrikanermiddelklas het al sterker geword - kinders het byvoorbeeld met motors hier aangekom (wat vantevore baie skaars was) en hulle het meer gemaklik gelewe. Hulle het meer vrydenkend geraak en ook begin inkoop in 'n groter Suid-Afrikanisme, eerder as 'n blote afgestemde Afrikanernasionalisme."

Van 1954 tot sy aftrede in 1969 was Thom die rektor van die US. "Terwyl Thom nog al hierdie

ander goed verkondig het, het die universiteit geleidelik onder hom uitgeglim. Dit was 'n geleidelike proses, en is verder geneem deur die volgende rektore wat ook aangepas het by omstandighede."

Die US en rasseverhoudings

Grundlingh vertel wat vir hom besonder openbarend was tydens die skryfproses, was die tydperk net voor bruin studente vir die eerste keer toegelaat is by die US. In die boek is daar 'n afdruk van 'n brief van 'n bruin matriekleerling van Cloeteville wat in 1975 by die US wou inskryf. In reaksie op die brief is hy aangesê om Kaap toe te gaan en daar te studeer.

"Wat my daarvan opgeval het, is, hier het jy 'n universiteit op jou voorstoep, en jy is Afrikaans, maar jy kan nie na dié universiteit toe gaan nie. Jy moes op die trein klim en verder aan gaan. Daai tipe ding het 'n merk gelaat op baie van die mense waarmee ek onderhoude gevoer het. "Dit is 'n groot geleentheid wat verspil is."

Grundlingh skryf in die boek

dat die US die eerste Afrikaanse universiteit was wat bruin studente aanvaar het, en die eerste sowat 30 bruin studente in 1978 toegelaat is. "Daar was 'n sekere gestolde studentekultuur op die plek wat hulle nie omhels het nie," sê Grundlingh, "en jy kry dieselfde tipe kwessies wat deesdae in studentepolitiek na vore kom – al het die hele situasie verander."

Volgens Grundlingh is daar deesdae 'n ander dinamika onder studente, wat volgens hom 'n klassedimensie het. "Die term 'diversiteit' is 'n brose konsep. Wat jy hier het, is studente wat nie finansiële middele het nie, wat sien hul wit medestudente leef op 'n ander vlak."

Stellenbosch en politiek

Grundlingh sê daar is vandag 'n totale wanopvatting dat apartheid op Stellenbosch uitgedink is.

"Dit is omdat Stellenbosch politiek is, en was, as gevolg van die feit dat vyf eerste ministers verbintenis met die plek gehad het, en ook omdat die teologiesefakulteit en ander dissiplines destyds apartheid-idees verkondig het.

"Mens kan verstaan hoekom mense dit dink, maar apartheid was 'n baie meer ingrypende en breër fenomeen as bloot net Stellenbosch. Dis nie Stellenbosch wat so self-ingenome is dat hulle dink hulle het alles uitgedink nie," lag Grundlingh.

Voëlvry in Stellenbosch

Politieke elemente kon ook in die tagtigerjare op kampus opgemerk word. Toe het die Voëlvry-beweging aktiewe verset teen die apartheidstelsel geloods, skryf Pat Hopkins, skrywer van *Voëlvry: The Movement that Rocked South Africa*, in 'n 2007-LitNet-artikel oor Voëlvry. "Dié groep musikante se lirieke

MEER AS 50 JAAR GELEDE

Die Rooiplein was nie altyd bo-op 'n biblioteek gebou nie.

Links is die Rooiplein voordat die J.S. Gerike Biblioteek in 1981 gebou is. Dié groot projek is geïnisieer toe die universiteit se ander twee biblioteke, die C.L. Marais Biblioteek en die Carnegie Biblioteek, te klein geword het. Die enigste plek waar die nuwe biblioteek sentraal gebou kon word, was onder die grond. "Ek hou nogal van die 1966 foto," merk Grundlingh op. "Dit reflekteer 'n sekere rustigheid wat bevorderlik vir leer is."

Hans Oosthuizen, redakteur van die tweede gedeelte van die eeufeesboek, vertel dat die gebou heel links op die foto nou die A.I. Perold-gebou is. "Regs daarvan is die huidige gebou vir visuele kunste, waar die ingenieursfakulteit tot in die vroeë 1970's was."

"Naasregs is die J.H. Neethling-gebou, voltooi in 1925. Dit is in 1996 en 2009-2010 opgeknop. Regs is 'n gedeelte van 'n gebou wat in 1932 as huishoudkunde-gebou voltooi is, nou Admin C," sê Oosthuizen.

FOTO: uit Stellenbosch 1866 – 1966 Honderd Jaar hoër Onderwys

het gerebelleer teen politieke ideologie en die heersende middel- en heersersklaswaardes."

Grundlingh vertel dat hy as 'n jonger persoon die Voëlvry-beweging op kampus meegemaak het. "Kyk, *they challenged society*, maar hulle was meestal daarop uit om nonsens aan te jaag."

Die eeufeesboek kos R750 in hardebandvorm. Daar sal ook presies 100 eksemplare in Engels en Afrikaans beskikbaar wees wat in leer gebind is, onderteken is deur die US-rektor en met die ontvanger se naam in sierskrif voorin. Dié versamelaarsitem met leeromslag is in Admin B beskikbaar en sal jou R2 500 uit die sak jaag.

"Ek wil baie graag die boek koop," sê finalejaar BA-student in geesteswetenskappe, S.Z. Minnaar.

Mohammed Parker, tweedejaar-ingenieurswese-student, sê hy ken studente wat minder sakgeld kry as wat die boek kos.

"Die boek is 'n goeie idee, veral deel twee. Maar ek sal nie R750 betaal nie."

Carin Erasmus, die projek-koördineerder, sê dit is goed om te hoor dat die studente opgewonde is oor die boek. "Ons sal die boek teen 'n spesiale prys aan studente beskikbaar stel.

"Die boek sal ook in die biblioteek beskikbaar wees, maar in hierdie stadium slegs een eksemplaar van elk," sê Erasmus.

Wat sê Prof. Wim?

By die bekendstelling van die eeufeesboek het prof. Wim de Villiers, US-rektor en visekanselier, dank uitgespreek teenoor diegene wat die materiaal vir die inhoud van die boek verskaf en versamel het. "Ons is dankbaar vir die harde werk van soveel mense oor die dekades heen. Die uitstalling en boek getuig van die toewyding van 100 jaar."

Reimagining the Rooiplein space

Caira Blignaut

100 years ago the Rooiplein stood simply as a centre point of campus, exhibiting neatly cut grass and just a few buildings. A century later, this space not only signifies change and modernity, shown in the surrounding modern buildings, but also within the student population.

For Stellenbosch alumna Rabia Omar (23), it was the first place she saw people questioning institutional culture and power dynamics.

"I think it's also a place which has either divided or united students depending on what they see and understand and what they don't," says Omar. Originally from Johannesburg, Omar completed her BA degree in French, history and ancient civilisations in 2017.

The Rooiplein is now seen as a symbolic space for representation. Being the centre of where many

students meet and where bigger mass meetings are held, it functions as an automatic space of debate within a Stellenbosch context.

"Its uses change so often: It is a place for big discussions, a place for open days

or different fairs. I think Open Stellenbosch and #FeesMustFall 2015 managed to bring huge crowds of people together. Whether they all agreed or not was different, but it

“**The Rooiplein is now used as a symbolic space for representation**

showed people that they were not living in isolated bubbles and smaller groups but rather shared the space with so many more students with different or similar viewpoints," explains Omar.

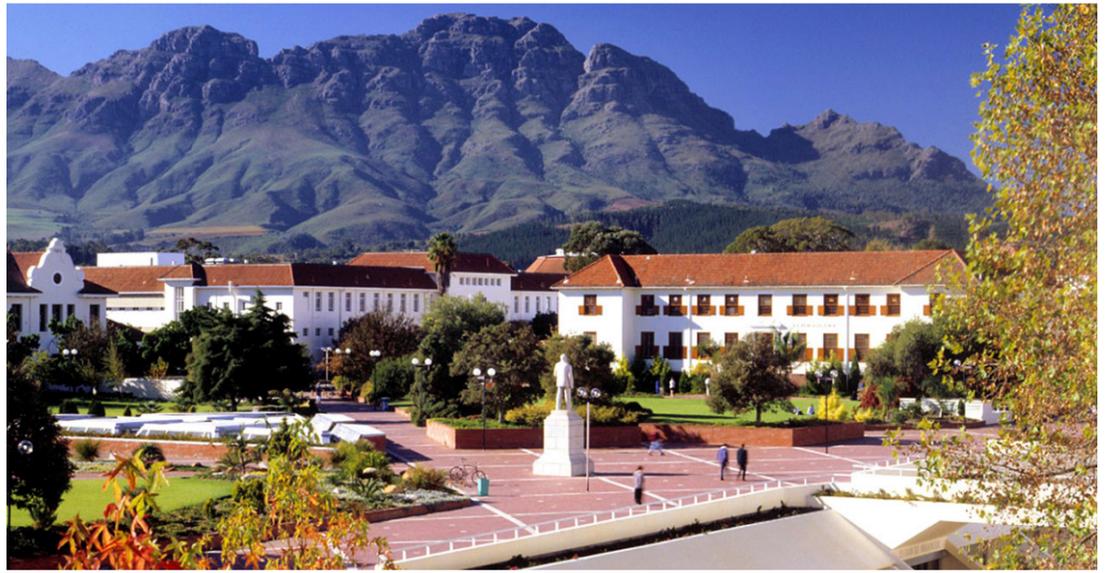
The Rooiplein is located above the Stellenbosch University Library, formerly known as the J.S. Gericke Library. The original name of the Rooiplein is in fact, the Jan Marais Square. This is because the statue of Johannes (Jan) Henoch Marais, who was the main benefactor of Stellenbosch and the university, stands in the middle of the Rooiplein.

Marais gave an amount equal to R100 million for Stellenbosch University to be founded out of Victoria College.

The Stellenbosch University Library, which was first built in 1981, is constructed underneath the Rooiplein. Gericke, also known as Kosie, served as the Vice-Chancellor of SU from 1952-1981.

The idea behind the library being built underground comes from the university quickly realising that even though the C.L. Marais Library had already been extended after 1938, as the university grew, more space was needed in order to accommodate more students at the university.

This distinctive plan was made as an executive decision because the university realised that there



The Rooiplein is now used as a space which serves as a symbolic area that generates conversation around institutional culture as well as various other student-led movements creating debate around power dynamics. PHOTO: SU Archives

were no centrally located places for the library to be built other than the space below the Rooiplein, which then turned out to be the perfect location because of its easy accessibility and centrality.

On some occasions, discussions are held on the stairs and the space then becomes a symbol of communication, change, or debate which boosts student activity around the area.

This aesthetically pleasing area is also the hub of where students gather for daily chats, a quick breather from the "bib", a lunch/smoke break, art installations, society gatherings and larger meetings. It has hosted events for groups such as the aforementioned Open Stellenbosch,

which is "a movement for social justice, working in our institution towards effecting positive change in Stellenbosch and the greater community," says founding member, Mohammed Shabangu.

Events over the years have included student activism gatherings for, among others, #FeesMustFall and the SLUT Walk.

In 2017, Willem Boshoff spoke to the use of this space in an original manner.

Boshoff's art installation called "Word Woes II" touched on the subject of language within tertiary education, paying special attention to the language debates within the SU context.

Cari Smit (22), who did an in-

depth analysis of his artwork says, "The main aim of the exhibition of Word Woes II on the Rooiplein is to create awareness of the debate around languages at Stellenbosch University, specifically Afrikaans and English. It raises questions about the impact that the removal of an official language will have."

Smit draws attention to the fact that the artwork's central position on the Rooiplein shows how the two languages find and locate themselves within the university landscape.

Omar says: "For me, the Rooiplein has a lot of relevance as a hub of student activism and students raising their voices and demanding to be listened to instead of just accommodated."

Decline of historical square Die Braak

Lauren Dold

The paint on St Mary's Church is chipped and flaking. The tiny Anglican church has been standing since 1852 and is starting to look its age. The fence around the church is bent and rusting, and the hedges are overgrown. A pair of beggars pack cardboard and blankets into a shopping trolley, and rattle across the grass.

To the South is the Rhenish Mission Church, completed in 1823 and originally built as a school for coloured slave children. To the right of the church stand two proud brass bells, heard chiming loud on Sunday mornings.

To the North West is the Kruithuis, built to store gunpowder and weapons. The old cannons that stand outside the building today still bear the V.O.C. mark of the Dutch East India Company.

At the centre of these pillars of history lies a drying patch of grass, littered with cigarette butts and chicken bones.

Flanked by historically significant heritage sites, Die Braak itself these days looks like an afterthought.

Vendors on the eastern side dutifully set up their stalls every morning at 07:00. Curios,

paintings, African-print cloth and wooden statuettes are carefully displayed in the hopes that a tour group may wander across Die Braak. The market is largely ignored by locals.

"Some days we sell many things, sometimes just one painting. If it rains, sometimes we sell nothing," says Alfred Nyondo, a Malawian national who has been living in the Western Cape since 2009. He says he decided to work in Stellenbosch because of the tourism that the town attracts, knowing that locals are not his target market. Tourists are often directed to the buildings that surround Die Braak by information centres and tour companies.

In days gone by, Die Braak was the site of a host of town activities. It was considered the village green, home to the whole community.

No more. A walk across Die Braak today is a minefield of used needles and dead birds; broken glass and forgotten shoes.

Since its heyday, Die Braak has deteriorated considerably. At lunchtime the space is full of people soaking up sun or sleeping under the trees. By 15:00 remnants of the day's lunch are left lying on the yellowed grass.

"I come here after I finish with morning work, then I go look



Esther Magele and Nolizwe Tshobo spend their nights on Die Braak sleeping on the grass. They rely on charities that sometimes visit Die Braak with food for Stellenbosch's homeless. PHOTO: Lauren Dold

for some work in the afternoon. Sometimes I just stay here and sleep until it's time to catch the bus home," says Samuel Mgiqwa, an informal labourer who commutes from Kayamandi every day. Die Braak is full of people like Samuel who have nowhere else to go.

By the time evening sets in, the scene has changed.

Author Joy Colliers in 1959 wrote: "I defy anyone to produce a prettier sight in the Southern Hemisphere than these buildings (the Rhenish church and the Kruithuis) at sunset when the whole Braak fills with light."

Today, evenings on Die Braak see people cutting across the grass, on their way to the taxi rank or the bus stop. No one lingers and no one looks up. The vendors pack up before shadow starts to appear on Papegaaiberg, leaving rusted trailers and wheelless vans in the parking

lot overnight. It is hard to imagine a time when Die Braak could have been considered the prettiest site in the Southern Hemisphere.

