

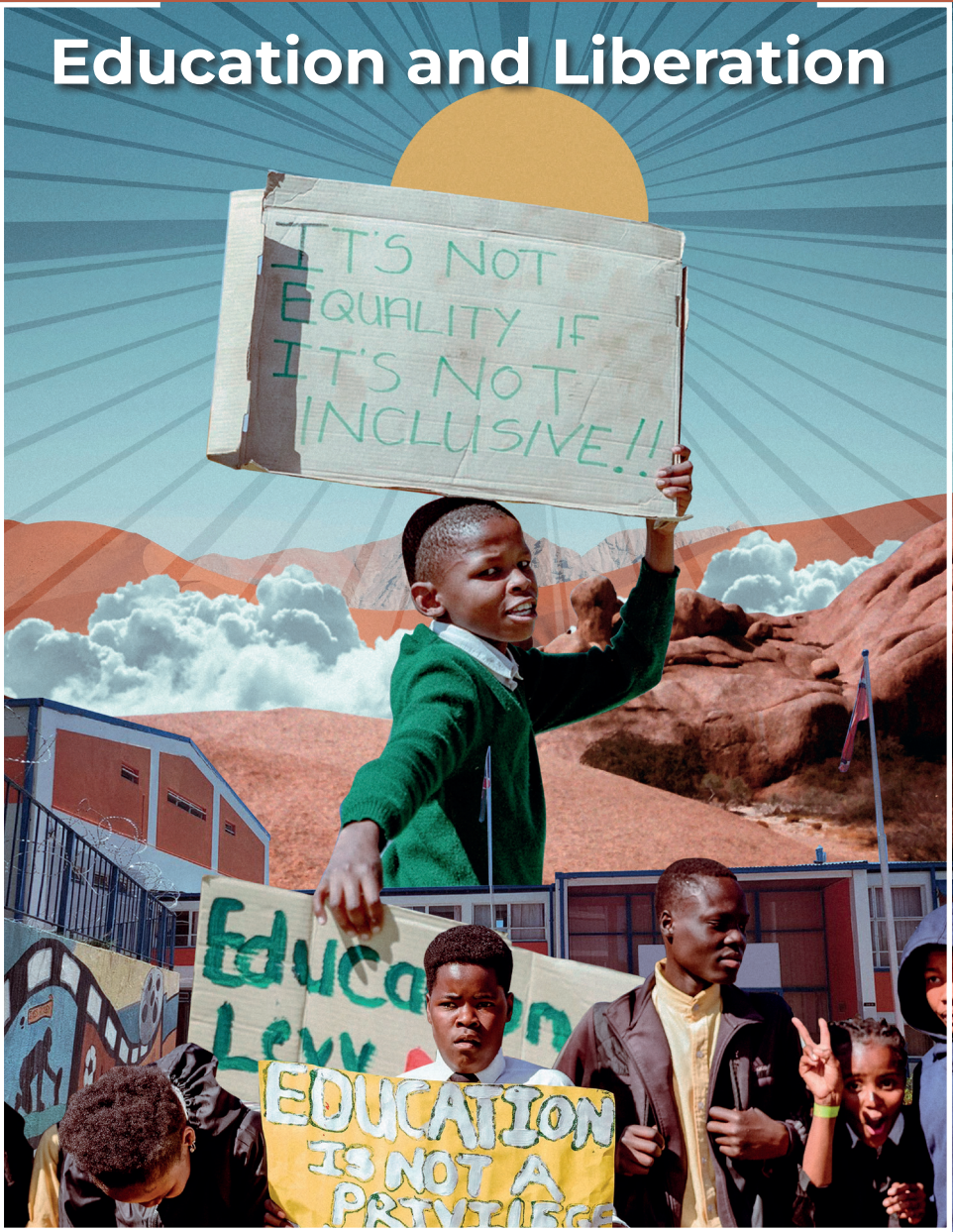
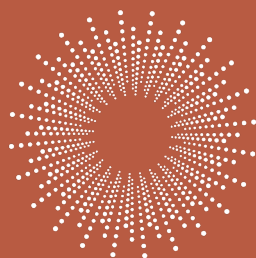


