A Study of Select Decisions That Fostered the Growth and Development of Solusi University in Zimbabwe

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A STUDY OF SELECT DECISIONS THAT FOSTERED
THE GROWTH AND DEVELOPMENT OF
SOLUSI UNIVERSITY IN ZIMBABWE

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Israel Sampson Kazgeba Mfune
March 2002
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ABSTRACT

A STUDY OF SELECT DECISIONS THAT FOSTERED THE GROWTH AND DEVELOPMENT OF SOLUSI UNIVERSITY IN ZIMBABWE

by

Israel Sampson Kazgeba Mfune

Chair: David S. Penner
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

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Title: A STUDY OF SELECT DECISIONS THAT FOSTERED THE GROWTH AND DEVELOPMENT OF SOLUSI UNIVERSITY IN ZIMBABWE

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Problem

Decision making is a practical day-to-day phenomenon. It manifests itself in various ways, such as choosing what to do or not to do, in evaluating and fulfilling what is now and what is expected. Decision making is a cycle covering the time from when a decision is conceived to the time its outcome is visible. Because decision making appears so ordinary, it is often considered an ordinary activity. A good, well-thought-through decision can go a long way in the life of an organization. This study focuses on how Solusi went about the decision-making process, the implementation of those decisions, and the short-term and long-term outcomes of the decisions made.
Method

To accomplish the purpose of the study, literature on decision making and decision-making theory was reviewed. This historical, documentary approach was combined with ethnographic methods to gather data and add life to the context of the study. Historical analysis of the documents obtained was used by validating the authenticity of the documents. Historical documents were the main source of information. Interviews and other sources of information were also utilized to provide flavor and enlighten in areas where the documents were vague.

Findings

The founding of Solusi University resulted from the efforts of many individuals, including A.T. Robinson, who was the president of the South African Conference. He interviewed Cecil Rhodes, chair of the board of directors of the Chartered Company, and obtained from him permission for a possible land grant for the mission station. This was the beginning of the mission endeavor by many missionaries who went to Solusi and served as mission workers. Various factors, both natural and political, greatly impacted the development of Solusi. Making the services at Solusi available to individuals from other constituencies within the region served by the Southern Africa Division, including territories beyond the division, became a very significant factor in the internationalization of the school and impacted the politics of its development.

The decisions made and the process for decision making were reviewed. They show that a combination of the decisions made and the political situation in Zimbabwe
set the path Solusi followed. By placing an emphasis on the quality of higher education throughout its history, Solusi chose a course that culminated in its current university status. The Seventh-day Adventist Church has had a significant impact on the social and economic structure of the community that has been felt in the broader community. The full potential of Solusi was achieved by a consistent implementation of administrative decisions despite any negative factors that may have derailed the direction and growth of the University. The overarching needs of the school diminished all obstacles, internal and external, and kept a focus on the goals of the University.
To my parents Sampson and Noliti Kazgebra Mfuni
whose vision for their child to obtain an Adventist
education at its highest possible level has been
realized, and to my wife Millie and our
children Tendai Rudo, Leah Kelebogile,
Geoffrey Wongani and Noliti Nellie,
whose support encouraged me.
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CHAPTER I

OVERVIEW

Introduction

Solusi University, a Seventh-day Adventist (SDA) coeducational institution, was established for the purpose of providing Christian education at the degree level for the constituency of the SDA Church and other interested people who met the enrollment criteria in their countries of origin and in Zimbabwe. This was a unique entry criterion given the differences that exist in the territories served for university entrance. The University is a training center for the SDA Church in Southern Africa. Its primary concern is to nurture and train the Church's workers and leaders.1 The University endeavors to impart true education to its students. True education emphasizes the training of the whole-being: the hand, the head, and the heart.2

The University is operated by the SDA Church and has its roots as an evangelical Christian denomination founded in Battle Creek, Michigan, in the United States of America. The SDA Church expanded to become a worldwide denomination headquartered in Silver Spring, Maryland. The church organization operates churches.


2Solusi College: A Christian Education for You (Bulawayo, Zimbabwe: Alpha Print, 1982).
schools and universities, hospitals, and publishing houses in many countries of the world. Fifty years after it was founded, the church established a mission station in southern Zimbabwe, a country known at the founding of the mission as southern Zambesia.

This mission station evolved through many stages, starting as the Church’s evangelical center among the indigenous people in southern Africa. The station changed from a mission farm, which also operated a primary school, to become a government-approved teacher-training institute in 1929. To meet the need for higher academic training, a secondary-school training program was started in 1948, and in 1952, the teacher-training college was moved to Lower Gwelo and a college program started in 1958. After receiving recognition from the government of Zimbabwe in 1994, Solusi College became a university. Solusi University was the first chartered university operated by Adventists outside the United States of America. The university in 1994 had six departments which offered academic and professional degrees: (1) School of Business, (2) Department of Computer and Electronic Technology, (3) School of Arts and Sciences, (4) Department of Human Development, (5) Department of Humanities, and (6) Department of Religious Studies. Andrews University, on an extension arrangement, continues to offer Master of Arts in Pastoral Ministry and Master of Arts in Home Economics degrees. Solusi was the second private university to be granted a charter by the government of Zimbabwe. Select decisions that fostered the growth and development

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1The term indigenous people was commonly interchanged by early missionaries with the word native. The latter carries a derogatory connotation, while the former does not.

of Solusi into a university are the focus of this study.

**Background**

Solusi Mission was established in 1894 as one of the first mission stations in the region. It is located to the north of the Limpopo River, which provides a natural boundary between Zimbabwe and the Republic of South Africa. Solusi University is located on a parcel of land 32 miles (50 kilometers) west of Bulawayo, the second largest city in Zimbabwe, in the area of Chief Soluswe, after whom the school was named. This land was granted to the SDA Church by a businessman-turned-explorer, Cecil John Rhodes. The land grant was accepted by the Foreign Mission Board of the SDA Church, then headquartered in Battle Creek, Michigan, on November 13, 1894.

The period identified in African history as the period of the "partition of Africa," and labeled by historians as a period of the "gold seekers" in southern Africa, coincided with the time when many missionaries also came to Africa. Many churches, including the SDA Church, established and expanded their mission work to southern Africa during this period of European occupation of Africa, 1840 to 1920. The missionaries were not the only people interested in Africa. Many European powers were also interested in the continent. The occupation of Africa triggered unrest in the area. In many ways, Solusi’s

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1Henry I. James, *Missions in Rhodesia under the Methodist Episcopal Church* (Old Umtali, Rhodesia: Rhodesia Mission Press. 1935), 19.

2General Conference of SDAs, "Minutes of Meeting of Foreign Missions Board" (Battle Creek, MI. November 13, 1894), 126.

turbulent history was a reflection of what was going on in southwestern Zimbabwe. The difficulties that Solusi lived through started with the Matebele uprising in 1896, the first the Adventists at Solusi experienced. This rebellion sent them seeking refuge in Bulawayo, the nearest seat of government. The second period of distress was during the formation and governance under the Federation of Rhodesia and Nyasaland from 1953 to 1963. The next difficult time was during the period when Rhodesia was governed under the Unilateral Declaration of Independence (UDI) in 1963. Finally, Solusi lived through the liberation struggle which ended in 1979 with Zimbabwe’s independence. Some tribes of the indigenous people in Zimbabwe referred to this final liberation struggle as Chimurenga, a drive for majority rule. Despite political hardships, the mission continued to offer training to workers of the SDA Church. Various events characterized specific periods in Solusi’s history. Changing political situations, adverse weather, the lack of rain and shortage of water, and the persistence of war also significantly influenced the development of this institution.

Recognizing the demand for church workers in the region, Solusi Mission, throughout its history, focused on the training of workers for the church. Solusi opened an elementary school in 1896, and in 1929, the government of Southern Rhodesia

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3 Potts, 106.

*Chimurenga* is a term used in the Shona language to reflect an anti-establishment movement. This term was used during the war and in post-independence Zimbabwe to identify the liberation struggle (struggle for majority rule).
granted it permission to conduct a teacher-training program, with the classes starting in 1933. The mission continued to meet the needs of the church in southern Africa by opening a secondary school in 1948. However, with the secondary students and the teacher-training college students utilizing the same facilities, the campus was congested. The need to create space on campus necessitated the transfer of the teacher-training program to Lower Gwelo Mission, located 30 miles west of Gweru in Zimbabwe in 1952.

In October 1956, the Board of Regents of the General Conference of SDAs granted permission for Solusi to operate as a senior college; the first students were enrolled in degree programs in 1958.1

To improve the quality of the programs and acceptance for its graduates, Solusi began negotiations with fully accredited SDA universities in North America to achieve an affiliation arrangement. This practice was employed by many emerging universities in Africa to achieve academic recognition. In the early years of higher education in Africa, universities and colleges in the Commonwealth countries made arrangements so that the courses offered on foreign campuses were recognized internationally by offering them through the University of London. The University of London worked out affiliation arrangements for students graduating from foreign schools to receive recognized certification.2 The road to full accreditation was not easy for Solusi. Many factors, other than academic issues, influenced decision-makers in dealing with growth at Solusi. The

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shortage of water, political instability, and the increased volatile security situation impacted the decisions for the expansion of the institution. However, with the pressure to offer accredited degrees, the school in May 1975 voted to encourage students seeking a B.A. degree to enroll with the University of South Africa (UNISA) as external candidates, taking their class work at Solusi and arranging for examinations on an external basis. This arrangement was difficult for many students and, indeed, for the school.

The closure of the school from 1978 till 1980 did not help matters either. Between 1980 and 1984, Solusi worked hard in its quest for recognition. It sought academic affiliation first with Loma Linda University in California and later with Andrews University in Michigan. The arrangement with Andrews University helped Solusi to develop programs that met the approval of many neighboring countries and the host country of Zimbabwe, thus paving the way for the college to receive its own charter in July 1994. This step dispelled the negative attitude that Zimbabweans had harbored for years. This feeling greatly influenced the late recognition of Solusi and several other well-intentioned organizations.

Now Solusi Mission has been in existence for over a century, offering education to thousands of students. Its mission and influence have been felt by many of its constituents. Its expansion into a university continues to generate excitement and

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1Leonard Kapungu, professor of Political Science at the University of Maryland and a Zimbabwean of Shora descent, expressed the feeling of many when he wrote that “Christianity and Christian Education are fake, a means to sustain white supremacy in Rhodesia and humiliate the African.” Leonard T. Kapungu, *Rhodesia: The Struggle for Freedom* (Maryknoll, NY: Orbis Books, 1974), 87.

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anxiety for many members of the SDA Church in the region and abroad—anxiety, because of the fear of the unknown, given the examples observed above, and excitement, because of the opportunity and potential now available to Solusi.

**Factors Affecting the Decision-making Process**

The opening of Solusi University appeared to have been the result of varying factors and influences. Some identified factors were (1) the desire by missionaries to reach many people with SDA teachings signified a 'sense of mission' which permeated Adventism. Snook, an early Adventist minister, referred to the Adventist church as "The Great Missionary Society." This concept continues to central to the Mission of the Church. It was derived from Article V of the General Conference constitution was published in 1863, and reiterated at the 34th Session of the General Conference in 1901; (2) the interest that was kindled among the indigenous people for Christianity and Christian education; (3) the vision for a better education for African workers; (4) the support the world-church leadership gave to the establishment of such a training institution among the indigenous African people; (5) the lack of recognition for the education offered at Solusi by the host country; (6) the pressure resulting from the discontent of any arrangement, knowingly or unknowingly, for what was perceived as a

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2 General Conference of Seventh-day Adventist, "Mission Statment" *Adventist Year Book*. General Conference Cooperation of SDA. 2001, i.

second-class education for the African people by the government of Zimbabwe: (7) the occupation desires of Cecil John Rhodes, founder of the British South Africa Company and prime minister of the Cape, which became a reality with the eventual occupation of Zimbabwe by the “Settlers”; and (8) the desire of the people to better their lives, which created an environment for the elementary school to evolve into a university. These factors are reviewed in the study with the intent of establishing their impact on the decision-making processes and, consequently, their influence on the growth and development of the University.

The University throughout its history, development, and growth confronted significant issues. From the Matabele uprising to the Chimurenga (guerilla war waged by the indigenous Black population for majority rule). Solusi was able to operate for all but three years. Despite the great external forces that should have negatively impacted the growth of the institution. Solusi drew strength from the adverse situations and grew both as a physical plant and an institution of higher learning. The academic programs were developed to accommodate each desired discipline at a given time. At times, the bias was toward the South African system of education: at other times, toward the British educational system or the American style of education. The changes that were made involved both course content and school philosophy. The institution’s population has grown steadily. Both the student population and the faculty composition have diversified. One constant question asked in this study was whether the growth of the University was

1Settlers was a term used by the indigenous people when referring to the White people who had settled in Zimbabwe. This term took on a derogatory connotation over the years.
based on momentum, quality decisions made, or a combination of both of these or other factors.

The growth and development of the University, both economically and physically, have impacted the community where Solusi is located. The social lives of the people who live in the community have been positively influenced both spiritually and morally by the presence of the school. The existence of the school and the climate generated continue to meet the expectation of all stakeholders, including students, faculty, board members, and members of the constituency at large. Those who have visited the campus from the day of its existence as an elementary school to a senior college and, indeed, as a university, both for accreditation purposes and otherwise, leave the campus impressed with the atmosphere that is present at the school. The thousands of individuals who have come in contact with the school have not remained the same. This study is not only an account of decisions made or the uniqueness of this Christian institution, but also about its development, which, over a period of time, is a testimony to its foundation. The document is not an account of difficulties that the school went through, nor is it a chronological account of Solusi’s history: it is an explanation of decisions that fostered the growth of this institution.

**Statement of the Problem**

In the one hundred years of Solusi University’s existence, no review or analysis of any administrative decisions, nor any measurement of their impact on the growth of the school, has been made. The objective of this study is to select a few administrative decisions and review their impact on the growth of Solusi in its historical and cultural
context. The focus of this study is the review of the organizational structure, the decisions and the decision-making process used, how best the decisions were made, the composition of decision-making boards, and the impact of these decisions on the direction taken by the University. The following decisions are those under study:

1. The founding of Solusi Mission School, starting with the elementary school
2. The founding of a teacher-training college and its subsequent move to Gweru
3. The decision to establish Solusi as a degree-granting institution
4. The seeking of accreditation through affiliations
5. The decision to seek a charter for the college.

**Purpose of the Study**

The primary focus of this study was to establish the relationship between decisions and organizational development. This objective was met by reviewing the effect of select decisions and the impact they had on the history and development of Solusi University. Reviewing the decisions and the decision-making process, and analyzing them as specifically as possible as to the ultimate outcome of each of the decisions, was the thrust of the study.

One of the by-products of the study is the narrative of the history in the context of national development. Understanding the history of the area during the time each decision was made provides critical insight as to why a decision was made the way it was. I believe this study will be a valuable tool to future researchers and decision-makers, not only at Solusi University, but also at equivalent educational establishments in Southern Africa and other parts of the world.
Decision-making Theories

Decision making is traditionally presented as the making of choices. Management theorists and practitioners agree that it is a process by which a person, group, or organization recognizes that a decision or judgment is to be made. At that point, the process is to gather information and evaluate it. Based on the information, to formulate alternatives and later to select from the alternatives the best possible or preferred alternative.

If decision making were easy to understand, there would be no need to discuss the decision-making process in any form. While decision theory is not the focus of the study, a brief overview of some theories may clarify the decision-maker’s actions and avoid making incorrect assumptions as to why certain decisions are made. Decision making is done within a given context. Therefore, not all decisions fall within the identified decision theories. However, many decisions made, knowingly or unknowingly, fall within certain theoretical and cultural contexts in which the decisions were made.

While theoretical frameworks ordinarily may not be found in a historical documentary study, the differences in decision-making structure between the establishments in the Western world and Africa are significant enough to warrant a brief overview of theoretical models. Understanding of the cultural base and the decision structure at Solusi, and the influence that these might have had on the decisions and the ultimate impact on the school’s acceptance, provides significant insight into the decision-making process.

making process. In many African cultures, decisions are power based. The king or chief has absolute power. He makes the decisions and his subjects follow. It should be noted that power in many cultures does not carry a negative coercive connotation: rather it is based on authority and respect.¹ This decision-making approach is described by many in Western civilizations as autocratic or authoritarian. It is relevant to point out that the various management concepts in the Western world could not have worked for Africans, given their social and educational background. Management models and cultures of the people must be balanced for effective decisions to be made.²

The theoretical perspective of decision making is only a facet of organizational theory. The term “decision theory” in its technical sense could offer what may be termed as tentative fragments of the organizational theory (O.T.).¹ Decision making is not a smooth-flowing process of dispensing choices when and where they are needed. It is rather a meandering, twisted, unshaped, halting flow of interactions among people—interactions that shift constantly in and out of the various models, back and forth, sometimes effortlessly, other times tortuously.³ William Gore, referring to Professor John Gaus’s concept of decision making as a cycle, stated that


a decision cycle covers a considerable time, from when a decision is conceived not as the act of choosing but as all of the anticipatory and evaluative activities that condition choice-making. Because, over any considerable length of time, an organization will shift its focus of attention among a number of concerns, these anticipatory and evaluative activities are likely to be interspersed along the progression of competing inclinations and attractions.

There are numerous decision theories. However, for the purposes of this study only the classical decision-making model, the “satisficing” model, contextual or procedural rationality model, and retrospective rationality (hindsight) model are mentioned. It should be noted that other models could have been theoretical bases for some decisions; however, knowing that the decisions made at Solusi were mostly founded on biblical principles, it is good to note that other behavioral models may not match the biblical foundation on which the SDA Church organization claims to be the base its decision making.

**Classical (Rational) Decision-making Model**

Classical or Rational Decision models, greatly espoused by early theorists such as Peter Drucker, Henry Mintzberg, and Herbert Simon, were based on the principles of problem identification, generation of alternatives, evaluation of alternatives, choice of a suitable alternative, implementation of the decision, and evaluating the effectiveness of the decision. The standard stages of the rational-decision process provide the decision-maker with valuable tools. First, one must recognize or realize that a decision is to be made and understand the problem to initiate the process. Second, gathering relevant information and formulating multiple alternatives that may resolve the problem or

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1Ibid., 20.
problems become the next steps in the process. Additional information is generally required before the selection of alternatives is done. Third, judgment or choice making, based on the value of the alternative or appropriateness of the alternatives, follows. Fourth, implementation of the decisions comes next, and finally, waiting for the feedback and the repeating of the cycle to complete the process. These stages form the core components of rational decision making.

It should be noted that regardless of the historical time period, decision making is fundamental to life. While in certain periods of history, decisions were based on common sense, decision making requires more than mere common sense. It needs a systematic identification of the problem, a diligent search for possible alternatives, and finally, a selection of the alternative that best addresses the situation. After implementation of the decision, a review of the effects of the decision is made. All these steps should be taken deliberately, considering all possible factors, including internal and external influences, and ensuring that all sides of the debate are considered before a decision is made.

While Solusi may have operated with no formally stated theoretical base for decision making, it was part of an organization that had in place a system for decision making, and that system is what Solusi followed. The rational model or the problem-solution approach to

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decision making has been largely utilized at Solusi.

**Satisficing Model**

The satisficing model of decision making is classified in a group of behavior decision-making models. In simplistic terms the first alternative that meets minimal acceptability is chosen without a review of all available information, or the formulation of multiple alternatives to widen the field for selection. This is a very vulnerable approach to decision making as it may pacify the problem but may not endure the test of time. Effective selection among many forms, routines, or practices are essential for ensuring that the decision will stand the test of time. New alternatives in the ever-changing environment of operation form the only insurance that organizations can have.

**Contextual and Procedural Rationality**

Again, contextual rationality is the other model classified as a behavior model of decision making. Paraphrasing the words of Herbert A. Simon, a major proponent of the contextual and procedural rationality of a decision-making model, Simon stated that designs or mechanisms that direct and channel information in such a way as to cause the specific day-to-day decisions confirm the substantive planning of decisions within the constraints and realities of organizational life. It takes into account the total contexts, be they internal or external factors, internal conflicts, or political realities, cooperate politics, and national political debate—all have an impact on the environment in which the decision is made. The decisional activities are not limited to rational stages, but rather

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1March. 116.
use general methods of acquiring information and then use the information to produce
decisions that are made within the limits of organizational policy. Thus, decisions made
follow a substantive planning process. They are made in a methodical way, employing
systematic approaches, and making sure that the information gathered is used within a
contextual and rational way, ensuring that procedures and rationality guide the decision-
making process.

Retrospective Rationality

Hindsight usually has a 20/20 vision rating. Justifying or rationalizing a decision
already made can be another model utilized by organizations. It is commonly stated that
we learn from our mistakes; hence, once a decision is made and implemented, the only
way to review the decision is in the light of the impact it had on the organization. In
many cases, retrospective rationality is the decision model used.

While administrative theory has always existed in human history, documentation of
the modern management theory was done by Weber and Taylor, proponents of
bureaucratic and scientific management approaches, respectively, between 1900 and
1930. These theories of decision making and management were formally documented
and popularized in the post-World War II era. Most of the theories signified a closed


2 March, 329.

system of approaches to management. However, they did fit the times and served as a foundation for the open systems that followed. In the modern collegiate approaches to decision making, more individuals are involved in decisions. Solving problems no longer takes place in the decision hierarchy; it is done at all levels of the organization.

Modern organization theory encourages the idea that a decision should be made closest to the point of impact and should follow a systematic approach.\(^1\) It is important to make clear that actual events determine the choice among the alternatives the organization chooses and the immediate organizational behavior. Decisions can influence the future in many ways. The present organizational behavior and formation of organizational culture not only determine the decision made today but may limit or enhance future possibilities. Current decisions, to a greater or lesser degree, may guide future directions that an organization may take.

Theory may be a basis of decision making, but it was not the thrust of this study. Nevertheless, understanding that sound decisions based on proven fundamental theory frequently work to enhance the growth and development of organizations, and at Solusi, exercising decision making proved this premise.

**Need of the Study**

Solusi University is unique in many ways. It was the first mission station started

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among the non-Christian tribes of Africa. For many years it has operated within the guidelines of Adventism and Adventist education. While the church started several schools in other parts of the world outside North America, such as Claremont College in South Africa and Avondale College in Australia, none of them experienced the same dynamics and environmental factors Solusi had. Despite having limited resources at its inception, Solusi developed and matured at a very fast pace. It has earned a reputation for excellence and dependability among Zimbabweans and Africans at large. It has served as a training base for the workers of the church and other interested individuals in Africa. While a lengthy account of Solusi’s history exists, some things have not been told. The facts not accounted for concern mostly the form in which decisions were made. The desire to seek this information provided the motivation to pursue this study. It is hoped that the study will meet the following needs:

1. An accurate, written analysis of the decisions made that have shaped the history of Solusi University, in the context of the crossbreeding of Western and African culture, especially in the decision-making processes. should create significant interest.

2. Solusi College was for many years one of the larger SDA institutions of higher learning outside the United States of America. In fact, it is the predominant training center for Black church workers in Africa south of the equator. (It should be noted that Helderberg, in South Africa, has opened its doors recently to include Black students.) Understanding Solusi’s history and the factors that influenced its development is of

1Non-Christians were referred to as heathen in most Christian literature in the formative years of Solusi.
significance.

3. Alumni of the University would appreciate understanding the historical perspective of the growth and development of the school. Its decision-making processes and systems could be of great benefit to those who are in academia in Africa. An overall understanding of decision-making processes in different organizations and institutions could be of great benefit to them.

4. Students in the territories served by Solusi need to study the history of the SDA educational system in the context of an African setting. Thus, the document will provide a relevant, accurate, and practical review of decisions and decision-making practices of this institution.

5. A review of the struggles and success of the many Solusi administrators over the years may help future administrators to appreciate the sacrifices of their predecessors for the betterment of the University.

6. Finally, this document may become a reference source for others who might wish to conduct similar research concerning other decisions at Solusi or in other institutions.

**Scope and Delimitation of the Study**

This study is designed to review five major administrative actions taken by the school administration and its governing boards and determine their impact on the growth and development of the school to university status. It includes some documentation of the chronological development of Solusi. However, no studies have been done on the administrative machinery of the school. The evolution of Solusi from its inception was so fluid that in some cases no specific action was taken. The existing situation was
either affirmed or just tolerated. In these cases, the retrospective rationality model was definitely in play. In some cases, the situation required the organizational boards to ratify what was already obvious, given the political landscape. However, no matter what the situation, each decision made had some influence on how the school achieved the desired goals.

During the entire time of its existence, Solusi attempted to achieve recognition. Issues relating to educational systems also are addressed in the study to highlight the strength of the need for acceptability of the education. The decision-making processes and the decisions that influenced the development of the education process at Solusi from its unaccredited programs through affiliation to accredited university programs are covered in the study.

It is conceivable that the political situations in Zimbabwe, the moves to and from places of safety, and the frequent change of administrators could have led to the loss of some relevant information. However, for the purpose of this study, adequate information was available for a credible study.

**Methodology and Sources**

**Selecting Decisions**

Each of the decisions selected had significantly impacted the course that Solusi took as an academic institution. The decisions were either a step toward the next logical status or a turning point at a given time. In practice, each decision preceded another. In this study, each chapter covers a particular decision and is self-contained with a little historical perspective for each decision, the action, and the impact on the Mission.
Selecting Methodology

By design, this is a documentary-historical study. It researches the primary and secondary sources available for investigation. The primary sources provide the bulk of the research materials, and available secondary sources are used for the study within its context. Some ethnographic methods are used to validate given points.

Data-Gathering Techniques

A review of available books, periodicals, school bulletins, unpublished manuscripts, board minutes, and school reports provide the bulk of the information for this study. Verification of facts and possible additional information were gained from informal oral interviews with available decision-makers. Where possible, some stakeholders, such as current and former students of Solusi and some constituent leaders from the territory who served at and were served by Solusi, were also interviewed.

Solusi’s board minutes, University council minutes, and Eastern Africa Division minutes were reviewed for content and the spirit of the decision. Secondary sources also were utilized to establish the historical background and the environment in which the institution operated.

Sources of Information

Most of the information, such as board minutes, correspondence relevant to the decisions, interdepartmental communication, and other related materials were obtained from Solusi University. Committee minutes and correspondence with Solusi were reviewed from the Eastern Africa Division of the SDA Church, a parent organization of
Solusi. Records of decisions by the Board of Regents from 1950 to 1960 were obtained from the General Conference of SDAs Archives. Decisions of the board of regents after 1960 are available from the James White Library at Andrews University. Since the SDA Church operates as a multilevel organization, every institution passes on to the next higher organization the minutes of all formal meetings. Therefore, the higher organization for Solusi has records of the minutes of Solusi board and administrative gatherings.

**Published Sources**

Books on the history of Southern Africa, especially the Central Africa Federation, were used for information regarding the historical background and the setting of the political issues of the region. Books referring to administrative thought and organizational procedures, within and without the Adventist church in the territory under study and the larger world organization, were used for information relating to the study of the decisions being studied. In addition, books on management theory also were reviewed.

**Periodicals**

Research in periodicals was limited mainly to Adventist denominational publications, although attempts were made to locate specific national newspapers relating to certain situations. Periodicals basic to this study were *The Advent Review and Sabbath Herald* and its successor, *The Adventist Review; The Journal of Adventist Education*; the *Eastern Africa Division Outlook*; its predecessor journal the *Trans-Africa Division*
Outlook; Solusi News; the Youth’s Instructor; and other church publications that gave some insights into the thinking of the Church at various times.

**Bulletins and Yearbooks**

Solusi did not publish annual bulletins, possibly due to the development stage of the college, until the late 1970s. Copies of those published since that time are available at Solusi. They also are obtainable from the Office of Affiliations at Andrews University. They provide accurate information on courses offered and the faculty lists. Prior to affiliation, student government was not organized. Unfortunately, due to a lack of student government, only a scattered record of any student annuals and publications is available. *The SDA Yearbooks* provide significant information relating to administrative and statistical issues.

**Unpublished Materials**

It is common practice for leadership of the church at different levels to support each other. A close relationship between Unions and the Division existed, especially between administrative officers of these organizations. In earlier years, significant amounts of communication existed in the form of letters. However, modernized communication methods such as e-mails, provide less documentation in the form of letters. Early communications between the leadership of the work in Southern Africa and Solusi are preserved in the General Conference Archives. The Eastern Africa Division Secretariate also houses records of significant administrative documents which include principals’ correspondence, personal correspondence of individuals who have played a role in the
history of Solusi. Education Department Files (Microfilm), and the General Conference of SDA Church presidential correspondence from 1960 to 1970. Also reviewed were minutes of the Southern Africa Division committee, the Trans-Africa Division and Eastern Africa Division minutes, and those of the Solusi College board. Compiled personal records of those who worked in the area were also reviewed.

**Interviews and Records**

Relevant information was also obtained from statistical records from the University, such as enrollment and student, faculty, and graduate lists. Also available were records of affiliation and self-study materials in the affiliations office at Andrews University. Some individuals who are still alive and have had contact with the University during its search and identity crises were interviewed. Among them were former principals, current administrators, and some former students.

**Definition of Terms**

The majority of terms and abbreviations are defined as they appear in the study. A few terms commonly used in the SDA Church and occasionally used in this study are defined as follows:

**Advanced Level:** A level above the completion of the regular high school.

**Adventist Review and Sabbath Herald:** The official journal of the SDA Church, later called *The Adventist Review*.

**Affiliation:** Academic relationship between two institutions of higher learning where one draws on the accreditation privileges of the other.
Andrews University: A liberal arts denominational university founded by the SDA Church. The school was named Andrews with the amalgamation of Emmanuel Missionary College, Potomac College, and the SDA Seminary in Berrien Springs, Michigan. It is named for J. N. Andrews, the first official missionary sent by the Church to regions outside the United States of America.

Conference: The smallest administrative unit of the SDA Church in a given territory.

Courses: A group of subjects taught at a college or university.

Division: An administrative unit of the SDA Church, normally spanning a continent and consisting of several unions.

Elementary: The first level of instruction which covers the ages of five to thirteen years, known in many parts of the world as primary education.

Eastern Africa Division (EAD): A regional office of the worldwide SDA Church, overseeing the operation of the church in the territories of the eastern part of the continent of Africa, including Botswana, Zimbabwe, Malawi, Zambia, Tanzania, Uganda, Kenya, Ethiopia, Eletria (a break-away province of Ethiopia), and Djibuti.

General Conference of SDAs: The highest administrative body of the SDA Church. Its headquarters are in Silver Spring, Maryland. Its major function is the overall coordination of the SDA Church.

General Conference Session: The gathering of Church leaders and delegates from the world church organization, normally convened for the purpose of electing church leaders and revising Church policies. At these meetings, the delegates review policies and formulate uniform guidelines for interpretation of church policy. The SDA Church
believes the final definitive authority of the church is vested in the General Conference in Session.

**Institution:** The university in its beginnings, when it was neither an elementary, secondary, nor teacher-training school. It is also used as a general term defining an organization that has some social purpose.

**Primary school:** An elementary school in many parts of the former British Empire. Primary instruction caters to children between ages five and twelve years.

**Program:** Parts of a curriculum, such as the business or theology program.

**Public schools:** Schools that are operated and funded by the public funds. In some cases, they are referred to as government schools.