During the December festive season, Die Braak is lit-up. Strings of colourful globes cast the square in warm light during the evenings, but by day the mundanity and the neglect return. For the remaining 11 months of the year, the dull Christmas tree at the centre of the square stands unnoticed and unused. Now known as Die Braak, this space once held far more colonial names, including "the Queen's Square" and "the King's Square," depending on the reigning monarch of the time.

Stellenbosch revisited, an historical account of the town's early days, provides wonderful insight into the Stellenbosch of the past. The book paints a very different picture of the space we know today.

Up until the 1950's it was tradition for the old Kruithuis cannons to be rolled on to Die Braak and fire a twenty-one-gun salute in honour of the King's birthday. On one occasion a cannon exploded and the tradition was put to a stop.

Going back even further, the 17th century saw the free burghers of Stellenbosch hold an annual clay-pigeon shooting competition at the foot of the Papegaaiberg. Die Braak was the festive site of post-competition celebrations.

Today, underutilised and unsafe, Die Braak after dark is a place best avoided. The Visitor Information Centre no longer directs tourists to Die Braak, and discourages them from visiting the area at night. "Right now there is construction going on which isn't nice to look at so we don't advise that tourists go there unless they want to see the surrounding churches or Kruithuis. Generally we direct tourists away from that area in the evenings," says the manager of the centre.

Die Braak and surrounds have been subjects of historical investigation over the years, as researchers have explored the cultural significance of the space. The Stellenbosch Heritage Foundation together with researchers are in the process of evaluating the importance and use of the space. There have been suggestions regarding alternative landscaping of Die Braak which could be a first step in restoring the area to its former local significance.

Rooplein entrance:



THEN: The Rooplein entrance of Die Neelsie/The Langenhoven Student centre (1975).
PHOTO: SU Archives

Die Groot Gat/Food court:



THEN: Basement/'Die Groot gat' of Die Neelsie/The Langenhoven Student centre (1975).
PHOTO: SU Archives



NOW: The Rooplein entrance of Die Neelsie/The Langenhoven Student centre (2018).
PHOTO: Jeremy Ryall



NOW: Basement/food court area of Die Neelsie/The Langenhoven student centre (2018).
PHOTO: Jeremy Ryall

A look into the origins of the Neelsie

Jeremy Ryall

The Neelsie is one of my favourite things in the world, it is a place where students can go to study, to eat, to see their friends, to grab a coffee. It is the centre of campus and it is an absolute establishment, both in the sphere of Stellenbosch University (SU) and in my heart."

Michael Wright (22), a third year PPE student, spends most of his free time at the Neelsie, but he has no idea why it is called that. An elaborate answer which was ultimately completely made up ensued.

Upon walking into the Neelsie, one can start to picture what everyday life for a Matie student must entail. This is because of the frantic first year students rushing to get to a lecture with 10 books in hand, the too-cool-for-school second year students with their uncaged long hair and the third years or honours students who are not always seen in the Neelsie but have a sense of familiarity.

"The Neelsie is the social heartbeat and the main commercial hub of the Stellenbosch campus. Students are typically great customers: Decent, vocal, interesting and appreciative. The constant changing of the dynamic of the student corps also makes working in the Neelsie an evolving experience," explains the owner of the Pulp Cinema, Werner De Swart (40).

Another student, Roelof Coertze (22), who studies a Bcom management sciences degree at SU, describes the Neelsie as follows: "It is where all the students come together,

it is quite overwhelming in the first three weeks I would say, I think it is too many people but I think it is just a congregation of all the students in Stellenbosch to be honest."

Students share an affection for the Neelsie, yet when asked how it came to be, the general response is that of ignorance.

2018 is the centenary year therefore it is only fitting that this story of how the Neelsie came about starts 100 years ago.

In 1918, the inception of SU, the rector himself did not have an office. The Ou Hoofgebou was essentially the university with minimal venues for students to take a break from their lecture halls. This lack of space culminated in 1920 with students participating in a national fundraising campaign, singing songs and dances which Dr Wessel Visser, a senior history lecturer at the University, calls the Stellenbos Boerorkes. "C.J. [Cornelis Jacobus] Langenhoven, was a senator when the country still had a senate. He was one of the instigators of getting Afrikaans declared as an official language. Many Afrikaans Stellenbosch students related to him and he had columns in *Die Burger* every week and in many of these he referred to the students and a following amongst them [students] grew."

Following the death of Langenhoven, who was also a poet and

novelist, in 1932, and a lack of a gathering place in 1938, the idea to fundraise came around again. The singing and dancing of Stellenbosch students commenced. Their goal was erecting the *Langenhoven Gedenk Saal* (Langenhoven Memorial hall).

"They [student body] had a lot of ideas, a remembrance hall on the one side with an exhibition of artefacts related to Langenhoven and a student centre on the other side," Visser explains. The state could ultimately only provide half of the necessary funds to build such a large project. Thus fundraising continued and continued, says Visser, up until the 1950s with street performances taking place. After a memo was sent in 1950 by the student body, a start date of 1957 was set. Yet more priority orientated obstacles arose, Visser says, such as a need for more residences. 1973 is the year construction began on the now Langenhoven Student centre, with its completion in 1975. "It was built to 1970s architecture, what you guys [current students] would not know is what that centre spot was called, it was the 'Groot Gat' and was designed as a dancing venue with wooden plank floors," Visser says. "So Neelsie was always a good place to pick up a date for a *huisdans* with Wednesday *sokkies* and of course every Friday and Saturday or, where the food outlets are, to go off and have a 'smooch,'" Visser, trying to hold in a

laugh, explains. Visser, who arrived at Stellenbosch during the Groot Gat's prime, describes it as a dark, eerie and spooky place, when not lit up on a Friday.

"They had a typical cafeteria that was the in thing in the 1970s, like a state-run cafeteria. So you pick up your tray and they had a few things you could order, you want a steak and chips, whatever they had there. The only thing nice about it was quantity not quality, you could buy a plate of chips for 50 cents or something like that," Visser explains. More interesting, however was the University run restaurant, which was located on the Rooplein side of the Neelsie today.

"There on the eastern side, there was the Loeloeraai restaurant. It was named after one of Langenhoven's books, which was an adventurous kind of imaginative journey to the moon. Loeloeraai was the craft they used to get to the moon." Visser says Loeloeraai was easy for the students as it catered to student prices and was run like a residence before privatisation. This sentiment is shared with current manager of the Buzz cafe located at the bottom of the Neelsie, Butch Prain (68): "It means business, speed, students and food hopefully!"

Visser adds: "In those days, I was an honours student in 1981 and you could pay R7.50 for a nice T-bone or a rump and chips, and of course everyone would bring or you could buy it there, a bottle of Tassenberg. That, [Tassenberg] was the student drink in that time, it sponsored everything. So the prices in the whole of [the] Neelsie was kind of subsidised." The idea was that

students should only eat there as it was subsidised by the University and that lasted until about 1991.

It was or is the longest Stellenbosch construction project that Visser could determine, almost intimidating at the lengthy process or battle the students faced with the University's planning processes which took 55 years from 1920 to 1975.

"The place was old and dirty, the service is typical like civil servants, as there was no incentive and the quality was not good, the choices were becoming worse and worse each year. The university decided to completely revamp," Visser explains.

In 1991 this led to yet another memo from the student body citing complaints of the centre being old and dirty. As a result, a R13 million upgrade and privatisation was completed in 1995 and this is the Neelsie we now know today.

The architecture was developed further to let in more light so as to fit in with the flowing nature of the centre. There is currently massive construction taking place on the mountain side of the Neelsie and Michael Israel (47), who owns the small corner shop, Amaboko, says: "It has had a bit of an effect on the walkthrough of the students but otherwise it will be great when it is completed. It has been harder to get into the Neelsie but everyone seems positive that it is a move that is good for the future."

One historical decision is here to stay: The name, the Neelsie, which is often confused with different origins, comes from Langenhoven himself, according to Visser. Langenhoven's nickname was Neelsie, deriving from his first name Cornelis.

The transformation of Moederkerk

Judy Philander

At the top end of town on Drostdy Street lies South Africa's second oldest church.

Towering over the surrounding buildings, this impressive monolith with its picturesque exterior, eminent high tower and pristine white walls, stands out as both a symbol of splendour and influence.

"A river of living water", the church's mantra, embodies its role as a life-giving source to the Stellenbosch community both at its inception in the early 19th century and presently as a participant of change. Designed by the German architect Carl Otto Hager in 1863, the church boasts a Neo-Gothic Tower and exquisite grounds and is also currently in the process of forging a new legacy for itself, one of transformation and outreach.

Stellenbosch University (SU) alumna, Maria Brink (24), who regularly attended the church during her time as a student says:

"The combination of the white walls and stained-glass windows had a very calming effect on me when I entered the church and waited for the sermon to start. As a full-time student it was invigorating both physically and spiritually to take a break on Sunday mornings from the stress of my studies and enjoy the sermon." Brink adds that she is aware that her experience of the church is in stark contrast to the experiences of those who were victims of the church's discriminatory legacy.

The first pulpit, which was made in 1721 by a man named Adam Albertyn, was subsequently replaced by another, manufactured in the Baroque style in 1853. The present pulpit was designed by Hager in the Gothic style and for many years stood at the helm, as a religious symbol of white

Afrikaner nationalism through which Apartheid legislation could be endorsed and justified in the form of religious doctrine.

Remarkably, up until 1803, a majority of the mostly white congregation was buried inside the church, however, only the graves of four consecutive ministers are recorded in front of the pulpit. A line of tombs was developed against the back and front walls of the churchyard. Interestingly, the oldest part of the building that remains unchanged is the church's boundary wall which is mainly built of stone. Other elements of the church, however, are gradually experiencing transformation.

While the church boasts exquisite architecture and a rich history, there is more to this historical building than meets the eye. The leaflet presented to you upon entry into the church gives

very little away about both the historical and present-day role of this church.

The Moedergemeente is part of the broader Nederduitse Gereformeerde Kerk (NGK) family and has other independent branches which form part of the larger Moedergemeente church body. Moederkerk means "mother church" in Afrikaans and, interestingly, the Moederkerk and Kruiskerk are essentially the same church but have different physical locations.

The decision to merge the two churches came after the NG church senate decided that the Moederkerk's financial soundness would greatly benefit a then financially ailing Kruiskerk. "It's one church, with two separate buildings, two separate identities but with one mission," says Ruhan

Fourie (25), chairperson of the student ministry at Kruiskerk and a member of the church council, as he explains the intricacies of the church body.

Fourie says that he and two other student council members wrote a letter to the church council stating that they believe that the church is "too white". "There's really a will to change and embrace rather than tolerate but we are struggling to do that because I'm a white guy, speaking on a white church council, on behalf of black people," he added.

Signifying a symbolic coming together of two seemingly opposing sides, the church council of 2015 decided to meet with the leaders of the student movement, Open Stellenbosch. The meeting was convened at Kerkhuis, known for housing slaves in the 18th century. Fourie says the need for an alternative narrative became increasingly apparent during this time, as it marked the beginning of a series of protests around inequality at the university.

Fourie says the conversation with Open Stellenbosch allowed the older members of the church to acknowledge that some changes needed to take place. Since then, the church has experienced pockets of hope.

"You can't change a white monolith, Afrikaner church just like that but I wouldn't describe the church as a bastion of Afrikaner nationalism because it's not that anymore," Fourie continues. The church is struggling with what it needs to do as an organisation to further change.

Partnering with Kruiskerk, the Moederkerk has hosted various community-based workshops in an attempt to reach out to marginalised communities in the surrounding areas such as Kayamandi and Cloetesville.

Moreover, the church has partnered with what are considered to be typically "black churches" in order to create a network of friendly relations.

"The church should be on the side of the marginalised," Fourie explains and goes on to describe an incident where a white minister from the Moederkerk had to step in to help a protesting student. The unnamed student became the target of private security during the Fees Must Fall demonstrations. The student was almost run over by a Casspir when the minister decided to step in. As a result, Fourie says the student church council received backlash from the university's management for providing shelter to the protesting student.

Richard Van Wyk, a minister at Moederkerk, says that it was imperative that the church get involved and help the protesting students because a clear message of reconciliation needed to be sent. When asked about why the church has not been vocal about its various community-based projects, Van Wyk said: "We believe in the mantra of not being boastful about the good work we do. As it is written in the Bible, 'the one hand must not know what the other hand is doing.'"

Inside the Kerkhuis, Van Wyk ushers me towards a wall where the pictures of former ministers hang. He points at a picture of Andries Petrus Treurnicht, a leader in the Conservative Party who often preached radical pro-Apartheid rhetoric.

"We are not proud of certain aspects of our history in this church but we cannot simply erase this history," Van Wyk adds. He says that the majority of the congregation at Moederkerk is extremely wealthy and that the church is attempting to utilise this advantage to help those who are underprivileged and in need.



Moederkerk, designed by the German architect Carl Otto Hager in 1863.
PHOTO: Wilhelm Schumann

4 Matie-moorde wat die dorp geruk het

Vier vrouestudente wat aan die Universiteit Stellenbosch (US) gestudeer het. Vier vrouestudente wat oor die afgelope 13 jaar in Stellenbosch wreed vermoor is. Vier moorde wat die dorp geruk het. **Jana Wentzel** berig.



Hannah Cornelius (21) se lyk is op 27 Mei 2017 naby Groenhof net buite Stellenbosch gevind. FOTO: Facebook

2017

In die vroeë oggendure van 27 Mei 2017, is Hannah Cornelius (21) en haar vriend Cheslin Marsh (22) voor 'n woonstelblok in Birdstraat, Stellenbosch gekaap.

Hannah se lyk is om 08:30 op Groenhof-plaas naby die Knorhoekpad, net buite Stellenbosch, gevind.

Vernon Witbooi (32), Geraldo Parsons (26), Nashwill Julies (28) en Eben van Niekerk (27) is in hegtenis geneem ná dit aan die lig gekom het dat hulle beide Marsh en Cornelius ontvoer het.

Die verdagtes het met die studente in Cornelius se blou Volkswagen Citi Golf na Kraaifontein gery waar hulle Marsh aangerand en vir dood gelaat het.

Volgens 'n berig op *News24* op 31 Mei 2017, het 'n kaalvoet en bebloede Cheslin dit om 07:30 reggekry om oor 'n 2m hoë muur van 'n nabye huis te klim en hulp te ontbied.

Margaret en Avril Fortuin vertel dat 'n polisiekar kort daarna by hul huis verbygery het. "My man [Avril] het die polisie se aandag gekry en Marsh is saam met hulle daar weg," het sy gesê.

Die verdagtes het met haar na 'n oop stuk veld naby Groenhof op die Knorhoekpad gery waar hulle haar glo herhaaldelik verkrag en vier keer met 'n skerp voorwerp gesteek het.