Table of Contents

Acknowledgements	4
Acronyms and Initialisms	5
Editorial: Education and Liberation	7
The Quest for Education for Liberation: The Case of the Namibia National Students Organisation	20
<i>Ndumba J. Kamwanyah</i>	
A Case Study of Radical Pedagogy in Practice: The South African Committee for Higher Education (SACHED) and Regional Liberation Networks (1959–1994)	26
<i>Tammy-Lee Lakay</i>	
Challenges that Outsmart the Transformation Agenda: An Analysis of Why Certain Challenges Persist in the Namibian Education System Despite Several Reforms.....	43
<i>John Nyambe, Marius Kudumo, & Ellison Tjirera</i>	
Social Justice and Education in Namibia: From Theory to Practice	69
<i>Lucy Edwards-Jauch</i>	
Education for All? Unpacking Social Justice and Grassroots Policy Implementation: A Case Study of the Otjituu Settlement	97
<i>Tjipura Tjipura</i>	
Beyond Colonialities: Leveraging Ubuntu for Transformative Higher Education in Namibia.....	105
<i>Bruno Venditto & Adalbertus Kamanzi</i>	
Epistemic Destruction and Indigenous Knowledge Loss During the OvaHerero/Nama Genocide (1904–1908): A Case study of OvaHerero Epistemicide	137
<i>Kahuhu Alphons Koruhama & Joyce Muzengua</i>	

Epistemological Access at the Institutions of Teacher Education.....	148
<i>Fares Amweenye, Sakaria M. Iipinge & Elizabeth Ngololo</i>	
The Relevance of Theological Education in Contemporary Namibia: A Contextual Analysis of the United Lutheran Theological Seminary–Paulinum..	173
<i>Emma N. Nangolo</i>	
Critical Pedagogies in Anti-Colonial Cultural Work: Oudano as Praxis.....	198
<i>Nashilongweshipwe Mushaandja</i>	
Decolonising Early Childhood Development in Informal Settlements: A Case Study of New Elementary Namibia and the Implementation of the Sixth National Development Plan	218
<i>Kevin Wessels</i>	
A Case Study of Parenting a Neurodivergent Child Juxtaposed against the Provisions of the Sector Policy on Inclusive Education in Namibia.....	229
<i>Immaculate Mogotsi & Christel Menette</i>	
Case Study: Bridging the Gender Gap in Education in Zambezi Region, Namibia.....	256
<i>Phiona Nandu</i>	
Political Worker Education in Namibia: The Case of the Labour Diploma Course.....	262
<i>Herbert Jauch</i>	
Dissecting the Subsidised Funding Model in Namibia 2026: Free Registration and the Question of Sustainable Access to Higher Education	269
<i>Benhard Kavau</i>	
Contributing towards Social Justice in Namibia? The Activist School of the Economic and Social Justice Trust.....	274
<i>Herbert Jauch & Nafimane Hamukoshi</i>	
Review of the Namibia State of Skills Demand and Supply Report.....	281
<i>Christophina Ndahambelela Ainima</i>	

A Case Study of Radical Pedagogy in Practice: The South African Committee for Higher Education (SACHED) and Regional Liberation Networks (1959–1994)

Tammy-Lee Lakay

Abstract:

This case study illustrates how the South African Committee for Higher Education (SACHED), which was the largest and most prolific anti-apartheid educational organisation, implemented critical pedagogy through its Bursary Project, Khanya College, the magazine Upbeat, and the Labour and Community Resources Project (LACOM). These interventions reflected their ethos: expanding access to quality education and advancing education as a tool for liberation. Notably, the 1980s marked a distinct shift in SACHED's approach from liberal interventionist models toward more radical, labour, and politically engaged educational practices. It also reflects the key principles of critical pedagogy, namely: the creation of critical consciousness in order to facilitate action towards transforming oppressive conditions; humane pedagogy; and pedagogy as a democratic process of dialogue. The article also reflects on SACHED's internationalism that created opportunities for participation across national boundaries, particularly as it shines a light on the lesser-known

connection between SACHED and Namibia. A combination of archival research, secondary sources and interviews established how SACHED's democratic, non-racial and non-sectarian ethos fostered Critical Consciousness through its projects and collaborations.

Historical Background

SACHED emerged as a response to the Extension of University Education Act (45 of 1959). This act explicitly barred South African students classified as Black, Coloured and Indian under apartheid race-based laws from entering historically white institutions. Furthermore, the Act prompted a massive re-organisation of the higher education landscape in South Africa, which made it more difficult for blacks to study at the historically 'open' institutions, where they were only ever a small minority. It also provided the basis for the establishment of new universities for specific 'racial' and 'ethnic' groups. SACHED was formally founded in Johannesburg in November

of 1959 with the intention of providing democratic, non-sectarian, non-racial education for those excluded under the illegitimate laws of the apartheid regime (Solomon, 1994). The committee was initiated by a group of academics, learners, church people and others who committed themselves to struggle against the effects of these laws in as practical a way as possible, through attempting to provide access to tertiary education for young black people outside the apartheid framework, but to ensure survival, within the law (Nonyongo, 1998, p. 154).