**Secondary school:** Second level (a level above primary) of education in Zimbabwe. Secondary schools normally cater to students from ages thirteen to eighteen years. They are divided into three levels, the junior certificate level (two or three years after primary completion), the ordinary level (when Cambridge, GCE, or Matric examinations are taken), and the advanced level (providing two more years of education normally in specific subjects, providing education for university entrance).

**Seminary:** A theological institution of the post-high school level. It includes graduate and postgraduate training in the field of theology.

**SDA Church:** A Christian denomination which operates churches, schools, hospitals, publishing houses, and Christian book centers. It is evangelical in doctrine, professing to be based purely on the teaching of the Bible. The church observes the Saturday as Sabbath and places emphasis on the second coming of Jesus Christ.
SDA Encyclopedia: An encyclopedia of the church providing general information. It is published as part of a commentary set by the SDA Church which operates the Review and Herald Publishing Association in Hagerstown, Maryland.

South East Africa Union: The administrative unit which administered Nyasaland (Malawi) and Northern Rhodesia (Zambia).

Southern Africa Division (SAD): The administrative unit which administered the work of the SDA Church in Africa south of the Equator.

Trans-Africa Division (TAD): A predecessor organization to the EAD, a regional administrative unit of the church organization, overseeing the operation of the church in the territories of the eastern part of the continent of Africa, including Botswana, Zimbabwe, Malawi, Zambia, Tanzania, Uganda, Kenya, Ethiopia, South Africa and Djibuti until 1983.

Union conference: An administrative unit composed of several conferences, governing an association of SDA Church conferences in a given territory.

Union mission: An administrative unit of the Church which administers a geographic region, normally one country, that is not financially self-supporting.

Worker: A term commonly used to refer to employees of the church: also applied to anyone involved in specific missionary work of the church where they are volunteers or paid employees.

Zambezi Union: An administrative unit which governs the work of the Church in the territories of Zimbabwe, Botswana, and Namibia. It appears in some Church records as “Zambesi Union.”
Organization of the Study

The study is divided into seven chapters. Chapter 1 serves as a preamble to the study, and each subsequent chapter deals with a select decision. Since these decisions are discussed in a topical format, there may be historical overlap that will occur between chapters which will result in some form repetition. In chapter 6, the proximity of the decision to the study does not provide enough time to effectively give a fair assessment of the impact of the charter on the institution. However, it is clear that the charter was the ultimate goal in the life-long search for recognition.

The study is laid out as follows: Chapter 2 is a brief overview of the historical milieu in which the SDA Church developed in Southern Zambesia (Zimbabwe). As the development of Solusi was more or less synonymous with the growth of the Church work in Zimbabwe, an account of Solusi's progress could be viewed as a miniature account of the growth of the Adventist work in Zimbabwe. Since Solusi was the launching pad, the development of Solusi is one of the places from which Adventists set forth to promulgate the teachings of the Church through the establishment of an educational institution at Solusi Mission.

Chapter 3 reviews the need for a teacher-training college, its establishment, and the subsequent move to Lower Gwelo.

In chapter 4, the decision to create an institution of higher learning offering associate and bachelor's degrees is reviewed. The politics surrounding these decisions and the impact they had on the growth of the college are also covered.

The journey to seek acceptance for the programs offered at Solusi College and the
acceptability of its graduates both in Zimbabwe and in the other countries is covered in chapter 5. The affiliation process is the focus of this chapter.

Chapter 6 deals with seeking and receiving the Charter, a coveted document at Solusi for it granted the college autonomy and self-dependance. The early years of the Charter and the development of the academic programs created the need for an extension of affiliation arrangement. The decision to pursue the Charter and the impact the Charter had on the future of the University and the community at large are reviewed in this chapter.

Chapter 7 summarizes the evidence presented covering the one hundred years of searching for academic excellence and recognition for Solusi University. The culture and climate in which decisions were made and other pertinent factors that impacted the decision-making process are also summarized. Recommendations are made purely for academic purposes.

It would be presumptuous to think that by reviewing a few decisions, one would be able to understand all the intricacies of the operation, growth, and development of a major institution of learning such as Solusi. It is my hope that as each decision is reviewed, analyzed, and summarized, the information yielded will offer decision-makers and readers of this research some insights into what was done to set the foundation for the direction Solusi has taken. I also anticipate that the study will help those in the future to know what can be done to improve the educational systems of the Church and help its leaders to develop some sensitivity to the environment in which they operate.

It is hoped that this project will inspire an interest not only in Solusi University, but
ignite interest in the development of the SDA Church in Zimbabwe, and the entire EAD constituency, and the work of the Church around the world.
CHAPTER II

A HISTORICAL SETTING FOR THE FOUNDING OF
SOLUSI UNIVERSITY

Introduction

A brief review of the historical and geographical setting and the events that transpired in Zimbabwe during the formative years of the College is very important for an understanding of the founding of Solusi College and its subsequent development into a university. The acquisition of land and the dynamics that transpired within the Church organization regarding the gift or purchase of land are also of great significance.

While archeological evidence shows a rich history and a highly developed civilization occupying present-day Zimbabwe, scant written records remain of these civilizations or the historical events before the sixteenth century. The earliest available reports about Zimbabwe were written either by missionaries or foreign settlers and therefore reflect their biases. The views of the indigenous population of the land were either unknown or ignored in much of the published literature.1 Some authors may have attempted to portray an “official” version of the information they were presenting.2

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2Potts. xv.
Hence, they intentionally chose which information to include or exclude from the text.

When the missionaries arrived at the site that became the grounds for Solusi mission farm, later Solusi University, many things were happening in Zimbabwe which had a significant impact on the founding, growth, and development of the institution. In the sixteenth century, a tribe of the Karanga, along with other Bantu tribes, had moved south in what was commonly known as the Bantu movement. The Karanga people settled in the land south of the Zambezi River, an area presently known as Mashonaland. In 1837, Mzilikazi, of the Khumalo clan of the Zulu people, led a large group of followers fleeing from Shaka, the Zulu king in South Africa. They briefly settled in Transvaal, where they were called “Matabele,” meaning “men of the long shields.” After an encounter with the Boers, the Matabele left Transvaal for the northern plains across the Limpopo River. In their new home, the Matabele established their headquarters at Bulawayo. Between 1850 and 1890, European mineral seekers and American and European missionary groups arrived in the same area. The subsequent power struggle for the political control of the region led to general unrest in the country and, at times, outbreaks of war. While it could be said that Solusi, as an institution, escaped much of the unrest, it certainly had some impact on the planning process and influenced the decision-makers at Solusi. Zimbabwe became the crossroads of many cultures in the nineteenth century.

1 Tindall, 29.
2 Ibid., 65.
3 Ibid., 114.
4 The length of the liberation struggle forced continued discussion regarding the safety of the workers at Solusi until its temporary closure in July of 1978.
The SDA Church, along with other church organizations, was deeply focused on their missionary-outreach program. The Adventists brought their love of studying the Bible, and made it the basis for their educational program, which emphasized the importance of education. In the words of Paul, “Study to show yourself approved unto God. a workman that needs not to be ashamed. rightly dividing the word of truth” (2 Tim 2:15). Adventists made this concept a foundation for developing a Christian philosophy under which their schools were established.

Geography

The geography and climate of Africa south of the equator are simpler than that of the northern half of the continent. Briefly, high and rather dry steppe country runs south from the Abyssinian highlands in Ethiopia through East Africa. It then crosses over towards the western side of the subcontinent, ending up in the Kalahari Desert, mostly in Botswana, and the dry land of the Orange Free State in South Africa, on one side, and Namibia, on the other. On the other hand, low-lying and distinctly humid country extends from Cameroun across the northern half of the Congo basin to Lakes Tanganyika and Malawi. From there it continues down the Zambezi Valley to the Indian Ocean. The steppe country is too dry for agriculture, while the dense forest of the humid region makes agriculture difficult. The best conditions for human occupation are found in the borderlands between the two zones and, therefore, in the very middle of the subcontinent. These areas are where dense population and political institutions were first developed.

Zimbabwe is located south of the Zambezi Valley, in the area described earlier as
conducive for human occupation, away from steppe country and with parts of the country away from the dry land. The landlocked country with a population of 11 million\(^1\) is situated between latitude line 15.5 degrees south and 22.5 south and between longitude lines 25 east and 36 east. It occupies an area of 150,804 square miles in Southern Africa (figure 1). Most of Zimbabwe is a high, rolling plateau with heights ranging from 3,000 to 5,000 feet above sea level. The higher land, commonly known as the “high veld,” and the central high land cross the country from northeast to southwest. The “middle veld” lies on either side of the high lands. The “low veld” consists of the sandy plains in the Zambezi, Limpopo, and Sabi river basins. Mount Inyanga is Zimbabwe's highest point: it reaches 8,514 feet or (2,595 metres) above sea level (figure 2). Being in the southern hemisphere, Zimbabwe’s summer lasts from October to April and is referred to as the rainy season. The winter season, from May to September, is generally cool and dry, with occasional frost and freezing temperatures at night. The normal high ranges between 54 and 85 degrees.

There is a striking fact about the majority of the people who live south of the Equator. Nearly all of them speak very closely related languages belonging to a family known as ‘Bantu’ (from the common word ‘umuntu,’ a man: with plural ‘abantu.’

Fig. 1. Political map of Africa 1992. Taken from http://www.bigmap.gif.
Fig. 2. National Map of Zimbabwe, 1992. Taken from Magellan Geographix Web Site, http://www.servixgm.com/content/maps.htm.
people. There are exceptions to this rule. In some cases, people, especially those who live in the northeastern parts of Kenya and Tanzania, speak a dialect that is not of the Bantu grouping. History suggests that the Bantu people were also the first agriculturalists in this part of Africa.

History

Early historical records and archeological findings point to the history of a rich and highly developed civilization in pre-historic Zimbabwe. Even though the Great Zimbabwe ruins give evidence of the civilization, many writers have argued against the idea that a reasonably developed society could have existed in Zimbabwe prior to the coming of the Europeans. Richard N. Hall, a historian, making reference to a number of authors, assembled arguments on whether the Bantu tribes of the region, who had not shown any signs of development based on evolutionary theories, could have been preceded by a highly civilized and developed society.1 Dudley Kidd questioned the logic that indigenous people were the architects of the magnificent ruins since, in his estimate, the Black people of the region had not exhibited ability to make progress in social and economic areas.2 While doubts continue to linger about the origins of the


Great Zimbabwe ruins, with the remains of great stone fortresses, these ruins continued
to be the largest and most dramatic pre-historic site. The purposes and origin of the
fortresses remain a mystery.¹

Preview of Period Between 947 and 1888

Regardless of the many arguments concerning the origins of the archeological
findings and evidence of a past civilization, references to gold from the Zambesia region
can be found in the works of Persian and Arabian geographers and historians between
A.D. 947 and 1060.² In later years, reference is also made by the Portuguese to these
developed societies.³ While the Great Zimbabwe ruins, largely believed to have been the
headquarters of the Monomotapa Kingdom (which extended its authority deep into
Mozambique) dominate the debate, other sites of equal significance, such as the Khami
structure located in Western Zimbabwe, also exist in the country. More than 400
evidences of development prior to the coming of the European explorers are scattered
throughout the country. Some ruins are not very clearly defined and are badly
dilapidated, but their existence is real.⁴ The area between these ruins covers a large
portion of Zimbabwe (See figure 2).

While gold was not a prominent mineral in the country, what little there was

²James. 17.
³Hall. 49.
⁴Ibid.. 345.
continued to be a valuable asset in Zimbabwe, and it could probably be the explanation for the many architectural structures which have remained symbols of early civilizations. Items such as gold beads, weighing over two ounces, as well as chain-work of gold, gold bangles, cakes of smelted gold, and instruments for making gold ornaments were among many valuable artifacts discovered in the ruins.\(^1\) The meaning of all these discoveries vexes the minds of historians and archaeologists. Many theories identified Zambesia as a mystery country, commonly referred to as Rhodesia’s Riddle.\(^2\) Some claims have identified Zambesia as the source of the gold for Solomon’s temple. Henry James, quoting the works of A. H. Keane, summed up the argument under seven headings:

Firstly that Ophir was the distributing port and not the source of the gold. Secondly that Ophir had been identified with Miscue of Arabia, or Portus Nobilis of the Greek and Roman geographers. Thirdly, Havilah was the auriferous land now known as Zimbabwe (Rhodesia). Fourth, that the ancient gold-workings of Zimbabwe were first opened by the Arabian Himyarites. Fifth, that Tarsish stood probably on the site of the present Sofala. Sixth, that the Mimyaritic and Phoenician treasure seekers reached Havilah through Madagascar. Finally, that the Queen of Sheba journeyed over, and that the treasures she possessed came from the same source.\(^3\)

The documented history of Zimbabwe, like the history of most African countries, is based on how much the Western world knew about the territory. Because of the lack of knowledge of the inland regions of the continent of Africa, most maps produced in the seventeen hundreds had depicted the continent as the unknown territory. "Tera Incognito" or the "Dark Continent." However, as interest developed in Africa in the eighteenth

\(^1\)Garlake, 92.
\(^2\)Hall, 201.
\(^3\)James, 18.
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century and many European powers strived to possess a portion of this vast unknown land. documentation and records on Africa started to accumulate. The first documented record on Zimbabwe was published in 1561, describing a Portuguese missionary’s activities recorded in 1509, who reached Zimbabwe and was martyred.\textsuperscript{1} Central Africa became a desired territory, with many European powers contesting for it. This resulted in multitudes of printed works on “Central Africa” and, indeed, Zimbabwe.

\textbf{Quest for Control and Distribution of Land}

One of the most crucial historical events that took place in Zambesia was in 1888, when Lobengula, the king of the Matebele, allegedly signed the Rudd Concession. Cecil John Rhodes, the founder of the British South Africa Company (BSAC) which governed the area for a short time, was the architect of the agreement. In the 1880s, it was a question of whether the Dutch would reach north, the Germans would reach east, or the Portuguese would reach west to claim the territory now know as Zimbabwe. With foresight and urgency, Rhodes in 1887 sent emissaries to Lobengula, the paramount ruler of Matabeleland and Mashonaland. As a result, in 1889 the BSAC had a charter issued with occupying rights granted by Lobengula. These rights led to the territory coming under British rule.

The concession that Lobengula signed with Rudd was controversial and divisive to the inhabitants of Zimbabwe. The Rudd Concession was considered by many people as an illegal agreement. It was viewed by many in the region as a trick played by Reverend

\textsuperscript{1}Ibid., 19.
C. D. Helm, a missionary in Matabeleland, on Lobengula, who trusted the missionaries to look out for the interests of the Matebele people. Lobengula had no knowledge that some of the same people he relied on for impartial advice were on Rhodes’s payroll. The Rudd Concession stipulated that Rhodes would pay Lobengula’s heirs the sum of £100.00 on the first day of every lunar month, and to deliver to Lobengula 1000 Martini-Henry breech rifles, together with 100,000 rounds of ammunition, and further, to deliver to the Zambezi River an armed steamboat. In return, Rhodes was granted “the complete and exclusive charge over all metals and minerals” in the lands under Lobengula’s control.

It was this Rudd Concession that the white settlers used to legitimize their move into Rhodesia. The concession was a highly technical document, couched in legalistic, contractual language. The king, unable to read the English document, signed with an “X.” Moffat and Helm, who were supposed to interpret the document to the king, had interests which were by no means congruent with the king’s. In 1889, the BSAC was incorporated. With this came the birth of the history of Rhodesia, later known as Zimbabwe. The Rudd Concession, negotiated under the auspices of the BSAC, was understood by the two parties to the contract very differently. Rhodes understood that he or his company was now in control of the affairs of the land. However, Lobengula, chief of the Ndebele-speaking people, understood the agreement in a totally different way: total control of the land was not his understanding. This misunderstanding was the basis for the struggle between the settlers and the indigenous people of Zimbabwe. It laid the ground-work for the protracted liberation struggle which ended with independence in...
1980. It should be noted that the Rudd Concession not only brought strife with the foreigners, but it also divided the Shona people, who held the view that Lobengula, king of the Ndebele people, by putting a mark on the agreement, sold the country to the settlers. The Ndebele people held a different view. They believed that their king had been tricked, and that he should not be held responsible for the agreement. This was another twist to the volatile situation that existed in Zimbabwe. So while opposition by the indigenous people against the colonial authorities was unified, a bitter feeling existed between the major tribes in Zimbabwe. This situation has remained an underlying current in the entire history of Zimbabwe since 1872.

In addition to the chronological documentation of events and history of Zimbabwe, historians have classified issues affecting Zimbabwe in three major ways. First, the country was identified by events led by the settlers. Second, it was classified by events from the government’s perspective. Third, the importance of this territory to the world community was greatly enhanced by the arrival of the European pioneers into Zimbabwe.

Making a note of the arrival of the white settlers in Zimbabwe, Nelson states that the 200 manned column of pioneers, accompanied by 400 British South Africa Company police, trekked 700 kilometers across the Limpopo River into what is known as Mashonaland. This was the first documented attempt by the British to get into the inland after losing control of the southern province to the Dutch Settlers in the south.¹

The Portuguese discovered the Zambesia region in 1509. Their influence was short-lived, however, as the Portuguese were expelled from Zambesia in 1693 by the combined

forces of Dombo and Monomatapa, both native authorities controlling the area at the
time. As stated above, the occupation of Zambesia was not limited to the European
settlers only. The occupants of the southern part of the territory were descendants of
Mzilikazi who fled from Shaka in Zululand in 1822. Mzilikazi and his followers settled
in Bulawayo in 1840. The settling of the Matebele in the southern part of the country and
the presence of indigenous Shona people in the north were exploited by the settlers. It
became a source of control and strength for the European settlers for years to come. The
wedge of separation was made wider when the English settlers came to the country
seeking gold. They capitalized on the differences between the various African tribes.

The period following the settling of the Ndebele tribe in Southern Zambesia was a period
of "the hunters, traders and gold-seekers from 1850 to 1890." It was a period when
European searchers for the country's natural resources intensified.

Preview of the Period after 1888 and the Rudd Concession

The period between 1890 and 1951 witnessed the peak of the struggle by various
foreign powers attempting to control the wealth of this strategically located land. The
same period saw the Adventists and many other denominations arriving in Zimbabwe.
The struggle culminated in the creation of the Federation of Rhodesia and Nyasaland with
its capital in Salisbury. Southern Rhodesia, named after Lord Salisbury, the prime
minister in England at the time. The formation of the Federation of Rhodesia and

\[1\] Blake. 12.

\[2\] Tindall. 114.
Nyasaland was a product of the failed hope held by Rhodes to establish a British protectorate, linked by a rail line from the Cape to Cairo. Smith in his account of the occupation of Rhodesia stated that

there were two parts to the territory that the White settlers had. He calls them the two Rhodesias: One south of the Limpopo, now known as South Africa, and the other to the North, known as the Federation of Rhodesia and Nyasaland. With a rail line linking the northern territories to the Ports of Cape Town, Port Elizabeth, and East London, so far, Cecil Rhode's vision of a Cape to Cairo railway was realized. ¹

The British controlled the major part of Southern Africa, covering the territories currently known as South Africa, Botswana, Zimbabwe, Zambia, and Malawi. Put together, these territories stretched from the southern tip of the continent, the Cape, to Lake Tanganyika, an area covering over five times the size of Great Britain.

The formation of the Federation of Rhodesia and Nyasaland was another failed move by the colonial powers to force the three countries, Southern Rhodesia (Zimbabwe), Northern Rhodesia (Zambia), and Nyasaland (Malawi), with their diverse tribes into an unnatural alliance. ² The resistance to the federation was also evident in the technical malfunctioning of the federation, an issue that irritated many of the natives of these


countries. The technical issues also became a nightmare even for the foreign secretary’s office in London. Franck noted that the Federation was a perpetuation of the disregard for the rights of the indigenous people by the colonial powers. It originated with the arrival of the first pioneers’ column, the first decade in which the British occupation group entered Zimbabwe. This period was characterized by terrible violence and general disorder in the country. The most unfortunate thing was the lack of objective reporting of the situation in Zimbabwe. Early publications attempted to depict the situation as a glorious period of courage, a period when courageous Europeans stood firm keeping treacherous African tribes from butchering each other in a period when seeds of "civilization" were sown and peace was imposed. This was less than an accurate picture of the reality on the ground in Rhodesia. Potts, paraphrasing Olive Schreiner's rebuke of her old friend Cecil Rhodes as chronicled in her novel, *Trooper Peter Halkcr of Mashonaland*, was the first notable exception to this deceptive trend. Potts stated:

The belief that Southern Rhodesia benefited from a ‘pax Britannica’ rested on the idea that the country’s main ethnic groups, the Shona and the Ndebele, were natural enemies and that since the Ndebele had first entered the southern part of the country in the late 1830’s they had terrorized and exploited the less aggressive Shona.

The concept of pre-colonial inter-ethnic relationships was convenient for the colonial


4Potts, xvi.
masters, and opposed by other historians. Olive Schreiner, in a letter to an acquaintance, wrote: “We have been having terrible times out here. You people in England don’t know what the heel of a capitalist is when it gets right flat on the neck of a people!... Now we are busy killing the poor Matabele.” Following the brutal crushing of the Matebele rebellion, Rhodes’ BSAC took over and occupied the land. The White settlers staked out farming claims on the land.

The public propaganda used by the minority governments of Rhodesia was a systematic approach engaged in throughout the occupation period. The various land commission and land acts -- the commission of 1863 and the Act of 1931 -- were laws and agreements to grab land from the natives and make them squatters on their own land. They gave the title and ownership of the land to these companies and the White farmers. These agreements were quickly ratified by Parliament in London, a practice which the settlers used to gain more powers over the native inhabitants of the land. This practice was not limited to the land issues only; the settlers attempted to keep the natives out of any form of decision-making processes. As in many former British colonies, government and civil services and their bureaucracies demanded that English (White) colonial officers be at the top of every hierarchy with very few “natives” eligible for recruitment into any

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2Olive Schreiner, *Trooper Peter Halker of Mashonaland* (Johannesburg SA: A D Donker Publisher, 1897). 11.
The Whites were the main officials, professional and middle class, in the country.

In addition to the governance of the land, the country went through several name changes, with each name change symbolizing a form of government in the country. In 1886, Zimbabwe was known as Southern Zambesia and was governed by the BSAC. For a short period it was called the Charter land. In 1895, "Rhodesia" was given imperial sanction in honor of Cecil John Rhodes, the "founder" of the then new province of the empire. From 1889 till 1903, the country was governed by a commercial company, the BSAC. The Charter of the company came to an end on October 1, 1923, when the country was annexed to the British Crown. At that time, responsible government was established by "Letters Patent." and Sir John Robert Chancellor was made governor of the new colony. Prior to internationally recognized independence, for a brief period, the country, under a unity government, was known as Zimbabwe-Rhodesia. The final change was at independence when the name Rhodesia was dropped and the original name of "houses of stone," Zimbabwe, was adopted for the independent state.

It is important to note that at the time Solusi was granted the property where the mission is situated, the formal government in Rhodesia was the BSAC. Claims of no


2Potts, xvi. This name was ridiculed by politicians in Zimbabwe, calling it a disgrace. Some politicians said that this was the only country in the world to have a first name and surname.
formal government could have been misleading.\(^1\) The Empire's ambitious expansionist policies into Matabeleland and Mashonaland were a result of the government granting Rhodes authority to annex land for the British Crown. Schreiner stated:

The British government had granted Rhodes a free-hand charter to annex territory north of the Limpopo, if necessary, by dispossessing the original inhabitants of their land and offering British soldiers land-ownership in reward for military service. By 1890 Mashonaland had been occupied, and between 1893 and 1896 whites staked out farming claims in Matabeleland. Smouldering grievances among the Ndebele and the Shona, who were treated with contempt by their new masters, led to the renewed hostilities in 1896.\(^2\)

Anderson notes that Great Britain, a foreign power, granted authority to the British South Africa Company to develop the land.

About thirty years ago the British government granted a charter to a company of capitalists, for the development of a large tract of country in South Africa, known as Matabeleland and Mashonaland. This company is known as the British South Africa Chartered Company, or for short, the BSAC.\(^3\)

It should be noted that while the land was being distributed under authority granted by the British government, Rhodes used this authority to distribute and develop the land. It was under these conditions of assumed authority that the Adventist Church was offered and accepted the land. Again Anderson states:

In 1894, this land had been opened for settlement, being offered to settlers at the nominal price of about thirty cents an acre. . .Adventists took steps for the opening of a mission station among the Matabeles, appropriating moneys for the purchase of

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\(^1\)A. T. Jones. *American Sentinel*. November 1, 1894.

\(^2\)Schreiner, 10.

three thousand acres of this land.\(^1\)

The native chiefs were not recognized by the occupying powers as legitimate rulers of the land.\(^2\) In the traditional ways of the indigenous people, land was controlled by the king and was given to families who used the land but could not resell it because it was entrusted to them for use by their family and descendants. In the matter of sale or distribution of land, Rhodes acted on behalf of the British South Africa Company, not on behalf of the British government.\(^3\) The occupation of the land, and the subsequent sale of the land at below nominal value was an issue then, and continued to be unresolved twenty years after independence. Solusi was offered 12,000 acres of land by Rhodes at thirty cents per acre, which meant that had the mission farm been purchased it would have cost £3600.

**The Road to Nationhood**

Zimbabwe became an independent nation in 1980, following protracted guerilla warfare which lasted over fourteen years for majority rule. During the larger part of this campaign, Solusi College continued to operate at full strength, even though many schools in its immediate neighborhood were closed due to the war.

Zimbabwe's history is sandwiched between two significant wars and interjected with

\(^1\)Ibid.

\(^2\)Formal government in this case was in reference to a government as was understood by the Western world. Local tribal leadership was not recognized by the settlers as legitimate governing authorities even though they made treaties with them.

many restless situations. The first war was the struggle that saw the Portuguese expelled from Zambesia in 1693.\textsuperscript{1} The final major war was the struggle for "Majority Rule" which culminated in internationally recognized declaration of independence in 1980. Since the war for control of the Zambesia region between the indigenous people of Mashonaland and the settlers, many wars were fought in Zimbabwe.

Despite a depressed past, Zimbabwe was from the time of its independence elevated as the capital of many African organizations such as the Southern Africa Development Coordination Conference (SADCC) and Regional Offices of the Organization of African Unity (OAU), to mention two. With the threat of Communist expansion from the east of the African continent, the delicate situation in South Africa and the uncertainty on the west coast of Africa with a mixture of Communist satellite states scattered all along the coast, the location of Zimbabwe was important to the Western world as a vital player in southern Africa. This drove many foreign powers to attempt to influence the politics of Zimbabwe.

\textbf{Social and Economic Overview}

During the early part of the century, amid wars and great poverty among the Black population of the country, the White elite and farmers experienced growth and prosperity. As was the case in the 1920s, the pressure of the population on the land increased, as did the African majority's economic needs. This led to a virtual collapse of African commercial agriculture as a means of financial survival. What followed was severe

\textsuperscript{1}Blake. 8.
economic hardship for the people. This unequal distribution of wealth and resources triggered the struggle for majority rule.

The attainment of independence in 1980 ushered in an era of self-governance, a time when the majority of the population participated in voting in the first elected government. This brought to a close over 400 years of protracted resistance by the majority to minority dominance. It was an end of political control by the regimes of foreign settlers and provided the indigenous Zimbabweans with the first opportunity to formulate policies that would determine their political, social, and economic lives. This was contrary to pre-independence times when all policies and decisions were formulated in Britain or by a minority under the era of Ian Smith, prime minister of Rhodesia, and the Unilateral Declaration of Independence (UDI) government.¹

The social and economic fabric of the indigenous people in Rhodesia, as chronicled by early historians, consisted of subsistence farming, barter trade, hunting, cattle and ranching. This structure was constantly interjected with foreign influence. Social class distinctions were deeply entrenched in the Zimbabwean society: the upper class led a life apart from ordinary persons. Social class and the lightness of skin color have always been considered powerful determinants of social mobility. After independence, the removal of inequalities was one of the preoccupations of the post-UDI government in Zimbabwe. Agriculture and tourism were some of the primary industries of Zimbabwe, with mining and manufacturing the other components of the economic engines of the country. Since the climatic conditions of the country made it conducive for almost all

¹Good. 36.
tropical products to grow. Zimbabwe was for many years considered the bread basket of southern Africa. Its cash crops included sugar, citrus, tea, corn, tobacco, ground nuts, and beans. Dairy and cattle farming were also part of the country's agriculture. The mining of gold, asbestos, copper, coal, and bauxite or aluminum formed a part of a very developed mining industry.

Despite the advancement in agriculture, mining, and manufacturing industries, there were obstacles to increased growth. These included (1) the prejudice perpetuated by the settlers and the influence they had with international organizations; (2) a shortage of raw materials due to financial strain on the country which resulted in the relocation of resources for military purposes; (3) unstable weather patterns affecting rainfall; and (4) a colonial mentality that classified manual labor as menial and degrading.

**Political and Religious Overview**

The present political system in Zimbabwe is relatively new. Democracy is a new creature. African chiefs are born and rule until they die, and their descendants continue to rule after their fathers. However, adopting a social democratic government, an experimental concept, has been a tough transition for Zimbabwe. It was an attempt by the government to adopt what was good from two ideologies, capitalism and Communism, and to merge them into one form of governance which they thought would

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1In the *Zimbabwe Financial Times* (Harare). December 1997, it was reported that the government of Zimbabwe, under intense pressure from the IMF and the World Bank, backed down on a proposal which was pending in the Zimbabwe Parliament to seize some of the land that was not being used by the White settlers and re-distribute the land among the native people who were crowded into tribal trust lands.
benefit all Zimbabweans.

Dissent and dissatisfaction created unrest, and out of this turmoil the decision to take steps for majority participation in government was forced on the settlers. This resulted in the country obtaining its independence in 1980. Many church organizations came to Zimbabwe during the period of the gold rush. In general terms, Africa is divided into two major religious sections, Muslims in North Africa and Christians in the south. The Christian territories were held by the then "heathen peoples"1 in early African history (see figure 3).

It is important to note that Zimbabwe has no established state church. The Roman Catholic Church has the largest following in the country. While African religions, commonly known as ancestral worship, are found in Zimbabwe, the country is basically Christian. Christian religions are highly valued by the citizens, who have respect for the clergy. Clergymen are ranked high in social esteem though economically they may not enjoy a very high status.

**Education in the Pre-independence Period**

European and American missionaries and various religious denominations influenced education in Africa for many years. Africa was not the "Great Dark

1*Heathen* was a term used to refer to people of Africa by churches in the 1800s.
Fig. 3. Map of Africa - Religious Distribution in Nineteenth Century. Taken from Magellan Geographix Web Site, http://www.servixgm.com/content/maps.htm.

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Continent," but the continent of great potential. The population of Africans, having been oppressed and deprived of their natural rights, had nothing to turn to but education and religion. Unknowingly, Adventists were beneficiaries of this situation, and being true to their philosophy of teaching all nations, established schools throughout Zimbabwe.

In pre-independence Zimbabwe, education was classified just as any other segment of the Zimbabwean social structure. There was a “White” school system and a "Native" system of education. The unfortunate part of this segregated system was that major parts of the educational resources were directed toward the white school system.