Drie van Hannah se wonde was aan haar nek en daar word geglo dat sy gelaat is om dood te bloei.

Volgens Gizelle Götz (22), 'n BA Taal en Kultuur-student aan die US, is sy ná Hannah se dood meer versigtig. "Ek het dadelik na haar moord vir my gaan *pepper spray* koop," het sy gesê.

"Jy sal my glad nie meer tweeuur in die oggend êrens in Stellenbosch vind nie."

Volgens Götz het Cornelius se dood verseker dat vroue op kampus meer bewus van die belangrikheid van veiligheidsmaatreëls is.

Hannah Cornelius se ma, Anna Cornelius (56), se lyk is op 25 Maart 2018, minder as 'n jaar na Hannah se moord, op 'n strand in Scarborough naby Kaapstad gevind.

Byna 'n jaar ná Hannah se dood het 'n besoek aan die misdadertoneel getoon dat swart wylinders gewapper het oor die dooie stuk gras waar sy beswyk het.



Robyn Pearce (20) se lyk is op 2 Desember 2016 in haar ma se woonstel in Seepunt gevind. FOTO: Facebook

2016

Vyf jaar nadat Robyn Pearce se pa, die gesiene kardioloog dr. Adrian Pearce, oorlede is nadat 'n motor hom op sy fiets getref het, is Robyn Pearce, 'n gewese BA Geesteswetenskapstudente aan die US, se lyk op 2 Desember 2016 in haar ma se woonstel in Seepunt gevind.

Robyn was in die woonstel toe die tik-verslaafde Wasief Buxbey (29) glo toegang tot die woonstel deur 'n badkamervenster gevind het met die doel om die huis te roof.

"Ek het nie geweet dat sy in die huis was nie," het Buxbey in sy pleidooi geskryf wat op 1 Maart 2018 by die Wes-Kaapse hooggeregshof ingehandig is. "Ek het 'n skootrekenaar en oorfone op die tafel sien lê en dit gevat."

Op pad uit, het Buxbey besluit om die kamerdeur oop te maak en tot sy verbasing vir Robyn in die kamer gevind.



Sy het begin skree. Ek het die items neergesit en 'n mes in die kombuis gaan haal

"Sy het begin skree," lees die pleidooi verder. "Ek het die items neergesit en 'n mes uit die kombuis gaan haal. Ek het haar gevra om in die inloopkas te klim, maar sy het weer begin skree."

Robyn is verskeie kere met 'n mes in die maag gesteek en vir dood gelaat.

"Ek dink dit is onaanvaarbaar dat moord so alledaags plaasvind," het Henk Oets (24), 'n nagraadse LLB-student, gesê. "Dit maak 'n mens beide hartseer en kwaad al het jy nie eens die oorledene geken nie."

Oets, wat in die jaar van Robyn se moord 'n voorgraadse student aan die US was, het vertel dat die moord op Hannah sowel as dié op Robyn vir hom swaar was aangesien dit "op sy voorstoep" was.

Nadat Buxbey se pleidooi op 19 Februarie 2018 geweier is, het die Pearce-familie hom die maksimum tronkstraf toegewens.

Buxbey is op 16 April 2018 tot 23 jaar tronkstraf gevonnissen vir huisbraak en roof met verswarende omstandighede.



Erin van Rensburg (20) se lyk is op 3 Junie 2009 in 'n vlak graf in Elandsbaai gevind. FOTO: Verskaf

2009

Op 3 Junie 2009 is die 20-jarige Erin van Rensburg se lyk in 'n graf van 1.8m diep op 'n sandduin naby Elandsbaai in die Weskus gevind. Van Rensburg is op 'n wintersoggend deur 'n mede-student en vervreemde vriend van haar, Jacobus Johannes Eksteen, vermoor, verkrag, ontvoer en begrawe.

Eksteen, 'n voormalige rekenaarwetenskapstudent aan die US, het op 5 Maart 2012 in die Wes-Kaapse hooggeregshof erken dat hy die ontvoering, verkragting en moord op Van Rensburg vooraf beplan het.

Terwyl Erin se broer, Byron van Rensburg, met wie sy 'n woonstel gedeel het, op 1 Junie 'n semestertoets afgelê het, het Eksteen die Van Rensburgs se woonstel binnegedring en voorgehou dat hy Byron se skootrekenaar sou herstel.

Nadat hy dit reggekry het om Erin na haar broer se kamer te lok, het hy haar oorrompel en in die maag geslaan.

Hy het haar verwurg totdat sy haar bewussyn verloor het, 'n kous in haar mond gestop en haar liggaam in 'n tas gedruk om na sy woonstel te neem.

Dáár het hy haar herhaaldelik verkrag. Toe Eksteen besef Van Rensburg is reeds oorlede, het hy haar liggaam in sy motor gesit en meer as 200km gery om haar lyk in die sand weg te steek.

'n Nadoodse ondersoek het bewys dat Van Rensburg 33 uitwendige wonde opgedoen het aan haar lippe, rug, maag en bene.

Marinette Potgieter (28), 'n voormalige US-student en kennis van Erin, het vertel dat sy die dag kan onthou toe haar vriendin haar gebel het om te laat weet dat Erin se lyk gevind is.

Potgieter het ook vertel dat daar 'n somber en onheilspellende gevoel op kampus was ná die moord op Erin.

"Ek onthou hoe iemand vir 'n meisie buite die BA-gebou daarvan vertel het. Sy het begin skree en inmekaargesak. Almal het vir haar gekyk en dadelik geweet waarom dit gaan."

Potgieter het vertel dat sy altyd verby Erin se ou woonstel gestap het op pad kampus toe. "Daar was net so *ominous* gevoel - dit was so tasbaar op kampus. Jy voel so weerloos."

Eksteen is tot 30 jaar tronkstraf gevonnissen en kan tot 2042 in aanhouding bly.



Inge Lotz (22) se lyk is op 16 Maart 2005 in haar woonstel in Klein Welgevonden gevind. FOTO: Verskaf

2005

Geen beskermende maatreëls het op 16 Maart 2005 'n moordenaar uit Inge Lotz se woonstel net buite Stellenbosch gehou nie.

Op 'n herfsmiddag het die blonde 22-jarige in Shiraz-veiligheidskompleks 21, Klein Welgevonden, aan die 47 wonde aan haar liggaam beswyk.

Inge het kort voor haar dood haar Honneursgraad in Wiskundige Statistiek cum laude geslaag en sou in die jaar van haar dood haar Meestersgraad aanpak.

Sy was haar ouers, Jan en Juanita Lotz, se enigste kind.

Volgens die skrywer en joernalis Julian Jansen, gaan Lotz (sr.) en sy vrou die "allerslegste oudwordjare" in, sonder antwoorde.

"Dit is die verskriklikste," het hy gesê. "Dit is [soos] 'n gevangenis." "

Inge se moord is tot vandag toe stééds een van Suid-Afrika se grootste onopgeloste raaisels.

Haar destydse kêrel, Fred van der Vyver, is vir haar moord aangekla, maar is in 2007 vrygespreek.

Tydens 'n diepte-onderhoud met die bekroonde Suid-Afrikaanse joernalis Dana Snyman in 2017, het Lotz (sr.) vertel dat hy tydens dié siviele saak aan hipertensie, ernstige depressie en posttraumatische stressteuring gely het.



Jy gaan slaap met Inge in jou kop en word wakker met haar in jou kop

"Soms weet ek nie watter kant toe nie," het Lotz (sr.) aan Snyman vertel. "Jy gaan slaap met Inge in jou kop en word wakker met haar in jou kop."

Alhoewel daar baie min besonderhede rondom Inge se laaste oomblikke is, vertel Lotz (sr.) aan Snyman dat hy wel die volgende kan sê: "My dogter was daardie laaste dag soos 'n vreesbevange klein voeltjie vasgekeer in 'n kou."

Inge Lotz se moordenaar is steeds op vrye voet.

The evolution of crime and order

Teboho Mokonyana

100 years ago, riding a bicycle without a license plate in Stellenbosch could get you fined for five shillings - a lot of money at the time. The tiniest transgressions in the town were heavily policed.

Life in town was relatively peaceful until the 1960s, when crime began to pick up. Stellenbosch University (SU) had about 6000 students, who started getting richer and more mobile. This coincided with a growing drinking culture and an increase in the amount of drunk driving incidents.

This is according to SU history lecturer, Albert Grundligh, who described the general perception towards crime at the time as “a broken window argument that if you stop small crime, there won't be any bigger crime.”

Nowadays, students and residents alike are susceptible to a wide range of criminal activities including burglary, sexual assault, pickpocketing, hijacking and muggings.

Captain Natalie Martin, communications officer at the Stellenbosch police station, explained that crime in Stellenbosch generally fluctuates. “Our crime differs every month but we do have a problem with property related crimes meaning theft of motor vehicles, and house break-ins.”

When asked what the police force is doing to curb these crimes, Martin explained that the department



ProEvents security guards gather on the Rooiplein to assign specific patrol locations. PHOTO: Teboho Mokonyana

produces news articles on how the public can avoid being victims of crime for example, by not being negligent with their belongings. In terms of house break-ins she said measures such as patrols and random searches over weekends against suspicious people are made.

The police department keeps a close relationship with the university's management, especially when it comes to crimes committed on campus. Martin explained that common theft (such as cellphone robbery) is a problem on the SU campus.

“Robberies really pick up because of social media as people walk around texting on their phones. So usually the robber knows you have a cellphone.”

“We really struggle with people walking and texting in the street then

they get robbed of their phones.”

Martin explained that these crimes are hard to track because they happen so quickly and frequently. According to the latest official South African crime statistics, common robberies in Stellenbosch have increased by 10.8% between March 2016 and March 2017.

A victim of cellphone theft, Cheron Randall (23), a BComm Honours student in Information Systems Management, explained that her phone was stolen out of her bag during a night out. “I wanted to get hold of my friends, so I kept on checking my bag to make sure my phone was there and at some point, it wasn't.”

Randall said that her phone quickly went off the radar as she searched for it using the “Find my iPhone” app that night and a few

days afterwards. She agreed that such crimes are indeed hard to track because it happened to her discreetly and she was not able to track it.

A security guard, who has wished to stay anonymous, explained that there is now much better security on campus.

Since the Group 4 Securicor's (G4S) contract ended in March 2018, Pro Events took over as the main security company on SU campus. Due to this, the security guard explained that there is a lot of uncertainty in terms of what the company is capable of and the measures they will be implementing to keep students safe.

The guard explained that there is a lack of incentive that compels campus security guards to keep students safe. “You can't live on R5000 a month when you have to support a family of six. That is not liveable at all. And if we have to get paid to keep the students safe then we have to get paid enough because we put our lives in danger for them.”

In terms of the approach to their work, he said, “a lot is expected of us while we are not getting paid well enough.”

“Some of us care about our jobs, some of us don't. The money we get is not enough to risk our lives but because we love this job, we will do anything. Some of us don't care.”

Campus security is a contentious topic among students. While some say that they do feel safe when they see security officers on campus, others disagree.

Sphiwo Mchunu (23), a marketing management student said, “it's safe during the day but at night you feel unsafe. Sometimes you have to study until late and there is a campus security service and you can call them to be safe but if you're a guy, they are not always willing to help.”

Tamlyn February (19), a BA Humanities student, explained that she was walking on Merriman Street after a night out with her friend.

After asking a campus security officer on patrol to drive them home on Victoria Street, they were denied help. February did explain however, that she is pleased with the presence of security guards on campus but feels that their services are inconsistent.

The town's police department has reiterated that they are doing all that they can to keep students and residents safe despite minimum resources.

“We really are trying everything we can to assist

everybody. With the minimum resources that we have, it is our duty to keep you safe so we really are trying by all means to help and take charge,” said Martin.

“
You can't live on R5000 a month when you have to support a family of six

SU students and the appetite for politics

Kamva Somdyala

Student politics has a rich history in the South African schooling landscape. From the historic 1976 student protests in Soweto to the University of Cape Town's (UCT) rigorous campaign of #RhodesMustFall. With time and context different now, student politics have been on the rise.

Stellenbosch University (SU) presents a different scenario in terms of student politics and politically led organisations as opposed to other universities. Whereas political student organisations like the Democratic Alliance Students Organisation (DASO), the South African Students Congress (SASCO) and the Economic Freedom Fighters Student Command (EFFSC), to name a few, contest leadership positions including posts in the Student Representative Council (SRC) at universities such as the University of the Western Cape (UWC) and the University of Pretoria (UP), SU students run independently and free from any political affiliation.

Thulani Hlatswayo (22), a former Branch Executive Committee member of SASCO Maties and BA Social Dynamics student, explains the role of student organisations on campus: “[Our role] is to drive the agenda of transformation, through critical engagements, planning and strategy and set an example for others to see and learn.”

“The agenda of transformation is

an ongoing matter,” he adds.

Former DASO chairperson and incumbent SRC chairperson Lwando Nkamisa (25), believes SU students do not generally have an appetite for political student organisations. “By this I mean they do not see the need for political organisations.”

Current SASCO Maties Branch Secretary Maxwell Mlangeni (22), a 3rd year BSc in Forestry student, shares a different view. “Most students are aware of the role of student-led organisations but choose to be ignorant towards organisations because some students choose to be apolitical.”

Nkamisa, who is doing his Masters in Agricultural Economics, adds that unlike other universities, there is little support from the university for political student organisations at SU.

“When I was chairperson of DASO, we encountered a lot of resistance from the university [management]. Nkamisa adds that there is a certain stigma that is attached to people if they are seen to be a part of a particular political organisation. “Students are weary of politics because they see being openly a member of a certain political party, people may ostracise you.”

Hlatswayo believes that student-led organisations still have relevance in university settings. “If students are taking part in leadership roles, there exists a sense of security and representation.”

Nkamisa disagrees. “Part of students not understanding the



Former SASCO Maties Branch Executive Committee member Thulani Hlatswayo, former DASO Chairperson Lwando Nkamisa and current SASCO Maties Branch Secretary Maxwell Mlangeni talking about the need for students and Stellenbosch University (SU) management to recognise the crucial role student-led political organisations play. PHOTO: Kamva Somdyala

role of student organisation has to do with the leaders of those organisations. We don't explain to them the importance of student-led organisations, especially political organisations in terms of activism and the creation of a fully rounded student who will encounter politics when he or she leaves university and enters the workplace,” adds Nkamisa.

“People need to invest their time in student organisations,” Mlangeni adds. “In student-led organisations one learns how to lead people who

have different views from what you stand for. You also learn to stand firm for what you strongly believe in.”