SACHED's history is intertwined with that of the liberation struggle, and its shifts influenced the changes in SACHED, which evolved through the development of its various projects. These projects not only reflect key moments in the organisation, but also provide insight into the broader politics of the anti-apartheid struggle.

Methodology

This research draws on archival materials housed in the South African Committee for Higher Education (SACHED) collections at the University of the Witwatersrand's Historical Papers Research Archive and the Mayibuye Centre housed at the University of the Western Cape (UWC). In addition, the production of oral histories through the SACHED Archiving Project (SAP) formed a central component of the

data collection process. The project was established to address silences surrounding SACHED and its various projects by gathering documents, testimonies, and audio-visual material from former staff and students. The project has catalogued, indexed, and digitised substantial portions of SACHED's archival records, making these materials publicly accessible through its website and associated digital platforms. Liberation archives, while grounded in struggle, remain vulnerable to processes of depoliticisation or institutional domestication, particularly through digitisation and reclassification. Accordingly, this study reads the archive "against the grain," situating documents within their political contexts and foregrounding activism as integral to archival practice rather than external to it (Stoler, 2009).

Furthermore, oral history interviews conducted between 2023 and 2025 complement the archival material. These interviews included former SACHED staff members and collaborators from different phases of the organisation's development. Interviews explored participants' political trajectories, their involvement in SACHED, and their reflections on institutional change over time. This article draws particularly on interviews with Lindy Wilson (SACHED Cape Town Director), John Samuel (SACHED National Director), Ciraj Rassool (Khanya

College lecturer), and Ronny Dempers (Namibian student at Khanya College). The selection reflects the temporal and ideological shifts within SACHED and supports the article's central argument: that the organisation's radical turn was historically produced rather than inevitable.

Finally, the study engages the limited but important secondary literature on SACHED, particularly the MA theses of Marcus Solomon and Gareth Coleman. Both authors wrote from positions closely connected to SACHED and LACOM, offering insight into internal debates, political shifts, and institutional transformations. Their work provides an important historiographical foundation for situating this article within existing scholarship while extending it through new archival and oral sources.

SACHED's Educational Philosophy

SACHED integrated different manifestations of critical pedagogy. These comprised the Black Consciousness Movement's People's Education and Paulo Freire's critical pedagogy (Freire, 1970/2000). Central to Freire's philosophy is the concept of conscientisation, which is the development of critical consciousness through which individuals recognise structural oppression, and their capacity to transform it. Education, in this framework, becomes a process of political awakening rather than mere

credential acquisition. In the South African context, it must also be understood as emerging from indigenous traditions of Black Consciousness, popular education, and anti-apartheid struggle. Organisations such as SACHED translated these theoretical commitments into concrete educational practices under conditions of political repression.

The theoretical framework outlined above provides a lens through which to interpret SACHED's transformation in the late 1970s and 1980s. The following section demonstrates how these philosophical principles materialised in specific institutional shifts, curricular interventions, and regional solidarities.

The banking model and dialogical education

Paulo Freire's critique of the "banking model" of education remains foundational to radical pedagogy. In this model, education functions as a process of deposit-making: the teacher occupies a position of authority, while students are treated as passive containers into which knowledge is placed. Such a system reproduces hierarchy, discourages critical thought, and ultimately stabilises oppressive social orders. Freire proposes instead a dialogical model of education, grounded in mutual inquiry, critical reflection, and the co-production of knowledge (Freire, 2000/1970).

SACHED's pedagogical evolution reflects a movement away from conventional "chalk and talk" instruction toward dialogical engagement. As Lindy Wilson noted in an interview, tutors working with problematic University of South Africa (UNISA) materials in the 1960s and 1970s did not treat prescribed texts as neutral or authoritative. Instead, tutors encouraged students to interrogate the content, question ideological assumptions, and situate knowledge within lived experience. This pedagogical stance marked an important departure from passive exam preparation and signalled a broader commitment to critical engagement.