Historians agree that the white missionaries brought formal education to the African people, including Rhodesia. Without missionary schools, most Africans in Zimbabwe would have been illiterate. The Rhodesian government simply was not interested in offering education to the Africans in Zimbabwe. Given the goals that they had when they came to Africa, missionaries, eager to convert Africans to their specific brand of Christianity, used the education system as a tool for evangelism. African education, which was sponsored by different church organizations, experienced significant growth from year to year. Table 1 depicts a significant growth pattern until 1960. The number grew even greater in the years under the Ian Smith UDI government.

When the settlers seized power in December 1962, the enrollment of Africans in mission primary schools was over 458,000 pupils. The Department of Native Education released more school statistics. Tables 2 and 3 show the enrollment for primary and secondary education by class in 1962. The black masses appreciated the contribution the missionaries had made to the native education in Zimbabwe and other parts of Africa.
There was a notable decline in school enrollments, both in Mission and Government schools, especially in upper level classes, during the UDI rule of Ian Smith.

**Higher Education in the Pre-independence Period**

The proximity of Southern Rhodesia to the Union of South Africa had a major influence on the development of education in Rhodesia. Missionaries had been at work in Southern Rhodesia for many years. When in 1890 the charter company took over the government of the country, missionary and educational work advanced greatly.

The school work was of the usual type found among the early missions. The teacher was usually an evangelist, the daily sessions lasted two to three hours per day, and extremely simple methods were used to teach a few subjects, normally reading, writing, and a little arithmetic, with some gardening and sewing. The schools were run entirely by local church organizations with national or governmental oversight.

In those times, higher education referred to classes starting with standard IV or V. The governments and communities, while appreciative of the educational system directed by missionaries, felt a need for making this endeavor even more effective. This desire ushered in the need for qualified, licensed teachers in the country’s schools.

The Department of Native Education developed a grant scheme and better syllabi for the schools. Most documentation of Rhodesia’s education concerned the native people. Most White children went to school in South Africa. Settlers home schooled their children, or small farm communities pulled together and taught their children in some special situations. The renowned Director of Native Development, H. S. Keigwin
### TABLE 1

**AFRICAN EDUCATION UNDER MISSIONARIES (1901 - 1960)**

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Pupils</th>
<th>No. of Schools</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>265</td>
<td>3</td>
</tr>
<tr>
<td>1910</td>
<td>9,873</td>
<td>115</td>
</tr>
<tr>
<td>1920</td>
<td>43,091</td>
<td>750</td>
</tr>
<tr>
<td>1930</td>
<td>107,122</td>
<td>1,422</td>
</tr>
<tr>
<td>1940</td>
<td></td>
<td>1,392</td>
</tr>
<tr>
<td>1950</td>
<td>232,689</td>
<td>2,232</td>
</tr>
<tr>
<td>1960</td>
<td>448,891</td>
<td>2,727</td>
</tr>
</tbody>
</table>

*Source: “Annual Report by the Director of Native Education” (Salisbury, Rhodesia: Department of Native Education, 1992).*

### TABLE 2

**AFRICAN PRIMARY-SCHOOL ENROLLMENT IN MISSION SCHOOLS**

<table>
<thead>
<tr>
<th>ENROLLMENT</th>
<th>BOYS</th>
<th>GIRLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sub-Standard A</td>
<td>56264</td>
<td>49556</td>
</tr>
<tr>
<td>Sub-Standard B</td>
<td>50973</td>
<td>43039</td>
</tr>
<tr>
<td>Standard 1</td>
<td>46547</td>
<td>39406</td>
</tr>
<tr>
<td>Standard 2</td>
<td>38863</td>
<td>31015</td>
</tr>
<tr>
<td>Standard 3</td>
<td>34631</td>
<td>23830</td>
</tr>
<tr>
<td>Standard 4</td>
<td>11854</td>
<td>7054</td>
</tr>
<tr>
<td>Standard 5</td>
<td>9267</td>
<td>4628</td>
</tr>
<tr>
<td>Standard 6</td>
<td>7669</td>
<td>3551</td>
</tr>
<tr>
<td>TOTAL</td>
<td>256068</td>
<td>202079</td>
</tr>
</tbody>
</table>
TABLE 3
AFRICAN SECONDARY-SCHOOL ENROLLMENT IN MISSION SCHOOLS

<table>
<thead>
<tr>
<th>ENROLLMENT</th>
<th>BOYS</th>
<th>GIRLS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form I</td>
<td>1327</td>
<td>390</td>
</tr>
<tr>
<td>Form II</td>
<td>919</td>
<td>253</td>
</tr>
<tr>
<td>Form III</td>
<td>278</td>
<td>40</td>
</tr>
<tr>
<td>Form IV</td>
<td>235</td>
<td>21</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2759</td>
<td>704</td>
</tr>
</tbody>
</table>

Source: “Annual Report by the Director of Native Education” (Salisbury, Rhodesia: Department of Native Education, 1992).

realized that educational activities were not effective if they did not include approaches that addressed basic hygiene, economics, and the character development of the students, a component that was included in the syllabus. The Department of Native Development was putting in place plans to develop a series of projects which were not limited to classroom education, but also included hands-on experience. It should be noted that the gap in enrollment between male and female students is very large in secondary enrollment, a situation that could have been influenced by cultural demands placed on females during the past. In some cases girls were expected to assume female responsibilities early in life. This gender phenomenon is not pursued in this study.

With the increasing need for better qualified teachers, many church organizations developed teacher-training colleges at various centers throughout the country. The Seventh-day Adventists, with their more than 50 schools in the years from 1922 to 1930.

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realized that they could not lag behind; hence, the teacher-training institute was started at Solusi. Students, desirous of attaining an even higher education at post-metric (post-high-school) level, had to go out of the country. The first college was the University of Rhodesia and Nyasaland in 1954, formed shortly after the formation of the federation of Rhodesia and Nyasaland. Seventh-day Adventists developed their own college shortly thereafter in 1956.

**Education in the Post-independence Period**

Before independence, education for the indigenous people of Rhodesia was a privilege shared with them by their colonial masters. Hence, the style of education was clearly along racial lines. Schools, colleges, and universities were a right for the settlers, but not for the indigenous peoples. After independence, this barrier was broken overnight. The education desired by many indigenous Africans was now available to them, not as a privilege, but as a right. The result was an explosion of education in the country, including the development of independent colleges and universities such as Africa University in Mutare and Solusi University in Bulawayo, both recognized by the government of Zimbabwe.

**Adventism in Zimbabwe and the Establishment of Mission Schools**

At the General Conference meeting in February of 1893, Peter Wessels, reporting on the work in South Africa, encouraged the Church leadership to quickly decide the issue of opening the work of the Church in the land north of the Limpopo River. Referring to Wessel's report,
the speaker said he had just received a letter from Brother Robinson, stating that Brother Miller was beginning to fear that they would not have room enough in their school for those who would want to attend. He spoke also of Mashonaland, the Kaffir country, and of the interest which they felt that something should be done there. He indicated that other missionaries were flocking there and the Adventists should not remain behind.¹

After Wessel's appeal, the General Conference resolved to authorize the opening of the work in Mashonaland. The General Conference resolved, "That a mission be opened in Mashonaland, Africa, as soon as practicable; and that no less than five persons be selected by the Foreign Mission Board to go to that field."² This was a major decision in the establishment of the work of the Church and indeed the establishment of an academic institution in Zimbabwe.

At the time the decision to start the work of the church in Zimbabwe was taken by the General Conference, the church was engaged in a debate over the issue of the separation of the Church and State. The proponents of a strict stance, such as A. T. Jones, were strongly opposed to the idea of accepting any form of gifts from the government, whether they involved tax exemption of gifts of land or office space. Jones and some of the believers felt that was opening a way for government interference. In the General Conference Daily Bulletin, "A.T. Jones led the charge against exemption to be considered in the receiving of gifts issue."³ The March 1893 meetings were dominated by the issues


of separation of church and state. In a series of resolutions, the church took a strong stand against receiving favors from the government. The following are examples of the resolutions:

1. March 1, 1893, resolution # 36. “Resolved. that we repudiate the doctrine that Church, or other ecclesiastical property should be exempt from taxation; and therefore.

2. Resolution # 37. Resolved, that henceforth we decline to accept such exemption on our own behalf.”

On March 5, 1893, the bulletin reported that. “Whereas understanding the principles of religious liberty is necessary, both for adequate appreciation of their importance, and an intelligent promulgation of them, therefore.

3. Resolution # 47.

Resolved, that we recommend to the General Conference the holding of workers’ institutes for the study of religious liberty subjects, and that we will aid in such institutes as far as possible by furnishing instructors when so requested. It was also stated that . Whereas, in view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State peculiar gifts, favors, or exemptions on religious grounds, therefore.2

4. Resolution #48 stated, “Resolved. that we repudiate the doctrine that Church or other ecclesiastical property should be exempt from taxation. and further Resolved. that we use our influence in securing the repeal of such legislation as grants this exemption.”


3Ibid.
In light of these arguments, Wessels requested to address the General Conference with the land issue in Mashonaland.

By request, P. J. D. Wessels stated in connection with resolution # 36 that though 600 acres of land were offered to any denomination who would inaugurate a mission, and that we expect to accept land for our mission, it was not from the government that we look for the gratuity, but from a company.¹

As observed, events leading up to the granting of the land were considered by many as providential. The 12,000-acre parcel of land on which Solusi University stands was allocated to the Adventists by Dr. Jamison, the administrator of Rhodesia under the authorization given by Rhodes, then Prime Minister of the Cape and founder of the BSAC, which was responsible for the territory of Rhodesia.² (See Appendix A.) While there appeared to have been little debate on the land issue in Africa, the Foreign Missions Board of the General Conference had significant reservations regarding this gift (see Appendix B. minutes dated November 13, 1894), and at a meeting the gift was essentially turned down. However, later at a meeting dated March 17, 1895, the gift was accepted with stipulations and a resolution to run the work from Battle Creek. (See Appendix B.) Regardless of the debate and the ambivalence exhibited, the missionaries accepted the land on the advice of the Foreign Mission Board after receiving counsel from Ellen G. White.³ This acceptance prompted a sharp criticism from A. T. Jones as


³W. H. Anderson. “Solusi Mission.” *The Southern Division Outlook*, 15 May 1944. The issue of grants of land was also addressed further in an effort to shed light on this on-going debate in Zimbabwe in three articles written by Arthur White in a series of
published in the *American Sentinel* on November 1, 1894.

Some weeks ago, in calling attention to the grant of an alley in Washington, DC, to a Roman Catholic institution, we said: *The Sentinel* has protested, and will continue to protest, against all such donations, whether of land or of money, and whether made by the Government of the United States, or by the Governor of Mashonaland; for if the principle is worth anything, it is just as good in the wild of Africa as on the plains of our own fair West or in the alleys of our Capital City. At the time we had in mind certain grants of land made in Africa for mission purposes by the British South Africa Company. It was thought and argued by some that the grants were legitimate because they were made by a company. But we now have in our possession the annual report of the said company from 1890 to 1893, inclusive, and are in a position to prove conclusively that the British South Africa Company is nothing less than a British Colonial Government, and that grants of land from it differ in no sense from similar grants from any other civil government.¹

The debate between the two camps, one led by A. T. Jones and the other by Ellen G. White, continued the dialogue on the land issues even after the mission was officially established. In one of her many comments on the land grant issues Ellen White on January 30, 1895 wrote in a letter to believers at Battle Creek, "We need to be very cautious lest we may condemn those who before God are less guilty than ourselves."² On February 21, 1895, The General Conference bulletin published the following:

WHEREAS, Opportunity has arisen and doubtless will arise in the future to secure from various civil governments grants and donations, and.
WHEREAS, To seek or even to accept any such thing from any civil government in any country would be a violation of the fundamental principles of separation of Church and State, therefore.

11. Resolved that we ought not as a denomination either to seek or accept from any civil government, chief, ruler or royal chartered company, supreme, local or otherwise any gifts or donation concession or grant, either or land, money, credit, special privilege, or other thing of value, to which we are not in common with all


¹*American Sentinel*, Editorial, November 1, 1894, 344.

²Ellen G. White, Manuscript # 1207. E.G. White Estate, Silver Spring MD.
others justly entitled as men without any reference to our religious profession or religious work. This does not preclude the receiving of aid from rulers royal personage, or private individuals when such assistance is rendered by those parties in their individual capacity.

12. Resolved that in harmony with this resolution, the General Conference Association be instructed to pay an equivalent for all government land that may be secured in Africa or elsewhere.¹

Despite the debate, the establishment of Solusi Mission School was a sign that the argument made by Ellen White prevailed and marked the beginning of Solusi and a major turning point in the spread of Adventism in Zimbabwe and the territories around it. Nelson, in a study of the beginnings of the Christian faith in Zimbabwe, affirmed that other studies have identified the establishment of schools and medical services as a common strategy of many missionary organizations of various denominations in the spread of Christian teachings.² The founders of Solusi and other Adventist missionaries to Southern Africa also supported the strategy of establishing a mission school as a key to the growth of the church in Zimbabwe.³ The first order of business for the first Adventist missionaries was establishing a base in the form of a mission farm and a school. On the farmland located thirty-two miles west of the city of Bulawayo. Solusi Mission farm was established in 1894.⁴

²Nelson, 115.
³Anderson, 22 - 23.
⁴Blake, 160-61.

The British colonial power, by defeating Lobengula, created a political environment conducive for introducing Christianity into Zimbabwe. After crushing the Matebele Rebellion in 1897, they ushered in an era of Christianization of Lobengula’s subjects.
Summary

Solusi came into existence in the environment of Zimbabwe, with its rich and diverse history. The history and tradition of Zimbabwe preceded the documented record. Many tribes formed the nation of Zimbabwe. The major components were the Karanga, with an original dialect of the Shona people; the Matabele, a faction of the Zulu people of South Africa; and European descendants. Tensions grew with the coming of the American missionaries. The issues surrounding the gift or purchase of land at Solusi were no different from the other events in the history of this institution and indeed the country.

The history of this nation could be summed up as a record of national strife, oppressions, and a desperate need for world recognition. Its rich history and the many monuments symbolizing its great past continue to exist. The complex political past continues to have its impact on the people of Zimbabwe. The mineral wealth, the great agricultural system, and the advanced industrial heritage form the foundation for the country’s infrastructure which earned it recognition as the center of trade in the region and its breadbasket. The formation of the Federation of Rhodesia and Nyasaland, in addition to the colonial aspirations of its founders, was thought to have been the best chance for uplifting the lives of the inhabitants of the countries of Northern Rhodesia and Nyasaland.

The history of Zimbabwe as a nation is sandwiched between two wars of resistance. Unrest was a way of life for many years after independence. Independence also opened an opportunity for non-Zimbabweans to have access to a country that was by international
sanctions out of reach for over twenty years under UDI rule. Religion has played a very important role in the development of society. Religion and politics have overlapped as evidenced by the political leaders in the post-UDI Zimbabwe. Education played a key role in the national development. The various stages were reflected in the educational landscape. Many indigenous people saw education and Christianity as their only hope for a better life. Education, however, was a privilege for the fortunate few with the majority excluded. Post-independence Zimbabwe has opened opportunities for the masses. Solusi has benefited from that opportunity to upgrade itself.
CHAPTER III

FOUNDING OF A TEACHER-TRAINING COLLEGE

Background

The establishment of SDA schools in Rhodesia was a move consistent with the fundamental philosophy of the church to educate its own children. Adventists have regarded educational institutions as an essential arm of the church to fulfill the gospel commission given by Jesus Christ to his followers. "You are to go into all the world and preach the Good News to everyone, everywhere" (Mark 16:15. The Living Bible). Ellen G. White, author of books and articles which have influenced the development of the philosophy of Adventist education, encouraged families to remove their children from the influences of the "schools of the world," a term referring to "public schools." She addressed the issue of education as "food for the young minds" as a major factor in the lives of the future of the Church. "The teacher, the parents and the student should submit themselves to learning about God’s truth." She reiterated her counsels in the book Education. "While all may not become ministers, they might be workers and partners in


sharing the Glad Tidings with their fellow men. Let every child, then, receive an education for the highest service.”

Preparation for service, in the view of Adventists, became the philosophical difference between Adventist education and secular educational systems. Adventist education is a complete education, with emphasis not only on external values but also on intrinsic values. Professor Norman Maphosa, Vice Chancellor of Solusi University, speaking at the official inauguration of Solusi University, invoked the spirit of the philosophy of Adventist education, emphasizing the aim for the existence of Solusi. In his acceptance speech, Maphosa read from the book *Education*:

> True education means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and the higher joy of wider service in the world to come.

Offering “true education,” an education centered on character building and honoring God, was the philosophical base on which Solusi was established.

The establishment of schools has been a means for strengthening the Adventist work in parts of the world that the Adventist message had not yet reached. Education, therefore, was the basis for equipping new workers for service. Thomas Jesse Jones, Chair of the Commission on African Education funded by the Phelps-Stokes Fund, commented on the importance of education for the African community:

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2Ibid., 13.
Training for the religious leadership of the African people is the most vital of all educational responsibilities. Education for various forms of leadership must therefore provide for the development of character and religious life. Teachers, industrial and agricultural specialists and medical workers should all participate in the training of character and religious life of the native people.¹

Formal education was a very important part in the establishment of the Adventist work in Africa. Formal schools were emphasized by Adventists not only for American children but also for children in foreign countries wherever Adventism went. Ellen White stated that "our institutions are to be regarded as God's instrumentalities for the furtherance of his work on earth."² Education has been one of the major tools in the mission of evangelism for Adventists. The church chose to develop an educational system that would equip its students with tools to be useful citizens. Ellen White stated in one of her articles, "We realize that education is not only necessary to the proper fulfillment of the duties of domestic life, but also necessary for success in all branches of usefulness."³

The church believed that Seventh-day Adventism was not a theology or a persuasion. It was a way of life for those believers who shared in that conviction.⁴ The concept was adopted in the development of the educational philosophy of the Church --

¹Jones, 74.


the training of head, hand, and heart. The church benefited from the rich background of
the believers who brought with them into the church their previous heritage of a profound
belief in the basic truths given first to the Christian church by Christ and the apostles and
perpetuated by faith through the ages. The denomination started at a time when the
religious world had renewed its interest in the study of the Bible. Adventists, from their
beginning, have been diligent students of the Bible. They have set their standard and
authority in the Word of God, which has been placed at the center of instruction in the
educational system.

**Beginning of Mission Work to All the World**

The great missionary ministry of the Adventist Church started in 1874, when J. N.
Andrews became the first official missionary sent to a foreign field. Other missionaries
went to other parts of the world in subsequent years. Abram La Rue, a pioneer and self-
supporting missionary to China, visited Japan as early as 1889, and the first baptism took
place on July 16, 1890.¹ The work of the church was started in South Africa in 1887.
Seven years after the work started in South Africa and following a visit to South Africa
by Ole Andres Olsen, president of the General Conference of the SDA Church from 1888
to 1897, the General Conference opened work north of the Limpopo Rivers, among the
"heathen people" of Africa in 1893.² A group of students led by Pieter Wessels and

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¹"An Important Era in Japan." *Adventist Review and Sabbath Herald.* August 26, 1890, 521.

Nellie H. Druilliard, accompanied by Fred Sparrow, A. Goepp, E. J. Harvey, L. B. Burton, and J. Landsmann, left Claremont Union College (now relocated and renamed Helderberg College) to become the first Adventists to set up a mission station among the tribes of inland Africa. With this action, the growth of the church was no longer confined to North America and Europe.

**The Church in Zimbabwe**

In the initial stages of the SDA work in Zimbabwe, it was hard to differentiate between the educational and evangelistic endeavors of the church. W. H. Anderson, one of the early missionaries at Solusi, had the same view as Thomas Jesse Jones when he stated that religion and education could not be separated, especially in Africa. Anderson commented on education as the first step in raising a church:

> We open schools, as the first step in raising up a church. We send out a teacher first, and then a preacher follows him. Or I might more properly say that the teacher is the preacher and the preacher is the teacher. A preacher who is not an educator is of no use to us here; a teacher who cannot teach the science of salvation, and who does not have it as his first and only work to prepare pupils for the Kingdom, is of no use to us.¹

As stated in chapter 1, due to the lack of a comprehensive plan for the development of the institution, Solusi, in its formative years, was referred to as a mission, a school, an institution, and a farm. These names were used interchangeably and often until formal decisions and structured direction of the mission took place in later years. The development of Adventist education at Solusi was also a sign of the growth of the Adventist church in Southern Rhodesia.

¹Ibid.
The timing of the educational mission of the church was closely linked to the development of secular education in Zimbabwe. At some stages in the early growth of the Church, no formal committee meetings were held, but on a regular basis, the leaders traveled to South Africa where the offices were situated for such meetings. Traveling from Solusi to the Cape for conferences was a tiresome and, at times, dangerous venture. Some, like F. L. Mead, who was mission superintendent at Solusi, while in transit to South Africa for a meeting, sickened and died.1

A sample of statements by church leaders in Matabeleland Mission gives a sense of the direction that the church was taking. Articles appearing in the *Adventist Review* and *Sabbath Herald* gave the readers in North America a progress report of the work in Rhodesia. The training that took place at Matabele Mission, later named Solusi, was an important step in the preparation of the indigenous people to carry the Advent message to their people. The beginning of the school at Solusi also marked the beginning of the work of the church in Zimbabwe. Once the base was established, the growth of Solusi and the outstations came easier, as in many cases the missionaries were invited to preach in particular villages either by the chief or by his subjects who had accepted the faith.

**Establishing a Mission**

The mission of the church to preach the Advent message to all the world and the success they were making created administrative challenges which needed careful structuring. In the formal organization of the church, regional territories were divided

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1Robinson, 80.
into divisions, normally by geographic alignment, beginning in 1913. With educational, medical, and evangelical tools at its disposal, the church expanded very rapidly.

When the missionaries established the farm in Matabeleland, starting a mission was not their goal. They envisioned developing an institution of higher learning for the tribes of Africa. Like the programs being developed in the early Adventist schools, the programs at Solusi emphasized the teaching of English, mathematics, and other precursor classes needed to train workers to join the work-force.

From its founding, the Matabele Mission farm made progress, in spite of constant setbacks, some due to tragedy and others to leadership turnover. In some cases, tenure became an issue. Thus, the church sought someone who would commit to work with the programs at Solusi for an extended period of time. To ensure that the fragile program at Solusi was founded on a solid foundation, Pastor W.B. Higgins accepted the challenge in January 1929 to be the principal of the training school in Matabeleland.

**The Birth of a Teacher-Training College**

Solusi Mission was established in 1894 on 12,000 acres of land. On July 5, the first missionaries arrived in Bulawayo to set up a mission station. As discussed in chapter 1, the land issue came to a close on March 17, 1895, after the foreign missions board took an action against the idea of accepting the land package granted by Rhodes. Then rescinded the decision after receiving counsel from Ellen White. The missionaries' task

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of erecting buildings and planting crops started in 1895. In 1896, the Matabele rebellion brought the mission activities to a halt, with missionaries seeking refuge in Bulawayo. At the first flight from Solusi, most of the missionaries' personal property was hidden in the Mlevu caves located on the western part of the mission property. These caves were named after the friendly Karanga chief, Mlevu, who warned the missionaries of the rebellion and the pending attack on the mission. Upon returning to the mission, the missionaries resumed their work of farming, producing crops such as maize and peanuts, as well as butter and eggs.

In 1910 Solusi negotiated with the government for a land exchange of 3,200 acres for an equal amount of land in the Mutare area. Here the church started another mission and school in the eastern part of Rhodesia, now called Nyazura Mission Station. Solusi became a self-supporting institution for many years. From the first mud and pole huts, the mission developed significantly so that by 1920 three brick buildings with iron roofs had been built.

In the early days of education in Matabeleland, schools were generally attended mainly by mature men, with few younger ones. It was believed that the tribal men did not want women and children to attend school because they feared the corrupting effects Western education would have on them. Regardless of the existing cautious feeling, schools did start. M. C. Sturdervant, mission director at Solusi, trained the older men who had been accepted in teacher-training programs and some young people who became teacher-evangelists. These people went out into their own villages and started

\[1\text{Ibid., 51.}\]
what were commonly known as out-schools. In addition to teaching formal schools, they taught Sabbath school (equivalent to Sunday school for Sunday worshipers). The out-school teachers grew in number and so did the student population.

Cadwallader noted that when W. E. Straw was appointed superintendent of the Zambesi Union Mission, he started the practice of having teachers come together in what became known as a teacher institute. Teachers from the Southeast Africa Union (covering the territories of Northern Rhodesia and Nyasaland) and the Zambesi Union, (covering the territories of Southern Rhodesia and Bechuanaland) met together for several weeks. These summer sessions helped the teacher-evangelists to gain skills in how to administer their mission when they returned home following the academic year. In addition to administrative skills, the teachers upgraded their academics to the next grade level. The teacher institutes conducted at Solusi became the basis for the trend that eventually developed into a permanent teacher-training school at Solusi.

When E. D. Dick was appointed as secretary of education for the Southern African Division in the late 1920's, he found the native education of the various mission fields on a rather low plane and lacking uniformity of organization. He did much to change the state of affairs, Solusi and its outschools benefiting from his counsel and the instruction he gave at councils and institutes. One of his main theses was that there should be one strong central training school in each union conference instead of allowing each mission to train teacher-evangelists. His recommendation became the policy of the division, whereupon missions were designated feeders. Students, who finished the necessary preparatory work at the other missions, such as [sic] Rusangu, Chimpmpe, Lower Gwelo and Inyazura, came to Solusi Training School to continue their education.

1Ibid., 25-36.

E. C. Boger, superintendent of Zambezi Union after Straw, with H. B. Higgins, then principal and manager at Solusi, led out in the negotiating with the government for the establishment of a teacher-training program at Solusi.

Religion played a very important role in the development of African education. With the basic African religious concepts already in place. Western religions had little to do but to give the unnamed African higher power a name. The belief in one God, the existence of spirits evil or good, and the need to worship made the teaching of religions to many African people an easier task. These religions were also the basic fabric of education.

The principal objective of the Adventist church was to teach people about the love of God and the Adventist message of the return of Jesus Christ. The preparation of ministerial workers, "burden bearers" as Anderson called to them, became the focus of their endeavor.1 For the church to accomplish its objective, one main issue had to be addressed: literacy. The early missionaries had as their purpose to teach the native people to read the Bible and other religious books and to send them out to help others.2 While formal educational plans were slow to develop, they did progress at a steady pace. From 1897 until 1963, Solusi worked on this training approach, educating people to read, write, and to teach others. Growth proceeded in three phases. The elementary

1Ibid.

2Making reference to the work that was going on at the mission. Anderson wrote: “On the first day of November, we began our second farm school with those whom we had in training for teachers. We continued our study of the Life of Christ, which began in April.” Ibid.
school which started in 1897 with a student population of 20. grew to 120 by 1912. The need for teachers ushered in the need for a teacher-training school, which was started in 1933. A secondary school was introduced in 1948. By 1958, post-secondary-school education was added.

Producing teachers was one way the missionaries could reach the Matebele people with the message of salvation. Reporting the progress of the work at Solusi Mission Farm, the superintendent, said:

We continued our study of the life of Christ which began in April. On the first day of November, we began our second farm school with those who were training as teachers. . . . Our schools are prospering above our expectations. . . . We must soon enlarge our borders and increase our facilities to meet the demand.1

In the June 10, 1902. Adventist Review and Sabbath Herald, Sturdevant commented. “They, referring to the African student, seem as happy as can be, and report the very best progress in every branch of work in this field.”2 It was common practice among many early missionaries to use religious literature as text books for strategic evangelistic efforts. The need to teach and convert the inhabitants could only be accomplished if the indigenous people were taught how to spread the gospel.

**Why Teacher Training?**

The Phelps Stokes Commission report, headed by Thomas Jones, clearly expressed the importance of sending a teacher to the African community as a symbol of knowledge.

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a center of business, a role model, and a spiritual head. Jones stated:

No teachers have more important or difficult work than the native teachers of Africa. They have the opportunity to be not only the teachers of youth, but they can also become the centers of community life. They cannot only be the guides and counselors of their people, they can also become their best representatives in all dealings with the white people. In the upward struggles of a primitive race there is a need for teachers with a broad conception of educational aims. The teaching of book knowledge is only a small part of the task. There must be the development of habits for industry, thrift, perseverance, and common virtues so essential to successful living.¹

Realizing how pivotal the use of teachers would be to the growth of the work of the church, and recognizing the need for strengthening the skills of those who were sent to outer schools as instructors and burden-bearers (pastors), those in charge of the mission recognized that an improved approach to training was central. In early African education, schools were not for the brain alone: they were the training ground for the whole person. Teachers, then, were not mere pedagogues, but citizens of the community. Teachers were to be persons with personal force who went beyond being users of teaching apparatus to become friends of the community. Again Jones wrote:

To me the end of education for the classroom is more and more clear. It should be straight thinking. Instruction in books is not all of it. General deportment, habits of living and labor, right ideas of life and duty are taught in order that graduates may be qualified to teach others these important lessons of life.²

Solusi invited Miss Maude McEwen, a graduate of Helderberg College, to join the faculty. She was made the “normal” (teacher-training) director, and her efforts paid off as evidenced by her students’ quality of performance in the government examinations.

¹Jones, 68.
²Ibid., 69.
which granted eligibility for teacher certification. The progress at Solusi was no secret, and the program was recognized quickly. A government agriculturist ranked the work at Solusi as first class.\(^1\) Another inspector called Solusi a model village.\(^2\) Both Cadwallader and Robinson documented a chronology that proved the importance of decisions made for the establishment of the teacher-training school. The compliments and support being exhibited by different factions of society indicated unanimous support for these decisions. Although no official documents of where this action took place have surfaced, several important factors have come to light. The suggestion for centralized training schools came from the Division Education Secretary and was adopted as a policy by the Division and by Zambezi Union. Hence Solusi became a center for teacher training.

The work of training teachers started in 1933 and continued to grow. The concept of "teacher-evangelist" did not vanish once teachers were certified by the government; instead, two programs developed from this focused training process: the "normal" program and the ministerial program. The departmentalization of the training program at Solusi is discussed in chapter 4. Under W. A. Higgins, principal of Solusi, the enrollment of students who had completed Standard III into the teacher-training program rose to 350 in thirteen years. In his farewell remarks, Higgins commented on the spiritual impact that Solusi had made. He said, "During my thirteen-year stay at Solusi, I have seen over one thousand persons baptized, most of them students."\(^3\)

\(^1\)Robinson. 122.

\(^2\)Ibid.. 123.

\(^3\)Robinson. 125.
When the fifty-year celebration took place in 1944 at Solusi, the school programs were well publicized, and this helped to increase its enrollment. However, the frequent turnover of administrators negatively affected the development of the school. In June 1953, at its mid-year meeting, the executive committee voted to postpone starting a program for lack of students.¹

The growth of Solusi became evident when F. B. Armitage, one of the early missionaries at Solusi, and his wife, trekked farther north into the mid-section of Rhodesia to Somabula, twenty-two miles west of Gweru, to establish Somabula Mission, later called Lower Gwelo Mission. The “native helpers” from Solusi enabled the new mission to start teaching the people immediately. Two years later the first converts were baptized.²

“On request of the Zambezi Union. Voted. To approve of the transfer of the teacher-training programs from Solusi Training School to Lower Gwelo Mission when funds are available.”¹ The “normal” training program was moved to Lower Gwelo Mission to create room at Solusi for advanced education. At the same time, the national

¹“Minutes of the Southern Africa Division” (Bulawayo, Rhodesia: Southern Africa Division, 3 June 1953), #1343. “Owing to the inability of the Unions to provide sufficient students, ‘Voted: To advise the Zambezi Union to defer the initiation of college studies on a tutorial basis at Solusi until the beginning of 1954.’”