“In the next five years I think student-led organisations would be moving in a different direction. There will be a point where they will go to an extent of addressing community related issues with the understanding that we are members of the community before being university students. For example, I believe that the community of

Kayamandi should be benefiting a lot from SU, especially considering its proximity to the university,” says Mlangeni.

According to Hlatswayo, “within the next five years, students will be more prepared than they are now for the working world. We need to remove the ‘there are things that the university does not teach you’ notion. It is not only about lectures and degrees at the end of the day but also increased participation within organisations other than academics.”

Studentification is a strong driving force behind townscape change

Wilhelm Schumann

“His excellency also went to view a certain region which is situated about three to four hours [on horseback] from it [Somerset-West region]. It consists of a level valley with several thousand morgen of beautiful pasturage, also very suitable for agriculture. Through the valley flows a very impressive freshwater river with its banks fringed with beautiful tall trees and these trees are very suitable both for timber and fuel. In the river a small island was discovered around which the water streams and which is densely overgrown with beautiful high trees. There the Honourable Commander took his night’s rest and as no one in authority had been there before, he called it Stellenbosch.”

And with that, the very first piece of written history on the Eikestad was laid down on paper in the Dutch Commander Simon van der Stel’s journal entry for November 8, 1679. The commander had just returned to the Castle of Good Hope from a five day excursion in which he had visited the regions to the south-west of Cape Town. His discovery set in motion a chain of events that would eventually result in the formation of a place and space that more than 170 000 people now call home.

Throughout the years, there have been many driving forces steadily shaping and reshaping the urban space and nature of central Stellenbosch. However, relatively recently, a new phenomenon, called studentification, seems to be reshaping the urban fabric of the town.

By 1852, the town’s spatial growth had been shaped not only by its flourishing farming and manufacturing industries, but also by the thriving service sector that had formed around these industries. The establishment of schools like Rhenish (1860), Paul Roos (1866), Bloemhof (1875), and later the Victoria College (1887), put Stellenbosch on the map as a centre for academic excellence. Although these schools played, and still play, a considerable role in shaping the urban character of the town, Stellenbosch University would eventually become synonymous with Stellenbosch as a town.

In April 1918, Victoria College acquired university status and was renamed Stellenbosch University. At the time, the institution comprised 503 students, 40 lecturing staff, and boasted a physics laboratory, library and buildings for education and science.

100 years later the open plan campus consists of more than a hundred buildings that are home to a world-class array of faculties and departments.

According to a peer-reviewed 2014 academic paper, co-authored by four scholars including Stellenbosch University’s very own professor of urban geography, Ronnie Donaldson, the University had 11 379 registered students by



A student makes her way past 24 Soeteweide Road, an excellent example of a student house with multiple occupants, commonly referred to as a digs. PHOTOS: Wilhelm Schumann.



The Factory, in Soeteweide Road, is a perfect example of purpose-built student accommodation.



Professor Ronnie Donaldson

1990, 26 964 by 2010, and 28 000 by 2013. As of 2017, the university has 31 639 students and a personnel corps of 3429.

Although this massive influx of students over the last few decades might not seem like a bad thing, such a rapid boom in the student body has presented the town with a set of serious challenges encapsulated in one process: studentification.

According to Prof. Gustav Visser of SU’s department of geography and environmental studies, studentification occurs “when you have a load of students moving into an area.

“Typically, they stay in either privately held accommodation that’s purpose-built, or just normal residential accommodation that is being rented out. Basically, it boils down to an invasion of students into formerly residential areas which are usually close to the main campus of the university.”

Visser and his colleague Donaldson both feel that the most affected area is De Weide, the suburb running parallel



Professor Gustav Visser

to campus to the north of Merriman Road.

“The student numbers are the main driving force. The university has a big role to play in how the town has been shaped over the last 10 to 15 years because of their inaction in making sure that there is accommodation opportunities for students. As a result the private business entrepreneurs saw an opportunity.

“And that is why that whole suburb [De Weide] became studentified. They [private developers] saw the opportunity: A need for accommodating students close to campus in a high-density fashion. So essentially it’s the university on the one side, driving the numbers up, and then obviously the private industry catering to the massive demand for student housing,” says Donaldson.

To this he adds that he was recently informed that there are now 24 000 students on campus and that, as far as he knows, roughly a third of these students are housed in residences.

What this means is that

11 379
registered students in 1990

26 964
in 2010

28 000
in 2013

31 639
in 2017

approximately 16 000 students are left to find their own accommodation.

This dynamic, which repeats itself year in and year out, is rapidly changing the spatial characteristics of some of Stellenbosch’s oldest suburbs.

Studentification can have many impacts on the social, cultural, environmental, and economic aspects of a town or suburb and there are a variety of factors influencing the process. The impact can be good or bad and differ from one place to the next as the context changes. Visser points out that it is important not to generalise and that each student town or suburb adjacent to a university has its own manifestation of studentification.

Commenting on the transformation of the suburbs De Weide and Universiteits-Oord, Donaldson says that they “were once middle-income residential areas where many academics used to stay. Much of the historic character has been destroyed. One can probably say a close-knit neighborhood community was completely broken up.”

Donaldson adds, there could be all sorts of spin-off effects that lead to the physical or environmental deterioration of studentified suburbs like noise, traffic, overpopulation, inconsiderate parking, limited parking space, abandoned gardens, vandalism, and crime.

“Specifically crime in our case, because what we are creating now is

a dead space, because for almost four months of the year there’s basically no one there. So we have the town here [central Stellenbosch] and now there’s a completely dead space of a whole suburb and that’s ample opportunity for criminals to break in and steal things over the holidays.”

Visser adds that, contrary to the international understandings of the process, Stellenbosch’s case does not entirely add up. Firstly, no student orientated services like bars, laundromats or cafes have popped up in these suburbs and, secondly, besides increased traffic and noise issues, the neighborhoods in question have not fallen into any serious decline.

“Everyone goes to the Helshoogte Spar or they go to the lower part of campus. There is nothing specific for students in the area. The neighbourhood looks better now than it did 10 years ago because of all the purpose-built student accommodation that’s gone into it”, Visser exclaims, sounding a little amused.

“When I was your age a lot of my lecturers actually lived in De Weide. Normal houses, you know. Many of us, myself included, wanted to have the whole digs thing. And eventually a lot of us ended up living on this side of town [lower De Weide]. And then one by one all the houses there became student houses.

“People started to buy up houses for students, cramming a lot of us into one house. This was in the early 90’s. That’s when we had this big influx of students. So you have this kind of situation where, one by one, these homes started to become student houses and one by one people wanted to leave the suburb because you know ... students are students.”

Struggling to find the right words, Visser adds, “so there is some form of, I’d hate to call it gentrification, because it’s not that, the class isn’t different.

“It is middle-class and upper-class kids replacing middle-class families and professionals. So I don’t think that is an issue.”

What is an issue, however, is the effect studentification is having on the housing market. On one hand, the massive demand for student accommodation is making it impossible for middle-income groups to afford property in the affected areas and on the other, the type of housing being built only caters for a very specific person, i.e. a student. Without some sort of intervention from the university and/or municipality there could be serious consequences.

“We’re running into a situation where you’re going to oversupply the market. My fear of this is: what happens when you oversupply on this particular type of housing [purpose-built student housing]?”

“You can’t use it for anything else. Basically you’re getting a bachelor’s flat with shared communal areas. But that’s it.”

“If that oversupplies, who are you going to put into it? Unlike Cape Town, Stellenbosch just doesn’t have an alternative market.”

Style Indaba turns Rooiplein into Runway

Showcasing campus couture on social media

Casey Delpont

Five years ago, on an average day, students at Stellenbosch University (SU) would stroll to class dressed and draped in their favourite chinos and leggings. These outfits were, come rain or shine, paired with their favourite pair of “plakkies” all year-round, with a few exceptions. Now, fashion in Stellenbosch is on the rise as students are regularly seen in linen dresses, colorful prints and even high fashion brands such as Balenciaga and Off-White.

The recent upswing in fashion interest around campus is rooted in the impact that social media, especially Instagram and Pinterest have. It is hard to look past the roles that “influencers” and celebrities, such as the Kardashian family and models like Luka Sabbat and the Hadid sisters, have played in shaping the current fashion landscape.

Trends have always shaped and influenced people to dress in ways that the general public sees as fashionable.

Even before Instagram became the social media superpower it is today, Stellenbosch was flooded by the plague of white Converse All-Star high-tops from 2014 to around the end of 2015.

Many brands have, in recent years, reinvented themselves catering specifically to an audience that consumes their products on social media first. Products are teased in impeccably well thought out ad campaigns that match or even trump the work done by established companies.

Cast your mind to Balenciaga’s “paparazzi” campaign for spring 2018, or Kanye West using Instagram alone to showcase his Yeezy season 6 range. Locally, online presence brands like Sol-Sol have garnered attention mainly through social media.



The Style Indaba team from left to right: Viwe Benxa (23), Bagcine Gabelana (21), Naledi Yona (21), Danielle Gradwell (21), Nicole Weels (21) and Zolisa Pule (21). PHOTOS: Casey Delpont

Now, more than ever, a large number of young adults are so cultured in developments in fashion that individuals see and incorporate fashion from different areas, “whether that be trends originating in Johannesburg or Cape Town,” said Danielle Gradwell (21), a member of Style Indaba.

Viwe Benxa (23), a student in B Social Work at SU, started the Style Indaba page as a student movement which gives recognition to students who invest time and effort into curating a distinctive look for themselves.

“I started Style Indaba because of my love for fashion and styling. However, the main reason was the whole misconception of Stellies fashion.” He says he got fed-up with the narrative that all SU students wear “plakkies” and shorts without consideration for their appearance. “Stellies people can actually dress.

People do put in the effort every morning into what they wear and the page was designed to recognise those people who actually think before they dress.”

Benxa feels that Instagram is currently influencing Stellies fashion. “What I mean is people buy or wear things that are on Instagram,” he



Viwe Benxa, the co-founder of Style Indaba.

said. He also feels that Style Indaba is an influencer and that those who feature on the page should also be seen as influencers.

Fashion has experienced a revolution since Benxa started studying at SU. “During my first year, you could literally count the people on campus that dress nicely and actually put in the effort,” he said.

The Style Indaba Instagram page has grown to be well-known around campus, for one student’s outfit or another’s entire wardrobe. It might seem vain, but everybody enjoys a compliment about the way they are dressed and that is exactly what Style Indaba does: observe and search for that one special outfit on campus to show appreciation for.

Bagcine Gabelana (21), co-founder of Style Indaba and classmate of Benxa, shares this view. “I feel as though it [fashion] will still have a big jump now that there’s Style



Bagcine Gabelana, the co-founder of Style Indaba in Karl Lagerfeld.



Danielle Gradwell on the roof of the SU Library in red details.

1 397*

Instagram followers

04 May
2017

Page established

*at time of writing

“Style Indaba is an influencer, but the people that feature on Style Indaba are the real influencers

Indaba because people are actually getting recognised. I mean who wouldn’t want to be?” said Gabelana.

She explained that she loves being able to recognise fashionable people. “It makes the space more exciting because you see different styles from different social circles and it lights up campus a little.”

The Style Indaba team also agreed that SU fashion has evolved in a very short period of time, with students taking more and more inspiration from what they see online.

This brings its own challenges as most brands seen on Instagram are not available in South Africa. However, people have worked around this by using the branded clothes as inspiration and interpreting the looks in their own ways.

SU fashion is best explained by Naledi Yona (21), who is also a member of the Style Indaba team. “Stellies fashion is growing as opposed to before. When I came here, leggings and skinny jeans were enough to prove ‘slayage’ but now, students are more experimental.”

“It’s not about doing it for others, but rather as a way to showcase yourself. Show what makes you an individual and who knows, with the leaps being made in Stellenbosch, we may consider the Rooiplein a catwalk sooner than later.”



Naledi Yona, sporting a beige formal jacket with brown beret.



Zolisa Pule poses in a Zara outfit on the bridge over the SU Library.



Nicole Weels in front of graffiti on the Neelsie post boxes.



Stellenbosch mountains surround the Manor House of Lanzerac Estate, with its main gable dating back to 1830. Restorations are underway after a fire last year. PHOTO: Grethe Bestbier

Centuries of timeless Lanzerac

Grethe Bestbier

Tall Stellenbosch oak trees guard the road to Lanzerac Estate. A freshness and an earthiness linger in the air. On your right-hand side, you can see outstretched vineyards, with large purple grapes glinting in the sunlight. Ahead lies the magnificent Cape Dutch design of Lanzerac. Blue mountains embrace the estate, keeping it safe.

It almost seems impossible that less than a year ago, fire and thick black smoke sowed its devastation here.

Dating back to 1692, Lanzerac will celebrate its 326th anniversary this year.

When Simon van der Stel arrived in Stellenbosch, he gave the farm to its first owner Isaac Schrijver.

The breath-taking views inspired him to name it Schoongezicht. Even today, standing on the lawn, you can still see views of the

magnificent Table Mountain on a clear day.

In the years following, many buyers desired the land. The most prominent of the purchases was by a woman called Elizabeth Katherina English. A South African by birth, she married a wealthy diamond merchant from Britain who moved in powerful circles in the UK.

When her husband died, Kitty (as she was called by her friends and family) returned to South Africa. She boarded a ship and took on the stormy seas to the Cape of Good Hope. Such a daunting journey was unusual for a woman to do alone, and so she earned herself the title of “Woman of Great Enterprise”.

This feisty and determined woman saw Schoongezicht and immediately fell in love with it. In 1914 she bought it for £18 000.

Kitty changed the name to Lanzerac, apparently in reference to a French general she deeply admired, Charles Lanrezac. She then planted 21 varietals of grapes.

One of these varietals was Pinotage. 1925 saw the birth of South Africa’s first unique wine grape variety, with an intense and intriguing character. Lanzerac is known as the official “House of Pinotage”.

“Lanzerac was the first farm to bottle Pinotage in the world,” says Wynand Lategan, Lanzerac’s wine maker since 2005.

In 1958 the Lanzerac hotel was built, and the glory of Lanzerac arrived with it. Famous cheese lunches and the iconic Lanzerac Rosé in the teardrop bottle. It was the start of the golden days. Ask any old Matie about the glory of Lanzerac, and they will tell you about the legendary cheese lunches: big wheels of cheese on a farmhouse table and Tannie Koekie’s freshly baked bread. A generous offering for next to nothing.

“For R1, and later R2, you could eat as much as you wanted. There was a large variety of butter, cheeses, freshly baked bread and thick soup

that always made me think of my mother. We sometimes succeeded in being served wine without even paying,” says Gert Heunis, a Matie from 1978 to 1982.

“After six in the evening you had to put on a tie. I remember one evening, one of my friends didn’t have a tie, and just put on his belt as one.”

Old Maties might also tell you of Oom Manie who manned the bar for a good 50 years.