Conscientisation and political literacy

In the post-1976 conjuncture, education in South Africa increasingly became understood as a primary terrain of struggle. SACHED's later projects reflect this shift. Khanya College and LACOM were designed not simply to expand access to qualifications, but to cultivate political literacy among workers, students, and community members. Oral histories from former students such as Ronny Dempers, alongside testimonies from Khanya lecturers, underscore how classroom debates were intertwined with contemporary political realities.

Through discussion-based learning and critical engagement with history and labour politics, these institutions fostered an awareness of structural inequality. In this sense, SACHED's pedagogical turn aligned closely with Freire's conception of conscientisation: education as the development of critical awareness necessary for collective transformation.

Praxis: Education embedded in struggle

For Freire, praxis represents the inseparable unity of reflection and action. Education must not remain at the level of theory; it must be embedded in concrete struggle. SACHED's alignment with labour movements in the 1980s illustrates this dimension of praxis. Projects connected to trade unions, including collaborations with COSATU and women in the garment industry, demonstrate how educational materials were produced in dialogue with lived political struggle. Publications such as *Sharing the Load* and *Working Women*, produced under LACOM, foregrounded the experiences of women workers and interrogated gendered inequalities within both the workplace and broader society. These texts did not merely describe injustice; they encouraged collective analysis and action. In doing so, SACHED functioned as more than an educational

provider; it operated as a site where democratic practice was rehearsed and enacted. Similarly, the development of African-centred history courses under Neville Alexander represented a significant epistemic intervention. At a time when Eurocentric curricula dominated higher education, the production of alternative materials challenged the colonial foundations of knowledge. This curricular shift reflects praxis in action: reorienting knowledge production to serve liberation.

Restoration of humanity and education as liberation

Freire's humanism insists that oppression dehumanises both the oppressed and the oppressor. Education must therefore aim at the restoration of humanity. In the South African context, apartheid and colonial education systems were explicitly designed to restrict black South Africans to subordinate labour roles (Christie, 1985). The denial of educational access was not incidental; it was structurally embedded in racial capitalism. Against this backdrop, SACHED's educational philosophy cannot be reduced to social mobility alone. Education was framed as liberation, a means of reclaiming intellectual agency and dignity. By creating spaces where students' experiences were validated, debated, and theorised, SACHED contributed to processes of rehumanisation that are central to radical pedagogy.

Convergence with African philosophies of education

Freire's ideas were not simply imported into the South African context; they resonated with existing anti-colonial intellectual traditions. The emphasis on consciousness, dignity, and collective transformation parallels key themes within African liberation thought and the philosophy of ubuntu, which foregrounds relational humanity and mutual recognition. Moreover, the intellectual climate shaped by Steve Biko and the Black Consciousness movement emphasised psychological liberation and the restoration of Black dignity. While SACHED was not a Black Consciousness organisation per se, its later pedagogical orientation operated within a political field transformed by these ideas. The convergence between Freirean thought and African liberation philosophies helps explain why radical pedagogy gained traction in the post-1976 period. This article does not argue that SACHED formally adopted Freirean pedagogy. Rather, it argues that SACHED's radical turn converged with Freirean principles in ways that illuminate its shift from liberal reformism to emancipatory praxis.

Finally, People's Education emerged in the mid-1980s in South Africa under the National Education Crisis Committee as communities, students, and teachers sought alternatives to apartheid schooling. Its ethos was

rooted in linking education to social struggle, forging alliances between learners, workers, and communities. Scholars such as Linda Chisholm and Bruce Fuller (1996), Peter Kallaway (2002), Elaine Unterhalter (1990), Enver Motala (2017), and Pam Christie (1985) highlight the tensions within People's Education between grassroots radicalism and reformist co-option. SACHED's work is intersected with this movement, situating its pedagogical practices within broader struggles for democratic, community-driven education.

Funding and Organisational Structure

SACHED was organised by centres and branches, with centres operating multiple projects while branches focused on a singular project across South Africa; these included Cape Town, Durban, Johannesburg, Grahamstown, Port Elizabeth, East London, Pietermaritzburg, Pretoria, Newcastle, and Bloemfontein (Nonyongo, 1998, p. 126).

As SACHED grew, its international donor funding increased, leading to SACHED becoming one of the largest non-state educational organisations in South Africa. According to a financial document found at the Mayibuye Centre, through various funders, SACHED had accumulated nearly four million rand by the early 1980s. However, according to Solomon

(1994), the amount was closer to ten million rand.