²Cadwallader, 201.

trend in Rhodesia was to improve primary education. Government grants were made available for the improvement of teacher-training programs nationwide. A number of other teachers colleges were started at the same time. One was Inyathi Mission located in the same region as Solusi.

In later years, the government encouraged the upgrading of many colleges initially focused on primary, teacher-training programs to secondary-training programs to cope with the demand for secondary education in the country. Lower Gwelo teacher training program remained a primary teacher college. Because the program lagged due to competition, reduced enrollment, and lack of funding, the Zambezi Union decided to suspend the teacher-training program at Lower Gwelo and used the facilities for secondary programs which remained on campus. The teacher training was returned to Solusi in the department of education.

Summary

The Adventist Church started in the United States and spread to other parts of the world. Its mission to teach all nations of the love of God and the imminent return of Christ was accepted by many people. The Matabele Mission was started during the expansion period of the Church. Having started under the leadership of a few dedicated missionaries, some of whom lost their lives in the endeavor, the mission farm grew into a center for training teachers and evangelists.

One main problem at the mission was a lack of qualified personnel to continue the work of evangelizing and teaching, so alternatives were formulated to address the
problem. Instead of leaving things the way they were, the choice was made to train teachers and evangelists formally.

The training program developed rapidly, and the need for improved quality teachers formed the basis for starting a formal teacher-training program. The program developed quickly and needed space to grow. The Zambezi Union recommended that the teacher program be moved to Lower Gwelo Mission, leaving Solusi as the center for advanced training.

For many years, Lower Gwelo was the center for training teachers while Solusi developed into a center for training ministers, a program which laid the groundwork for the development of higher learning at Solusi, discussed in the following chapters.
As a church organization, the Seventh-day Adventists did not operate any schools on an official basis prior to 1872. Earlier attempts were mostly in a private capacity, where emphasis was placed on Adventist parents teaching their own children at home (home schooling), an approach in existence as early as 1853.\(^1\) In an article entitled "Proper Education," Ellen White outlined guidelines and principles that should govern the church schools.\(^2\) The Church adopted policies and philosophies under which the schools were to be operated. The Southern Africa Division and its successor divisions, the TAD and EAD, adopted the general philosophy of SDA education, as outlined in the published EAD Education Code.\(^3\) Stipulated in the philosophy is the principle of love for God, for His church, and for humankind. Emphasis was placed on respect for the

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Church as an institution established by God, as a guide for the development of education for its children.

The Adventists operated schools, from kindergarten through university level, for the purpose of transmitting to their children their own ideals, beliefs, attitudes, values, habits, and customs. The SDAs argued, in their philosophy statement, that governments maintain highly developed public-school systems for making citizens: but they were quick to acknowledge that as patriotic, law-abiding citizens, Adventists wanted their children to be loyal, conscientious Christians. The Church, through its educational programs, desired to prepare young people for effective citizenship in this world and for the world to come.¹ On this principle, Adventist schools were developed as a training ground for Adventist children.

Development of educational institutions based on the Adventist philosophy of education evolved from small origins into a large, complex educational system that spans the whole world. Derek Beardsell, in his study of “Selected Administrative Issues in the History and Development of Newbold College,” chronologically listed the founding of Adventist schools from the Goodloe Harper Bell school in 1872 to the establishment of Battle Creek College in 1874, and later, the establishment of schools in California and Massachusetts in 1882.² When Adventism went overseas, education and health care were not just training grounds for children of Adventist members: they became

¹White, Education, 225-229.
evangelistic tools. The first overseas school, Claremont College, was established in 1893 in the city of Cape Town, South Africa. It was renamed Spion Kop College when it was relocated to Natal, and finally Helderberg College when it was re-situated in Somerset West in the Cape Province.\footnote{Spaulding, 10.} Other schools included Avondale College in Australia in 1897 under the direct supervision of Ellen G. White, who was on campus when the school was developed. Its philosophy and methods became a model that other colleges worldwide tried to emulate.\footnote{Milton Hook, “The Avondale School and Adventist Education Goals, 1894 -1900” (Ed.D. dissertation, Andrews University, 1978), 292-95.} \[Authorization for operations at Solusi by General Conferences was in 1894. The land was accepted in 1895 and other operations followed\] Solusi as a school was started in 1896, but the drive for college status came late in the 1950s when the Southern Africa Division took its first formal action to develop advanced academic programs.

In order to implement our action 1424/343 looking toward the co-ordination of higher training for Africans in both the Zambesi Union and the South East Africa Union, “VOTED, to authorize Solusi Training School to offer two years of professional training beginning with the year 1953. the pre-requisite for this course to be the Junior Secondary Certificate.”\footnote{“Minutes of Meeting of the Southern Africa Division Executive Committee” (Bulawayo. Rhodesia: Southern Africa Division, 18 April 1950), #1721.}

**Solusi College in the Adventist Context**

When Solusi was established, it was one of the few schools the Church was operating in the entire world. In the late 1800s only eighteen schools were run by
Adventists, mostly in North America. That number grew into more than 200 by the turn of the century, an increase that made the influence of Adventist education felt throughout the world. Schwarz credited this rapid educational expansion to the influence of Ellen White, the reform ideas of Sutherland, president of Battle Creek College in 1897, and reforms advanced by John H. Kellogg, a well-known Adventist health reformer, and Alonzo T. Jones, a strong proponent of religious liberty.¹

When the early missionaries of the SDA Church established the first mission station in Matabeleland in 1894 and added a primary school, they did not realize they were setting the foundation for an institution of higher learning in the eastern part of Africa.² The early missionaries used a two-pronged approach by providing health care and education wherever possible.³ While many people were curious to know what the missionaries were bringing to them, there was nevertheless suspicion and, in some cases, fear of the unknown that prevented others from questioning the missionaries. Cadwallader attributed the resentment toward the missionaries and their new education to a primitive lifestyle,⁴ a view generally rejected, then and now, by the indigenous peoples of the region.

²Spaulding, 11-25.
³Cadwallader, 94-195. "The missionaries set to work healing the ailments of the natives who would trust them, teaching the gospel to any audiences they could gather together, doing individual work, among their house servants and common laborers, and, as soon as pupils could be secured, teaching them the three R's and the Bible."
⁴Ibid.
Historically, Adventist believers throughout the world have not interfered with politics or governmental establishments. There are times when government policies contradict God's principles, in the views of the Church: in those circumstances, the church may voice its concerns through legal means. The history of Solusi was no different from other church organizations. The politics of the land influenced the development of Solusi significantly. Even though the philosophy of the church and the school were different from the views of the government. Solusi did not adopt policies disruptive or subversive to government policies. Hence, because national trends were segmenting and creating educational opportunities for the country based on color, the church followed the government policies of separate education based on race.

Before 1953, education for both African and European children was entirely in the control of the churches and missions. Having first granted the missions generous grants of land, after 1899 the authorities offered annual grants for the operation of schools. A practice that was opposite to the Church doctrine of separation of church and state. In later years, the government started controlling some schools. These were gradually developed into a state system of education. Tindall pointed out that the development of those schools perpetuated separate educational systems for Africans and Europeans.

**Early Settings**

As stated earlier, the missions were anxious to provide education for Africans

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2 Tindall, 230.
initially so that converts would understand Christian teaching and be empowered to go
teach others in their home communities. The development of educational systems created
a “class” separation. In large mission centers, classes from standard IV to standard VI
were called upper primary. In these centers, most teachers were Europeans who
endeavored to set standards similar to those in their homeland. The other part of the
system was the out-schools or neighborhood schools scattered in almost every village.
Most of these schools reached standard III and were normally supervised by the head of
the mission and staffed partly by trainees from the larger mission station. The Solusi
program was supervised by F. B. Jewel until 1926 when the Jewels left on furlough.
During their absence John van de Merwe ensured that the out-school programs were not
deteriorate. The supply of teachers normally fell short of the demand, and untrained
teachers were often used to bridge the gap. This practice made the responsibilities of the
inspector essential. Most of these larger mission stations developed into teacher-training
colleges. This national trend at that time fostered the development of good training
centers for teachers in early education so as to supply those primary schools scattered all
over the country with trained teachers.

Solusi in its initial stages focused on training teacher evangelists. It was from
such beginnings that Solusi’s quest for higher education sprang. It started in 1896 with
the establishment of an elementary school along with a teacher-evangelist training center.
In 1933, a teacher-training college was added to the programs on the Mission. Solusi
started to offer secondary school education with enrollment of students studying for
Junior Certificate and Matric or Cambridge in 1948. Because of the increase of the
offerings at Solusi, and the problems experienced in utilization of the same facilities for all students. In 1952 the teacher-training program was moved to Somabula mission. Lower Gwelo. In 1953 Solusi began the steady development from a small farm school towards a senior college.

A College Is Born

Division president Ralph Watts was convinced that the time was ripe for Solusi to be upgraded to a college, offering academic programs at baccalaureate levels especially in the theological courses. With C. Frederick Clarke’s arrival as principal of Solusi in 1954, the task of building a college-level faculty began in earnest.

The Development of Senior College Status

This chapter discusses the founding of a senior college and the various facets that influenced the direction the college took. Solusi was not the result of sheer accident. It developed from significant planning and prayer by its leadership from its inception. Education was the primary business at Solusi. As discussed in chapter 3, the various leaders who presided over the operations of the Division prior to Ralph Watts did not do anything towards developing an institution for higher learning for the Black Church workers. However, the arrival of Watts from the Far Eastern Division ushered in a new era for education and the mission work in the territories covered by the Southern Africa Division.
Rhodesia and World Events

The development of Zimbabwe was not affected to any great degree by world events. But as a significant marker, certain post-World War events in Zimbabwe influenced the development of its educational systems, leaving a lasting impact on the development of national educational institutions. This impact was felt on the facilities established, the curriculum, faculty and student life, and financial issues that affected the environment in which Solusi was developing. The move to establish a senior college at Solusi coincided with the formation of the University of Rhodesia and Nyasaland in 1953. It was located on the same site where the University College of Salisbury was located, in the capital city, later renamed Harare. Higher education in Rhodesia coincided with the development of the nation of Zimbabwe.

Effects of major world events such as World War I and World War II were followed by great economic hardships for many institutions. Many schools and institutions in some cases closed for lack of resources, especially after World War I. After World War II while other schools were facing problems, Solusi was almost self-sufficient in food. Because of this, even though there were hardships, Solusi continued to operate. During World War II, government officials in Rhodesia reviewed the situation. They realized that if the British lost the war, there would be no Rhodesia and, probably, no British Empire. The government, therefore, took steps to strengthen itself by laying plans for the establishment of a federation, a plan which materialized in 1953. The outcome was a government system that in some cases did not address the needs of all its residents. Solusi was not affected by the changes going on in the government.
primarily because it was not a recipient of major government funding. However, even though it could be said that world events did not have a direct impact on Solusi, the general environment that was created outside had significantly affected Solusi.

As the move to form a federation grew, the government focused on the organizing an elaborate state-funded educational system. It also increased the demand for education at every level, especially post-secondary education. The culture of Southern Rhodesia was neither European nor African, but it shared a unified official language which, at the time, was English. The educational system was adapted from the British form and modified for Rhodesian needs; this produced a unique blend. Many Whites who chose to gain a post-secondary education went to South Africa because the University College of Salisbury, predecessor of the University of Rhodesia and Nyasaland, was multiracial and thus inconsistent with the segregation practiced in Rhodesia.¹

Solusi, in its beginning stages, was controlled by the Zambesi Union. Zimbabwe being the host country of the school. Because of the greater needs of the Division as a whole, the school later fell under the jurisdiction of the Trans-Africa Division. As the trends developed in Rhodesia, higher education for the Black Rhodesian was not a priority for the government. When the desire to provide higher education was discussed by the Zambesi Union, it was seen not only as a giant step but one that was also going to be contrary to Government policies. Many factors played a role in the drive to have schools for workers north of the South African border. One of these was political developments in South Africa. Whereas the church was already operating an institution

¹Blake, 178.
of higher learning at Helderberg, the introduction of a separate system based on color
was being debated in South Africa's political circles. This debate triggered the
immigration of people from other parts of the continent into South Africa. The South
African government granted entry permits to those Africans who were going to work in
the mines, but not to those seeking higher education. This practice forced the Church to
consider the operation of another school for Africans north of the Limpopo River.
Therefore, while the decision to operate an institution of higher learning in Rhodesia may
have appeared pro-active, it was actually re-active. As noted earlier in the study, the
"problem/solution" model of decision making created a reactive approach to decisions
made at Solusi. Fred Clarke, first principal of Solusi Missionary College, expressing his
faith in God's guidance, stated that "even though most of the decisions made were
reactive, the pro-active planning was surely made by God in his master plan for Solusi."

When the desire to upgrade Solusi to a senior college was formalized in 1953, the
Southern African Division voted to invite Fred Clarke, a professor at Helderberg
College, to serve as principal of Solusi Mission Training School. On June 1, 1953, the
division council took an action to advise Zambesi Union to suspend accepting of post
high school students at Solusi. Owing to the inability of the Union to provide sufficient
students, the committee voted to advise the Zambesi Union to defer the initiation of


2 "Minutes of Southern African Division Executive Committee" (Bulawayo.
Rhodesia: Southern African Division, 6 December 1953). #1776. "On the request of the
Zambesi Union. Voted: To place a call with Helderberg College for C. F. Clarke to be
Principal of Solusi Training School as from early April 1954." Ibid.

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College studies on a tutorial basis at Solusi until the beginning of 1954. In his
instructions to the new principal for Solusi. Division president Watts expressed his desire
for the school to be developed on the same path Helderberg was taking. While it was
noted in the minutes that the Division Council was acting on the request of the Zambesi
Union. Clarke viewed this call as an instruction from the higher organization. Clarke
stated that "it was a clear directive from Elder Watts that I should go up to Solusi and
build a College, just like Helderberg." It was Clarke's strong belief that the vision Watts
had for Solusi was the guiding principle that became central to the management of the
school. It also generated the momentum that could not be stopped until Solusi had
attained its rightful position in the world of academia.

The Southern Africa Division noted that the political philosophies developing in
South Africa at the time would not be useful for training the workers in the entire
division. The Union of South Africa was developing a policy of “Apartheid” or separate
development for each ethnic group. Apartheid gained wider currency when it appeared
in a Nationalist Party political pamphlet in 1948. Creation of a school outside South

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1"Minutes of Southern African Division Executive Committee" (Bulawayo, Rhodesia: Southern African Division, 1 June 1953). #1343.


3Ibid.


5D. W. Kruger, The Making of a Nation: A History of the Union of South Africa, 1910-1961 (Johannesburg: Macmillan, 1969), 238. Apartheid was apparently first used in 1943, six years after the teacher-training program was started at Solusi.
Africa that could be attended by native peoples without the restrictions imposed by the
government of South Africa was necessary if the church were to continue its attempt to
reach the many "native" peoples. While the initial decision to develop Solusi into a
senior college took place prior to 1953, the push to make this a regional institution of
higher education for native people was an administrative decision of the division
committee in 1961.

Physical Plant

The few thatched pole-and-mud buildings at Solusi were quickly replaced by brick
facilities. In the early stages, the development of Solusi did not follow a defined master
plan. The road encircling the mission was the only master-plan available. even as late as
1961.¹ The needs of the school grew greater after the fiftieth anniversary of the
founding of the mission in 1944. Publicity of events at Solusi made many people aware
of the existence of the mission and the educational opportunities it offered to African
children. On his arrival at Solusi as director of the mission, J. R. Siebenlist found many
buildings partially completed. These projects, scattered over the mission station, were
still in existence when Russell L. Staples took over as principal in 1961. Staples started a
systematic plan of educational development at Solusi. He saw himself as a person
charged with a mandate to "chart the course for a new ministry for a new Africa."² From
a simple beginning, the physical plant grew and became a home for a senior college.

indeed a university.

From its establishment, Solusi had been plagued with a shortage of water. This problem had always been an inhibiting factor in the comprehensive planning for its development. In 1968, with the assistance of the SDA World Church, Solusi was provided with water from Mananda Dam erected by the Rhodesian government ten miles west of the mission. The mission was to be responsible for piping the water and for the annual fee of US$2,000 for the use of the water. Hooking up with Mananda Dam proved less expensive than relocating the mission.

A Struggle Regarding the Goals of the School

During the early development of Solusi College, there was a strong drive to develop academic programs. Traditionally, training programs developed at Solusi were heavily patterned after the colonial education which involved the training of teachers and religious workers along with an emphasis on agriculture and industry. The philosophy of education that encouraged the coordination of academic education and physical training has been invaluable approach for the training of the native people. The Minister of Education in Zimbabwe, Dr. Dzingai Mutumbuka, stated, “It is absolutely essential that young people learn to coordinate, or to integrate, their academic training with the use of their hands. It is absolutely important to integrate theoretical knowledge with practical training, ideas with actions.” With the mandate from the leadership, Clarke was to take this school to the third level of education, moving it away from the traditional, teacher-evangelist school.

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Beginning about 1940, new challenges faced the operation of the mission and its outschools in Southern Rhodesia. The government intervened to educate the indigenous people by starting some schools, training teachers, raising standards, and offering higher wages. This created discomfort among the Adventist teachers, some of whom wanted higher pay and shorter hours with release from evangelistic and weekend duties. This trend, coupled with a greater emphasis on evangelism by the Division, caused Solusi to develop two programs, the normal (teacher-training program) and the ministerial (pastoral training). This arrangement produced two distinct classes of workers where formerly there had been only one. It became increasingly difficult for the mission to meet government requirements and keep the schools efficient as soul-winning agencies. Thus the Church decided to refrain from accepting grants or aid from the government. It believed that by doing so it would be released from obligations to the state and the schools might function better as centers of Christian education.

But the problem of developing different programs continued at Solusi. In later years, after the theology program was developed in 1954, a strong debate followed. Some strongly advocated the abolition of the ministerial program and favored advanced, four-year-degree programs placing emphasis on the usefulness of the various programs, given the population dynamics of target population to be served. In later years, some argued that it was not necessary to have a degree to minister to the spiritual needs of the African people, an argument constantly used to hold back the development of the
mission. Articulating the vision for a greater academic institution of higher learning for the good of the church and the African workers was a tremendous task for Watts and the Solusi leadership. Watts and Clarke realized that the key to selling the vision to all stakeholders was communication that required judgment, intuition, and creativity. They engaged both workers and lay people in planning for Solusi.

While other members of the board and some members of the SDA church circles advocated separation of the school programs to avoid the Battle Creek syndrome, the wisdom of combining the various levels of education at one institution was one of Clarke's desires. As the principal of the college, he desired to see all phases of the school succeed in both academic and vocational areas. While Clarke and Watts were of the same mind, it appeared that the direction of the school would depend on future leadership. The incoming Division president and chairman of the board, Robert H. Pierson, faced with political challenges in the Division territory, felt that Solusi would be a greater benefit to the church organization by developing a short-run training institute charged with the responsibility of turning out a quick product to meet the needs of the Church in the fast-emerging independent states in the region. Referring to the current status of the work almost twenty years after the leadership courses were introduced at Solusi, Clarke wrote:

Soon, however. Elder Watts was to leave the Division and Elder Pierson would place emphasis in the immediate needs rather than the future. His program brought temporary teachers and a large group of senior workers for a one year course of study given by different members of the Division Staff. This was called the

Leadership Seminar. This gave us contact with a large group of workers from many parts of our Division, but it shifted the emphasis from a four-year college course to that of a short course that gave immediate assistance to the workers but little help in producing a strong group of educated men for final leadership. Both plans had their advantages but I believe that Elder Watts’ plan would have given more permanent assistance and shown more helpful development at the present time.¹

Avoiding any appearance of conflict, Clarke proceeded with the preparation for the larger program, while letting the programs desired by Pierson continue side by side with the long-term goal of a higher college education.²

However, consistent with the vision of Watts, the SAD approved a four-year college course leading to a theology degree in 1954. This approved program was implemented in 1958. Solusi became the first school in the Federation of Rhodesia and Nyasaland to offer post-matriculation training. Expressing approval of the developments at Solusi, Cadwallader stated, “Solusi. Seventh-day Adventist pioneer mission. is still a leading light.”³

With the realization that the success of the young college would depend greatly on his success in the recruitment of qualified teachers, Clarke moved quickly to invite qualified teachers to teach at the school: R. L. Staples for theology, Ruth V. Gorle for English, Lucille Haskin for history and English, and Florence Moline for mathematics. This core of instructors worked for the initial development of Solusi as a college and its eventual success. Clarke stated:

¹C. Fred Clarke, “Reminiscence,” typewritten manuscript, December 1, 1988, 48. Author’s personal file.
²Clarke interview, July 10, 1998.
³Cadwallader, 203.
We certainly needed men and women who could devote their all to this school and its emerging ideals. If there was a time in the development of Solusi where one could see the actual hand of God leading this was the time. The farm, the school building, the water situation, the electricity situation, the other building projects, the health of members of the faculty and students, it was beyond anybody's imagination that things could have gone as smoothly as they did in those days. All the teachers were willing to work and go the extra mile to make sure that the students learned. The farm personnel had to work hard to keep the "Kudu" (spiral-horned Antelope of the African bush) out of the farm and protect the crop. The building team had to work hard to keep the infrastructure in working condition and continue with the new. I can look back and say the Lord was leading in my life and the life of Solusi.¹

With the desire to develop a program more like the one at Helderberg College, the Solusi program was closely patterned after the South African model of higher education. This, by and large, laid the ground work for pursuit of University of South Africa (UNISA) recognition later when the Solusi program faced problems in Zimbabwe.

**Dynamics of College Development**

**Legal Status and Recognition**

Solusi College developed as a Christian co-educational institution of higher learning operated by the Southern Africa Division of the SDA Church. The college was registered in the country under the Vocational Education and Training Act of 1978 as an independent technical college. This registration precluded Solusi from being a degree-granting institution in Rhodesia. This created a snag in Solusi's quest for recognition for many years to come.


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Governance

Solusi was governed by a Board of Trustees. The eighteen-member governing board had distinct functions from that of the administration and faculty at the school. The board was composed mostly of the Zambesi Union Executive Committee, Southern Africa Division representatives, and Solusi administrators. Consistent with trends in Rhodesia, where indigenous African nationals were recipients only of services but never contributed to decision making, the board delegates predominantly represented missionaries with little or no representation from the local people. The board was composed of elected Union officers who rotated in their terms of office. The board met officially twice a year. However, available members met as needed to discuss pressing issues that could not wait for the full board to decide.

Infrastructure

Formal designed institutions are unique in that they have a master plan from the beginning. Many academic institutions, however, evolve with few formal plans. As described by Clarke, Solusi did not have a master plan from its beginning. However, most buildings were built within walking distance of each other. The church, library, administration and college classroom building (Cadwallader Hall) and the science and home-economic complex form the main quadrangle on campus. Student and faculty housing were built along the main circular road around the school. The pole-and-mud houses are gone and the campus is now full of brick buildings.
Administration

The administration at Solusi in its formative stages included four major positions: principal (who also acted as business manager and mission director), church pastor, farm manager, and headmaster of the secondary school. Little mention is made of the headmaster of the primary school, the founding academic program at Solusi. While the principal’s duties were clearly defined, many responsibilities were added, sometimes overwhelming the occupant of the office. Originally, no formal constitution governed the college: therefore the principal had supreme authority in administration.¹ Through various structures such as staff meetings and other formal meetings with faculty members the principal regularly consulted with the faculty, teachers, and staff to ensure involvement of all stakeholders in the day-to-day operations of the college.

Academic Programs—Development

The administration of the college depended greatly on Division personnel and the Zambesi Union administration to develop the academic programs. The major thrust at the time was the development of a program that would place Solusi graduates on the same level as those of any other four-year college. To this end, Clarke labored with the leadership at all levels to ensure that the original plan of developing Solusi into a college like Helderberg was not lost.² A few operational committees, such as the committee responsible for spiritual issues at the college and the discipline committee, met regularly since no other formal committees were yet organized.

¹Ibid.
²Ibid.
Financial Structure

Appropriations from the Division and tuition collected from the students were the main sources of revenue for the school. Additional income came from the sale of produce from the farm and from other industries.

Students

Solusi did not have any formal student organization until towards the end of Clarke’s tenure in the early 1960s when a student association was organized. The association was guided by a member of the staff known as the sponsor. The duty of the sponsor was to ensure that the direction of the student-led activities was consistent with the goals the College was attempting to reach, i.e., training church leaders and workers. F. Kennedy Nyasulu, one of the first students at Solusi College, enrolled in both the Matric program and theology. He stated, “It was very important for Clarke to make sure that everything that was going on at the school, whether it was in the classroom, in the dormitories, or in married students’ housing, was of such a quality that it would reflect the ideals and the goals of the College and the Church.” He further stated that:

Clarke was very serious about making Solusi a model college. He spent time with students, he knew our families in person and spent time with each student family unit. He encouraged us, that in the midst of our studies, we should spend time with our wives and children. He strongly believed that an educated worker, with an enlightened wife, was a very sharp and effective unit for the work of the Church. I was told by one of my single student friends that they also had a one-on-one time

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1“‘We did not want the students to think that they could do anything and everything they wanted on our campus. They could have an input in the activities of the school through their organized body but needed some direction. We did not want what was going on in other worldly colleges to be mirrored at Solusi.” Ibid.

with the principal. This was a real advantage of being a small school, where everyone knew and cared for each other. When I returned to Solusi as a Board member in the years that I was South East Africa Union Secretary, in the late seventies and early eighties. Solusi was too big and no one seemed to know everyone. That is the cost of growing.\footnote{Ibid.}

For many students, the opportunity to attain a Christian college education was very exciting. Many workers desired to go to school, but because of the lack of finances by the sponsoring unions, they had to wait their turn. Some retired while waiting to return to school. This lack of resources for those desiring to better themselves gave birth to a concept of a “work-study program.” The development of Solusi College as well as the decision to offer diverse programs was a very welcome idea which attracted students from as far away as the French-speaking Central African countries of Zaire, Ruanda-Burundi, Central Africa Republic. other students came from Ethiopia.\footnote{“Some of our French-speaking friends like Gwalamubisi, who came from Rwanda-Burundi, used to make us who knew a little more English feel that this thing that we were experiencing in attaining a higher education was a privilege that many desired and would probably never find.” Ibid.}

Local Community and the Larger Constituency

Solusi benefited not only the students but also the community at large. The school offered employment opportunities to some surrounding villagers. Work on the farm was a very popular form of employment for those who could not compete for available professional jobs.\footnote{“Vixie Mlalazi was not very educated but he was my trusted farm lieutenant. He just knew how to make things work for us at the farm.” Clarke interview. July 13, 1999.}
Review of the Decision Process

Many approaches can be used to determine the changes an organization takes to progress. Improvements could be made by administrative action, a standing committee, or a selected task force charged with authority to make recommendations on a particular issue. Obviously, the original decisions made at Solusi, together with subsequent decisions made by the governing bodies, followed a classical model of decision making. The "Problem-Solution View" of decision making appears to have been the model of choice.

There was a need to give the African workers some form of education. The challenges presented to the students by being denied entry into South Africa created a situation where the church had to come up with a solution. In this case, developing a college outside South Africa was a viable solution, but one of many alternatives. The choice of the best answers, or optimizing the search for the best solution, is an approach that has been hard to establish in the first decisions made at Solusi. Tracking decisions that followed indicates that seeking to minimize the cost of failure rather than the likelihood of failure haunted most of the decision-makers. Clarke stated that some decisions made were not carefully thought through.1 While this was a personal opinion, the example of using church building funds for operating funds that was proposed in one committee meeting is a classic example of decisions not carefully considered.

1"In the matter of the church-building fund, some committee members felt it would be a good move to use the money reserved for church building or to reallocate it to repair and replace existing buildings. This type of mentality plagued many decisions. Probably due to the lack of a firm master plan, things were just evolving." Ibid.
However, even though some decisions may have been questionable, the school developed at a steady pace.

By continuing to meet the needs of the church in southern Africa, the small secondary school started at Solusi in 1948 grew into a bigger school. The growth of the secondary school and the teacher-training program and the desire to upgrade Solusi to college level created the necessity for changes. The decision-makers chose to move the teacher-training college to another location to create room for the growth of other academic programs. This decision, while prudent at the time, became a liability to Solusi in developing to current status. As was observed, in the growth of the university, education programs were vital to the needs of the church teacher shortage. In addition, the primary school teacher-training program was short lived: as the standards were raised, the need for combined resources for higher education made it clear that the teacher-training program should have remained at Solusi and probably another program, such as the Secondary School should have been placed at another site.

Decision evaluation, or a certain models of decision making, is primarily designed to meet particular industrial needs.\(^1\) Numerous studies have been introduced to evaluate multiple perspectives in decision making. This approach concludes that no one factor influences decisions and that many decisions are made with multiple inputs and produce unpredictable outcomes. The Solusi situation, with its multiplicity of influencing factors over a long period of time, made its future very uncertain even after years of operation.

Summary

From its founding, Solusi developed with the firm Adventist philosophy of education, which had the concept of training for the head, the hand, and the heart. The training of the whole being was the guiding principle for many Adventist schools. Solusi was no different as it developed based on the teachings of the church and the guidance given by Ellen White.

After the turn of the century, the combination of the development of Apartheid in South Africa and the impact South African politics had on the training of workers for the countries north of the Limpopo River gave birth to a problem for which the leadership had to find a solution. They felt that the development of a four-year college at Solusi was the ideal solution for both the Zambezi Union and the Southern Africa Division. The decision made at that time led to the development of a thriving liberal arts college in the middle of Africa, a wish come true for the pioneers of Solusi. The founding of the college was only the first step because it provided the college with some basics. However, the school needed to grow and be recognized beyond the Adventist educational circles: this became a priority.

The vision that Watts had for the education of African people north of the Limpopo River was a guiding principle for the college for many years. Watts, in his role as the leader of the work, faced the task of articulating this vision to his subordinates. Despite the difficulties, Solusi endured and its plan for a senior college yielded remarkable results, still evident today at Solusi.
CHAPTER V

SEEKING RECOGNITION

Introduction

It is remarkable, given the condition of the land, that a mission started by farming activities later became an educational center for the central and southern part of Africa. In fact, some of the leaders were not impressed by the selection of the land. Elder Tripp wrote, “Truly it was a most desolate-looking place.”¹ F.L. Mead, the second superintendent of the mission, was even more blunt. He said, “for agricultural purposes I would prefer a farm in western Kansas or Nebraska, poor as they are, to a farm here. As a business enterprise, I would not give a dollar for this big farm of twelve thousand acres and be obliged to live on it for a year!”² While statements like these expressed personal feelings, they reflected by and large the conditions in which the missionaries were called to serve. It is interesting to note that while the work of the church in Matabeleland was taking root, many in the Church outside the area were having a hard time addressing the work in southern Africa.³ However, the dedication of the first few missionaries and

¹Robinson. 33.

²F. L. Mead, quoted in Robinson, ibid.