“Manie was so popular. When students came here they drank by him. And when they come back one day when they are old, they still remember him,” says Jerry Hermanus, who has worked at Lanzerac since 2005.

Hermanus, with his warm eyes and creased face, hails from Johannesburg.

“By the time I decided to come here I was still a very small boy. I knew nothing of what was happening in Cape Town. Lanzerac was a big name. I said okay. I’m

going to go there.”

But the glory of Lanzerac was threatened by flames on the night of 28 May last year. There was a wedding. The party had just gone to bed. The smell of smoke and strange sounds alarmed the night auditor. He walked into the lounge. Flames were licking at the hotel’s walls.

All the guest areas suffered. Decades of history – photos, documents and letters – destroyed.

Due to the extensive damage by a suspected electrical fire the hotel was closed for a year, but that year ends soon. Excitement hangs tangibly in the air as the hotel is scheduled to re-open on the 1st of July 2018. The glory will not only be restored, but magnified. The damaged areas have been redone and five new rooms added.

According to Jo-Anna Looms, the head of marketing, Lanzerac is “really starting fresh”

“Like a phoenix rising from the ashes, for Stellenbosch to enjoy.”

It is not all work and no play at Stellenbosch University

Stacey Titus

It is 17:00. The end of the academic day at Stellenbosch University (SU). Daylight is slowly fading and so is the foot traffic in Ryneveld Street. It is the weekend.

Stellenbosch is a student town, where, for more than 100 years, students have enjoyed the freedom of life on campus. In 2018, that means a night out in one of the many bars or clubs around town.

As darkness falls, students head for a night on the town. Making your way down Andringa Street, past the vacant Arts and Social Sciences building, ambient noise can be heard in the distance.

The glow of the streetlights and those emanating from the windows of nearby apartments provide just enough light to see the girls and guys alike making their way to Bohemia or the Happy Oak. A dilemma is being discussed about whether to go in or wait for a friend before entering. Out of nowhere a piercing shriek comes from a group of girls who spot their companion.

Rock music comes from the corner of the street. The smell of cigarette smoke and spilled alcohol on a brown wooden table outside becomes immediately apparent. Entering Bohemia, a lot of voices try to speak over the music and the

cool air slowly dissipates. Scurrying feet rush past to take orders and the friendly and quick bar staff serve customers around the packed bar area.

Close by, the small but brightly lit Golden Tuckshop has its doors open. The shop assistant stands behind the counter. An assortment of cigarettes is arranged on the shelves behind him. Passersby make their way down Beyers Stegie, to go to “the Quad”.

Situated here is Tin Roof, Stones, and Catwalk. Along with the buzz of multiple conversations taking place in a long queue of people waiting to go into Catwalk, there is loud music spilling from these establishments making it almost impossible to discern which songs are playing. Big red umbrellas cover wooden tables outside Stones and the doors are wide open. At one of the tables sits Cheznay Thomas (20), a BEd student and his friends. He spends hours after classes every evening in Humarga studying for up and coming tests and finishing assignments. However, every once in a while he likes to go out to take a break. Big smiles surround him as the young man chats the night away with his friends.

After having not been out in a while, an excited Jean Davidse (29) is seen enjoying his night out in Stellenbosch. He is a local IT



Jean Davidse smiling for a photo outside Stones. PHOTO: Stacey Titus



People at Stones playing pool on a Friday night. PHOTO: Stacey Titus

Technician. The green-eyed young man with his bubbly personality and friendly smile cannot contain his excitement because he has won earphones, a speaker, and Golden Circle tickets to go and see Chance The Rapper live in concert later this year. Davidse says he is “having one of the best nights of his life

and met many new people.” Full of charisma and charm, he has no problem striking up a conversation. BA International Studies student Chad Petersen (21) says that he goes to Entourage and Tin Roof with his friends when he goes out in Stellenbosch. He prefers to go there because these establishments play

the type of music that he likes, such as hip-hop and rap. Petersen says he does not go to places that play trap music, as it is not his genre of choice.

Just outside Catwalk at the ATM, there is a scuffle. Someone screams, “I was here first!”

Suddenly three people in the queue hurry to keep two guys away from each other just before fists start to fly.

Bystanders nearby stare for a few seconds and then continue chatting as they were before the incident.

Friday nights and days before a public holiday are usually the busiest nights in Stellenbosch. When fights arise at these places, the way the situation is dealt with differs from place to place. The bouncers either kick both parties out, or just the one who started it depending on the place.

At about 1:30 there are far less people in the Quad, and down Beyers Stegie. The Golden Tuckshop is still open with one client inside. The friendly shop owner asks the few people who pass by if they can offer a stranded young man a place to stay.

Back in Andringa Street there is still a buzz. “Bye!” scream a group of friends as a few of them go in opposite directions, signalling the end of their night. Doors close as staff clean up and cash up - ready to go home at the end of the night.

Black SRC Chairs face adversity

Alundrah Sibanda

As one enters the Student Representative Council (SRC) boardroom at Stellenbosch University (SU), a glimpse of the right side of the room reveals a gallery of previous SRCs. The most recent pictures will show three black African SRC presidents. However, when Axolile Qina, Nomzamo Ntombela, and Lwando Nkamisa are asked the question: "Would you do it again?", their answers are resounding "no's".

These three presidents have sat in a coveted seat and faced their fair share of challenges. "I wasn't carrying only a legacy, I was carrying legacies," says Ntombela, the first female black African chair 2016/2017.

They confronted challenges in the form of student movements, as opportunities for their SRC's to showcase their abilities to resolve conflict.

In 2015, Qina was elected as the first black African SRC president and the #FeesMustFall movement spread across the country that October. He believes that the #FeesMustFall protests "impacted my leadership and term negatively. This is because I was falsely accused of calling the cops on the students. This led to deeper student distrust and also mistrust within the SRC itself. We never really healed from that as a team".

Ntombela found that her involvement in the movements,



Axolile Qina (2015 - 2016)

#OpenStellenbosch and #FeesMustFall before her term made her job difficult.

"In my first initial contact with someone from senior management, they said to me: 'You can't address me in English, you must speak to me in Afrikaans'. He said 'you think I've forgotten that you sat across the table from me last year and shouted at me'."

However, all three SRC presidents experienced dramatic moments before and during their terms. Qina (known as "Diamond") survived a #DiamondMustFall student parliament sitting which resulted in the disintegration of student parliament until 2017.

Ntombela's election was initially disputed. The final decision was that Ntombela had enough votes to occupy the position.

Nkamisa was disqualified from the 2016 SRC elections after his email to Democratic Alliance Student Organisation (DASO) members



Nomzamo Ntombela (2016 - 2017)

violated the election rules against "using any form of coercion intended to persuade someone to vote for any particular candidate".

All three black African SRC presidents believe that they were not well received for different reasons. Qina believes his vision of human consciousness which highlights character before racial divisions was widely rejected in a season when people wanted free education and SU to change its language of instruction.

"I remember I got about 80 messages on Twitter to step down on the very night of my appointment as SRC chairperson, even threatening messages on Facebook. I ended up deleting both accounts because it wasn't healthy and extremely negative," Qina recalls.

Ntombela believes that her refusal to align herself with any political party led to some internal resistance towards her. Ultimately, disagreements with her vision led to her committee degenerating into



Lwando Nkamisa (2017 - 2018)

PHOTOS: SU Corporate Communication

factions.

Nkamisa believes that his reception was mixed but he highlights that his disadvantage was "being black, African and DA. Within the black circles that's a taboo. You just can't do that, in Stellenbosch specifically."

He was never apologetic for his political stance. Nkamisa clarified that although he may have not been well received in black circles, the majority of the people who voted for him were people of colour.

Although they endured rollercoaster terms, these SRC chairs defied great odds. Qina is a recipient of the Professor Russel Botman founded Recruitment Bursary and he received the Mandela Rhodes Scholarship in 2016.

Nkamisa said: "10 years ago, I must have been doing grade 8 or 9, I was in a township school. It was packed, hot and stuffy. We all knew we had no future. We were either going to work as cashiers, taxi

drivers or security guards. With me, there was such a sense of rebellion that I wanted to prove everyone wrong."

Ntombela emphasised that the university does not give enough support to student leaders, "especially black student leaders" considering the potential struggles with mental health when one occupies these positions.

They all say that there is a greater purpose to the role of chairperson than merely being the 'number one student' on campus. Qina said, "then I prayed a bit and felt God leading me to stand for SRC chairperson. So I went for it out of obedience and when I got it I cried my eyes out because God didn't lie to me when he led me on that route."

Ntombela's campaign was a collective effort by friends and well-wishers who believed that she was perfect for the role of leading what ultimately became the first majority-black SRC in 2016, at a crucial time in South African student politics.

Nkamisa said: "I didn't even know that you get paid to be in the SRC. It was never about personal gain. Our country has lots of problems, however, we are better together."

Nkamisa and Ntombela say that their appointments mean that black, poor children can follow their dreams.

Qina sums it up: "I desire for people to know who they are and why they are here so that they can reach their full potential and be a light for others to see."

Goldfields pioneers the way for students of colour

Cally Ballack

"If you're positioned outside, you will feel like an outsider after a while. There were times when campus newspapers would interview all the residence heads for whatever reason, except Goldfields. Being further away from other residences created an 'out of sight, out of mind' idea."

Pieter Kloppers, Director of the Centre for Student Communities, evocatively remembers his days as the former resident head at Goldfields Residence, which was the first ever residence for students of colour at Stellenbosch University (SU).

Goldfields was isolated outside the bubble of central Stellenbosch due to the geographical estrangement of different races throughout the apartheid era. In 1978, SU opened the doors of its white-only institution to students of colour.

Provided students met the requirements and could not study their chosen course at an institution for students of colour, they were permitted to register as undergraduate students at SU upon acceptance.

However, this was hardly a straightforward process for students of colour, explained Dr Leslie Van Rooi, the Senior Director of Social Impact and Transformation, as well as the Goldfields Onder-Primarius during the early 2000's, when

reflecting on the experience that some of his peers and colleagues endured.

"At first, every student of colour who wanted to study at Stellenbosch had to get special police clearance. The security police would visit your family and see how you interacted and lived, and to see if you were rowdy or not. Thereafter they would receive a special permit to study at Stellenbosch."

An increased influx of students of colour to SU meant an insufficient availability of housing for them. Van Rooi explained that with the Group Areas Act during 1978, Hammanshand Road, situated on the northern end of campus, was one of the few roads whereby SU could offer accommodation to students irrespective of their skin colour, as it did not fit into a specific racial area.

Naturally, this caused a heightened need for accommodation for students of colour at SU.

Kloppers explained that the Gold Fields Mining Company donated R1 million in 1986 towards the establishment of a residence for students of colour. At the time, *Matieland* reported that it was the largest sum of money which had been donated to SU and allowed for the birth of the Goldfields community in 1987, where students of colour could live in a student-dominated environment.

Stellenbosch was a microcosm



The main entrance of Goldfields Residence. PHOTO: Cally Ballack

which mimicked the narrative of apartheid at large throughout South Africa. Goldfields was a hub of resilience against apartheid, and a community of reform leading up to 1994.

The first resident head of Goldfields, Professor Willie Esterhuyse, "as depicted in the film *End Game*, was part of secret negotiations which played a huge role in bringing both sides together during and at the end of apartheid. The Goldfielders knew about these secret talks because he let them in. They were pretty much, along with the rector at the time, the only external people who knew about the

secret negotiations going on at that time. That involvement was there," said Kloppers.

Goldfields was present in the metamorphosis from apartheid to racial integration. Moving forward subsequent to apartheid, Van Rooi explained that "there needs to be an understanding of co-learning or unlearning in the residence spaces as the experiences of everyone are very different, but the big influence is also where we are as a nation and where we are not as a nation.

"The beauty of a residentially orientated campus, as is ours, is that you can become part of a community that guides your

understanding of life and will aid your skills to navigate through life and help with learning and unlearning. If you don't have the opportunity to share your life with people who have a totally different outlook and experience of life, how will you learn that your experience isn't the only experience of what is right and wrong within society?"

When explaining what the community of Goldfields meant for students of colour and thought leaders on campus, Kloppers nostalgically explained that "you wonder if South Africa can actually make it when we were driven apart in the eighties, but Goldfields healed my heart.

"The black and coloured students who stayed at Goldfields at the time were a minority, and many felt like that on campus as well," said an empathetic Kloppers.

But on the northern side of campus they were surrounded by a community of people who understood what it felt like to paint central campus with colour, as they walked upon the white canvassed campus grounds.

Nadia Matulich (21), a current Goldfields resident and final year BCom Economic Science student, explained: "One thing I'm proud of Goldfields for is that they always try. Yes, our numbers are small, but we are always trying to innovate change, speak about issues and make our voices heard."

Theology is relevant at secular SU

Christi Nortier

Next to the students, sticking out of a bin, is an empty wine bottle. They lounge on the bench in the shaded garden as cigarette smoke clouds their words. Others move up and down a maze of wooden staircases between grand lecture halls.

They study a range of subjects, but they have one book they all use: the Bible.

"The major topics are Africanisation and decolonisation of the curriculum. Students want to have a space where they can have their own understanding of why they are studying theology."

Dewald Jacobs, chairperson of the Theology Student Committee (TSC), has a quiet confidence which becomes animated as he explains how the TSC wants to help students at the Faculty of Theology (FT) of Stellenbosch University (SU) to not only excel academically, but also socially and spiritually.

He resembles the current dean, Prof. Reginald Nel. He has said that: "As it is well known, our university

has a particular kind of history and that is why we consciously say we don't celebrate, but commemorate our 100 years... We are conscious of our own complicity as a university and as a faculty. But also, we are conscious and committed to a journey of transformation."

Students and staff wonder how far the faculty has come given its checkered past and uncertain future. A crossroads, indeed.

When Dr. Mary-Anne Plaatjies-van Huffel began work at the theology faculty in 2010, she was one of a few black female staff. She was the first female ordained minister of the Dutch Reformed Family and holds two theology doctorates. During her eight years at SU, a lot has changed. The faculty has drawn in students and staff of diverse denominations, genders and races. More critical theories, such as feminist and liberation theology were introduced and specialised centers, such as the Gender Unit, were added.

Theology as it is now, she says, has also changed. She explains that, "theologians write articles and books about deep theological reflections



Dr. Mary-Anne Plaatjies-van Huffel stands at the foot of the faculty founders whose racialised legacy she is changing. PHOTO: Christi Nortier

about the word of the Lord. But, it is not only about approaches to reading and understanding the Bible, but also understanding the Bible in context."

However, the context of this is even more crucial. "We are in Africa! This means that we must ask

ourselves: Are we busy doing enough to make sure Africans are trained well enough to fill appointments at faculties as senior lecturers and associate professors? That is one of our huge challenges currently. There's still a way to go."