SACHED went from a volunteer-based organisation to a full-blown NGO, with formalised positions and employment contracts. SACHED's donors in the 1980s included World University Services, Chairman's Fund, Christian Aid, United Churches/Canada, Rockefeller, the American, French, Dutch, Australian and Canadian embassies, the Ford Foundation, and some others. The 1990s saw a significant curtailment of this funding to accommodate the negotiations which preceded the 1994 elections. The negotiations bore a false promise of democracy and a unified nation, however, and led to the demobilisation of the African National Congress's armed wing and the halting of mobilisation efforts that had been spearheaded by civic organisations in response to mass repression. The unions and students' and women's groups which had been instrumental in the mass mobilisation against the apartheid regime were terminated.

This, in turn, raised questions: Was professionalism compromised and radicalism diluted? Or did the scale of available finance increase political impact and reach? SACHED's radical bent was neither inevitable nor uncontested; it emerged through internal debate over the organisation's

sectarian stance and political alignment, and the meaning of alternative education in the rapidly changing liberation struggle context of the time.

SACHED consolidated its critical pedagogy into three projects: Community-based education, through LACOM; alternative higher education pathways, through Khanya College; and extended dialogical pedagogy into youth culture through *Upbeat* magazine.

Through LACOM, SACHED provided educational programmes and resources for trade unions, students, and community organisations. This was influenced by Black Consciousness Movement and people's education. Its projects included literacy projects for union workers and resource development. It therefore created How-To manuals (i.e., How to Have a Workshop, how to do Bookkeeping and How to take minutes of meeting), LACOM News, a SACHED-produced periodical and union-specific booklets which were relevant to each union or organisation. In 1984, at the behest of the Federation of South African Trade Unions (FOSATU), LACOM developed the English Literacy Project (ELP) for members of FOSATU. The ELP was developed to provide union workers with the appropriate reading ability and skills to understand their

unions and participate in union meetings wholeheartedly. LACOM also worked closely with the South African Commercial, Catering and Allied Workers Union [SACCAWU] and Learn and Teach to create Sharing the Load: The Struggle for Gender Equality, Parental Rights, and Childcare (LACOM, SACCAWU, Learn and Teach, 1990). The main argument of this publication was that the simple abolition of apartheid was not enough to enact true change and that true freedom meant freedom from class, racial and gender oppression and exploitation. It challenged the deeply rooted beliefs about relationships between men and women in our society. It aimed to inspire new ways of seeing oneself and one's role in the promising future that was opening in South Africa. (L. Vale, personal communication, January 24, 2024)

The Radical Turn in Practice

The period between 1978 and 1990 marked the decisive consolidation of SACHED's radical turn. While earlier initiatives had focused primarily on widening access to tertiary education within the constraints of apartheid legislation, the late 1970s and 1980s saw a qualitative shift: education was no longer framed simply as access to credentials but as a site of political struggle. This transformation unfolded

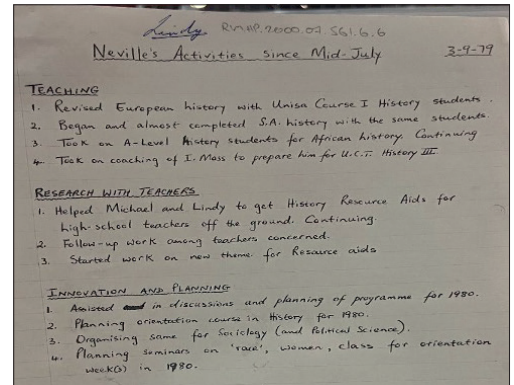
in the broader context of the resurgence of labour militancy, civic mobilisation, and debates about “people’s education” influenced by Black Consciousness. In this climate, SACHED increasingly aligned its pedagogical work with labour unions, community organisations, and youth formations.

The shift was not only ideological but institutional. Projects were reorganised, expanded, and reoriented toward collective study, political literacy, and community-based education. Earlier initiatives such as the Commerce and Enrichment Project evolved into more explicitly labour- and community-facing structures, culminating in the establishment of LACOM. At the same time, SACHED developed alternative higher education pathways through Khanya College, and together, these initiatives demonstrate how SACHED embedded radical democratic education across labour, tertiary, and youth spaces.

The following section examines LACOM, Khanya College, and *Upbeat* as institutional expressions of this radical turn. Through these projects, SACHED moved beyond liberal interventionism and consolidated an educational praxis rooted in collective struggle, critical inquiry, and transnational solidarity.