³Articles about Solusi at various times refer to Solusi under the following names: Zambesi Mission, Matabele Farm, Bulawayo Mission Farm, Matabeleland Farm, Mission

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publicity of the work of the Church in Africa in the United States encouraged other individuals to dedicate themselves to the work of the Church at Matabeleland Mission Farm.

As stated earlier, development of the mission from a teacher-training college, and the introduction of higher education including the Matric (a standardized examination) administered by the Joint Matriculation Board of South Africa, was a step towards the ultimate goal of the school—official recognition. The Matric was similar to the General Certificate of Education administered by Cambridge or Oxford in the English system of education. In many commonwealth countries, it is the key to entering a college education. The Cambridge School Certificate of Education or the General Certificate of Education was as important as the high-school diploma in the United States of America.

Self-sufficiency was essential to the survival of Solusi. After the First World War, economic changes took place that affected Solusi as well. The Great Depression of 1929-35 affected many people and institutions. The aspiration for Solusi to be self-supporting was perceived as far out of reach, even by board-appointed individuals like Elder Tripp. Robinson, commenting on the disbelief of others regarding self-supporting efforts, quoted Trip as saying, ‘Self-supporting!’ Elder Tripp murmured to himself. Then he valiantly set to work to prove to the Mission Board that their confidence in him had not been

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Farm. The name that finally prevailed was Solusi, named after Chief Soluswe. In later years, it was known as Solusi Training School, Solusi Mission Training Institute, Solusi Missionary College, and for many years as Solusi College.

1Robinson, 32.
misplaced. He would do his best and leave the results in the hands of God.\textsuperscript{1}

To make the idea of self-support a reality, the Mission leaders diversified the mission’s support. While evangelism was one of the major business at Solusi, the missionaries also embarked on extensive and intensive farming, ranching, and trade.\textsuperscript{2} These activities added revenue but still relied on appropriations from the Division. Sales of produce from the mission became an integral part of financing the operations of the mission. Robinson made reference to the fact that the missionaries butter-traded with the Africans. Yet self-sufficiency was considered a joke to many of its leaders. Robinson stated that Elder Tripp was discouraged with the idea of Solusi being self-supporting without any alternative forms of revenue-generating industries at the school.\textsuperscript{3} The second expression of disbelief came when the desire to establish post-matric education at Solusi brought C. Fred Clarke of Helderberg to head Solusi. Clarke set the groundwork for the development of an academic program which was widely accepted in many African countries. However, even though these graduates were accepted by many countries. Solusi graduates were not recognized in Zimbabwe. This created a need for some program to make the education received from Solusi acceptable locally.

\footnotesize
\begin{itemize}
\item \textsuperscript{1}Ibid.
\item \textsuperscript{2}Ibid.
\item \textsuperscript{3}Ibid.
\end{itemize}

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Emergence of Universities in Africa

It is necessary for understanding the background of African University to understand the influence of Europe and western civilization on African education. The need for higher education became a pressing issue for many countries in Africa. The development of higher education could be seen from several angles. In the early sixties, African nationalism arose. While many countries were pressing for self-rule and freedom from imperial domination. With this came the demand for re-allotment of funds for education of the nationals. Many of these educational needs were ignored, others were over-financed, and a great imbalance in resources was the result.

The drive towards independence broke over Africa like a tidal wave. Pan-Africanism gave birth to a popular drive for self-rule. Though not especially swift or strong, it moved steadily forward. By 1967, the colonial chains that had bound Africa were almost completely removed. Freedom was the buzzword on the continent, and demand for able leadership became a pressing need.

Many words have been written about the evils of colonialism, especially in Africa. The record of the Europeans has been held up as a terrible example of what strong countries did to weak ones. Africa's wealth was taken away by Europeans and used for their own benefit. Vast areas of land and tribal customs and institutions were disregarded or destroyed. The slave trade was imposed on a large scale for hundreds of years, and the loss of life resulting from it and from the tribal wars was enormous. Zvobo noted that "native workers for the Government, European settlers, and missions were abused and underpaid during the years of colonial rule. Racial discrimination was introduced into a
continent which had never known it before.” Above all, the colonial powers made little or no effort to train the colonists for self-governance.

However, while abuses were plenty, Africa received significant benefits from the Europeans. The Industrial Revolution was introduced into Africa after the discovery of its resources. The diamonds found in South Africa, the copper in Northern and Southern Rhodesia and the Democratic Republic of Congo, and minerals in other countries created more work opportunities for the nationals, but gave them little in the form of education.

Education was introduced into many of the colonies in Africa, first through missionary services. In some cases, the missionaries came before the colonialists, developing a system of education so that African workers could read the language in which Scripture was written. Education opened up a new world for the indigenous people, giving them an opportunity to gain something their colonial masters could never take away from them.

While colonial rule brought material advantages to Africa, Africans also absorbed Western ideas of nationalism. The desire to be independent and to be governed by their own people was a concept that was not strange to the Africans who had always been ruled by a tribal chief. Education, the growth of urban centers, and the spread of industrialism brought the desire for unity among the Africans and saw the rise of Pan-Africanism, an idea born in London. Toward the end of the sixties, the African


2 Tindall, 114-20.
governments had to create learning opportunities to train qualified leaders to take over when White workers fled after independence. The number of African intellectuals teaching on many university campuses declined in both private and public schools. In the early seventies, however, the teaching staffs at colleges and universities increased, mostly because of the opportunities offered after independence. Government institutions hired the bulk of the experienced educators, while non-government-funded institutions were in great need of them. This naturally provided the government with experts in many areas, including education. Thus government-funded universities had a better understanding of the needs for higher education.

Whatever inequities existed, the community at large needed some answers. Higher education and the differences that existed, especially in personnel — was one area that drew questions from many people in various national circles. Education was viewed by imperial authorities as a privilege for the local population. While colonial governments ignored the need to educate local people, it became clear that local talent was the future for the leadership of Africa. Also it was important to produce African academics who could define the course of education in the various countries. In tracing the development of higher education in Africa, one could take a chronological or environmental approach, or track events in the various countries. However, in that period of time, given the political maturity of many countries, the idea of national universities in various parts of Africa appeared premature.

Nonetheless, by the end of the sixties, the ideas relating to universities in Africa had made remarkable strides toward reality. Each country espoused the idea of a national
university and eventually, operated one. However, the actual form and structure of these universities have drawn criticism from world academic communities. In some cases, activities in emerging universities had no dignity. The momentum that raised them shifted because the young and unformed societies had difficulty matching up with the renowned institutions of higher learning. In spite of the controversy that surrounded them at their inception, they progressed in many parts of the world and produced some excellent scholars. The government institutions also created a gathering place for trained nationals. Thus they became instrumental in giving strength, content, and direction to the educational systems of many countries. Unfortunately, many of these institutions also became hotbeds for political insurgency.

The development of universities in Africa and the quest for international recognition were two outstanding accomplishments. The universities in Africa could not develop if they were content with making contributions to Africa only, or if they became the products of the political aspirations of certain leaders. The concept of a free Africa was the goal of students studying in Britain at the time—individuals such as Nkrumah of Ghana, Kamuzu Banda of Malawi, and many others.

The universities went through various processes to transform themselves into the centers of life and academic experience, with input from people all over the world. They integrated the full cultural and physical patrimony of Africa. In many cases, the

1C. W. De Kiewiet, The Emergent African University: An Interpretation (Washington, DC: American Council on Education, 1971), 3. This comment is based on the proposition that the idea of a university did undergo a translation into an idiom, growing out of African life and experience. "Life includes the full cultural and physical patrimony of African experience; it is the effort and the struggle to use either patrimony
universities were part of the development of a system of higher education. The physical appearance of many of them was a clear manifestation of the support they were receiving, mostly from the government. Private or metropolitan universities not funded by governments faced financial difficulties.

During the independence movements in the early 1960s, a period called the "winds of change on the African continent," numerous ideas were explored by politicians and educators. One of these ideas, supported by the late president of Ghana, Sir Kwaran Nkhuruma, was that of a "United States of Africa" with a single university having constituent colleges or university campuses in different independent states. The zeal of those devoted to the formation of the Federation on the African continent and those devoted to the founding of the universities drew international interest.

It was argued by proponents that the single element of an internationally recognized system of higher education was essential both for Africans and for other interested individuals who desired a broadly-based education. These leaders focused on utilizing their resources to develop African higher education. The university, whether a single institution or a number of university campuses, would immediately attain a distinct position in society.

The goal of one Pan-African university never materialized, but neither did the idea of a federation of states on the African continent. However, the growth of institutions of as the material of human progress and enrichment. Otherwise a discussion of University performance would fall short of its most useful purpose, if it were merely the enumeration of the items of achievement, or the drawing up of a premature score sheet." Ibid.

Ibid., 4.
higher learning continued in each country. Nigeria has the largest number of universities, followed by South Africa. Most other countries were slow in the development of universities, investing resources in a state-run university. In addition to political control, serious limitations hindered university-trained personnel. Low national budgets made it impossible for governments to allocate adequate resources for universities to recruit and maintain the levels of remuneration and benefits of faculty. DeKiewit noted that in the Report of the Commission on Higher Education in Sierra Leone, it was clearly stated that the burden of higher education was much greater than other levels of education on the continent. However, despite the expense, it was clear to most people that universities could be of great benefit. Reference was made to the Sierra Leone report regarding the inclusion of universities in the development of education in a particular country. Many universities assumed the responsibility of broadening their quest for research in the name of national development. In some cases the universities embarked on areas in

1 "Considering the subsidies to higher education are about of the same order of magnitude as expenditures of primary education and the need for an increase in expenditure on technical, vocational and primary teacher training, it is clear that an attempt to adjust the growth rate of subsidies to higher education in favor of growing expenditures on technical, vocational and primary teacher training, would be in order. Furthermore, although the true cost of educating a primary school leaver is relatively higher than that of someone through secondary school, yet, in the dynamics sense, the burden of higher education is relatively greater than at other levels in view of the rapid increase in the growth rate of higher educational subsidies." Ibid., 30.

2 "In language too brief to bring out the full force of its meaning, governments invite the university into fuller involvement in devising a more effective system of national education. It stated that 'one of the essential tasks of higher education should be to help devise ways and means of reducing wastage, and therefore, the relative cost of primary education and ultimately of secondary and higher education. . . .'. This is a clear invitation for the university to become an intrinsic part of the national educational system." Ibid.
which both government and the private sector had a mutual interest. By doing so, a linkage was developed between government, the private sector, and the universities in pursuing the national agenda. This practice also insured significantly improved relationships among the institutions. President Robert Mugabe of Zimbabwe praised this approach at the inauguration of Solusi University. As universities accepted their full responsibilities for the supply of personnel, their relationship with the government grew stronger. They all would contribute to the development of the academic programs that would build the nation academically, industrially, and agriculturally, both in practice and research.

Yet many countries in Africa were disappointed because at the universities, instead of participating in the national dialogue for improving education, the faculty and students focused on their own ideas of research and cared less for the national needs. This was unexpected because education had been the center of the African political debate, and because the universities, without exception, were confronted with a demand for their articulation of national goals. It was impossible to discuss the issue of governmental relations without some form of government criticism. These criticisms often created controversy since the institutions, by nature, tended to be places where intellectuals could indulge in all sorts of pursuits regardless of the needs of society.

"Governments' role is to create an environment where institutions both from government and private sectors, including institutions like Solusi, can share ideas and venture into partnership to improve the man power and join in the development of a national agenda for a successful economy in our country." Comrade Robert Gabriel Mugabe, "Inauguration of Solusi University Speech." May 4, 1995. Solusi University. Bulawayo, Zimbabwe.
This became an issue of debate in many developing African countries. At the conference in Khartoum on Education for Self-Reliance in 1962, and also in the Arusha Declaration in 1966, leaders noted that universities had missed the mark for their creation. Many officials acknowledged that universities had a different agenda from the national agenda, thus creating an institution which had become an adversary. This debate resulted in the dissolution of many institutions that ran joint programs, such as Makerere in Uganda, which for many years served the needs of the East African Community, Uganda, Kenya, and Tanzania. Political ambitions led to the creation of national universities in each of these three countries. But community-wide institutions were not limited to East Africa alone. The university college established in Salisbury was to cater to the needs of the Federation of Rhodesia and Nyasaland. In later years, a tri-country system of higher education served the needs of Botswana, Swaziland, and Lesotho. Each country had one or two college campuses, but they jointly developed one university.

After most of these colleges and universities were established, they needed some form of recognition. Some worked on partnerships with universities in England and followed the British pattern of education. As in the United Kingdom, private schools could not offer any credible diplomas and degrees because only chartered universities could offer a degree. However, for political reasons and for the betterment of college employees, the school leadership had to find some way to attain recognition. This desire

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was also in the minds of the leaders at Solusi. Such ideas were already being pursued by other church organizations in North and West Africa.

Senior College Status

In April 1950, the Southern Africa Division took several actions that laid the groundwork for the establishment of a senior college at Solusi. Resolution 1719 authorized the move of the Teacher-training College (TTC); and the following decision, number 1720, authorized the offering of two-year professional training at Solusi; and action number 1721 authorized the Division Department of Education to investigate the possibilities of developing Solusi Training School into a center for higher education, taking into account the different countries’ needs, including college entry requirements.1 On March 7, 1954, at a meeting of the Southern Africa Division mid-year committee, it was voted to request the General Conference’s permission to offer college work at Solusi Training School.2

On December 22, 1961, Clarke, the first principal of the college, left to return to his original teaching appointment at Helderberg. His successor was Russell L. Staples, a former assistant to Clarke and a strong participant in the establishment of the college. This was the first smooth transition in the history of the school. Having participated in the establishment of the college, it was logical for Staples to promote credible programs as the basis for recognition of the college. The drive for recognition was the most

1“Minutes of the Southern Africa Division Committee” (Bulawayo: Southern Africa Division, 18 April 1950), #1719-1721.

2“VOTED: “to request the General Conference for permission to offer college work at Solusi Training School.” “Minutes of the Southern Africa Division Committee” (Bulawayo: Southern Africa Division, 7 March 1954).
comprehensive and enduring issue in Solusi’s existence, as this issue was of vital importance for the long-term survival of the college. Staples stated that recognition for the programs at Solusi would determine whether Solusi would be a center of learning for the church in Africa or just another school.¹

It was important for the workers in the territory and young people seeking education to look to Solusi as a place where they could attain status as individuals graduating with a credible educational certification. Having graduated from Andrews University in Berrien Springs, Michigan, Staples felt that pursuing an affiliation with Andrews was the most logical course for Solusi to follow if it was to get recognition as quickly as possible. What significance would a credible senior college mean to the people of southern Africa? Higher education was of prime importance to many students hoping to study in the teacher training or ministerial programs at Solusi.

Senior College Defined

The term “senior college,” used many times in the documents reviewed, defines an advanced level of education, primarily post-ministerial courses. The ministerial programs at Solusi were offered to “teacher-evangelists.” Individuals could enter this program after completion of either primary-education or Junior Certificate (two years of secondary school) level. The second definition of a “senior college” was a Post-matric

¹“It was our strong contention that for Solusi to become a center of learning for workers who were to serve a ‘New Africa,’ its programs should be accepted not only by the church, but by the larger constituency, the non-church sector, within the territory which we served. It was for this reason that we contacted Andrews University to give us some guidance in that regard.” Staples interview. February 4, 1999.
or Post-Cambridge course of study in which individuals pursued a bachelor's degree. Therefore, in the discussion at the committees, the leaders were looking for a program that would give people a recognized degree. Several factors influenced the decision to establish a senior college. Many members, according to Clarke, were interested in knowing that the education would be relevant to the local environment. Three criteria soon became clear:

1. The college at Solusi should comply with the test of adaptation to the need of the people as was observed in many progressive colleges and universities world-wide. This meant providing more relevant science and social studies courses.

2. Provisions should be made for professional training of nationals in other fields than theology and business.

3. Recruitment and enrollment of students were to take into account the college-acceptance criteria of the student's home country. For example, in a country like Malawi, university entrance was based on completion of high school with credit passes in at least five subjects, including English. In Zimbabwe a Cambridge School Certificate was required plus two "A Levels," while in South Africa, a Matriculation examination, administered by Joint Matriculation Board or an exemption certificate, was required.¹ These discussions were crucial to official recognition.

This study describes the administration's efforts to acquire recognition both in pre-independence and post-independence Rhodesia. In searching for this status, the models

of education became an area of concern. Solusi was greatly influenced economically, socially, and academically by its powerful neighbor to the south. However, Rhodesia, former British territory, modeled its educational system after the British system. Since Solusi was a church-funded school, it considered which approach to education would best benefit its graduates and the needs of the church.

The American and the British Educational Models

The model that Solusi University eventually followed was the one under which American Adventist colleges operated, namely, the confessional approach to education. This system is closely related to the secular American tertiary or post-secondary educational system. Solusi College was the equivalent of the secular undergraduate university, offering a four-year theology and educational program and a two-year business program. Instruction would now be offered leading toward a bachelor’s degree and including major and minor areas of study. It adopted the system followed by public universities and colleges of categorizing and departmentalizing knowledge which allowed courses to be added, deleted, or modified to meet a specific need. Students entered college after twelve years of pre-college study (eight years of primary schooling and four years of secondary education). The system dispensed knowledge in segments measured in units of study. Each unit of study was called a credit.


2Definition of a credit or a unit of learning: “One unit is acquired by the completion of a minimum of 120 clock hours in a subject during a school year. Sixteen units are
The Adventist tertiary system in North America sought to locate a college in each union conference, with church secondary schools (academies) acting as feeder institutions to the college. Solusi, at its inception, did not have any feeder schools as such. So it focused first on the workers who would need to upgrade to a higher educational status. As a secondary purpose, it sought to train the general public as a way to reach those who had not accepted the Adventist teachings.

The British system was more complex than the American system. It was made up of universities, teacher-education schools, and technical colleges. In Rhodesia, Solusi was classified under the latter. The first two types of colleges offered three years of instruction leading to a Bachelor of Arts degree. It took three years because the entry level to the university required completion of an advanced-level examination, a minimum of one year after completion of four years of high-school education. British children entered primary education at the age of five. Most started secondary school at age eleven and remained in secondary school five years. Students wrote what was called the school-leaving examination and followed that with the advanced-level examination. Under the British system, only state-chartered universities were authorized to award degrees.1

The decision to follow the American system was neither formal nor conclusive. Concerning the college-level curricula and affiliation, the inspection team headed by


Richard Hammill, then secretary of education at the General Conference and later president of Andrews University, made a number of recommendations. While the report to the Board of Trustees acknowledged the support the Division was giving the school, the principal felt the Division had not yet made a firm commitment to Solusi. It was essential to have a broader view of the development of the school in order to follow select decisions that were taken over a period of twenty years in pursuit of some form of accreditation.

**The Search**

Articles published in church magazines in the 1930s indicated that the educational work in Africa was growing, but resources were lacking. Anderson, in an article published on June 1, 1939, stated that the school buildings and other amenities necessary to run a credible school program were lacking.

While it was not clear to the school administration at Solusi that the Southern Africa Division and the Zambesi Union were committed to offering higher education at

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1 "The Principal is giving excellent administration to the school. There is good co-operation from the staff. The Principal works well with the Board of Trustees. The full Board meets twice a year and the local board meets approximately once a month. The Board gives excellent financial support to the educational program." Richard Hammill, "Solusi College Inspection Report," November 15-20, 1962. 2. (Berrien Springs MI: Andrews University, James White Library).

2 "There was a good public image presented, but the substance of operations and support was very minimal. When we were building the church there was more support from other people, individual organizations, such as the architect who really donated her time to the fruition of the church building." Clarke interview. July 13, 1999.

Solusi, some decisions did not confirm that assertion. The decisions noted below that were taken prior to the decision to pursue affiliation with Andrews in 1962 were one indication that, at the time, the sponsoring organizations were not really clear about what they thought they needed for Solusi. Starting with decisions made prior to Clarke’s arrival until those made before his departure, it appeared that Solusi was still searching for a pattern to follow. On June 1, 1953, having decided to start a college at Solusi, the following action was taken: “Owing to the inability of the unions to provide sufficient students, voted: to advise the Zambesi Union to defer the initiation of college studies on a tutorial basis at Solusi until the beginning of 1954.”1 Despite the postponement, at the June meeting, the year-end committee voted to open the school in 1954.

Voted: That when African workers desire to send children to Solusi Missionary College for advanced training beyond that offered in our schools within their union, such application shall be approved by the union in which the worker is laboring. Approved applications shall be subject to a discount of twenty-five percent for the tuition, board and accommodation charges. This subsidy shall be charged by Solusi to the union in which the worker is employed.

Further Voted: That the union organization in which the worker is laboring pay the transportation expense by train or bus of such approved children of workers attending Solusi for advanced training, on the following basis: The cost of return fare above four pounds Sterling. The class of travel to be decided by the union in each case.2

On December 15, 1954, the first comprehensive “Post-Matric” courses detailing a theology program were developed under the leadership of R. S. Watts. This was the first

1 “Minutes of the Southern Africa Division Committee” (Bulawayo: Southern Africa Division, 1 June 1953), #1343.

2 “Minutes of Meeting of the Southern Africa Division Executive Committee” (Bulawayo: Southern Africa Division, 10 December 1953), #1672.
significant move in an attempt to attain some form of accreditation for a college that was not yet operational.\textsuperscript{1}

Before 1962, the future of Solusi's college programs was still in doubt. This is evident in the sometimes conflicting decisions made. It was Staples's contention that the theology program being taught at Solusi did not take into account the three factors outlined earlier. It was too academically based and was not addressing the need of the church in leadership and practical programs for the development of the workers.\textsuperscript{2} The desire for an accredited program had its advantages and disadvantages detailed in the inspection report. Some problems of advanced education became realities for Solusi. The need for more highly qualified faculty members became the number one issue.

Tensions developed as traditional Adventist educational philosophy confronted modern trends of thinking. In Solusi's case, the key issue was that of keeping the ministerial course alongside the theology program. The immediate need for workers outweighed the long-term goal of highly qualified workers. Clarke, in his discussion with Robert Pierson, Division president from 1958 to 1966, regarding the action taken by the executive committee on June 26, 1960, said, "In view of the urgent need of African workers trained to take greater responsibility in the fast-emerging new Africa, it was our

\textsuperscript{1} "Minutes of the Southern Africa Division Committee" (Bulawayo: Southern Africa Division, 15 December 1954). #2361. (See Appendix C. detailed Theology curriculum.)

\textsuperscript{2} "The theology program was too academic and theory based. in some cases it did not address the needs of the church. We were called to develop a program for a new Africa." Staples interview. February 4, 1999.

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contention that we were called to develop a new mission for a new Africa. The SAD executive committee voted on July 26, 1960, to set up a sub-committee to study the needs of the work and recommend holding what was called leadership courses at Solusi:

In view of the urgent need of African workers trained to take greater responsibility, VOTED: to appoint the following sub-committee to give consideration to the holding of Leadership Courses in 1961 and 1962 to provide intensive training for one year to African workers of promise, thus preparing them for more effective service as administrators and stenographers.

This action created an argument that became so heated it led to some leaving Solusi. It was an issue which demanded the attention of leadership at all levels of the work in the Southern Africa Division. The Advent Review and Sabbath Herald carried a number of articles dealing with the relevance of a university degree for missionary service, the need for accredited schools, and problems that parents would have if their children chose to go to worldly schools. While the issues under review were focused more on the problems of non-denominational education, they also discussed different levels of education.

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3 C. P. Crager, "Is a University Degree an Essential for the Foreign Missionary? The Advent Review and Sabbath Herald, 20 November 1930, 7, 8. The essence of the discussion was the need and relevance of a university degree to work in the church in the mission field.

4 W. H. Branson, "Why Accredit Our Schools?" The Advent Review and Sabbath Herald, 7 April 1932, 7, 8.

available to the students going through Adventist schools. The purpose of this study is not to judge these issues, but to point out the significant impact they had on college development.

Another decision not consistent with the idea of commitment to higher education offered at Solusi was that of the executive committee on November 30, 1964, to appoint a sub-committee to study the proposed college for the Trans-Africa Division (TAD). This was a clear indication that the Division had not yet settled on the final location for an institution for higher education.

In harmony with para. 5 of action 1783. Voted: to appoint the following standing committee to give study to the plans for the physical and academic development of the proposed TAD college. This committee has power to co-opt services as necessary: Division Officers. Principal of Solusi College. Business manager of Solusi College. Division Education Secretary. M D Hodgen. R E Kachelenga. President ZU. President EAU.¹

While on one hand, the school needed highly qualified faculty who would be good marketing tools for attracting students to Solusi, the government and other sponsoring organizations started placing demands as to the selection of the leadership of institutions. In the Hammill report, it was pointed out that instructional staff for higher education and, in some cases, Ph.D.-level teachers would be very important for the accreditation of Solusi.² A doctoral-level administrator was essential. A similar recommendation

¹“Minutes of the Executive Committee of the TAD” (Salisbury: Trans-Africa Division. 30 November 1964), #1788.

²In a report to the administration and the Board of Trustees, observations were made and recommendations given from enrollment practices to an academic calendar to faculty recruitment. It was also noted that the same recommendation appeared in affiliation documents in later years. Richard Hammill, “A Report to the Board of Trustees of Solusi College and to the Southern African Division Committee. Concerning the Request for an
surfaced in the Loma Linda correspondence in the early eighties attempt to reach the stated goal of affiliation. In December 1966, the executive committee voted to set up a sub-committee to draft a Constitution and by-laws for Solusi College.¹

From reports and recommendations of the Board of Regents and the Andrews perspective submitted by Richard Hammill, the Solusi's Board of Trustees recognized the need for having a school president with a doctoral degree. The board voted with great reluctance to approve a study leave for Russell Staples to attain his doctorate. He was replaced by Daniel Walther, a retired professor from Andrews, for a two-year term. After two years, Walther left and was replaced by Timothy Gorle. During his tenure at Solusi, Gorle made several contributions. For example, the Solusi library was built and inaugurated on August 10, 1970.²

Typically, however, no administrator stayed long at Solusi. In 1970, Gorle was transferred to the Division office in Salisbury. At the year-end meeting in 1970, the board chose James T. Bradfield to succeed Gorle. Bradfield had served the church in many parts of Africa as school principal. Because of logistics, Bradfield was not available to Solusi until the close of 1971. The lack of an administrator placed great responsibilities on the college dean, M. R. Siepman. Siepman served both as acting principal and, for a time, as business manager.

¹“Minutes of the Trans-Africa Division Executive Committee” (Salisbury: Trans-Africa Division, 4 December 1966), #145.

²“Dedication of New Library at Solusi College,” Trans-Africa Division Outlook, September 15, 1970), 4-5.
After Bradfield’s arrival in 1971, two other officers were added: Ian Hartley served as college dean and Elmer Lampson became business manager. ¹ For the first time, the school had a complete administrative team. Under new leadership, the long-cherished dream of entering into an affiliation arrangement with Andrews University was revisited. But at that particular time, because of the political situation in Rhodesia, it became clear that affiliation would remain only a dream, so Solusi should seek other accreditation arrangements. In 1973, the executive committee of the TAD voted to establish non-resident instruction in the University of South Africa (UNISA) program. This enabled students studying at Solusi to take examinations as external candidates. Along with a number of other plant-related decisions, the committee established a sub-committee to study the particulars of the program and its impact on the college plans.² The five-year period witnessed significant expansion, and great efforts were made to achieve acceptance for the school. The decisions taken by the TAD paved the way for great growth at Solusi: new buildings were erected, and the enrollment in the college increased. It was voted in May 1975 to encourage students seeking a bachelor’s degree to enroll with the UNISA as external students. Classwork would be taken at Solusi but

¹Robinson, 152.
²“VOTED: to accept the Educational Courses (UNISA) sub-committee report of the Solusi College Board, and that the following sub-committee be appointed to lay specific plans for the setting up of B.A. and B.Sc. Courses particularly for the training of teachers: R. H. Roderick, Chairman, M. L. Mills, A. W. Austen, H. C. Currie, I. Hartley, W. M. Webster, H. W. Stevenson, R. E. Kachelenga, T. V. Gorle, R. E. Clifford, J. T. Bradfield, J. M. Stephenson, F. E. Wilson, H. L. Sauder, D. W. Smith.” “Minutes of the Trans-Africa Division Executive Committee” (Salisbury: Trans-Africa Division. 18 November 1973), #2899.
UNISA would administer the examination. This practice had been in place initially from 1958 until 1962 when the school first considered affiliation with Andrews.

While these academic struggles were continuing the administration also tackled the issue of student housing. A new college dormitory was erected housing forty-eight young men. This move created space for the secondary-school students who had been sharing rooms with college students. To assist students who wished to attend Christian schools but lacked funds, the administration developed a self-help student work program.¹

While the affiliation discussion was not pursued publicly, the negative responses received from the government regarding lack of recognition for its graduates forced the school to re-examine its options for accreditation. For this reason the executive committee voted on May 6, 1977, to authorize the Solusi administration to re-open affiliation negotiations with Andrews University.² During this time, the fight for national independence had reached its peak, forcing the school to close its doors in June of 1978.³ But while the college was closed, the board was not inactive. They were working toward the operation of the school once the conditions were favorable to reopen it. At the year-end meetings of the TAD, Solusi requested the Zambezi Union to consider absorbing the secondary school at Lower Gwelo so that Solusi could use the building and any relevant


²“Minutes of Solusi College Board” (Solusi College, May 6, 1977). # 695.

space for primary teacher training and other college needs. This decision awakened fears that had existed when the college was opened in 1953, fears that "big-brother" (making reference to the college) might try to take over every facility on campus for himself down the road. At that time, the administration re-assured the constituency that this type of thing would not happen. However, during its closure, Solusi's secondary-school students continued their training at a site in Bulawayo, now known as Bulawayo Adventist Secondary School (BASS).

Re-opening of the College

After a break which lasted from June 1978 till February 1980, just before Zimbabwe's independence, the school re-opened with a four-year program in theology and business, and certificate (or non-degree) courses in secretarial, ministerial, and agricultural training. The school was also pursuing the possibility of re-opening a teacher-education program. At that time, the prospect of an affiliation arrangement with Andrews was revived and excited the faculty and students at Solusi.

The simple farm community of believers had outgrown its original setting. The major accomplishments in the development of modern facilities included the library, church, science complex, men's residence hall, and a number of faculty houses. The site impressed visitors like Dr. Dzingai Mutumbuka, Minister of Education in Zimbabwe, when he stated that, "I came here fully expecting to find a few mud and thatched buildings, but was pleasantly surprised to find such an established institution with

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1 Minutes of the Trans-Africa Division Executive Committee" (Salisbury: Trans-Africa Division. November 13, 1978), #486.
wonderful facilities for students to utilize."

Also a compound of married-student housing provided new living facilities for married students, symbolizing Solusi's commitment to providing training for the entire family for service. In encouraging married students to bring their wives to school, Bradfield stated: "As you men receive bachelor's degrees, your wives receive Ph.T. (push the husband through)."