The faculty has opened itself up to the Christian community of Stellenbosch in an effort to not be an "ivory tower", as Plaatjies-van Huffel put it. Each member of the teaching staff is attached to a local church where they preach, teach catechism or do Bible studies. "Every one of us, on a weekly basis, has close contact with a local congregation... It makes sure there is a two way flow of information."

Jacobs says students can see that the faculty is working hard to make progress. They are encouraged by the increasing number of black tutors, "they are students who are stepping up and showing that they want to be in academia." The TSC represents the voice of theology students in the "renewal" of the Bachelor of Theology programme which is being workshopped by staff.

He says the students eagerly

enter spaces where they can debate theological questions through different lenses. The TSC of last year held "Courageous Conversations" which brought together theology students and academics to discuss questions around a range of topics. The TSC then relayed the talking points to the faculty board on which they have a seat. "I believe that if you have a seat at the table, you must raise your voice at the table because what's the use then of sitting at the table?"

Despite its seclusion on the SU campus, theology staff and students feel it has a place and will stay there. Plaatjies-van Huffel says, "I do think at a secular university we still have a space. We must try to encourage other faculties to honour our space and we should contribute to the discourses which influence church and society. That is the only way we will secure that people will look at the faculty and say that they are still engaging like the other disciplines—they are contextual. If we are only going to pray and train people for the church then it won't impress anyone."



Students challenge the university's language policy. PHOTO: Open Stellenbosch Facebook



SU students participate in the Slut Walk. PHOTO: Wilne van Rooyen

Three of the most prominent Stellenbosch movements

Kadzamira Modjadji

The teargas has swallowed the air and wrapped itself around each lung. Enveloped by smoke, the fog continues to carry the sounds of chaotic screaming from bodies that exist amongst these very ruins. Crowds disperse at the launching of surprise attacks. Concealed by the fumes, they collapse. They crumble. They rise.

"It was moments like this when we felt held up by our spirit of solidarity," said Stellenbosch student activist Zizipho Doda (21).

As the crowd comes undone, stripped of bearings and breath, they remain rooted in their profound declaration of defiance and activism as they rise as pioneers of awareness, cause and transformation.

"Students from across the country were mobilised, fighting for the same cause," Fees Must Fall (FMF) leader, Lwazi Pakade (23), said.

The atmosphere was different – it was resilient, argumentative and concerned. It consumed the masses and demanded public attention. The vineyard horizons of Stellenbosch University (SU) quickly became the backdrop of a sensory experience; this all-consuming energy that engulfed the town – the proficient art

of protesting.

"The need for political reform is a recurring theme in political life," said author of *Reforming the Political System*, José Moroni.

The strong sense of displacement and political powerlessness often become a shared concern for future student protests at SU.

"We no longer wanted to remain numb to the mental shackles that had been imposed on us," said former African National Congress Youth League member, Noncedo Sanda.

"The 2015 Fees Must Fall, for black students, was a revolution... We took to the streets to shut down universities in the name of free education," said Pakade.

There was a collective drive and energy aimed at creating an effective counter strategy. Sanda added that students were creating platforms in which their voices could be heard and unified agendas could be carried out.

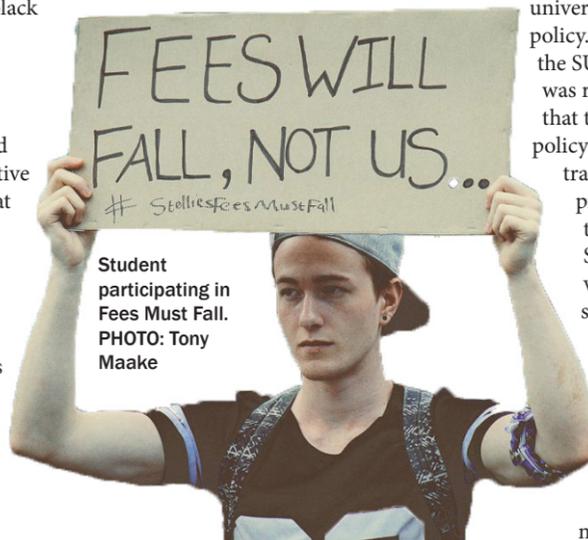
Spurred by international media and local reporting, scenes of wreckage and desolation dominated coverage. According to Doda, "the media failed to effectively cover the protest from the perspective of the students; it was a very

removed and skewed narrative."

The stance was on how the protests affected others as opposed to the students themselves.

The protest was rooted in the fight against the 8% rising of tertiary education fees, 9.2% student accommodation increase, and the 8% increase in resident meal quotas. The intensity and significance of the movement was seen in the 0% fee increase in 2016.

The Open Stellenbosch movement saw the establishment of a defiant



Student participating in Fees Must Fall. PHOTO: Tony Maake

campaign that immersed itself in ideas of inclusivity for all students.

Protesters refused to accept the university's pace of transformation, placing particular emphasis on culture and language.

"In order to build towards a foundation that ensures progression one needs to allow comfort of expression, which language affords," said SU student, Jerobiam Julies (24).

The protest challenged barriers to understanding that saw non-Afrikaans learners feel marginalised through the university's language policy. The challenging of the SU language policy was rooted in the belief that the current language policy disregarded transformative proposals. According to an Open Stellenbosch Youtube video, *Luister*, students questioned the dominance of Afrikaans in lectures.

Last year the streets erupted again with chants including "No means no!" and "My

dress is not a yes!"

Over 150 protesters gathered on campus to fight against issues of rape culture and the objectifying of female bodies. "This protest was about removing ourselves from passive activism and taking a proper stance on issues that women face on a daily basis," said SLUT Walk participant, Rozanne Mouton (22).

"We were saying that it's enough. We don't feel safe when we are alone, you constantly feel harassed by the ogling of males around you," said protester, Carmon De Beer (21).

The SLUT Walk highlighted the ability for women to gain control of a narrative and discourse to which they find themselves. According to professor of law at Uganda's Makerere University, Sylvia Tamale, in an online piece, the protest asserted that "naked bodies have the capacity to disrupt and, in a spectacular way, turn vulnerability into empowerment."

The prominence of these protests highlight the establishment of student activism at SU. According to SU student Wilné van Rooyen, these protests were about "giving a voice to the voiceless, fighting for those who needed protection. It was about giving to causes greater than ourselves."

Stellenbosch mentor-studente streef na versoening

Ross Michaels

Op 'n wintersaand in Julie 1940 het 'n groep studente aan die Universiteit Stellenbosch (US) 'n daad só aaklig gepleeg dat dit vandag nog met pyn en lyding herroep word: Die Slag van Andringastraat.

Dié groep wit studente was betrokke in 'n bakleiery met bruin inwoners van Stellenbosch naby die hoek van Andringa- en Pleinstraat. In sy boek *Nog altyd hier gewees: Die storie van 'n Stellenbosse gemeenskap* (2007), vertel Hermann Giliomee dat die geveg oënskynlik ontstaan het in afwagting van die *Cape Argus* wat laataand afgelewer is.

Die bakleiery het vinnig in 'n klipgooiery oontard. In Hilton Biscombe se boek, *In ons bloed*, haal hy Alfred Williams aan, wat die chaotiese stryd beleef het.

“Daar is klippe gegooi en baie van die studente het seergekry. Die mense in Andringastraat [...] was die slegste daaraan toe, want die studente het sommer in hul huise met stokke gekom en almal voor die hand bygekom.”

Bloed het taamlik gevloei soos inwoners grusame tonele van 'n mini-rasseoorlog beleef het. Nóg 'n getuie is in *In ons bloed* (2006), Beatie Lawrence, vertel hoe dit 'n



Die Dempers-Meyers-mentorspan en “mentees” gedurende 'n debatswerkwinkel vroeër vanjaar by Hoërskool Lückhoff. FOTO: Aubrey Muller

donker nalatenskap in die dorp gelaat het. “Die Vlakte was ná hierdie insident nie meer dieselfde nie. Verhoudinge is versuur en jy sou agterdoctig in die dorp deur die witman dopgehou word.”

Die Dempers-Meyers-mentorskap-program is amptelik deur Christoff Odendaal en Earl Coleman, huiskomiteede van onderskeidelik Wilgenhof en Dagbreek, gestig. Dit dien as 'n platform vir versoening en interaksie tussen die histories-verdeelde bruin gemeenskappe van Stellenbosch en die US deur die ontwikkeling van minderbevoorregte leerders van Hoërskool Lückhoff.

Volgens Odendaal was die Slag van Andringastraat 'n belangrike gebeurtenis wat die rasseverhoudinge tussen die universiteit en die inwoners van Die Vlakte jare lank sou omskryf. Dié

program is vernoem na Dempers Meyers, 'n Dagbreek wat 'n soortgelyke inisiatief in 2011 begin het. Die herlewing van Meyers se droom het plaasgevind met die 75ste herdenkingsjaar van die Slag van Andringastraat in Julie 2015. Dis waarskynlik dat studente van Wilgenhof en Dagbreek betrokke was by die stryd.

Volgens prof. Albert Grundlingh, in 'n artikel op die US-webwerf, was Hoërskool Lückhoff voorheen die trots van die Stellenbosse bruin gemeenskap met 'n goeie reputasie en toegewyde onderwysers. Leerders het selfs van die destydse Suidwes-Afrika (tans Namibië) gereis om die skool by te woon en teen 1969 het die skool meer as 1 000 leerders gehad.

Die gemeenskap se trots is egter uitmeekargeskeur nadat die US die skoolperseel oorgeneem het.

Dié skool het noue bande met die geskiedenis van Die Vlakte en die gedwonge verskuiwings van die 1960's. Hieronder moes bruin- en Indiër gesinne verskuif na die buitekant van die dorp na Idasvallei, Cloeteville en Jamestown.

Pieter Nel, primarius van Dagbreek in 2012, het namens sy koshuis om verskoning gevra vir hul betrokkeheid in die Slag van Andringastraat.

“Ons [Dagbreek] aanvaar verantwoordelikheid vir die gebeure van die verlede en ons betrokkeheid daarin deur verskoning te vra namens hierdie instansie,” het Nel volgens *Die Burger* gesê.

Volgens Odendaal was daar groot ontevredenheid met Dagbreek se verskoning op daardie tydstip.

“Die wit studente het nou gesê: ‘Ag waarvoor sê julle nou jammer? Apartheid is lankal verby!’ ‘Dagbreek

sê jammer’ was 'n groot *joke* gewees op kampus. Mense in Dagbreek was baie kwaad vir die ou,” het Odendaal vertel. Gelukkig het die omstrede nie lank geduur nie.

Sedertdien het die Dempers-Meyers-mentorskapprogram uitgebrei met Minerva- en Heemstede-dameskoshuise, wat saam met Dagbreek en Wilgenhof 20 graad 11-leerders van Lückhoff mentor.

Met 'n matriekslagsyfer van 58,4% in 2017, is Hoërskool Lückhoff 'n skadu van haar ou self. Dit sal baie vasberadenheid van verskeie rolspelers eis om Hoërskool Lückhoff na haar vorige glorie te herstel.

Shirene Barends, graad 11-graadhoof, verwelkom dié soort samewerking by hul skool.

“My droom is dat alle rolspelers by die skool [...] hulle verantwoordelikhede moet weet en dit nakom.”

Verlange na Die Vlakte

Arleen Stone

Weggesteek tussen glansbladsye wat vingers asvaal laat onder sagte stof, pryk die gesigte van kinders by sportwedstryde, gesinne by pieknieks in die somerson en opgedolliede paartjies wat in mekaar se arms oor die dansvloer gly. Hulle lyk vredevol, gelukkig en onbewus van wat van hulle sou word.

In 1964 het dié gemeenskap hul wonings opgepak en na die buitewyke van Stellenbosch vertrek.

Volgens die apartheidswette was hulle “kleurlinge” en hul buurt nou 'n “blanke woongebied”. Volgens die groepsgebiedewet en gedwonge verskuiwing het die sowat 3 700 bruin inwoners van Die Vlakte asook ses skole, vier kerke, 'n moskee, 'n rolprentteater en tien sake-ondernemings geskuif, verduidelik prof. Albert Grundlingh, historikus aan die Universiteit Stellenbosch (US). Oornag is die geskiedenis uitgewis van wat eens as “Die Vlakte” bekendgestaan het, die gebied omgrens deur Mullerstraat, Ryneveldstraat, Banghoekweg, Smutsstraat, Merrimanlaan en Birdstraat.

In die 1880's was dié gebied slegs 'n oop veld, vandaar die naam. Vir die inwoners wat later daar sou woon, het dit egter eenvoudig as die “dōp” (dorp) bekendgestaan. Só verduidelik Hilton Biscombe (65), skrywer en samesteller van *In ons bloed* (2006), een van die min boeke wat Die Vlakte

se geskiedenis vasvang. In sy sitkamer in Idasvallei vertel Biscombe hoe hy in wat vandag as Ryneveld Lodge bekendstaan, grootgeword het. Dit was in dié straat waar hy en sy maats knopperige eikebome vir krieketpaaltjies gebruik het. Hier het byna elke straathoek met 'n kafee gespog, elk met sy eie *speciality*: Forlee se kafee se reënboog *suckers*, Habieb se Kafee se melk-*suckers*, warm grondboontjies van die Hendricks Kafee en Toefie Kafee se warm koesisters met klapper daarop. Die Empire-bioskoop was 'n bekendstelling aan 'n wêreld buite Die Vlakte, waar laaities na *Westerns* gaan kyk het en as *Cowboys and Crooks* in die bome baljaar het.

“Die lewe op Die Vlakte was voluit. Elke dag was 'n *adventure*. *There was never a dull moment*.”

Hilton se neef Fuad Biscombe (79) en sy vrou, Zuleiga Biscombe (79), het ook hier grootgeword en saam in die ou Hoërskool Lückhoff-gebou skoolgegaan. Fuad Biscombe se barbierswinkel, Arts Barber Shop, word vandag deur sy seun Faizel besit en bestuur.

“Ons het soos een mens grootgeword daar. Die liefde tussen ons het uitgestaan,” vertel Zuleiga Biscombe. Dan sit sy terug in haar stoel, raak vir 'n oomblik stil, frons, en kyk met 'n somber gesig op.

“Ons het *gesuffer*, maar ons het dit gevat.” Hilton Biscombe verduidelik dat die kerke en skole as 'n spilpunt vir Die Vlakte gedien het en 'n ruimte was waarin mense van verskillende agtergronde in harmonie kon leef.

In 1969 is Hoërskool Lückhoff egter volgens wet van sy voormalige plek in Banghoekstraat na 'n nuwe gebou in Idasvallei verskuif.