He (Neville Alexander) said, “Oh, sure, I’d love to do that, love to teach

there one day.” And he actually became a very great friend of ours long before he became the director of SACHED. But the moment he was unbanned, he did come and teach at SACHED. And I went away in 1980 or ’81 on sabbatical leave. And I said, “of course, you’re the acting director, and I may not come back as director,” because it was so obviously the right person. (L. Wilson, personal communication, January 23, 2024)

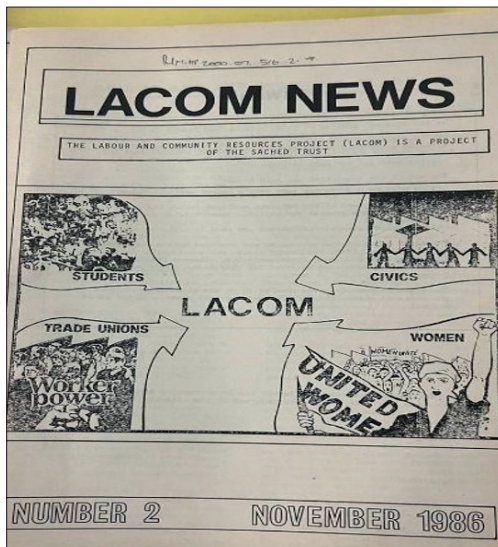


Lindy Wilson's notes on Neville Alexander's activities since mid-July 2-9-1970 (SACHED Collection. RIM.HP.2000.07.561.6.6. (Mayibuye Centre, UWC, Cape Town)

The Labour and Community Resources Project

LACOM was established in the 1980s and was born out of two earlier projects, the Commerce Project and the Enrichment Project, which appeared in 1978. LACOM had programmes running through all six of SACHED's

centres. These programmes included: English Literacy, Basic Bookkeeping, Office Administration, Media Skills, and educational programmes for parents and students. I will be focusing on this project throughout my mini-thesis as it played a significant role in SACHED's community and union organising efforts during the civics movement. Enver Motala was an instrumental part of the LACOM project, and his chapter in *Reflections on Knowledge, Learning and Social Movements*, "Alternative education: Examining past experiences critically" (Motala, 2018), is an examination of SACHED's work and projects which underscores the political debates of the time, such as sectarianism and alternative education (Motala, 2017).



LACOM News, Number 2, November 1986
(SACHED Collection. RIM.HP.2000.07.516.2.4.
Mayibuye Centre, UWC, Cape Town)

LACOM was responsible for union- and community-based organisation and project developments, such as literacy projects for union workers and resource development. LACOM created the aforementioned publications, all of which assisted the support given to labour and community organisations through the Labour Support Organisation through skills development and the creation of resources.

Khanya College

Khanya College was established in Johannesburg in 1986 as a bridging programme for students leaping to the first year. These degrees were accredited by Indiana University and were SACHED's alternative model to the liberal universities' Eurocentric course material (Motala, 2017). However, Khanya College was more than a bridging programme: it embodied SACHED's attempt to contest Eurocentric curricula and build intellectual autonomy (Peter Vale, 1986).

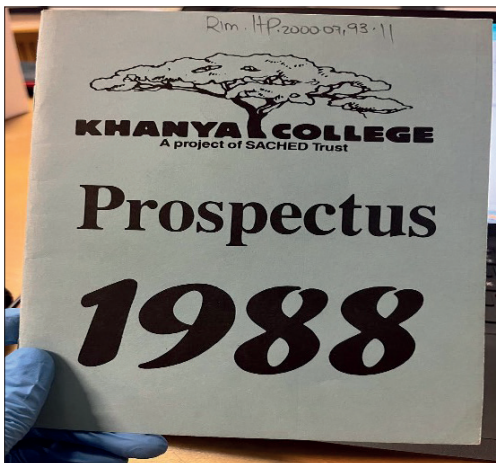
Khanya College was conceived both as an intervention to counter the exclusion of Black students from higher education and as a site for reimagining the future of the university itself (Samuel, 2024). Khanya College offered courses in African History, Sociology, Science and Chemistry

(Vale, 1986). Khanya was accredited through Indiana University, University of the Witwatersrand, University of Cape Town (UCT), UWC and the University of Kwa-Zulu-Natal.