Taking advantage of the visit of Dr. R. H. Hart, chairman, Department of Health Services at Loma Linda University (LLU) in January 1981, the administration shared with him the specific needs of the school. That an affiliation arrangement was the only avenue left to validate the academic work at the degree level offered by Solusi. Negotiations started in earnest when Hart conveyed the desire for affiliation to the Loma Linda administration. In March 1981, the TAD committee voted to pass on to the General Conference a request to authorize the Solusi College administration to open up formal negotiations with LLU regarding affiliation. Communication between LLU and Solusi resulted in the visit to Solusi by Dr. M. Hodgen, Dean of the Graduate School. This paved the way for the president of LLU, Dr. V. N. Olsen, to visit Solusi in November 1981. In April of the following year, a visit was arranged for the academic dean of Solusi to visit LLU. The purpose of the visit was to explore with the administration and

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2. "VOTED: to pass on to the GC the SC/TAD request to approve in principle and open the way for SC to become affiliated with LLU as per discussion and correspondence in this regard between SC and the TAD President and Dr Richard Hart of LLU." Minutes of the Trans-Africa Division Committee (Harare: Trans-Africa Division, 26 March 1981), #309.
heads of departments the details of affiliation and possible changes to the Solusi College program so that it could meet the requirements of LLU.

The process of self-evaluation had to be done in preparation for a visit by a team from the Western Association of Schools and Colleges (WASC). After a careful study of the WASC handbook to determine the requirements of the self-study, in August 1982, Solusi set up task forces including faculty and students to tackle this project.1 The study was submitted to LLU on March 23, 1983, and was to be presented to WASC on Solusi’s behalf. In a chronological order documentation of what transpired at Solusi in their bid to affiliate with Loma Linda, the Solusi application for affiliation with Andrews support document, referred to three restricted documents from Norman Woods, vice president for academic affairs at Loma Linda, which in essence killed Solusi’s quest to affiliate with Loma Linda. The three documents were the September 9, 1983, communication entitled “Observations Regarding the Solusi Self-study and the Affiliation Documents.” a critique of the self-study.2 The other was a letter dated September 29, 1983, to Elder Alf Birch, secretary of the TAD; Loma Linda University informed the TAD that it had taken an action to postpone the WASC site visit to Solusi for at least one year.3 Finally in a letter


3Norman Woods, Loma Linda University Vice President for Academic Administration, to Alf Birch, Secretary of the Trans-Africa Division, 29 September 1983, transcript, Eastern Africa Division Secretariate, Harare, Zimbabwe. (Document Restricted till 2015).
to James T. Bradfield, principal of Solusi. Woods stated that the reason for postponing the visit was "projected realignment of divisional territories in Eastern and Southern Africa and the uncertainty surrounding Solusi's role in such a realignment." In addition, the letter to Bradfield pointed out the transition in college administration and the possibility of relocating the college as additional reasons for postponing the visit.

Stability of administration was an issue that Andrews University also addressed in their reports, as they negotiated an affiliation agreement with Solusi.

Reacting to the LLU action, the Solusi College board and the TAD, in an action taken on November 14, 1983, voted to again pursue the affiliation arrangement with Andrews University. In the same action, a move was made to invite Dr. Merlene Ogden, dean of the College of Arts and Sciences at Andrews, to advise Solusi on the affiliation issue. At this time, Solusi was under the administration of Roland McKenzie, who had taken over from Bradfield in November 1983. Having been a graduate of the American system of education and having been a faculty member at Andrews, McKenzie was in a much better position to negotiate terms with his former colleagues than any of his predecessors. The Division, having observed the advantages that the University of Eastern African at Baraton (UEAB) was realizing from affiliation with Andrews, wanted


Solusi to enter into a similar arrangement. Outlined in their self-study for Andrews.

Solusi stated that they believed that as a beneficiary of the arrangement, the college would achieve its main goal, the validation of education at Solusi.1 Andrews, too, would benefit from the arrangement from Solusi's perspective.2

The request for affiliation for the purpose of offering degrees in the areas of theology, business, and teacher education was the first to be addressed in the negotiation. For a short time these areas had been offered through UNISA. Twenty-one years had passed since Staples first contacted Dr. Hammill to explore affiliation arrangements with Andrews, and after a long search, with trials with both denominational and secular contacts, in late 1983, the long road of searching for recognition appeared like it was coming to an end.3

1"How might an affiliation with Andrews University help Solusi College address the needs of the regions it serves?: (a) The possibility of obtaining a degree from a recognized institution will attract more and better qualified students. (b) The expertise of Andrews University faculty members will enable Solusi to offer more diversified and academically credible programs, secure employment in the private sector and serve their church more effectively as trained lay-persons." Solusi College. “Report to Andrews University.” 4.

2"How might an affiliation with Solusi College help Andrews University? (a) It will provide Andrews University faculty members an opportunity to be involved in oversees missionary work. (b) It will provide an environment for Andrews faculty members to conduct research in African studies in such areas as theology, sociology, language, history, political science, agriculture, health, business, education, etc. (c) It will give the university a satisfaction of knowing that it is helping the church to maximize its heavy investment in the physical and human resources that comprise Solusi College.” Ibid.

Dynamics of College Development after Affiliation

Legal Status and Recognition

At this point, even though Solusi was affiliated with Andrews, the government of Zimbabwe refused to recognize their degrees. While graduates of Andrews from other sites were recognized. Solusi graduates were not because the school was still registered under the Vocational Education and Training Act of 1978 as an “independent technical college.” However, graduates from Solusi from other countries in the region who received Andrews degrees increased their stature in their own countries.¹

Governance

Solusi’s eighteen-member board of trustees (see Appendix E) continued to govern even after affiliation. Their role was distinct from the functions of the administration and faculty. The functions of the board are articulated in its by-laws as revised in June of 1981. (See appendix D)

Administration and Finances

Solusi College received appropriations and periodic capital grants from the EAD to assist in its operations. Special grants occasionally came for specific projects from the worldwide church. A good example of special appropriations was the Thirteenth Sabbath

¹“Students from Malawi were very happy with the degree from Andrews. in fact it made us feel better than graduates from our own University in Malawi. One employer indicated to us that one of the methods he uses to short list prospective employees is where they graduated from and what degree they held. what was better for them than having an Andrews degree.” Masoka interview. September 21, 1998.
offering overflow received in 1966 to assist in solving the water difficulty at Solusi.1

The administration and the board worked together to determine any changes and developmental needs at the school. The administration continued with three officers: the principal, academic dean, and business manager. Each of the offices had defined duties and authority as outlined in the college constitution. An administrative council also helped to deal with academic services at the school. The council’s recommendations had to be approved by the board. To meet Andrews’s recommendations, provisions were built into the system to provide for periodic reviews of ongoing development.

Faculty

Solusi College traditionally elected one faculty member, nominated annually by his peers, as a member of the administrative council. The academic policies’ committee was predominantly comprised of faculty members. Faculty involvement in institutional governance was substantial at Solusi. Faculty members had direct access to the principal and could discuss matters of concern with the leadership. Faculty recruitment was considered the responsibility of the administration and the Division.

Program Development

Academic development and planning at Solusi was always viewed as an active process. The history of the school, the environment in which it operated, and the diverse

1“The General Conference voted that the Thirteenth Sabbath Offering overflow for the third quarter of 1966 should go to the Trans-Africa Division. The division committee voted to give the entire offering to Solusi. A portion would go toward bringing water to the school; the rest would be used to build an adequate library and provide more college level books.” Robinson, 147.
constituency it served had a significant impact on the development of the programs at Solusi. The actual process of program development has not always been consistent for lack of an academic master plan. Up to the time of the affiliation, academic programs were made available through college bulletin -- a great improvement over the time when students registered with the registrar or academic dean, not knowing what they would accomplish.1 Long-range plans were normally directed toward the needs of the Adventist church, and other plans were subsidiary to the overarching needs of the church. Emphasis was placed on development of the theological program, which addressed the pastoral needs of the church, and the teacher-education program, which addressed the needs of the church-run schools in the Division.

Student enrollment

The College’s enrollment leveled off around 150 students for many years. With the prospect of affiliation however, enrollment exceeded the 200 mark. With the enlarged student body (see table 4), the Student Association was a venue for students to express their concerns with the administration of the school. Under the new constitution, which was adopted by the school administration in March of 1984, student had more input into decisions affecting their lives than they had during the previous years.

---

1"We trusted that the Dean knew what was needed to complete this program so we did not worry about a written program." Nyasulu interview. September 27, 1998.
Table 4

Enrolment 1975 - 1983

<table>
<thead>
<tr>
<th>Year</th>
<th>Theol</th>
<th>Bus</th>
<th>Min</th>
<th>Unisa</th>
<th>A-Lev</th>
<th>Spec</th>
<th>Total</th>
</tr>
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<tr>
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<td>31</td>
<td>50</td>
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<td>31</td>
<td>2</td>
<td>19</td>
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<td>60</td>
<td>25</td>
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<td>18</td>
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<td>156</td>
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<tr>
<td>1979</td>
<td>C</td>
<td>L</td>
<td>O</td>
<td>S</td>
<td>E</td>
<td>D</td>
<td></td>
</tr>
<tr>
<td>1980</td>
<td>11</td>
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<td>15</td>
<td>4</td>
<td>7</td>
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<td>1981</td>
<td>40</td>
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<td>17</td>
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<td>15</td>
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<td>9</td>
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<td>7</td>
<td>17</td>
<td>111</td>
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<tr>
<td>1984</td>
<td>35</td>
<td>48</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>20</td>
<td>114</td>
</tr>
</tbody>
</table>


**Summary**

From the early sixties, Solusi College sought to find some form of validation of its academic programs. In its search for recognition, it attempted to gain accreditation in several creative ways. Affiliation was considered, and when that attempt failed, distance learning was tried as an approach to secure some legitimacy for graduates of the college. Despite the initial lack of tangible results, Solusi experienced major growth. The decisions made during the sixties and seventies laid the groundwork for recognition of the school and its programs. Differences existed among the decision-makers, but as long...
as the outcomes were consistent with the long-term goals of the school, the differences were viewed as instruments used to polish the decisions. Recommendations made in the early inspection reports and by the Andrews University affiliation team were all viewed by Solusi as constructive, designed to help it achieve its goal of recognition. No decision was made, however, without opposition. Some criticisms were made for constructive purposes, while others were not.  

The affiliation agreement attempted to solve not only entry-level questions, but also the over-all program of the school. Admission standards to the programs offered under the agreement had to be acceptable within the country of each student's origin and, most important, to Andrews University. Andrews expected the equivalent of a General Certificate at the ordinary level in five subjects, one of which must be English. As stated above, the solutions also raised problems, such as the differing secondary-school completion levels and university-level entrance requirements in the host country. These varied among the national educational systems in the constituent countries. Solutions to these problems evolved over the next ten years that Solusi was under the affiliation agreement with Andrews University. The appeal made by Dr. Roland Mackenzie in the application for affiliation became a reality, he said:

The developments mentioned above may raise questions in some minds concerning the viability of an affiliation at this time. Perhaps we ought to wait

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1While I was studying at Solusi, the discussion of affiliation was common talk on campus. One faculty member, reacting to the continued discussion of affiliation, expressed his displeasure. “If Solusi enters into an affiliation arrangement with Andrews, and the graduates receive recognized degrees, where will the graduates from Helderberg go to work as missionaries?” Needless to say, when the school was affiliated, this particular individual left.
until all the uncertainties have been eliminated. Perhaps. But when will we ever be able to answer all the major questions about the future? After more than two decades of hesitancy we need to step out in faith. The needs of our work in Southern Africa are urgent. Our church has invested massive resources at Solusi College. It is high time that returns commensurate with Andrews University will be an effective means towards that end. We realize that Andrews University already has many commitments around the world which at times may be seen as a drain on the university’s resources. At a time of retrenchment there may be strong temptation to diminish the international outlook through which the university has made such a significant impact on the world. We pray that this will not happen."

With constant review and timely inspections, both parties in the affiliation continued to benefit from the arrangement. Solusi grew in its academic administration and other areas that were considered weak when the arrangement was first initiated. A measure of success was accomplished.

\[1\] Solusi College, “Report to Andrews University” (Bulawayo, Zimbabwe: Solusi College March 30, 1984), 68.
CHAPTER VI

SEEKING A CHARTER

Background

The affiliation visiting team gave its response to the two-decade search for recognition for academic work at Solusi in their report of May 15, 1984. The recognition was of vital importance to the students coming from Zimbabwe to Solusi. A similar arrangement with the University of Eastern Africa (Baraton) had attracted positive responses from the government of Zimbabwe. This greatly encouraged the students from Zimbabwe. Other alternatives, however, envoked negative feelings from many Zimbabweans, both in the public and private sectors. While distance education through a South African institution of higher learning was recognized, it carried negative connotations because many schools practiced the so-called separate-but-equal type of education. This was based primarily on the political theory of apartheid which was basic

\[1\] Solusi College. “Report to Andrews University.” 40.

to the framework for "Bantu Education" in South Africa.\textsuperscript{1} The native-education system established in Rhodesia was on the same basic premises. These closed system links made independent Zimbabwe suspect any form of relationship with South Africa. This made outside recognition for the academic work at Solusi even more imperative. Several years after the 1973 visit concerning affiliation with Andrews appeared to be headed nowhere, the school attempted to set up an arrangement with a South African institution of higher learning. This, given the political situation between Zimbabwe and South

\textsuperscript{1}A paper presented at the Center for International Studies, African Series No. 14, outlined the origins of Bantu Education, its evils, and what was to be accomplished by this system of education. The first step in the creation of Bantu Education was the formation of the Commission on Native Education (1949-51), better known as the Eiselen Commission. It and the Tomlinson Commission ultimately established much of the basic theoretical framework for apartheid. The terms of reference for the commission clearly established the government's basic intent (South African Government): (a) The formulation of the principles and aims of education for Natives as an independent race, in which their past and present, their inherent racial qualities, their distinctive characteristics and aptitude, and their needs under the ever-changing social conditions are taken into consideration. (b) The extent to which the existing primary, secondary, and vocational education system for Natives and training of Native teachers should be modified in respect of the content and form of syllabi, in order to prepare Natives more effectively for their future occupations. (c) The organization and administration of the various branches of Native education. (d) The basis of which such education should be financed. (e) Such other aspects of Native education as may be related to the preceding. The membership of the commission also reflected the Government's purpose; all of the Commission members were acquainted with African education but none of them, of course, were Africans. A second and closely related premise was that the Africans' future lay wholly in the reserves (areas set aside for indigenous African dwellings by the colonial masters), except for those who would engage in migratory labor. A third major premise of the Commissioners was that Africans' education as it then existed lacked any clearcut direction, mainly because it was not part of a plan of overall social development. R. Hunt Davis, Jr., \textit{Bantu Education and the Education of Africans in South Africa} (Athens, OH: Centre for International Studies, Ohio University, 1973), 8. An in-depth review of this paper created the definite displeasure of any arrangement of educational structure that would make a group of people congregated in living situations and also what their destiny might be, educationally and professionally, a concept some of the teachers shared even as the school pursued affiliation.
Africa. did not work out as well as it could have. It was obvious to the leadership of the school that the low enrollment in the A-level program was an indication that this program was not cost effective. However, the board continued the programs in lieu of the teacher-education program desired by the school. While affiliation helped restructure the programs and eliminated ineffective ones, the composition of the college body did not justify the need for some programs. The makeup of the student body also played a role in the decisions made by the governing boards. In 1984, the 123 college students enrolled in the Andrews Programs came from various countries in the Eastern Africa Division: they were widely accepted after graduation. At the same time, Zimbabweans continued to be relegated to the unacceptable academic roles in their country. This situation significantly hindered the Zimbabwean students from attending school at Solusi.

Growth under Affiliation

Resistance to granting Solusi degree status outlived the governments in Zimbabwe. The Ian Smith regime, the interim Zimbabwe-Rhodesia regime of Bishop Muzorewa, and even the Independent Zimbabwe under Robert Mugabe, all expressed some resistance to changing the status of Solusi. Because the governments of Rhodesia and Zimbabwe opposed offering degrees at Solusi, an alternative was sought, which reopened the affiliation discussion. Meanwhile, Solusi, under the umbrella of Andrews, continued to upgrade itself, hoping that more opportunities for its graduates would become available.

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1 "We tried all we could to have something credible for our students, and UNISA was just one of them." Bradfield interview, 11 July 1999.
The Implications of Affiliation

The affiliation between Andrews University and Solusi was a unique contractual agreement, developed under the watchful eye of Arthur O. Coetzee, director of Extension and Affiliation Programs. Andrews University assumed the continuing process of review of the Solusi College administration, teaching faculty, library, and other support departments and physical facilities. In addition to enforcing the standards of the Solusi programs, Andrews also ensured that the quality of education offered there met the standard being offered on the main campus in Berrien Springs, Michigan. Andrews agreed to provide guidance in the development of new programs, to monitor academic standards and examinations, and to grant academic credit for all courses satisfactorily completed in approved areas of study. Also under the agreement, the registrar at Andrews University assumed the responsibility of following up with admissions, dealing with graduates, and issuing transcripts identifying the Solusi College campus as the location where the degree requirements were completed.

To ensure that these standards were being followed, a teacher-exchange program was implemented, and periodic academic audits were conducted by teams from Andrews University. The audit teams used the guidelines of the North Central Association of Colleges and Schools and the Adventist Board of Regents, and also acted in behalf of the Affiliation and Extension Committee. All audit teams discharged their duties by gathering data for their reports from the following:

1. Touring physical facilities, such as administrative offices, library, classrooms, faculty offices, laboratories, dormitories, the farm, student center and cafeteria, faculty
homes, and the church

2. Interviewing individuals in administration, faculty and staff

3. Meeting with students and student leaders

4. Meeting with committees such as the Academic Standards Committee and the Academic Review Committee

5. Visiting faculty families in their homes

6. Monitoring class sessions

7. Reviewing financial budgets and financial statements

8. Reviewing academic records

9. Interviewing managers of auxiliary departments such as the cafeteria, farms, grounds, and maintenance

10. Meeting with officers from the Eastern Africa Division.

The auditors used the information gained to ascertain whether the following standards, paraphrased from *A Handbook of Accreditation*, were being met:

1. Was the institution clear with respect to its philosophy and objectives?

2. Did the institution have the following:
   
   a. administrative organization and efficiency?
   
   b. qualified manpower in faculty and support staff?
   
   c. available faculty teaching at the required baccalaureate level?
   
   d. suitable curricula?
   
   e. suitable facilities and support for the programs?
   
   f. adequate capital and financial resources to carry out its philosophy and
objectives?

3. Were there mechanisms in place to evaluate whether the programs of the university were broad, effective, frequent, and ongoing to enable:

   a. overall assessment of goals and philosophy achievements?
   b. assessment of the effectiveness of sub-components of the total program?
   c. assessment of both intended and unintended outcomes?
   d. the self-evaluation process?

4. Was the institution able to give trustworthy evidence and promise that, where it did not presently meet all the criteria or have a credible plan, it would be able to do so on a mutually agreed-upon timetable for the future?

5. Did this institution give evidence of academic responsibility in the matter of admission standards, record-keeping, and graduation requirements?

6. Was a continued relationship between Andrews University and the affiliated campus of mutual interest to both institutions?

7. Was there efficient and adequate communication between the main campus and the affiliated institution so as to facilitate the achievement of these goals on the part of both participants in this agreement?¹

These standards were also consistent with Adventist Accrediting Association

guidelines. The evaluation process that Solusi was participating in was not one-sided.

In preparation for each academic audit, Solusi prepared a self-study report which was presented to the audit team. It was a detailed report of the operation of the school at all levels and in all its phases over a given period of time. In many cases it attempted to alert the team to responses to previous recommendations. In some cases, the reports acknowledged areas that were still works in progress. Upon completion of the visit, the team would present the administration and faculty a preliminary report of their findings, including commendations and recommendations. This process took place more than six times during the life of the affiliation agreement between Solusi and Andrews University.

In each report, it was evident that the auditors were paying close attention to the changes in administrative structure and personnel. Previously in the response from Loma Linda University to the request for affiliation, administrative structure was one area used as a reason for the postponement of a site visiting team. In the six audit reports submitted by the Andrews audit team, a significant section of their report gave some account of administrative personnel changes. This was a clear indication of how much weight Andrews University placed on the stability and continuity of the administration at Solusi from the local level up to the Division officers, who formed a major block of the governing board.²


²“During the three and a half years since the last audit visit, Solusi College has seen several changes in its administrative officers. In January 1992, Dr. Michael Muze, who had served as principal of Solusi College since the 1988 school year, accepted the
Solusi College grew rapidly during the ten years of affiliation with Andrews. New programs were added and enrollment increased. Growth of institutions can be measured in many cases through an in-depth review of one particular factor over a continuum of time. In some studies, enrollment is used to measure growth; others have used the physical plant, and still others measure the ability and maturity of the administration over a period of time. The composition of the board, its openness and ability to attract able individuals to participate in the governance of the school, is another area used in same studies.

For the purpose of this study, outcomes are used as an example of growth under affiliation. When Solusi opened its negotiation with Andrews, its enrollment stood at 123 full-time and part-time students. A steady but significant growth in enrollment in the Andrews Programs was achieved over the next ten years. Table 5 outlines enrollment for each of the nine out of ten years of affiliation. Overall enrollment increased by nearly 120 percent in full-time Andrews program students. The breakdown of the students in Table 6 accounts for areas of business, education, religion, theology, and

position of principal of Eastern Africa University (Baraton) in Kenya. Taking his place as the new principal of Solusi College will be Mr. Norman Maphosa, who is presently serving as Senior Training Officer of the International Labour Organization for the Zimbabwe government. While currently consulting with the on-campus administrative officers of the college in planning for the future at Solusi College, he will not assume his full responsibilities as principal until July 1, 1992. In the interim, the college is fortunate in having Dr. Harold Peters, who has served as the vice-principal for academic administration since 1984, to act as principal until Mr. Maphosa’s arrival on campus. “Report of the Sixth Academic Audit of Solusi College” (Berrien Springs, MI: Andrews University, February 3-10, 1992). 1.
TABLE 5
SOLUSI ENROLLMENT, 1983-1994

<table>
<thead>
<tr>
<th>Year</th>
<th>Total Number Students</th>
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<tbody>
<tr>
<td>1983/84</td>
<td>123</td>
</tr>
<tr>
<td>1984/85</td>
<td>96</td>
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<tr>
<td>1985/86</td>
<td>122</td>
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<td>1986/87</td>
<td>188</td>
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<td>231</td>
</tr>
<tr>
<td>1991/92</td>
<td>258</td>
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</table>


secretarial studies. In the sixth academic audit of Solusi College, a comparative report of enrollment in the Andrews University programs was given over a three-year period. Table 6 shows a growth over the three-year period (1989-1992). This increase is even more significant when compared to the total enrollment of 123 in 1984. Years before 1983, the enrollment of full-time students was under fifty for all programs. Other elements of growth are evident as the Division and the school recognized the need for more advanced workers and better utilization of resources. Students being

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2 Ibid., 37.
supported by the EAD in the M.A. program at Helderberg were encouraged to complete

TABLE 6
SOLUSI NUMBER OF GRADUATES BY DEPARTMENT
1983/84-199/91

<table>
<thead>
<tr>
<th>Year</th>
<th>Business</th>
<th>Education</th>
<th>Theology</th>
<th>Secretarial</th>
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<td>15</td>
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<td>21</td>
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<td>48</td>
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<td>5</td>
<td>77</td>
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<tr>
<td>1990/91</td>
<td>34</td>
<td>21</td>
<td>22</td>
<td>4</td>
<td>81</td>
</tr>
</tbody>
</table>


their program at Solusi as the Division chose to utilize these resources. The development and growth that took place at Solusi were also evident in the improvement

1 "VOTED: to begin the MA program on the Solusi College campus effective during the June 1990 school term; to request Andrews University to reconsider our request for approval to establish on the Solusi campus, as an extension program, effective July 1990. the M.A. degree in Religion and/or M.A. in Pastoral Ministry degree; and, if Andrews University is unable to approve the program, we request the General Conference International Board of Education to approve such a program to be offered under the instruction of the faculty of the Solusi College Department of Religion." It was further VOTED "to discontinue the EAD relationship with the MA program at Helderberg College effective December 31, 1989. and to assign to Solusi College for its M. A. program the EAD funding presently supporting the Helderberg M. A. program."

“Minutes of Eastern Africa Division Executive Committee Year-end Meeting” (Harare, Zimbabwe: Eastern Africa Division, November 7-14, 1989). #4344.
of existing buildings and construction of new ones to house the on-growing population and programs at Solusi.

TABLE 7

SOLUSI FIRST QUARTER COMPARISONS OF ENROLLMENT

<table>
<thead>
<tr>
<th>Student Category</th>
<th>1989/90</th>
<th>1990/91</th>
<th>1991/92</th>
</tr>
</thead>
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<td>1st - Year Students</td>
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<td>68</td>
<td>97</td>
</tr>
<tr>
<td>2nd - Year Students</td>
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<td>56</td>
</tr>
<tr>
<td>3rd - Year Students</td>
<td>70</td>
<td>50</td>
<td>53</td>
</tr>
<tr>
<td>4th - Year Students</td>
<td>72</td>
<td>85</td>
<td>52</td>
</tr>
<tr>
<td>Total</td>
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<td>239</td>
<td>258</td>
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</tbody>
</table>


The continued resistance by the government of Zimbabwe to recognize graduates of Solusi while recognizing graduates of other Andrews-affiliated campuses such as UEAB and Helderberg created a new challenge for the Solusi administration and its governing board. The dilemma faced by the board was that graduates of Solusi from other countries were fully satisfied with Andrews’s degrees, indicating that the Andrews University degrees were highly accepted in their home countries. Consistent with the problem/solution approach to decision making, Solusi College again was faced with the daunting task of finding a way for their education to be recognized within the private and public sectors of the Zimbabwean employment market.

At this time, indications suggested that it would be possible to open dialogue with
the government concerning Solusi's recognition. Some government officials visiting the College mentioned the creation of the National Council for Higher Education. The administration decided to test the willingness of the government to grant local accreditation in the form of an external examination, to grant an affiliation with the University of Zimbabwe, or to grant Solusi a Charter. This discussion was recorded in the Eastern Africa Division Minutes of July 15, 1987. The preamble stated:

WHEREAS the Minister of Education at the time of the Solusi College graduation made certain observations and the invitation to dialogue with the government of Zimbabwe, it was voted to appoint a sub-committee to develop a strategy to explore the possibility of recognition or accreditation under the Zimbabwe government referee status with the University of Zimbabwe. Members of the Sub-committee are as follows: Principal, Solusi College; Academic Dean, Solusi College; Mr. Christopher Simela. Pastor L. N. Moyo. East Zimbabwe Conference President: Dr. T. H. Nkungula. EAD Education Director: Pastor H. D. Dumba. EAD Field Secretary: Dr. S. A. Farag. Health and Temperance Director EAD: Mr. S. Mathema. Zambezi Union Education Director.1

Having contacted the National Council of Higher Education in Zimbabwe and receiving some direction, the Eastern Africa Division Committee voted on June 9, 1988, to submit a proposal for the recognition of Solusi College as an autonomous University,2 a trend adopted by many former British colonies. Kenya, after opposing establishment of private universities for many years, adopted a softer stance when acts of Parliament granted charters establishing independent universities in that country. The Zimbabwe


2“VOTED: to authorize Solusi College to present to the Zimbabwe Commission on Higher Education a proposal for the recognition of the Solusi College as an autonomous university. Proposal to be presented to the EAD Committee prior to presentation to the Commission.” “Minutes of the Eastern Africa Division Committee” (Harare. Zimbabwe: Eastern Africa Division. 9 June 1988). #3377.
Parliament established a National Council for Higher Education to deal with matters of higher education. Based on Section 19 of the National Councils for Higher Education Act of 1990, it had already granted such a charter to Africa University, operated by the Methodist Church in the Mutare area, in the northeastern part of the country.

At an Available Members Committee of the Eastern Africa Division held on June 23, 1988, the members voted to approve the plan to submit a proposal for recognition to the National Council for Higher Education in Zimbabwe.\(^1\) This action prompted discussions, negotiations, and communications among the Eastern Africa Division, the Solusi administration, and members of the commission for the National Council for Higher Education. An on-site inspection took place in March 1992. These activities culminated in the Zimbabwe government announcing in a “gazette.”\(^2\) July 1994, the charter establishing Solusi University. It was stipulated in the gazette that the charter was now dependent on the Zimbabwe president’s determination.

Actually, negotiating a charter in four years was amazing considering the twenty-two years it took for Solusi to attain affiliation. Various factors played a role in the quick decision. The influence of some Solusi alumni now in government cannot be overlooked. Deputy Prime Minister Muzenda expressed his disbelief at what he saw at Solusi.

\(^{1}\)The proposal brought by Solusi College administration on the recognition of Solusi College to be submitted to the Zimbabwe Commission of the National Council for Higher Education. VOTED: to approve the proposal for recognition as presented by the SC administration with certain suggested editing to the text.” “Minutes of Eastern Africa Division, Available Members Committee” (Harare, Zimbabwe: Eastern Africa Division, June 25, 1988), #3377.

\(^{2}\)A gazette is an official government newsletter, normally used to announce official government information.
“Before coming to Solusi I did not know anything about this school except through four of my fellow ministers in the cabinet that graduated from this school.” The sharing of information by those knowledgeable about such arrangements in other countries also played a role. Moreover the political climate in Zimbabwe had changed. Tolerance between the two major tribes and an understanding of the location of the college and its economic benefits in the region also played a key role in the quick response by the government.

When the president of Zimbabwe officially presented the Solusi University Charter and the instruments of authority to Dr. L. D. Raelly, the newly installed chancellor of the University, it brought to a close the long search for acceptance and recognition for Solusi. It also fully established Solusi’s philosophy and ideals of Christian education in Zimbabwe.

**Affiliation and Charter Compared**

The affiliation arrangement with Andrews University was a contractual agreement with the terms stipulating that Andrews undertook the responsibility of a continuing process of reviewing the Solusi College administration, teaching faculty, enrollment, and other relevant support for the programs being offered. Solusi, on its part, was responsible for all affiliation-related expenses, to maintain internationally accepted standards.

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2. “A comment from M. J Mutinga, former member of Councils for Higher Education in Kenya, serving as EAD Executive Committee Member, in response to preliminary inquiry by the author (at the beginning of this study). July 1998.
standards for its faculty and its academic policies, including but not limited to adequate faculty, facilities, and equipment, and to require appropriate admission standards and examination procedures. Andrews, therefore, assumed the role of giving direction and advice where necessary to support facilities for Solusi College to remain in compliance with the affiliation arrangement. In fact, Solusi was an off-site campus of Andrews University with all its course offerings the same as those at Andrews University. The programs would have to be pre-approved by Andrews. Growth and development came rapidly to Solusi during the years under the affiliation, enhancing its development to university level.

Now that Solusi was more stabilized, the administration and governing board felt it was time for the school to request a charter from the government which would make Solusi an autonomous university in its own right. This condition was described by Grace Lupepe, a long-time member of the Solusi board, as a sign of growth and maturity.\(^1\) As stipulated in the charter, Solusi was now an independent entity: it was its own person with legal personality. "The university shall be a body corporate with perpetual succession and shall be capable of suing and being sued in its corporate name and, subject to this character, of performing all acts that bodies corporate may by law perform."\(^2\)

\(^1\)At the official proclamation of Solusi as a University, Mrs. Lupepe, a member of the Solusi Board and former school teacher, along with President Mugabe, stated that the action taken by the government was the same as a parent telling their child that "now my child you are grown up, it is time you fend for yourself and survive." Taken from a non-official video of the proclamation ceremony of Solusi University on May 4, 1994.