“Daai tyd [as kind] het jy nog nie die

interpretive skills gehad as wat jy nou het nie,” verduidelik hy. “Maar ek kon waarneem daar is iets nie pluis hier nie. *People were sad*. Hier sien jy 'n lorie kom en daar laai hy die *furniture* op en dan het jy gewonder waar gaan die mense.”

Bure het na verskillende “kleurlingwoongebiede” verhuis.

“Die Vlakte was letterlik opgebreek. Ons sukkel nou nog om ons se *way* te kry. Dit lyk of die mense in Idasvallei *gesettle* is, *we never settled*. Mense besef nie dit nie,” probeer Hilton Biscombe verduidelik.

“Die Vlakte was 'n heel ander plek gewees as wat dit nou is. Daai tyd was dit warm. *There was movement, all the time*.”

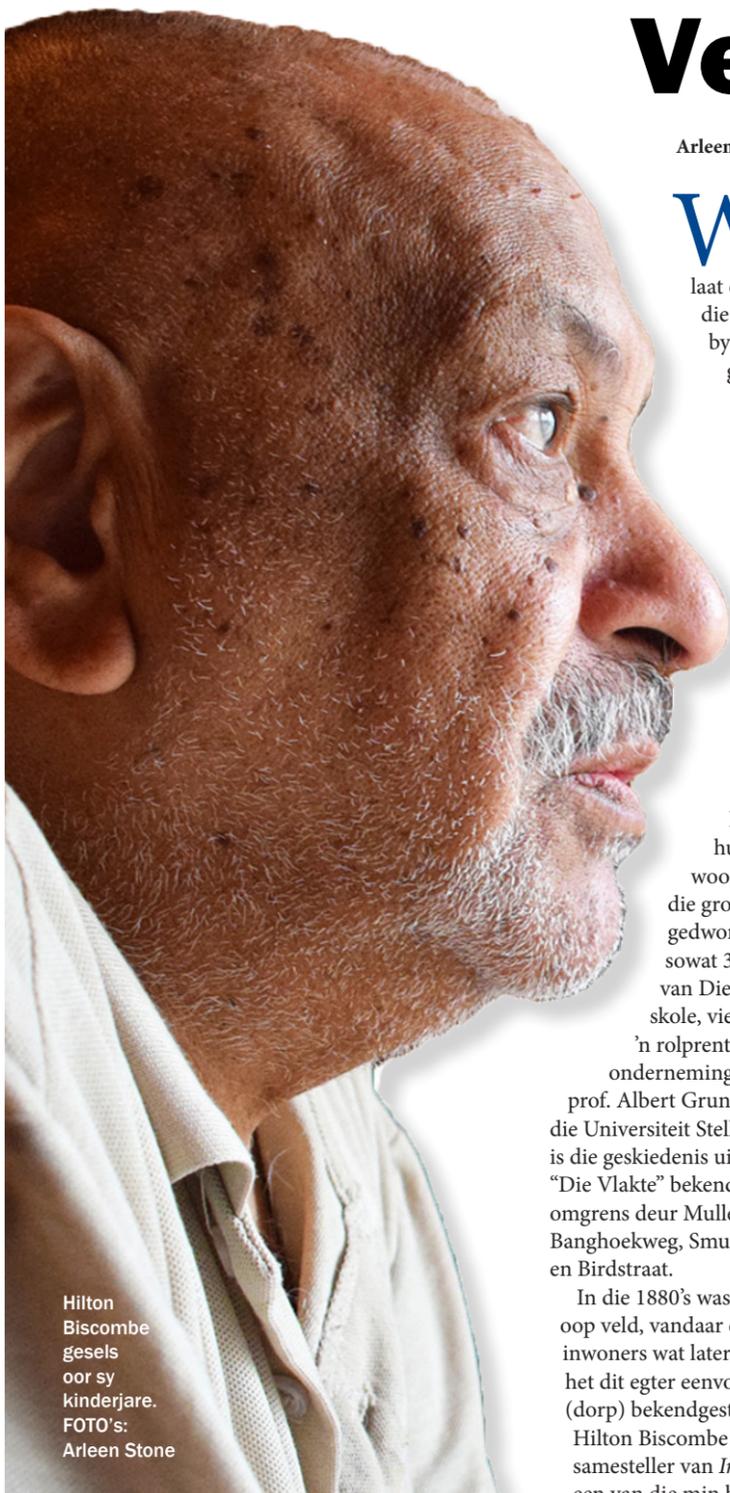
Groot gedeeltes van Die Vlakte het in die US se besit beland en die oprigting van die Fakulteit Letterkunde en Sosiale Wetenskappe, waar trotse

huise destyds gestaan het, was die laaste spyker in die doodskis.

'n Gees van versoening het egter onlangs oor die area begin sypel. Ná byna 40 jaar in die universiteit se besit, is die ou Hoërskool Lückhoff-gebou in 2007 “simbolies aan die gemeenskap opgedra as 'n gebaar van versoening en transformasie,” vertel die US se eeufeespublikasie.

In 2015 het die US 'n aantal beurse beskikbaar gestel vir die nageslagte van Die Vlakte en in dieselfde jaar is die voorportaal van die Letterkunde en Sosiale Wetenskappe-gebou versier met glasborduitstallings wat die geskiedenis van dié gemeenskap vertel.

Deur transformasie en die neerpenning van staaltjies, poog 'n gemeenskap om 'n geskiedenis te bewaar wat nooit werklik uit die harte van sy inwoners en hul nasate sal verdwyn nie – hulle wat met verlange terugdink aan Die Vlakte.



Hilton Biscombe gesels oor sy kinderjare. FOTO's: Arleen Stone



Zuleiga Biscombe met 'n foto van haar as 'n jong meisie.



Laykin Okkers (3) at the community centre playing in the classroom. PHOTO: Nicolette van Schalkwyk

Idas Valley project uplifts community

Nicolette van Schalkwyk

From a small church hall around the corner, one can hear the raucous laughter of vibrant youngsters and melodious saxophone tunes that echo through the streets.

The VGK Church is home to the Agape Community Empowerment (ACE) programme that aims to uplift community members from all walks of life.

ACE was originally the brainchild of Pastor Danny Bock. As a community member of Idas Valley, he was familiar with the struggles that children and their parents face daily.

Bock soon realised the potential of his congregation to impact the social community at large and he diligently followed this calling.

Five years later, ACE has grown into a multifaceted project that has branched out to become a "beacon of hope" for a community crippled by socio-economic challenges.

The face of Calvin Heynes, who currently heads up the programme, lights up as he talks about the aim of the project.

"We want to build the community, we want to build skills and we want to build capacity."

To him, it is not about rich or poor; black or white. It is about compassion. It is about the "reconstruction of humanity."

"We have an immense responsibility towards our community. We want to be a safe haven for people."

The project found its feet in 2013, a mere three years after Bock was appointed as reverend.

The project has since grown in sponsors with religious organisations such as Side-to-Side Ministries and Stellenbosch Moedergemeente playing a leading role in the developmental process.

Other institutions such as the Stellenbosch Municipality, the Stellenbosch University Social Impact and Interaction Office, and the Het Jan Marais National Fund have also thrown their weight behind the project.

"We are not an island in this process," Bock adds. By generously

ploughing resources into the project, these donors have ensured that the programme gains momentum.

It was in the small and cramped classrooms at the VGK Church that ACE came to see the first fruit of its two-legged programme which included both computer and music training. After a generous donation of instruments such as saxophones from Sweden and drums and keyboards from other donors, the music programme finally found its feet with about 30 students currently enrolled.

Carlyne von Willigh (9), who plays piano at the music school, struggles to contain her excitement as she talks about the project.

"I come here every Saturday morning because I really love the music school. They have taught me so much in the last two years."

With the growing number of students, Pastor Bock had the desire to reach out to other sectors in the community.

As a result, the Pre-School Development Programme came to be – a project that provides schooling for about 30 children from the age of three. With a specific focus on reading, maths and social skills, they prepare children for an important phase of their lives – primary school.

Heynes' whole demeanour changes when he talks about "his children".

"The aim is not to develop the child and to then leave him or her," he explains. "We identify a child when he is still very young and then we empower him, even when he is older. It is all part of our holistic approach."

For the Pre-School Development Programme to function at its best, the input of the community is vital. Two community teachers and one student currently form the teacher corps.

"It is important that people from our community serve our own people. They are familiar with our social problems and shortcomings," adds Bock.

One of the individuals who pours her heart and soul into the project, is Coleen van Rensburg, a teacher at the development centre.

She shifts uncomfortably in her chair as she talks about the socio-economic problems plaguing these children.

"There's a lot of poverty in our community, you know. The unemployment rate is high," she says while walking to the classroom where 28 little faces are all vigorously searching for a place on the mat.

"He is my little baby," she says, pointing to the youngest boy in the class, as if he was her own.

As Heynes explains: "We can't change a whole community. But you can change a family. By changing the child's thoughts and his parents' attitude, you can give hope. And then you have a whole family impacting a community."

With three programmes already established, ACE has also expanded to include the Women's Development Programme where a ten week training course is offered. After training, the women are provided with the basic equipment to clean houses.

The last leg of the ACE-programme is aimed at elderly citizens who have to visit the hospital at least once a month.

Queues at these clinics are often unbearably long, with some patients having to wait hours for treatment.

The ACE-project saw this gap in their community and have taken it upon themselves to provide transport and beverages to those waiting.

Heynes continuously emphasises the importance of this integrated approach. "If you want to change a community, you have to change all its generations."

"With what eyes do we see? With what ears do we hear? With what hands do we give? We have to use these senses to identify the needs in our society."

Two decades of changing lives

Nell Hofmeyr

You see them everywhere. At traffic lights, in parking lots, outside shopping malls. At the centre of things, where people come and go. It's a similar procedure every time. The tattered clothes. The pleading looks. A shy, mumbled request followed by an outstretched hand. You feel uncertain, guilty, annoyed. Heartbroken.

This is a familiar picture for many people the world over. Children opting to live on the streets, often due to dire circumstances or a lack of better alternatives, is a harsh reality confronting both developed and developing nations. In South Africa, where it is estimated that over 13 million children live in poverty, according to a recent report by Statistics South Africa, the problem is especially severe. However, it is a phenomenon more visible in some places than others.

In Stellenbosch, masses of homeless adults populate the centre of town, but street children are virtually nowhere to be seen. This was not always the case and their absence today is no coincidence. It is largely thanks to the vital work of a long-standing, but little-known Non-Governmental Organisation (NGO) - the only one of its kind in the region. Youth Outreach (YO), established in October 1997, has been working tirelessly for two decades to ensure that Stellenbosch's at-risk youth stay stimulated, in school, and off the streets.

"Currently, Stellenbosch is in the fortunate position that the phenomenon of small bands of homeless children roaming its streets is something of the past – in part, we believe, because of Youth Outreach," says Prof. Johan Hattingh, a founding member and current Chairman of the Board of Directors.

Hattingh, who is also a former dean of the Faculty for Arts and Social Sciences at Stellenbosch University (SU), helped set up YO after the Moedergemeente asked him in 1996 to lead efforts to find a solution to the issue of local homeless youth, a "big problem" at the time.

Once YO launched, Hattingh and his team were able to convince the City Council of Stellenbosch to let them repurpose storage space allocated for tables at the Bergzicht Market Square in the centre of town. "We pointed out that it would not look good if it became clear that the town looked better after its tables for a market than children with no shelter," says Hattingh.

In the early days, YO served as little more than a crisis centre

designed to address an immediate problem. They functioned as a drop-in centre offering a warm bed, a shower, and a meal for children with no other place to sleep. Resources were minimal. They started with just 25 children, a group of volunteers and one permanent staff member.

Today, they are a Section 21 company registered with the Department of Social Development. Their team of permanent staff cares for ten girls and ten boys, who have been removed from traumatic environments and placed there by court order, in two full-time households. The drop-in centre caters for up to 40 children from the community who can seek support in whatever form they need it, academic, emotional, developmental or otherwise.

"Our biggest effort goes into providing a safe space in which children can stabilise their lives to such an extent that they can attend school again, form friendships, and rebuild their relationships with their families," says Hattingh.

The volunteers who dedicate their time to the cause see what they do as a labour of love. Sandra Cilliers, a long-time resident in Stellenbosch, first became involved in 2014 as part of a music skills program. She finds the work to be difficult but rewarding and encourages everyone to give volunteering a try.

"Giving time, skills and expertise without expecting anything in return makes such an enormous difference to the lives of so many people and one's own," she says.

For Cilliers, the most challenging aspect of the job is to find effective ways to assist children who are struggling at home. It can be emotionally draining at times, a fact which the permanent staff can attest to.

Added to these personal challenges are issues of space and funding. YO is eligible for some government funds, but not enough to keep the operation afloat. For the rest, they rely on donors and strategic partnerships with other organisations. As for the facilities, the drop-in centre currently caters for double the children they can handle on any given day.

"We're built for 40, but on some days we have 80 kids coming through our doors. The need is great," says the manager, Charleen Vermeulen.

Despite the obstacles, the staff are optimistic about the future based on a shared belief in the worth of the work they are doing.

"It's the small things that make it worth it," she says. "A child giving me a flower, slipping a note under my door. It's not only a case of us helping the kids, but them helping us too."



A young girl waits for her friends. PHOTO: Nell Hofmeyr



Children at the drop-in centre play in the garden. PHOTO: Nell Hofmeyr

“It is not about rich or poor; black or white. It is about compassion”

For SU Choir music enhances emotion

Kelly-Jane Turner

"It is wonderful when your performance has meant something to somebody. Music is enhanced emotion. I always hope that our music will create emotion and associations with experience."

The music comes first and foremost for André van der Merwe, Stellenbosch University (SU) Choir conductor. The SU Choir holds the title of the World's Best Amateur Choir, according to Interkultur's Top 1000 choirs, however, regardless of how many awards they win the group is more focused on their love for music rather than winning every competition.

With an ensemble of approximately 110 members, the choir has won numerous local and international titles, and have participated in prestigious festivals and competitions. In July 2016 the SU choir took first place at the World Choir Games, which were held in Sochi, Russia.

Hluma Magodla (24) studying Bcom Honours in Information Systems Management said: "Being able to represent our country and continent on international platforms has been the highlight of my time in the choir."

Kurt Marais (24), a Masters student in Operations Research said: "One of the most exciting performances thus far has definitely been the SU100 concert to celebrate the centenary of the university this year. We had the honour of performing with iconic artists like Laurika Rauch, Arno Carstens, Brandon October and Coenie de Villiers."

Marais said that one of the most rewarding aspects of being in the choir is seeing people's reactions to the songs they sing. "Music is a universal language, so seeing people react and comprehend the message is the most beautiful sight to witness. It is also great to perform songs that the audience have listened to, such as Francois van Coke with 'Toe Vind Ek Jou'."