Khanya College was more than a bridging programme: it embodied SACHED's attempt to contest Eurocentric curricula and build intellectual autonomy. This was evident in both its course content and its pedagogical methods. The curriculum foregrounded African history, labour studies, and community development alongside critical literacy and science, intentionally decentring the Western canon that dominated South African universities. Students engaged with thinkers such as Frantz Fanon, Amílcar Cabral, and Paulo Freire, linking theory to lived realities in workplaces

and townships. Teaching emphasised dialogue and collective inquiry rather than rote learning, and workshops were facilitated by activists and educators from trade unions and community organisations, blurring the line between academic study and social action. This reflected the experimental and contested nature of alternative higher education in the 1980s, where institutions like Khanya sought to redefine what counted as knowledge and who had the right to produce it (Vale, 1986).

Khanya College continues to operate as a social justice education centre, hosting the Khanya Journal and programmes in popular education, community media, and gender and labour studies. Its current initiatives, such as the Jozi Book Fair, Community Media School, and Education for Liberation Programme, extend the SACHED tradition into contemporary struggles against inequality, precarity, and epistemic exclusion. In this continuity, Khanya represents the living afterlife of SACHED's radical pedagogy: an evolving space where learning remains inseparable from activism and collective transformation (Adriansen et al., 2017; Alexander, 2023).



Khanya College 1988 Prospectus (SACHED Collection, RIM.HP.2000.07.93.11, Mayibuye Centre, UWC, Cape Town)

Upbeat magazine

With the turn to radical movements, the liberal framework was criticised

for its commitment to the status quo. SACHED responded with flexibility to crisis in the politics of education (Motala, 2017, p. 98)—with non-formal democratic education.

If LACOM embedded education within labour struggles and Khanya reimagined tertiary education, *Upbeat* extended SACHED's radical pedagogy into youth culture and media. Launched in the 1980s, the magazine was distributed in schools and designed for young readers navigating an increasingly politicised social landscape.



Upbeat no. 9, Nov/Dec 1995 (SACHED Collection, RIM.HP.2000.07.29.36, Mayibuye Centre, UWC, Cape Town).

Upbeat functioned as more than a magazine; it was a participatory educational tool. Its format encouraged dialogue through letters to the editor, reader contributions, quizzes, and debate sections such as Talkshop and Penfriends. Rather than transmitting information in a top-down manner, *Upbeat* created a communicative network among young readers, modelling dialogical pedagogy in print form. In this way, it embodied SACHED's commitment to democratic education: learning was inseparable from debate, self-reflection, and collective engagement.

The magazine would leave its readers with thought-provoking questions, such as “Why must women do the work?” and “Should boxing be banned in South Africa?” This also created a platform for young readers to share their answers. The wider goal of *Upbeat* was to create a network, developing a channel for communication and encouraging dialogue and debate. The magazine acted as an archive in and of itself, with each letter and request connecting as a trace or documentation of how the magazine functioned as a pedagogical tool.

Articles were written in accessible English. It invited critical discussion and self-reflection and was distributed to learners as early as Grade 1. *Upbeat* was a colourful medium; it was bright and bold, and funky, with vibrant

colours and contemporary stars featured on the cover. *Upbeat* reflected SACHED's non-sectarian nature through its transnational solidarity. The magazine would include pieces about struggles in Chile, Palestine, Namibia, and elsewhere, fostering international consciousness (Benson, 2023).

Taken together, LACOM, Khanya, and *Upbeat* demonstrate that SACHED's radical turn was not merely rhetorical. It was institutionalised across labour, tertiary, and youth spaces, embedding democratic pedagogy within the infrastructures of struggle. This transformation would extend beyond South Africa's borders, contributing to regional pedagogical networks, including those in Namibia.

Transnational Solidarity: SACHED and Namibia

There is a shared history and struggle between South Africa and Namibia. This is evident through oral history interviews with John Samuel, the National Director of SACHED in the 1980s, Ronny Dempers, a student-activist, and Ciraj Rassool, an educator in Cape Town and briefly in Namibia. The secondary literature shows that SACHED's programmes reached across the South African border into Namibia in the 1980s, particularly through bursary networks, the formation of Jakob Marengo Tutorial College (JMTC) and shared resources for critical pedagogy and adult education. These engagements were pragmatic, both by supporting students and activists excluded from



Upbeat Day, 17th April 1984 (SACHED Collection, RIM.HP.2000.07.361.3.41, Mayibuye Centre, UWC, Cape Town)

formal institutions and politics, and by building a regional pedagogic response to settler-colonial education.