Solusi was now no longer a part of another institution; it was an autonomous, self-standing university. But with autonomy also came responsibility. Whereas in the past the college looked to Andrews for direction, now the leadership had to police its actions and develop its own systems. As stated by Merlene Ogden at the presentation ceremony, the ten years of affiliation with Andrews would come to the test when Solusi stood on its own. Its maturity would then be revealed. The various bodies that assisted in the governing of the school would no longer be private matters, but of public interest. The education programs that had been monitored became public programs examined by public individuals. External examiners would participate in the process of establishing quality monitoring.

**Impact of the Charter**

**Legal Status**

Solusi remains a Christian co-educational institution of higher learning, operated by the Eastern Africa Division of the SDA Church. It has changed from being an independent technical college registered under the Vocational Education and Training Act of 1978 to become a chartered institution of higher learning, as stipulated in Part II of Proclamation 8 of 1994 which took effect when the state president declared Solusi a university. It thus became a corporate body with perpetual succession, capable of suing and being sued in its corporate name. It has attained the same standing as other publicly funded universities in the country. Its graduates receive the same recognition as graduates from other universities.
Governance of the University

Whereas in the past Solusi had an 18-member governing board, consisting of representatives from all parts of the constituency of the SDA Church (mostly church employees), under the provision of the Charter, the university is now governed by a University Council. This forms its board of directors and is comprised of a minimum of 25 and a maximum of 33 members. (See appendix G.) While the major part of the board remains the same, six members of the board are a new addition. They represent the Zimbabwe National Chamber of Commerce (ZNCC); the Commercial Farmers’ Union (CFU), a government body; the Secondary School Teachers’ Association; and two representatives from government ministries. This composition in its initial stages was intimidating to the church and school leadership, but has become the strongest support for the school leadership in terms of upholding Adventist values and ideals.1 The University is now subject to all laws and regulations of the country, and is open to the same scrutiny that the government undertakes with all non-governmental education institutions of comparable level (See Appendix B). The functions of the University Council are outlined in the charter, and provision is made for specific adherence to the standards and religious guidelines which the charter deferred to Solusi’s by-laws for its

1P. Machamire explained in depth his disbelief when the board was faced with a decision that would set a precedent in the future relationship between the Solusi student government and other universities’ student governments’ influence on Solusi. The Solusi Student Association President had arranged for some guest to visit the school without the approval of the University; negative circumstances evolved leading to a student revolt. In dealing with the situation, the six “non-Adventist block” took a very hard stand forcing the more conciliatory members of the board to take a stern position in dealing with what, in their views, would place in jeopardy the values and ideals of a Christian university. P. Machamire, interview by author. 13 February 1999. Berrien Springs, MI.
direction. In this way, the charter left the development of the character of the University to the Church, the school, and the leadership.

Administration

As stipulated in the charter, the administration of the university includes a chancellor who is also the president of the Eastern Africa Division. The chancellor has the right to preside over any assembly or meeting held by or under the authority of the University. Upon recommendation of the council and the senate, the chancellor confers degrees and diplomas, certificates, and other awards and distinctions of the University and is able to withdraw or restore such awards. A vice-chancellor, who is the chief executive officer of the University and is appointed by the council, oversees every operational aspect of the University. The vice-chancellor is an ex-officio-member of all standing committees of the University. By appointment of the council and approval by the chancellor, provision is made for the appointment of a pro-vice-chancellor who assists the vice-chancellor in designated areas of administration, such as academics, development, and so forth. Other administrative officers include the director of finance, registrar, and director of student services.

Faculty

The role of the faculty in institutional governance is substantial. The tradition of one faculty member appointed by peers to participate in the administrative council was not eliminated. Under the charter, the faculty’s hand was strengthened by the formation of the senate. The University senate has academic authority. It is responsible for
upholding the instructional standards and regulations within and outside of the University community. Faculty members have direct access to the vice-chancellor through various avenues, such as during general faculty meetings and at coffee with the vice-chancellor, when individual faculty members spend time with the CEO, one on one basis. In these forums, the faculty member may discuss with the vice-chancellor matters of concern without restriction. The faculty have taken advantage of this open-door policy that the University administration follows.

Students

Having previously adopted a non-discriminatory position, the question of admission under the new charter was re-visited. Under the affiliation agreement, students who entered the University had to qualify under the requirements of the country of origin. Under the charter, acceptance is based on a General Certificate of Education or similar certificate. For entrance to Solusi University's baccalaureate programs, applicants from Zimbabwe have to meet the same requirements as for entry into the University of Zimbabwe. This requires credits in five subjects, one for English at O-level or its approved equivalent, two of which are to be completed at the A-level. One unforeseen aspect of the charter on students was on graduates with a diploma issued by Solusi University encountered questions in the countries of origin including Zimbabwe, as evidenced by "the Solusi 17". graduates not recognized by the National Council for Higher Education (see appendix F).
Student Government and University Administration

The University is obligated by the charter to allow students to participate in the governance of the school through the student government. One student representative sits on the University council. The student government provides students a forum for expressing their views and in decision making for the welfare of the University at large.

One of the greatest concerns was Christian student life after the charter. Many constituents worried that worldliness would become a way of life at Solusi. While to a great extent this has not occurred, largely due to administrative efforts, some students indicate that the Christian atmosphere is different now as compared to the environment in the pre-affiliation era. The religious environment and the University’s discipline in many cases does not reflect what many see as Christian. One former student characterized the Christian environment at Solusi as one going through a “teenage” period.

Physical Plant

The physical plant has been a concern both under the affiliation and during the negotiations for a charter. The available facilities did not have the potential to meet the planned growth and development of a university. The impressive entrance on the east side of the campus is one outstanding feature. Exley Hall, the administration building, houses a number of activities. Cadwalleder Hall, which formerly housed the

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2Ibid.
administration and some classrooms, had some vacant spaces left by the move of the administration to Exley Hall, the new three-story administration and classroom building erected on campus. These vacant spaces are being used for faculty offices and additional classroom space. Further, faculty homes have been refurbished, new men's and women's residences built, and married-students' housing revamped. Other projects include the student center, a library extension, a multi-purpose auditorium, more faculty homes, a student medical-services building, and general land and grounds upkeep. Electrical distribution stabilization, an improved communication system, and water delivery continue to be concerns at Solusi. The landscape of Solusi has changed from the simple few houses to a complex campus housing a university. Plant management and utilization of space have become a challenge.

Community

Solusi University continues to be a hub for various activities in the community. It has always been a center for academic and economic development in the area. The University provides both formal and informal opportunities for learning to the community. It also provides work opportunities for the local population. Situated in a rural setting, the University gives the area some form of identity for the region. The students, faculty, and staff of the University live side by side with local citizens, thus greatly influencing their lifestyle. The University also provides a market where people come to sell their produce.
Summary

The social, economic, and academic conditions that existed in the seventies retarded the progress of education in Rhodesia. As the demand for more enlightened, patriotic people became more urgent in the nation, the government started to pay special attention to individuals and institutions advocating these ideals and give such institutions recognition. Solusi, having operated under an affiliation arrangement for ten years, was ready for the next step. The timing of events in the nation and at Solusi could not have been better for the University. As Zimbabwe approached its election, the proclamation of a charter gave the president an opportunity to make a strong statement for national influence in all areas of the country. The charter provided the opportunity for advancement at all levels for all its faculties in applied science and technology, education, graduate studies, business, health science, natural science, humanities, social science, and religion and theology.

Since Solusi has been recognized as an institution of higher learning, its students are entitled to government loans and grants to help them through school. The Ministry of Education began providing scholarships for Zimbabwean-born students. This has been viewed as a gesture of good will from the government.

The recovery of Solusi’s identity and recognition, which started with the affiliated arrangement in 1984 and climaxed with the charter in 1994, brought to an end the lifelong crisis of identity that Solusi had experienced. While the charter opened opportunities for the University, it also required accountability. For church members, it meant the University and the leadership would be held to a higher standard to uphold the
ideals of Adventism in the operation of the school.

From its founding through the developments to a senior college, the goal for recognition loomed over the college for many years. When funds became available from supporting organizations for the college to improve, it rapidly developed. Stricter financial policies were enacted to prevent financial catastrophe. Financial records showed a need for strict discipline if the University was to grow. After the charter was obtained, not only did Solusi go through a trying financial period, but some qualified faculty sought other opportunities. Death and other tragedies claimed some faculty members. The year 1994 marked the beginning of the autonomy period when Solusi had to learn how to conduct academic administration. Acceptability and recognition by other institutions created peer pressure on Solusi. These types of pressures were new to Solusi, and many questioned how well the University would handle these new stressors. At the time the charter was issued, seventeen students were ready to graduate. Unfortunately, they were not ready to graduate under the charter because they were not trained under the charter. At this time, a three-year phase-out period of the affiliation agreement was started to care for students who had started their programs under Andrews. Students could either transfer to Solusi University or complete their studies under the extended affiliation program, designed to clear every student in an appropriate manner. The granting of the charter marked a milestone in the long history of a school started as a mission outpost that now operates as an autonomous university, a remarkable achievement for the educational system of the SDA Church in Southern Africa.
CHAPTER VII

SUMMARY OF FINDINGS. AND RECOMMENDATIONS

Summary

This study covers five key decisions in the development and growth of Solusi University. More than a chronological history of Solusi, the purpose of this study was to examine the impact of these decisions on the development of Solusi University. The five decisions reviewed were (1) the founding of Solusi Mission and the introduction of an elementary school; (2) the establishment of a teacher-training college (TTC) and the subsequent move of the TTC to the Lower Gwelo Mission; (3) creation of an institution of higher learning offering education at senior-college status; (4) the search for accreditation, through an affiliation arrangement with an accredited SDA university in the United States; and (5) seeking recognition for the academic programs by requesting the government of Zimbabwe through the National Council for Higher Education to grant a charter. These decisions were chosen based on the magnitude of their impact on the development of the University.

A documentary, historical method was used to profile a historical setting for the decision-making process, the implementation of the decisions, and the impact the decisions had on the development and growth of the institution. Because the main
objective of the study was to review the decisions stated above, the narrative style used was not intended to be all-inclusive.

Historical records of Solusi and the development of the work of the SDA Church in Southern Africa were found at several sites. The General Conference of Seventh-day Adventist archives and the Eastern Africa Division secretariate provided the greater part of the information for this documentary search. Primary information was obtained from interviewing those who witnessed the events at Solusi. They also validated the information obtained. Further information was found in the Adventist Heritage Center in the James White Library on the campus of Andrews University.

In addition to the information obtained from these sources, I added my own personal knowledge about the development at Solusi. As a child I lived on the mission campus between 1958 and 1960 and as a student I was there from 1974 until 1983. This gave me some understanding of the dynamics of the population and environment in which the University developed. Every attempt has been made, however, to avoid the possibility of subjectivity in the review and analysis of the decisions that could develop due to my closeness to the study. Officials, administrators, and other participants in the decision-making process have been quoted in an attempt to foster objectivity. While it is important for the purposes of this study to verify the authenticity of each document reviewed, no testimony can increase the value of information like that of one who was close to the situation.1

The study was essentially limited to researching, defining, and reviewing five decisions. The decisions actually provide a life sketch of Solusi and its quest for recognition in the academic community. The decisions are discussed in chronological order from the founding of the Solusi Mission in Southern Africa. Chapter 1 provides a preamble to the study, setting its foundation and giving a brief synopsis of what the study would cover. Chapter 2 gives a historical base and sets in context the time and location where the decisions were made. Chapter 3 deals with the history and founding of the mission. Review of the historical environment that existed in Rhodesia at the time of the establishment of the mission is also covered in chapter 3. Likewise the addition of the teacher-training program and development of the teacher-evangelist training program are also addressed. Chapter 4 concentrates on the origins and early development of the academic programs at Solusi, namely, the introduction of the primary school, the teacher-training program, and the birth of the college. Chapter 5 deals with the search to establish an institution for higher learning, seeking senior-college status, and the quest for recognition in some form. Chapter 6 deals with the desire for independence in the form of a charter.

Despite the difficulties, Solusi remained in operation and became the first chartered Adventist institution of higher learning on the African continent. The five decisions can be viewed as having a singular objective but varying implications. The decisions had a focus development of an institution of higher learning recognized and accepted in the local community and the larger, international academic community. Each of the five decisions in some way impacted the next decision as the college grew.
The Founding of the Mission

The mission was established mainly to serve as a staging ground for the work of evangelizing the indigenous population of inner Africa with Adventist teachings. In a decision taken when the General conference was heavily embroiled in debating the issue of separation of church and state, the land issue in Rhodesia became immediately contagious. The acceptance of the land by the Foreign Missions Board of the General Conference followed a decision by the same board to extend operations of the work into new territories, marking the beginning of the Adventist Church among heathen people of inland Africa.

While the government reserved for itself the right to direct educational policies and supervise delivery of education through various methods, voluntary efforts were encouraged, thereby allowing missions and other organizations to educate the people of Rhodesia. When the missionaries received the land from Cecil Rhodes in 1894, no known Adventists were in Southern Zambesia. However, once the land was received, the Church showed tremendous zeal to teach people Adventist doctrines. Religious training and moral instruction were regarded as fundamental to the development of a sound education in schools.

Decision-making at the highest levels of the Church supported the work at Solusi. It was supported by continued encouragement to missionaries to continue to serve in foreign lands even in the face of grave difficulties. Along with the leadership commitment, the local people who accepted the Adventist faith were committed to seeing this institution grow into a place for training of workers for God. They showed this by
providing a sanctuary for the mission staff during difficult times such as the Matabele uprising and during the 1978 closing of the school. The students, mostly mature men who studied at Solusi during the early years, were serious about their desire not only to learn but also to teach others.

Leadership literature clearly indicates what was outlined in the Bible: "Where there is no vision, the people perish" (Prov 29:18). Vision is the simultaneous understanding of history and of the future as one entity. It combines goals with energizing passion. Vision in the context of this study was the guiding principle of Solusi in its long search for quality education for the African workers. Watts succeeded in articulating the vision for Solusi. Once this vision was accepted, it empowered the leaders both at Solusi and at the Division to reach the goal of recognized education for the students and graduates of Solusi in all parts of Africa.

The Establishment of a Teacher-Training College

The establishment of a TTC was one major step in the development and growth of the school. This decision had significant advantages: (1) it opened up the opportunity for indigenous people to learn modern methods of disseminating knowledge; (2) it brought the College into the mainstream of academic activity in Southern Rhodesia; and (3) it provided the groundwork for a desire to further develop Solusi.

Again, while no formal record of a decision was found, the documents that described the growth of the work at Solusi clearly indicate the unanimity that existed in support of its work. The development of the "teacher-evangelist" was also a vital part of the work of the Church in Africa.
The land issues have been a major component in the development of Solusi. This was not clearly resolved during the founding years, as A. T. Jones and Ellen White debated the issue. Further controversy arose in the 1910 land-exchange agreement with the government. This was another action which indicated the compatibility of the work at Solusi and the work of the church at large in Southern Rhodesia. Solusi became the educational center for the region, though no formal decision was made to that effect.

Each decision became vital as it had not only short-term objectives but also long-term implications. The decision to establish a teacher-training program in the short term provided teachers for the local schools and churches. For the long term, it provided the church and the school the opportunity of being a major center for education. The teacher-training program was probably the best choice because of the social status that teachers had in the "native" setting.

Relocation of the Teacher-Training College

This study concerned itself mostly with the developments taking place at Solusi. However, the decision to relocate the teacher-training college had a significant impact on Solusi. After the college moved to Lower Gwelo, it played an important role in the training of teachers for the church and the public-school system. What necessitated the move? In order for Solusi to house different programs, it was obvious that something had to be done.

1. The small, restrictive site hampered the desired growth. While a vast land was available where Solusi could have grown even larger, other factors influenced the need for a different site.
2. The unavailability of water resources was a factor concerning all programs retained at Solusi.

3. While land or space was not the real prohibitive factor, spreading the institutions over a wider area increased the recognition of the church and dissemination of the Adventist faith. This was the only voluntary move of a program from Solusi to another location.

**The Birth of a College**

The decision made by the Southern Africa Division in 1950 to authorize Solusi to offer college studies created not only the bedrock for the founding of a college but also the founding of a senior college. Subsequent attainment of senior college status was a major development in the history of Solusi University. In essence, the search for status and recognition started in 1953 when the 1950 decision was put on hold for lack of students. It was quite clear in the minds of some individuals that the founding of Solusi as an institution of higher learning was the ultimate objective. It was Watts's vision to place Solusi at the same level as other Adventist institutions such as Avondale College in Australia and Helderberg College in South Africa. Communication of the vision to all stakeholders and other decision-makers was tested over the next few years. Attempts materialized in 1958 when a four-year theology program was designed, culminating in a four-year degree in theology. Short-term interests blurred the quick development of the program. The minutes of both the Solusi Board and the Trans-Africa Division, and the recognition granted by the Board of Regents of the General Conference of SDA placed Solusi in a position to attain the status for the organizational recognition which was
already in place in 1933.

Why did it take so long for Solusi to realize senior college status? The issues relating to Solusi’s development, especially in the late fifties and early sixties, could be classified into two groups. First, there was a lack of real support by the local leadership. Second, the volatile political unrest in most newly independent African countries forced church leadership to push for quick fixes for the workforce.

Most administrative posts were manned by missionaries who felt that nationalistic movements threatened the stability of the work of the church. Thus the Division asked Solusi to run leadership programs to produce African workers who could meet the needs of the troubled areas of Africa.

Seeking Recognition

After the establishment of the senior college, the need for recognition immediately emerged. It became clear that without some form of accreditation, Solusi’s academic programs would be continually undermined.

The political situation in South Africa was unacceptable to many of the countries north of the Limpopo River, which made the educational institutions in the Republic unaccessible to the people from the north. At the same time, the Zimbabwean government continued to insist that Solusi was only recognized as an independent technical college. This forced the school to seek different arrangements to gain recognition. Arrangements with the University of Zimbabwe for some form of monitoring program at Solusi fell through. Lack of supervision from the University of
Zimbabwe prompted Solusi to seek affiliation with an American-accredited institution of higher learning. But the affiliation route was not easy for Solusi either. Twenty-two years had passed (1962-1984) since the first attempt at affiliation was made until the final agreement was signed with Andrews University.

When Solusi was affiliated with Andrews, growth both visible and invisible took place. Maturity of the institution and professional development was evident. The constant audits and teacher-exchange programs served to improve the institution to an even higher level of academic and professional excellence.

**Seeking a Charter**

The ten-year affiliation between Andrews University and Solusi College worked for most students except those from Zimbabwe, whose government resented the affiliation arrangement. This forced the management and Board to dialogue with the government and find some common ground for the good of the students. Finally, this discussion resulted in the college being granted a charter. If the charter had not materialized, it is difficult to imagine what alternative could have been explored next.

**Conclusions**

A number of conclusions can be drawn from the research, most of which could be useful for a historical record. Other conclusions provide new insights to the decision-making processes for a school and for the larger organization. These conclusions are briefly discussed.
Conclusions Gained from the Study

1. The land issue of Solusi far outlived the claim of resolution in Church circles. The larger land issue in Zimbabwe was unresolved as evidenced by land resettlement problems with followed after independence.

2. Prior to the establishment of senior college status, one of the challenges the organization faced was the availability of committed administrators who would run Solusi for a significant period of time to create a sense of stability. After the school was organized into a senior college, stability was still a concern. A perceived lack of stable administration at Solusi hurt its prospects with affiliation bodies.

3. This study exposed the need for a more methodical selection of leaders for a school and for participants on the controlling board. The national government of Zimbabwe, while showing an interest in Solusi, refused to discuss any alternatives until it perceived that the individuals working at Solusi had the interests of the people of Zimbabwe and the surrounding nations at heart. For some time, the government was very suspicious of the missionary organization. Thus, the selection of the board and the local administration was crucial to stability. Inclusion of local representatives served to enhance the perceived image of respect and commitment to the individuals being served.

4. The Christian philosophy of education properly packaged, implemented and marketed survived the test of time and was accepted. Adventist education, while suspect for many years, has endured. The work-study program in Solusi’s formative years, revisited with intensity during the period 1972 to 1984, is now labeled as education with production and is being pushed in many school programs. School industries provided a
livelihood for the school. The influence of vocational training along with academic programs should not be underestimated.

5. "Problems" being defined implied that solutions were available. Optimizing the best solution to take care of the situation is the task of the decision-makers. Decision making is complex and involves judgment by individuals. An attempt to impose theories that have existed on its systems may not yield accurate assessment of the effectiveness of the decision-making systems at Solusi. However, the principle of collective or group participation in decision making has been consistent with what public policy has always pursued in modern management.

Recommendations

This in-depth review of the administrative decision-making process and the decisions’ impact on Solusi University yields several conclusions. With these conclusions comes the opportunity to make the following recommendations derived from the study:

1. It is important to state at the outset that finding information and artifacts to validate the study was challenging. The decision by Solusi to establish a museum at the school was a good one and should be supported by those who are interested in the well-being of this school. Those having information from grandparents, parents, and friends who may have been early students at Solusi, or who have any artifacts that have some connection with Solusi’s history, should be encouraged to donate them to Solusi Museum.
2. History has shown that the decision processes followed at Solusi have been productive. The processes validate that rational decisions with all aspects of the organization taken into perspective truly foster the growth of an organization or institution.

3. While a working, academic master plan was in place for the University, constant review was essential for effective and efficient utilization of land and resources available. A carefully prepared master plan provides a school with direction for its physical plant as well as its academic programs.

4. The University’s experience with a search for senior college status and seeking for recognition could benefit colleges in other parts of the world that may face similar struggles.

5. Enrollment at the university, like in other universities and colleges, will continue to be a factor in the measurement of the growth of the institution. Ability to attract students from a broad spectrum had great impact on the institution.

This study has helped to uncover some characteristics of the decisions that fostered the growth of Solusi. The continuity of the goals and objectives of the institution through the decades was strong enough so that frequent change in personnel did not diminish the drive to reach its goals. Even in the face of opposition from within and without, the school achieved its greatest objectives. The future success of Solusi University lies in the ability to continue to maintain the ideals and objectives of the Church. Loss of direction and identity of the school by secularizing it would be the greatest downfall this institution could ever have.
APPENDIX A

MINUTES OF THE FOREIGN MISSION BOARD
OF THE GENERAL CONFERENCE OF THE
SEVENTH-DAY ADVENTIST CHURCH
express themselves with reference to its practicability. The matter was referred to the Committee on Finance for recommendation.

Meeting adjourned to call of Chair.

O. A. OLSEN, Chairman.

F. M. WILCOX, Secretary.

FOREIGN MISSION BOARD MEETING

November 15, 1894.

Members present: Olsen, Durland, Tait, Lindsay, Nelson, and Wilcox. Also by invitation, Elder L. T. Nicola, and H. W. Kellogg.

This was not a regular meeting of the Board, there being no quorum present. Some matters, however, were discussed which seemed to demand consideration.

MINISTER FOR NEW FOUNDLAND.

A request was received from L. T. Ayers, of New Foundland, asking if a minister could not be sent to that field within the next few weeks. The friends at St. Johns were planning to build a meeting house, and Brother Ayers felt that if ministerial help could be rendered at this point, it would greatly tend to develop the work in that field.

It was thought that if some one who was acquainted with the Maritime people could go to that field to labor, it would be desirable. The name of Elder H. W. Cotrell, of the New England Conference, was suggested. The Secretary was instructed to write to the President of that Conference, and through him to Elder Cotrell, laying the call before him and determining if he could be secured for that work.

It was suggested that to supply the place made vacant by Brother Cotrell's removal, Elder Geo. E. Langdon, who had moved to New England, might be secured if desired by the New England Conference.

LAND GRANT IN ZAMBEZIA.

The question as to the propriety of the Foreign Mission Board and the General Conference Association accepting of the land grant from the south Africa Land Co. was discussed to some length, but no formal action was taken regarding the matter.

Meeting Adjourned.

O. A. OLSEN, Chairman.

F. M. WILCOX, Secretary.
2. The Committee further recommended that W. H. Thurston advised to dispose his labors in Brazil as the interests work would seem to demand, in canvassing, holding Bible readings, etc. In doing this, it would become necessary for to report his time and receipts to the Foreign Mission Board.

3. It was further recommended that in answer to R. B. C. inquiry as to the return of him self and wife to this country on account of the latter's health, that he be advised to sell with Elder F. H. Westphal regarding the matter, and the future act in the future as their combined judgment would seem indicate; but that if it was deemed necessary for him to the Foreign Mission Board would not feel that it should pay more than one half of the expense of the return passage.

VOTED, To accept of this report by considering each item separately.

C. P. PARMELEE TO THE BAHAMA ISLANDS.

The question was raised as to the health of C. P. Parmele— the wisdom of sending him to the Bahamas in his present physical condition. The Secretary was instructed to write to and the President of the Atlantic Conference with reference to this.

FMB
DEC. 2, 1894

ZAMBEZIAN MISSION FIELD—ELDER A. J. BREED.

Regarding the recommendation of Elder A. J. Breed to go Zambesia, A. R. Henry stated that he had had some talk with Brother Breed, and that Brother Breed felt very unsettle reference to the proposition. His chief concern was re his son, whether he would be willing to go with them to
field. Regarding this, the following resolution was passed:

**VOTED,** That the Board express itself as in favor of having Brother Breed connect with the work in Zambesia if he feels free to do so.

While the question of our work in Zambesia was under consideration, Elder O. A. Olsen introduced several propositions for the regulation of our work in that field as follows:

1. The work shall be under the direction and control of the Foreign Mission Board of the General Conference of Seventh-day Adventists.

2. We shall decide to buy the land we want and not receive it as a gift.

3. Write a letter to Messrs. Rhodes and Jamison expressing our appreciation of the favors offered us, and also our desire to so conduct ourselves and our work that we may always have their interest and co-operation; but that we do not feel free to accept of the land as a gift, but will pay them a price that they and our agent may agree on, feeling that this will be more satisfactory to them and also to ourselves, leaving us more free to go forward and carry out the plans of missionary work that we have planned for.

4. That while we shall be interested to have the right kind of persons and families locate in that country, we decline to give persons any special recommendations, excepting such as we may send out as our special agents or representatives.

5. The plan of our work shall be to labor for the good of mankind among all classes. Among the natives, our purpose shall be to educate, civilize, and Christianize. For this purpose we shall establish schools and houses of worship as the
work may demand. In connection with these, we shall cultivate land and teach the natives the practical duties of life. We shall not tolerate inhuman treatment, neither that advantages be taken in trading, etc.

6. While we shall be loyal and faithful citizens, we claim the right to worship God according to the dictates of our own conscience, and the privilege to teach the truth of God as we find it in his word.

7. In addition to our work among the natives, we shall also establish churches and societies among the white population as the way may open from time to time.

8. It is the mind of the Foreign Mission Board that the representative of the general Conference of Seventh-day Adventists shall not engage in traffic or trade on his own account, but that his whole time and interests shall be devoted to the work of the denomination by whom he is sent and by whom he is supported.

9. The Foreign Mission Board will call for quarterly reports from the Superintendent of our mission enterprise, giving us so full information concerning the management of the business and the progress of the work that we may at all times be fully acquainted with the conditions of the work.

These propositions were referred to the Committee on Plans and Appointments.

At this point in the consideration of the report, it was VOTED, To lay the remainder of the recommendations on the table and to listen to the report of the Committee on Finance, as there were some matters in that report which demanded immediate attention.
FOREIGN MISSION BOARD MEETING

March 17, 1895.


Prayer by Elder J. H. Morrison.

MINUTES of meeting held March 13 were read and approved.

REPORT OF COMMITTEE ON PLANS AND APPOINTMENTS.

The Committee on Plans and Appointments reported the following recommendations:

ELD. E. HILLIARD TO THE SOUTH PACIFIC ISLANDS.

1. That Elder E. Hilliard of Minnesota be corresponded with regarding his going with the PITCAIRN on its next cruise to locate on one of the South Pacific Islands.

DR. H. S. LAY TO THE SOUTH PACIFIC ISLANDS.

2. That Dr. H. S. Lay of Michigan be corresponded with for the same purpose—that of going with the PITCAIRN on its next cruise, to locate among the islands.

WORK IN ZAMBESIA.

3. That the following propositions be adopted for the guidance of our work in Zambesia:

1. That the work shall be under the direction and control of the Foreign Mission Board of the General Conference of Seventh-day Adventists.

2. That the land secured from the government shall be purchased and not received as a grant.

3. That we express it as our judgement that no more land should be purchased than is necessary for practical purposes.
in connection with mission work.

4. That a letter be written to Messrs. Rhodes and Jamison, representing the British South Africa Land Company, expressing our appreciation as a Board for the favors offered us, and also our desire to so conduct ourselves and our work that we may always have their perfect co-operation; but that we do not feel free to accept of the land as a gift, but will pay them a price that they and our agent may agree upon, feeling that this will be more satisfactory to them and also to ourselves, leaving us more free to go forward and carry out the plans of missionary work that we have arranged for. <

5. While we shall be interested to have the right kind of persons and families locate in that country, we decline to give any persons any special recommendations excepting such as we may send out as our special agents or representatives.

6. The plan of our work shall be to labor for the good of mankind among all classes. Among the natives, our purpose shall be to educate, civilize, and Christianize. For this purpose we shall establish schools and houses of worship as the work may demand. In connection with this, we shall cultivate the land and teach the natives the practical duties of life. We shall not tolerate inhuman treatment nor importation of, or traffic in, intoxicating liquors, nor that advantages be taken in trading.

7. In addition to our work among the natives, we shall also establish churches and societies among the white population as the way may open from time to time.

8. It is the mind of the Foreign Mission Board that the representatives of the General Conference of Seventh-day Advent-
tists shall not engage in traffic or trade on their own account but that their whole time and interests shall be devoted to the work of the denomination by whom they are sent out.

9. The plan of the Foreign Mission Board is that the work shall be made self-supporting from the first, except what may be necessary to give the work a start or beginning; that is to get the work started so that it can have something by which to support itself.

10. The Foreign Mission Board will call for quarterly reports from the Superintendent of our mission enterprise, giving us so full information with reference to the management of the business and the condition of the work that we may at all times be fully acquainted with the conditions of the work.

This report, after some discussion, was unanimously adopted.

J. T. & J. F. BERGER TO BRAZIL.

The question of J. T. and J. F. Berger of Washington going to Brazil was again called up. The General canvassing Agent desired to make a statement to the Board regarding their cases and for that purpose was present at the meeting. He stated that there was much unoccupied territory in Brazil and urged the necessity of sending some one to carry forward the sale of our publications. Inasmuch as it was understood that some from College View expected to go to South America, and as Brother Mead was soon to go to College View, the final decision of this question was referred to a committee composed of the Chair, the Secretary, and the General canvassing Agent.
FOREIGN MISSION BOARD MEETING
March 29, 1895.

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Prayer was offered by Elder G. B. Tripp.

MINUTES of meeting held March 28 were read and approved.

ZAMBESIA MISSION ENTERPRISE.