Last month the SU choir were complimented by Grammy Award winning singer and songwriter, John Legend. The Twitter account *Under Rock Studio* tweeted a video of the choir performing a rendition of 'All of Me' by Legend, and he responded by retweeting the video, commenting: "Beautiful!"

Choir member Eleanor Lea (18) studying BSc in Human Biology with Psychology said, "when the



Award winning singer John Legend retweets a video of SU choir.

choir found out about the John Legend tweet we were really excited and felt honoured." Also commenting on the response from the award-winning singer, Shaen Maré (24), studying BA Honours said, "exposure like that just broadens our platform for reaching people and sharing what we love doing - making music, sharing stories and emotion and escaping into the world of melody and harmony."

The SU choir has students from various academic courses, and only a few members study music. Margariet Swart (20), studying BMusic, said: "We are such a diverse group of people who study different degrees and come from different places." From medical students, to BCom students; undergraduate degrees to masters; the choir is a place for students to get together to share their love for music.

Choir members are aware that they have to be committed as they practice twice a week for two and a half hours and have many performances lined up for the year. However, Maré said: "It's all about time management - we know that those hours are booked so you work around them to ensure that your academic life doesn't suffer from your participation."

Van der Merwe is a conductor and composer from Durbanville who became the seventh conductor of the SU choir in 2003. He says: "I look forward to rehearsals with the choir. It's great to be able to work with singers who have incredible talent." Lea, a first soprano in the choir said: "He treats us with respect and we respect him, so our working relationship is very good. He goes out of his way to find out how you're doing."

Hluma Magodla rehearsing. PHOTO: Kelly-Jane Turner



1930: The botanical garden looking towards Harmonie and Monica. PHOTO: SU Archives

Botanical garden a jewel on campus

Joshua Daniel du Plessis

The Stellenbosch University (SU) Botanical Garden is a haven of green surrounded by the hustle and bustle of the town. There are not only greens, but also lilacs, golden yellows, pale whites and the most vivid reds there could possibly be. Trees of intimidating heights tower above all else.

Founded in 1902 by Dr Augusta Vera Duthie, it is the oldest university botanical garden in the country, moving to its current site on the corner of Van Riebeeck and Neethling Street in 1922.

"What I love about the garden is the ability to go there and just escape from everything around you, even though it's in the middle of Stellenbosch. I love that I can go there and meet up with friends, and that there's so many tourists, it makes me proud to be South African," says Marina Cilliers (20), a BA Development and Environment student at SU.

Initially founded for research and student practicals, the garden has gained international recognition for its wide variety of plants and trees, as well as for its magnificent Bonsai and Penjing collection. The reason for this, according to Michelle Saffer, a volunteer who helps care for the Bonsai collection, is that it is the oldest public collection in Africa, as well as the largest.

A question asked by many visitors to the garden is what the difference is between Bonsai and Penjing. According to Saffer, "Penjing originated in China, and are usually larger and more emotional in the manner that they are trimmed, whereas Bonsais come from Japan, and are smaller and more uniform."

There are places to sit all over the garden and many people take advantage of this, taking in their surroundings and listening to the sounds of birds chirping in the trees overhead. There are many different sounds to hear. Not only the sounds of birds and the wind rustling through the trees, but also foreign languages and accents, all the while drowning out the sounds of the cars whizzing past a few metres away.

The garden, which is located next to the Harmonie and Monica



Early morning dew drops.



Angel's Trumpets in bloom.



Many types of Bonsai trees can be found in the botanical garden's collection. PHOTOS: Joshua Daniel du Plessis

university residences, is an oasis for the many students studying and living in the surrounding areas. It is a place where many a picnic and quick coffee have been had, as Justin Groeneweg (21), a Bcom Management Sciences student at SU, can attest to. "It's the perfect place for me to go and relax, clear my head and experience nature. It's great because there's loads of different things to eat at the restaurant, but it's also nice if you just want to have a coffee. I really love the Bonsai section especially, it's really well maintained."

The ability for the students to relax and enjoy the garden so often is made possible by the fact that every single student is automatically made a member of the organisation "Friends of the Botanical Garden" as part of enrolling at SU. This means that students can use their student cards to enter the garden for free up to 365 times per year, while non-members must pay a R10 fee. Not only can members enter for free, but they may also bring along as many guests as they want.

Another interesting fact about the botanical garden is that working as the garden's curator seems to be a lifelong job, with only four individual curators since 1925. Martin Smit, the most recent curator, began work in 2013, but has recently taken up the post of new curator of

collections at the *Hortus Botanicus*, one of the oldest botanical gardens in the world, located in Amsterdam.

Speaking about the uniqueness of the SU Botanical Garden, Smit said that very few people realise that it is the only botanical garden in the Cape Floral Kingdom (one of six floral kingdoms in the world) to be associated with a university, and that this creates several unique opportunities for research and training, according to the botanical garden's website.

Maria Brink, a former SU student who studied her honours in biodiversity and ecology, focusing on botany, said that having access to the garden had a hugely beneficial impact on her studies, as she was able to access the Oxalis Research Collection, a collection of the genus of plants commonly known as *Sorrel*, on which she did her research project.

From this collection she was able to obtain most of the seeds she needed.

As Michael Pollan, an American author and journalist once said: "The garden suggests there might be a place where we can meet nature halfway." Perhaps nowhere is this more evident than in the SU Botanical Garden, a place where nature is hemmed in on all sides by the pursuit of progress and development.

A testament to the ages

Recurring themes in 'Die Matie' connect generations of students

Kyra Tarr

The hush of Stellenbosch University's (SU) underground archives belies the many stories held within the ancient documents it houses.

On a non-descript shelf in an arbitrary corridor, every edition of *Die Matie*, the university's newspaper, exists in passive stillness... until they are opened.

The first issue of *Die Matie* was published on 1 August 1941. Since then, much has changed, but in observing the front page of the very first issue, it becomes clear that there are many ties that bind students to the generations of the past.

"I believe in the spirit and calling of the Stellenbosch students and thus I heartily welcome *Die Matie*. May it maintain, build and lead," were the words uttered by Dr D.F. Malan, the then-chancellor of the university, in what would ironically come to seem prophetic as *Die Matie* surged forward in its mission to serve the student-body of SU.

When questioned about the relevance of a print medium product in the Stellenbosch of today, former editor of *Die Matie* (2016 & 2017), Eugenie Gregan, replied that it is still relevant.

"Some students may struggle with internet access or data costs. *Die Matie* in print form is a kind of 'equaliser' - it's a free newspaper that is distributed across campus and is accessible to all students."

Professor Lizette Rabe of the Journalism Department at SU highlighted the publication's value as a community voice.

"It serves a role comparative to that of the metro-type papers on European trains - read by consumers, left behind, [for example], in the Neelsie, to be read by the next person having a coffee

[or] sitting at the table, and so on."

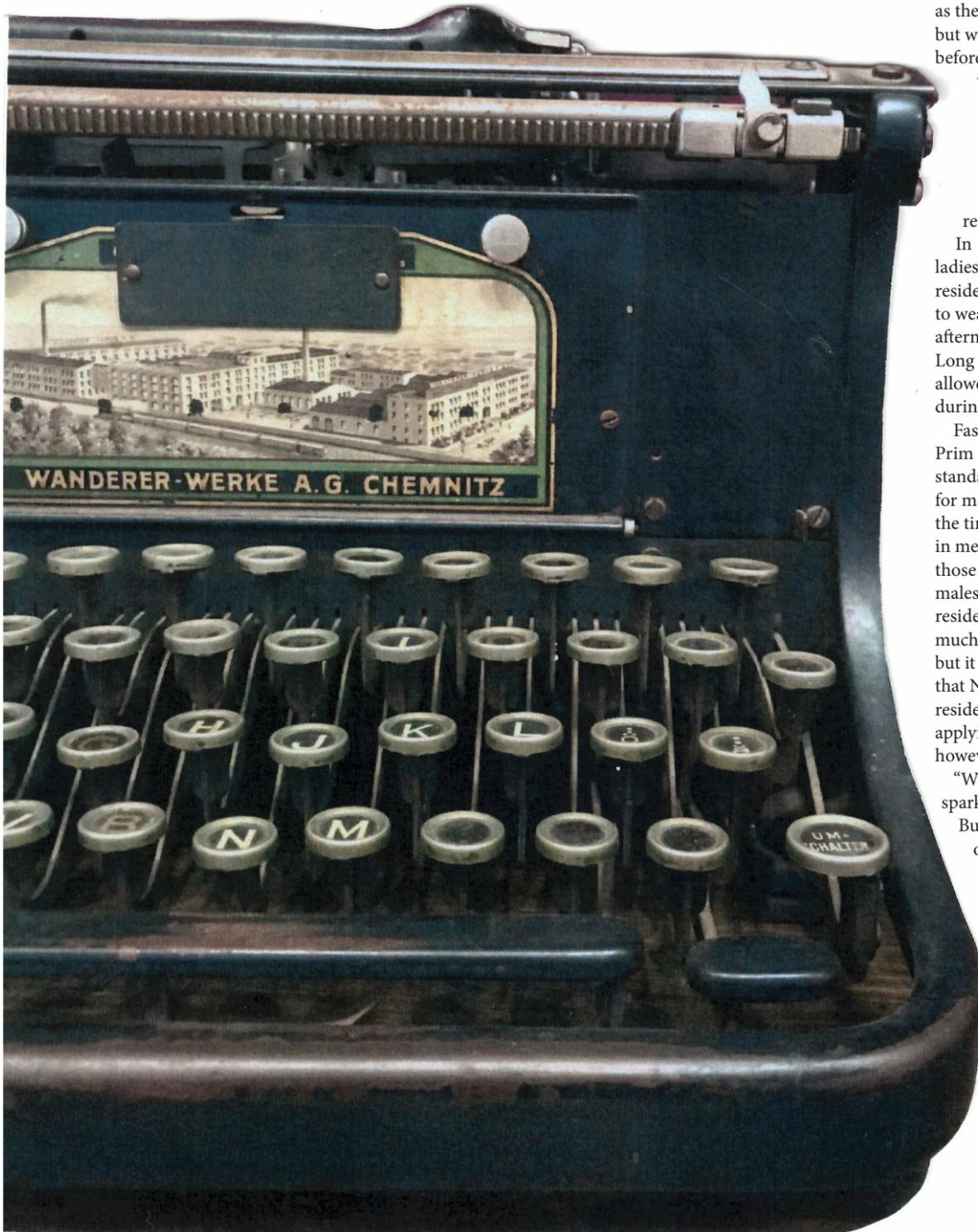
Die Matie enjoys the same status and freedom as all print publications in South Africa, as set out in Article 16 of our constitution. By holding itself to these standards, *Die Matie*

has also bore witness to and reported on some of the most prolific events in South African history.

Die Matie was present during the rise to power of the National Party in 1944. When Hendrik Verwoerd was assassinated in 1966, *Die Matie* was there. When the African National Congress was unbanned in 1990 and when South Africa saw her first

democratic election in 1994, *Die Matie* bore witness to it all. This makes it more than a mere student newspaper, but a publication with

“ I believe in the spirit and calling of the Stellenbosch students and thus I heartily welcome *Die Matie*. May it maintain, build and lead



Die Matie's first issue was written on a typewriter (1941). Today, one of the original machines stands in the paper's office as an ode to the past and reminder of the prolific writers who began their career at the publication. PHOTO: Kyra Tarr

gravity and years of experience to its name, passing through each new generation of students as its custodian.

"*Die Matie* is a voice and platform for all students at SU. The paper should report fairly and accurately on any events related to students and provide a platform where student-related matters can be discussed," Gregan insisted.

Each generation of students faces their own unique set of challenges, but it is interesting to note the common threads that unite the classes of decades past with the classes of more recent years.

Gender equality has remained a contested issue. In 1950, *Die Matie* reported on the lack of freedom afforded to females who lived in university residences. University authorities at the time believed that an excess of two evenings' "late" leave per term would result in ladies neglecting their studies. Meanwhile, their male counterparts had no such restrictions.

"Male students could come and go as they pleased - they had no curfew, but we had to be back in residence before 20:30 in summer and 19:30 in winter. On either a Friday or Saturday, you could stay out late until 23:00," said Jacqueline Stone (57), an SU and Nemesia ladies' residence alumnus.

In 1970 *Die Matie* reported that ladies belonging to a university residence would now be permitted to wear long pants from Friday afternoon until Saturday evening. Long pants would still not be allowed to be worn on campus during the week.

Fast forward to 2013, where the Prim Committee demanded the standardisation of visiting hours for male and female residences. At the time the visiting hours allowed in men's residences far exceeded those of ladies' residences, with males sleeping over in a ladies' residences being prohibited. After much debate the motion was passed, but it was not until 17 August 2016 that Nemesia became the first female residence to run a trial period applying the new policy. It was however, not implemented.

"What I like is that we at least sparked a debate on campus," Anja Burger (22), Nemesia's primaria of 2016, said.

"The question then became, 'why do we create spaces in which it's OK to fear men?'"

Considering the long-term trajectory of the paper, Gregan commented, "I think the coverage gives an accurate reflection of [SU's] history, especially with big changes or happenings on campus, like when initiation was scrapped or #FeesMustFall was in full force."

As with many historic publications, *Die Matie* has seen its fair share of triumphs, as well as low points. Whilst speculating what



Some of *Die Matie*'s mastheads over the years. Top to bottom: 1941, 1966 and 2000. PHOTOS: *Die Matie* archives



Matie Week 2010 saw thousands of students coming together for the annual *Soen in die Laan* gathering. *Die Matie* featured two male students partaking in the event on the 11 August 2010 cover.

the future holds for the paper, Rabe is critical of the university's lack of support for what has been a major student mouthpiece for 77 years.

"Currently *Die Matie*'s funding is extremely problematic as SU thinks it does not have an obligation to fund the communication platforms of its premier stakeholders, namely its students.

"Yet, its communication products to all other stakeholders are supported with fabulous budgets. Also, SU's centenary is supported by huge budgets, yet its responsibility towards its own student community with regard to a 77-year-old student communication institution is simply ignored and brushed off."

Special projects editor for *Landbouweekblad* and founder of *Die Matie* Studentekoerant-trust, Jacolette Kloppers, remembers her time as the paper's editor.

"Over the years, *Die Matie* and the university have had a difficult and complicated relationship. But it is like the government and the press - we are not supposed to be friends. We [us and them] should be ethical, professional and grown-up and everyone should do their work and be honest - then there shouldn't be problems."

In demonstrating this, Albertus van Wyk, 1997's editor, was questioned about whether *Die Matie*'s newsroom would ever consider getting an air-conditioning system. "Never!" he replied.

"Because it really is the survival of the fittest; that's how we select the editorial team."

A brief history: How far SU has come