There are historical linkages between resistance groups from Namibia and South Africa, both in exile and within both countries. South Africans who participated in the Yu Chi Chan Club, the National Liberation Front in 1962, like Neville Alexander (SACHED), and Namibians, like Otilie Abrahams (JMTC), were central in establishing the trans-national linkages between JMTC and Khanya College, as sites of reciprocal pedagogical exchange (Gamedze, 2024). Abrahams opened the path for Namibian students to access SACHED and Khanya College (Benson & Gamedze, 2017).

Ronny Dempers was a student who in the 1980s attended both JMTC in Namibia and Khanya College. He would go on to be an organiser in NANSO and continues to work in the NGO sector.

I think the growing of that critical mind, that questioning mind, that sometimes is not very comfortable, but that is what Jacob Morenga has produced. That is what Khanya College has produced. Questioning the system, challenging the system, working for a change. (R. Dempers, personal communication, February 6, 2026)

Dialogical pedagogy and transnational recruitment

Namibian students were recruited from activist networks in South Africa and Namibia (C. Rassool, personal communication, February 27, 2026). Khanya was therefore not simply admitting students; it was consolidating a politically conscious constituency. Dempers' recollection of "vibrant" classes structured around debate and group discussion further illustrates how this political orientation translated pedagogically. The emphasis on dialogue, contextualisation, and collective deliberation suggests that the college functioned less as a conventional bridging programme and more as a space of political-intellectual formation. (R. Dempers, personal communication, February 6, 2026)

Teaching techniques and practices underscored humility and humanness. Students were exposed to their own neglected histories in order to contextualise contemporary struggles. Exposure to African history facilitated critical consciousness and an awareness of issues confronting Namibia and South Africa. (C. Rassool, personal communication, February 27, 2026)

Rassool, who was a teacher at Khanya College, recalled the pedagogic dialogue with Namibian students:

It's got to be unique, a kind of humility and just a higher standard of care with your teaching, with your language, with your concepts, with your approaches, and of also understanding how. It's Namibian students, you know, like Gerson "Skue" Marenga, Elly Shipiki, Joy Sasman and Steve Katjiuanjo, who showed you that if you were not a mother tongue English speaker with perfect grammatical and syntactical English, you could still be an utterly brilliant writer and constructor of ideas and of essays in English. (C. Rassool, personal communication, February 27, 2026)

Irrespective of the course, the lecturers would encourage students to think critically. Dempers recalls Maths and Sciences lecturer Nai-iem Dollie's after-school political education sessions where they were introduced to Marxism, socialism, and Trotskyism:

We were getting real hard lessons of life about Marxism practice, and that is, those are the things that have really shaped us up. And that made us unhappy with the status quo, and we have always had to remain challenging the status quo and pushing things to become better. (R. Dempers, personal communication, February 6, 2026)

Training students to look at the world through a critical lens and enabling them to understand the parameters of the world and how the politics play into these ideals shaped the development of their critical thinking. The commitment to the development of critical consciousness permeated all pedagogic practices, as Dempers recalled:

We are still on platforms, different platforms, sharing really the same ideologies, and we are not part of the so-called formal systems of government, where many of us are in the NGO sphere continuing the work. So, whenever you meet people like John Samuel, please convey that the people that he has raised consciously or unconsciously continue to hold the torch and push on for a just society. (R. Dempers, personal communication, February 6, 2026)

Conclusion

SACHED's radical turn saw the emergence of projects that challenged the repressive state. The adoption and adaptation of Freirean theory is evident through its material development and production. Paulo Freire's theory of critical consciousness permeated SACHED's pedagogic programmes, LACOM, *Upbeat* magazine and Khanya College. SACHED's methods directly contributed to building democratic

forms of organisation among workers, students, and communities.

Its non-sectarian ethos, rooted in an insistence on “education for all” regardless of party or ideology, allowed it to collaborate across political and geographical boundaries. This openness enabled connections with liberation movements and adult education initiatives in spaces such as Namibia, where similar Freirean-inspired projects emerged. In this sense, SACHED’s pedagogy was not only anti-apartheid but also profoundly internationalist. SACHED remains an example of how education is political and a means to decolonise and conscientise oneself. SACHED’s ability to develop, evolve and collaborate was made possible through the freedom allotted to the people who were part of SACHED.

The thread connecting SACHED to Namibia presented itself through both people and practice. Many early NANSO organisers, including students from JMTC, adopted similar approaches in their mobilisation work, developing study groups, critical reading sessions, and democratic forums as part of their activism. These continuities show that SACHED’s ethos of “study as struggle” and critical pedagogy found new expression in Namibia’s student movement, where education again became a space of political formation and resistance.

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