The discussion on the Zambesia Mission enterprise was resumed. The Secretary having been requested to formulate into propositions the actions passed by the Board relative to this question, presented the following:

RESOLVED, That for the organization and guidance of the Zambesia Mission Enterprise, the following propositions be adopted as the sense of the Foreign Mission Board:

1. That Elder G. B. Tripp be appointed Superintendent and Treasurer.

2. That W. H. Anderson be appointed Clerk and general assistant of the Superintendent.

3. That an Advisory committee of five be appointed of which Elder G. B. Tripp shall be Chairman and W. H. Anderson and Dr. A. S. Carmichael second and third members; the selection of the two remaining members to be left with Elders S. N. Haskell, G. B. Tripp, A. T. Robinson, Peter Wessels, and A. Druillard, on the arrival of the American company in South
4. That this committee shall be considered as an Advisory Committee, especially in all matters concerning the personal comfort, convenience, and happiness of the mission workers, and their relations to each other.

5. That while the superintendent of the Mission shall look for his instructions to this Board, and shall be governed by such instructions, he will be expected to freely counsel with the Advisory Mission Committee with reference to all plans for the furtherance of the work.

6. That as much land as is necessary for practical mission purposes be secured by the superintendent of the Mission of the British South Africa Land company on such conditions as may be agreed upon, providing such conditions comport with sound business principles, and do not in any way compromise our work as a denomination.

7. That this land thus secured shall be worked and used wholly for the interests of the general mission and not for personal advantage.

8. That the natives living on the same shall not be dispossessed or driven off, but allowed to live peaceably in the enjoyment of their legitimate pursuits.

9. That no advantage shall be taken of the natives or of others on the part of the mission workers in deal, domestic service, trade, or communication of any sort, and such conduct on the part of others will not be tolerated.

10. That the natives as far as practicable shall be taught useful trades and industries, especially those pertaining to practical life and usefulness, such as farming, house-
keeping, proper dress, etc., and that as soon as consistent, instruction in mechanical shall be introduced.

11. That the objective point in all such labor and instruction, together with all other means employed, shall be to bring them to a saving knowledge of the gospel.

12. That no intoxicating liquors, tobacco, opium, or other narcotics shall be kept for sale on the mission premises, or handled or dealt in in any way by the mission workers. This does not have reference to medical supplies.

13. That as fast as consistent, schools and churches shall be established both among the whites and natives, and missionary operations carried forward for all classes as Providence may indicate.

14. That as rapidly as possible the work shall be made self-supporting from the proceeds and revenue to be derived from the farm and the various departments of mission work.

15. That all receipts accruing to any paid worker in consequence of his labor and all receipts and revenue arising from all departments of the mission shall go to the support of the mission and shall be turned over to the Treasurer of the mission for that purpose.

16. That no paid worker shall engage in trade or traffic on his own account, but the time and interests of all shall be given without reserve to the upbuilding of the mission.

17. That each worker shall labor under the direction of the Superintendent of the mission.

18. That no worker shall be expected to engage wholly in specific work unless the needs of the work demand, and the
Superintendent do directs. All will be expected to labor in any and every way to advance the work of the mission as may be warranted by the peculiar conditions of the work.

19. That if deemed necessary a store stocked with the common necessities of life shall be established. All articles from this store shall be sold with reference to the cost of purchase and of transportation, and with relation to the current market price, excepting to the mission workers who shall be allowed to obtain necessary supplies at cost, a reasonable per cent being added for shrinkage and handling.

20. That the Treasurer shall receive all moneys and funds sent from here and such as shall come into his hands from other sources, including receipts from the proceeds of the farm, from the sale of stock, income from the store, from schools, and receipts from any workers following specific callings, and all other money belonging in any way to the mission fund.

21. That the Superintendent and Treasurer shall render quarterly reports or statements of the work of the mission, including all departments connected therewith, to the Foreign Mission Board. This report shall include a full statement of all receipts and disbursements of all moneys, so that the Board may have a full and accurate knowledge of the standing and work of the mission.

22. The Superintendent shall acquaint the Board with the plans that he and his Committee may have for the prosecution of the work, and as far as possible such plans shall be laid before the Board previous to their being put into operation.
23. That all the workers connected with the mission, at the option of the Superintendent, shall return at the end of each quarter, a report of their work, and he shall send a copy of these reports to the foreign Mission Board.

24. All workers connected with the mission shall be settled with in the same way as other Conference laborers, the Superintendent being empowered to advance to each laborer such amounts as in his judgement the necessities of the case may require, providing such amounts do not exceed the probable audit of the laborer.

25. That the relations of the mission workers to associate members of the Seventh-day Adventist church shall be the same as are the relations of our workers in the home field to those of like faith.

26. That while it is desirable to have the right kind of families settle in Zambesia to live out and further the interests of the truth, no special recommendations will be given to any persons, except such as may be sent out under the direction of the Board.

27. That the superintendent, acting in harmony with the advice of the physician, will be expected to see that proper medical and sanitary regulations are observed both while the company are enroute and after the mission is established.

These propositions, with few slight amendments, were adopted as presented above.

The question was raised as to the amount of means to be invested in the enterprise for the first year. After some consideration, it was
VOTED, That five thousand dollars be the limit of the expenses for the first year; this to include the wages paid to laborers, but not the expense connected with the purchase of the land, in case it should be deemed necessary to secure it in this way. It was understood that this appropriation was to cover the time up to June 30, 1896.

VOTED, That Dr. J. H. Kellogg be requested to furnish a set of rules and regulations for the sanitary direction of the party.

VOTED, That the sanitarium be requested to furnish at cost one-half ton of health foods for the Zambesia Mission Enterprise.

Meeting adjourned to call of Chair.

O. A. OLSEN, Chairman.

F. M. WILCOX, Secretary.
APPENDIX B

EARLY DAYS OF MISSION WORK IN AFRICA

W. H. ANDERSON
General Conference of Seventh-day Adventists

African Division

Grove Avenue, Claremont, Cape

September 12, 1923.

Elder B.S. Beddoe,
Takoma Park,
Washington, D.C.

Dear Brother Beddoe,

With this I am sending you an article which Elder Anderson has recently written and which deals with the early days of mission work in Africa. I thought that you might like to have a copy of this in your files.

Sincerely your brother,

W. H. BRANSON

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In the year 1889, the English Government granted a royal charter to the British South African Company for the colonization and development of Rhodesia.

In 1890, the column left Johannesburg for the North. These were the first settlers in the country. They crossed the Limpopo river at Tuli and cut their way through the bush to the North. They built Forts Victoria and Charter on the way and then founded Salisbury as the capital of the country. There the column disbanded and the men were returned to the south or if they preferred they were allowed to remain in the country as farmers and prospectors.

The Mashonas had been subject to the Matabales for many years, but when the white man entered the country they placed themselves under the protection of the English.

In 1895, the Matabales aided the Mashonas in the vicinity of Fort Victoria. The Chartered Company asked Lebengula, the Matabale king, to explain why he had entered the country of the Mashonas and captured women and children and many cattle. Lebengula claimed the right to do as he liked with his vassals, the Mashonas. The negotiations finally ended in a declaration of war between the whites and the Matabales.

Lebengula was defeated and driven out of Bulawayo, and just as the war ended the whites suffered the fearful massacre of Major Alan Wilson and his entire command on the lower Shangani. When the war was over, the entire country of the Matabales was thrown open to settlement.

In 1896, the South African Conference donated £500, on condition that the General Conference would donate another £500 for the opening of mission work in Rhodesia. The General Conference agreed to the proposal and the Sabbath School donations for a period of six months was devoted to that mission.

Elder A.T. Robinson, who was president of the South African Conference was invited to interview Mr. Cecil Rhodes, the chairman of the board of directors of the Chartered Company, and obtain from him, if possible, a grant of land for the new station.

Elder Robinson prepared his speech and rehearsed it to the committee so it would be just right, and then secured an interview with Mr. Rhodes. Soon after he commenced to talk, Mr. Rhodes turned to his desk and started writing. Mr. Robinson stopped talking. Mr. Rhodes looked up and said, “And.” Elder Robinson then talked on and Mr. Rhodes continued to write. Again Elder Robinson stopped to get his attention. Again Mr. Rhodes said, “And.” Elder Robinson then finished his carefully prepared speech.

Mr. Rhodes continued writing for a few minutes, then folded a letter, sealed it, addressed it to Dr. Jameson, who was the administrator of the new colony. Mr. Rhodes then handed that letter to Elder Robinson with the only comment that he was to give it to Dr. Jameson when he arrived in Bulawayo, and bade
him one afternoon. Elder Robinson had not the slightest idea as to the contents of the letter.

A company consisting of Elder Peter Vossels, A. Bruillard and Fred Sparrow were selected to go on the exploring trip. They were joined by A. Gespy and E.J. Harvey from America and I.B. Burton and J. Landman from South Africa. The last four brethren went on their own as self-supporting missionaries.

When they reached Bulawayo, they gave the letter from Dr. Rhodes to Doctor Jansen and he showed them a map of the country, and told them to look the country over and select what they wanted and then come back to Bulawayo to see him. When the brethren examined the map, they found that the only place where they could get all the land in one block which they wanted for the Adventist colony they had decided to establish was west of the Shashi River, near the kraal of the native chief, Sutsho.

They pegged out a farm of 18000 acres for the mission, 12000 for Elder Peter Vossels, 6000 for Brother Harvey, 6000 for Brother Gespy, 6000 for Brother Fred Sparrow and 6000 for Brother Bruillard. In all a block of 48000 acres. Then they returned to Bulawayo and told Dr. Jansen where they had selected the land and asked how much of it he would give them. Dr. Jansen then read Dr. Rhodes' letter in which he told the Doctor to give them everything they asked for. That is why the mission was located where it is.

At the General Conference held in Battle Creek, Mich. in February 1896, Elder G.B. Tripp, President of the Virginia Conference, was chosen as superintendent of the Metaballe Mission. The next day, the Conference voted W.B. Anderson and wife and Dr. P.A.D. Forrest and his wife to accompany him to the field. Dr. de Forrest's appointment was later changed to Botswana and Dr. F.B. Garnishack, of California, was chosen to take his place.

Elder Tripp closed his work in the Virginia Conference, visited his father and mother in Minnesota, married Miss Mary Muntzer, of Battle Creek, Mich., and sailed from New York with W.B. Anderson and wife, of the Battle Creek College, on the first day of April 1896. It took just six weeks to get away from the homeland after we received our appointment. Dr. Garnishack came two weeks later.

On the second day of May, we arrived in Cape Town. Elder Tripp and wife and son George, who was twelve years old, made their home at the Claremont Union College. Mrs. Anderson and I spent the two weeks in the room at the side of the pulpit in the Cape Town church. We occupied our time making a few purchases for the new mission and some trade goods, for we had come out on a self-supporting basis.

There was no sixty cents a week fund then to support missionaries. A worker in the homeland was entitled to his support from the tithe, but if he went to the foreign field he had to support himself the best way he could. There was no outfitting fund in these days, and no assistance for medical attendance. We had to pay all our own bills from the money we earned ourselves. Our missionaries today can thank Elders A.G. Dandalla, W.A. Speier and I.J. Evans for the liberal support they receive and for the beginning of the sixty cents a week fund, and for the education of our people in caring for our missionaries on the firing line.

After two weeks in Cape Town we were joined by Dr. Garnishack and then started for the interior. We stopped in Kimberley where Elders I.J. Hankins
Early Experiences.

and Joel Rogers were labouring. We had a very pleasant Sabbath with the church in Beaconsfield and then went on to the end of the railroad at Mafeking.

Brother Fred Sparrow and his wife were there before us and had two ox wagons and an ox cart and thirty-six oxen ready to take us up to Bulawayo. We found that the supplies we had shipped a few days before from Cape Town had come through, and that they had been loaded by a transport rider and had left Mafeking the night before we arrived. We went after them and had them brought back to our own wagons. This man had an order to take the goods of a Rev. M. Francis to Bulawayo. He did not find anything in Mafeking for Rev. Francis, but found six things there for Rev. Tripp so he loaded all our things and started off.

On the evening of June 3, 1896, we left Mafeking and started north. When we arrived at Lobetsi, Brother Sparrow was sick, and we had to stop there for four days until he was able to travel again. It took us until the 26th of July to reach the mission and we passed every wagon we saw on the road.

Elder Tripp and I took turns driving the oxen. When the night of my graduation came, it was my night to drive the oxen. I had my commencement exercises driving oxen in Bechuana-land.

We arrived at the mission on Friday morning. Brother Sparrow moved into the hut he had built the year before, and we stored our things in a hut the natives had built for us and pitched our tents under a big tree. Sabbath over 500 natives attended the service under the trees near our tent. The only article of European manufacture worn by the natives that day was a vest worn by the old chief Solun. Elder Peter Mosele had given that to him the day before.

All the money contributed by the South African Conference and the amount given by the Sabbath schools was exhausted when we arrived at the mission, so our entire assets were the wagons and oxen we brought with us, and a small stock of trade goods and some cattle on the farm that had been bought by the brethren the year before. We sold one wagon and span of oxen for £165 and the cart for £49. Then we began trading with the natives, building mud and pole houses, clearing the land for gardens and holding Sabbath Services.

By November, we had our houses completed and moved into them. We had nearly 100 acres cleared and planted to melonies and garden. Also we had been able to make nearly £100 profit on our trading with the natives. The natives built the church for us and we held regular services with them.

In January of 1896, the natives came to us and told us that at the new moon, the end of March, they were going to rebel against the English and urged us to leave the country for safety. Elder Tripp told them it would be futile for them to rebel, for if they killed every white man and woman in the country there would be more done and they would suffer for their folly. They then agreed not to take part in the rebellion and none of the people for miles around the mission had any part in it. We reported what the natives told us to the government authorities, and they told us that the natives had been subdued and that there was no danger.

Early in March the Rinderpest came down from the north and hundreds of cattle died. The government tried to stop the spread of the disease by placing the whole country in quarantine and stopped the movement of cattle in the whole of Rhodesia.
the last of March 1896, I was in Bulawayo on business. I had walked the thirty-five miles to town and had two carriers with me who carried better and cases. The mailbag and several large packages on their heads. About nine o'clock the morning I arrived, I saw a man ride into town without his coat or hat and his horse covered with toil. He said the rebellion had broken out in the Matabele land east of Bulawayo, and that the natives were massacring the settlers all over the country. He had escaped, but saw his house burning behind him fifteen minutes after he had left it. His cook boy had given him the warning that had enabled him to escape alive.

I had walked into town the night before, but now I felt that I must return at once to the mission and warn them there of the danger. I left Bulawayo just after noon and walked right through to the mission, arriving there at two the next morning. A government official had advised us to take our wagon and try to get away west into Mashonaland. On my arrival here I called Elder Stripp and Brother Sparrow and we at once prepared for flight. We sent word to the brothers on the adjoining farms and during the day we buried our stores, dishes and such things as the white men could not destroy, packed the remainder of the possessions of four families into our one wagon and trained out that same night for Matabele. It had been raining for three days and the road was deep. We went across country through the bush Matabeleland, it was near a direct line for our destination as we could. The next morning we crossed the Matabele river, fifteen miles from the mission, with our convoy completely disembodied. We turned them out to grass until three in the afternoon, then we started to go on again. Just as we were putting the jinns into the yokes one of the natives from the mission came running up with a letter for Elder Stripp. He said there was a rescue party from Bulawayo had come out to escort us into Bulawayo and directing us to meet them on the road that evening. There was a road near us leading to the Matabele river, and crossing it at the same place that the mission road crossed. We arrived at the crossing at ten that night and found from the natives that the party had turned ahead of us on the way back to Bulawayo. We rested the team for four hours and then started on toward Bulawayo. Three miles out we found the horses had turned off the road to a farm near by. We followed the tracks of the horses and before day break we came up to them on Mr Sam Lewis farm. Mr Lewis was the leader of the rescue party.

We stayed at his farm that day, and in the evening we started again for Bulawayo. There were now twenty two men in the convoy, and they were all well armed. When we arrived at the Matabele river, it was decided to rest the team until morning, and then go on in daylight after all the natives about us were known to be up and about. About four in the morning two of the carriers heard the trill of a night bird up the river just above our camp. It was answered by another down the river, and then by one up the bank in front of us. We immediately gave the alarm and all the men who had been sleeping got up and started fires far out from the wagon, but they all lay down under the wagon with their rifles ready. We learned after the war that a party of Matabele tried to attack us as we passed through a narrow pass between two knaps, but they arrived there after we had gone through. Then they followed us to the river, and were all around us there, but when they saw their presence had been flashed they left us alone.

When we arrived in Bulawayo, Elder Stripp and his wife set up their springs in the back of the wagon and lived there. George Stripp slept under their springs trundle bed style. Brother Fred Sparrow, his wife and baby occupied the front end of the wagon with a curtain between their bed and Elder Stripp's. Mrs Anderson and I tied one side of our springs to the coupling pole and the other side to the rail of the wagon and lived under the wagon. It was all right in dry weather, but one night it commenced to rain. Wife said, "Harry it
is raining, let us get up". "Up where?" I asked.

Our bed was located where the rain from the cover of the wagon struck it about the center. We had a wet sheet pack until morning. Then the sun came out and we dried the bedding and were alright by night. Twice we had that experience while living in the wagon.

Soon after we arrived in Bulawayo, the rebels surrounded the town and commenced the siege. For three months they were all round the town. Twice, we learned later, they sent spies into the place to see if the way was open for rushing the town at daybreak. The spies reported that all the white people in the town were asleep and that they must be depending on some magic for their defense as there were no sentries anywhere. This scared the superstitious natives and the attacks were not made.

Prices in Bulawayo went up by leaps and bounds. A twelve ounce loaf of bread sold for 1/-, butter was 9/6 per pound, eggs sold for 21 per dozen. Corn meal was 1/- per pound and everything else in proportion. Elder Tripp came to me in June and said that our money was almost gone. He thought we had plenty enough for three weeks more. He suggested that he try to make his way through the rebel lines and go out to the mission and see if he could not get some food from our friendly natives. It was finally decided for him to take the risk. He left us one dark night and made his way out and back in safety. He brought back with him twenty natives loaded with eggs, pumpkins, chickens, peanuts and corn meal. We sold the chickens and eggs on the market and ate the corn meal and pumpkins and peanuts. When that supply was gone, I went out to the mission and brought in some more food. I told you it is risky business to crawl through the grass between two campfires not more than forty feet apart and each with six or eight armed natives asleep by it. We continued these trips out and in until the siege of Bulawayo was raised. In September we moved back to the mission. The rebels had taken most of our cattle. Our faithful natives had hidden twenty cows with their calves and fourteen oxen in the bush where they were not found. These we had when we returned, but a little later all but two cows and a calf died of rinderpest....

We commenced at once to trade again with the natives and soon had over 200 bags of grain. The troops destroyed all the grain of the rebels in putting down the rebellion and then the famine followed the war. The government bought 200 bags of our grain from us to feed the hungry and paid us 5/0 a bag for it. With this money we paid our debts, and started anew. Our houses had not been destroyed, the little furniture we had was hidden in a cave by Belove, the native headman on the mission. He returned that to us and we dug up our stoves, dishes etc., and were glad to be home again in our little mud huts.

During the famine we took twenty six of the starving children to feed and care for. One day I was teaching in the school when I saw a native boy drudging a chicken out into the bush evidently to steal it. I slipped out through the bush after him, and soon had him by the back of the neck. He asked me to go with him a little further into the bush to show me something. I went along and soon heard the stifled cries of a child. I walked on until the cries seemed to come out of the ground at my feet. There in an ant bear hole I found a child with a bruise in its forehead made by a blow from an ax. He had been stumped, thrust down the ant bear hole and then covered with bushes. He had been there since the night before and the maggots were already eating away the side of his face. I took him by the feet and pulled him out and took him to the house. Just near by in another ant bear hole there were two more children, but they were both dead.
This little fellow of three or four years old recovered for a time, but later died of typhus. Hundreds died of typhus all about us. One Sabbath when I was out for a walk with the children I found a girl of twelve dying on the rocks. Her mother had no food for her and had tried to kill her. I carried her home and did all I could for her, but she died three days later. During all her delirium she was pleading with her mother not to kill her.

At Christmas time in 1897, we had visits from Elder O.A. Olsen and Doctor Kate Lindsay. We greatly appreciated the counsel of both of them and enjoyed their stay of two weeks with us very much. Plans were then made to send more help and expand the work.

In September of 1897, Elder F.L. Armitage and his wife and daughter Violet arrived to help us. We had already made a lot of bricks and as soon as Elder Armitage came we started with his help to build homes for each family. Elder Tripp's house was built first, then mine and lastly a brick house for Elder Armitage. All these houses had dirt floors and thatch roofs, but they did not leak and were a great improvement over the others where often we had to sleep with our underclothes and raincoats over us in our houses at night when it rained.

After Christmas time that year we commenced to have malaria. I knew what it was for I had grown up on it in the Mankahoe swamps in northern Indiana. I bought quinine and my wife and I took five grains a day through the rest of the wet season.

In February Dr. Carmichael was taken sick and we carried him to our house and cared for him until he died two weeks later. Then Elder Tripp was taken sick and we buried him one week after the death of the doctor. Then George Tripp sickened and died. Next Sister Armitage came down, and Elder Armitage, in an attempt to save her life, started for Cape Town with her. The train was sent into Bulawayo. Sister Armitage grew worse on the journey, and died two hours after leaving the train in Kimberley. Mrs. Tripp also came down with fever, and the brethren from the Sanitarium at Claremont sent Brother Haplogle to help us. He and Mrs. Anderson took Sister Tripp to the Sanitarium at Claremont, and I was left alone on the mission. Just before Sister Armitage died our native house teacher died of fever.

In July, the workers returned to the mission, and again we went forward with the work. When the word reached America that Elder Tripp was dead, the mission board selected Elder F.L. Head to take up his work.

Elder Head, Sister Head, Walter and Lena Head, Dr. E.A. Green and wife, Brother Lloyd and wife, J.A. Chaney and Miss Hiva Stear arrived at the mission in April 1899. We at once planned to extend the work and Brother Lloyd and Brother Chaney opened the mission at Umkuvuwa. I began work at Isithabeni, but was soon called back to Solusi. The next year Brother and Sister Lloyd returned to America, and I was asked to take the work at Umkuvuva. Just before I went to Umkuvuva, my house burned at Solusi and I lost everything that I had in about five minutes. This is the danger when you have a thatch roof on a house.

In 1899, the Boer war broke out and as the railway from the south was soon blown up we were again isolated and prices of supplies again went high. It was after the arrival of Elder Head in the field that we received our first cheque from the General Conference. From that time forward, we received some support from overseas and the workers had better living conditions.
In 1921, I was granted a six month furlough at Cape Town after six years in Rhodesia. I took opportunity to Claremont and settled there and recommenced the study of music which I had longed to take for years, but had never been able to do so. At the end of two weeks I had a telegram from Elder Head telling me that he and his family were all down with fever, and that they were leaving by the first train for Kimberley. He asked me to return to Solusi. I started back that night. My family remained at Claremont for the six months and were much benefited by the change.

In September of 1921, Elder Armitage after two months of exploration selected the site of the Somalisa Mission and began work there. Elder Head went with him when he finally settled on the place. Three weeks after the return of Elder Head to Solusi, he was called to Cape Town to meet with Elder G.W. Green and Elder M.A. Hyatt to plan for the organisation of the work of the African field. Each one of these men had been appointed as superintendent of the entire African field which then extended up to the west coast. This appointment was made by the mission board and all three letters were dated within a month of each other and in neither one was there any reference to the appointment of the others to the same position.

Elder Head left the mission looking remarkably well. I mentioned how well he looked as I bade him good-bye and he told me he had not felt better for fifteen years. Two weeks later we received a telegram from the South African brethren of consolation to Sister Head and family in their great loss. Then came a telegram to me from Kimberley telling of the death of Elder Head at Kimberley from a stroke of apoplexy. In the mean time, Mr and Mrs Green had returned to America and Brother Chanay had gone to Natal, so I was again left on the mission with only Sister Head and her children to help me.
APPENDIX  C

MINUTES OF SOUTHERN AFRICA DIVISION

THEOLOGY CURRICULUM
MEETING RESUMED MARCH 7, 1954 AT 1:30 P.M.


Prayer was offered by F.C. Sandford.

Since the location in which Nokuphila Hospital is situated has been declared a non-Native area,

VOTED: That we approve in principle of the transfer of the Nokuphila Hospital to a new area of Johannesburg, on the understanding that the South African Union will seek the approval of the Division for necessary action as the situation requires.

On the request of the South African Union,

VOTED: To approve of the organization of South West Africa as a separate mission field as from January 1, 1954.

(S.C. Maxwell joined the committee at this point).

On the request of the Zambesi Union,

VOTED: To approve of the agreement as amended, to provide for co-operation between the Mission and the Tribe in obtaining a water supply for Kanye Medical Mission.

VOTED: To appoint Dr. C.P. Bringle, A.W. Staples and I.E. Schultz as representatives from the Division to attend the Institute of Scientific Studies for the Prevention of Alcohol, during its 1954 session.

The South African Union has requested Division representation at a commission to give study to the organization of a third conference within the South African Union.

VOTED: To appoint the Division President and Division Secretary to sit with the commission.

VOTED: To accept an Ingathering goal for the Division of £ 75,000 for the year 1955.

VOTED: To request the General Conference for permission to offer college work at Solusi Training School. Further,
VOTED: To request the Zambesi Union to prepare the necessary reports to pass on to the General Conference for their evaluation.

Since the mission unions are finding the cost of M.V. pins procured from overseas an insuperable financial burden,

VOTED: To request the Division Missionary Volunteer Department to investigate the possibility of procuring M.V.pins in the Union of South Africa for the mission unions, and to report back to the year-end meeting.

Meeting adjourned.

MEETING RESUMED MARCH 8, 1954 AT 9:00 A.M.


Prayer was offered by V.E.McClure.

VOTED: That the B.E.Sparrow family be permitted to visit Sister Sparrow's parents in Beirut, while en route to England on overseas furlough; the trip to be at denominational expense. This to be undertaken only if the parents cannot be visited at any other place during the furlough.

VOTED: The following furlough activities for I.E. Schultz; one quarter at the Seminary; study the Xhosa language and visiting camp-meetings.

VOTED: The following furlough activities for Dr.R.S. Newbold: three months' postgraduate study at Harvard University; three months' study of the French language.

VOTED: To revise the overseas furlough date of Dr. R.S.Newbold from August 1954 to June 1954.

VOTED: To pass on to the South African Union the request of A.V.Bambury for European work in the South African Union.

March 8, 1954
Mid Year Meeting
EVENING SESSION, DECEMBER 15, 1954
7:30 P.M.


From the General Conference: W.P. Bradtley.

Prayer was offered by J.P. Sundquist.

Whereas we have long realized the need for better educated African workers,

VOTED: That the following curriculum be recommended to the Zambesi Union for study and adoption in connection with the post-matriculation course at Solusi Mission.

YEAR 1

Internal Courses:
Daniel and Revelation 6
Public Speaking 2
Industrial 2

External Courses (B.A.):
Bantu Language (Home Language) 6
Ancient History 8
Biblical Studies I 8

32 hrs.

YEAR II

Internal Courses
Advanced Bible Doctrines 6
Personal Evangelism 2
Industrial 2

External Courses (B.A.):
Greek or Hebrew 8
Sociology or Psychology 6
Biology 8

32 hrs.

YEAR III

Internal Courses
Spirit of Prophecy 2
Public Evangelism 4
Industrial 2

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/over Year-end Council

Dec. 1

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YEAR III (cont).

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<td>Biblical Studies III</td>
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It is noted that the suggestive course outline meets the requirements of the University of South Africa and that it is on the same level as the B.A. course given in our denominational colleges.
APPENDIX  D

INSPECTION REPORT AND RECOMMENDATIONS

1962
LOCATION:

Solusi College is a school for Africans, located in Southern Rhodesia about 30 miles west of Bulawayo, on a tract of approximately 8,000 acres of land. Due to the rather dry climate, farming activities are restricted largely to the growing of cattle.

ENROLLMENT:

The institution has four instructional divisions: the primary school with an enrollment of 328 (most of whom are day pupils), a secondary school enrolling 187, a college with 18 students (at the present a ministerial course only is being offered), and a special worker-training department. The latter consists of 25 ministers and teachers of experience, enrolled in a two-year ministerial course, all of whom have completed at least eight years of schooling, and a special leadership course for promising students. This course, in which 22 are enrolled, is directed by the S. A. Division, using guest teachers, from the Division office and from Union Conferences or Missions in the Division, as well as some of the regular staff.

GOVERNMENT GRANT-IN-AID:

The eight-year primary school and the four-year secondary school are recognized by the Southern Rhodesia Department of Education and are aided by government grants which are given for teachers' salaries and to some extent also for boarding costs. In the opinion of the committee, thus far there have been few disadvantages accruing from this government officialization and support, in that the government does not interfere in such internal matters as student admissions and retention, or faculty appointments. Some confusion and dissatisfaction is stirred up by this arrangement, however, when students from other Union Missions where government control has made it necessary for us to disengage our schools from government grants, report to their home fields that Solusi College teachers receive government grants and pay scales. It is difficult for African teachers to understand why their colleagues in certain countries are permitted to receive higher wages, on government scales, when they are not permitted to do the same.

OBJECTIVES:

The school has a statement of objectives, but it is very brief. It states that the institution was founded to educate professionally-trained workers for the church's activities, and to educate the head, the heart and the hand. The committee recommends that
this statement should be re-worded and expanded to include such normal objectives as Adventist schools as helping the students develop social knowledge and graces, to nurture their cultural appreciation and skills, to educate them in such a way that they can fill their position in the community as responsible, enlightened citizens, to develop their intellectual powers, imparting a broader mental outlook upon the problems of society as well as preparing them for professional occupations that have particular relevance to the needs of the denomination's activities.

The visiting committee believes that the school is reaching its objectives quite well for most of the graduates of the worker-training courses enter denominational employment, and, according to field leaders present, are serving the cause faithfully and competently. However, the school is not so successful in meeting its objectives with the large number of youth who finish the Junior Certificate and Senior Cambridge secondary school programs and do not enter a worker-training course. A distressingly large number of such youth begin to work on the Sabbath when faced with employment problems, and sooner or later are lost to the church. The staff should give special study toward rectifying this deficiency in spiritual and character training.

THE COURSES OF STUDY:

The secondary school curriculum meets the requirements of the General and Division Conference Departments of Education. All students are required to take Bible; Bible classes meet every day for the same length of time as other classes. There is need for vocal and piano music instruction. Also, courses in cooking should be provided for girls, and more emphasis should be placed on training for home management. The staff needs to re-study the Commercial Course in the light of suggestions from the field.

The college curriculum is acceptable, but enrollment is small due to the fact that no degree can be given. If affiliation arrangements are worked out with a college in the United States so that degrees can be given, the enrollment problem will solve itself.

SCHOOL ADMINISTRATION:

The Principal is giving excellent administration to the school. There is good cooperation from the staff. The Principal works well with the Board of Trustees. The full Board meets twice a year and the local board meets approximately once a month. The Board gives excellent financial support to the educational program.

One area of administration that needs strengthening is the supervision of instruction. The Principal carries an overload of administrative duties, due to understaffing in the maintenance department and the registrar's office, so he cannot give the amount of supervision needed. The head teacher of the secondary school is on furlough, and the acting head teacher is carrying an overload.

Better planning of staff meetings is desirable, in order that more meetings may be devoted to professional upbuilding, to identifying and solving the educational problems of the school, and to improving instruction.

STAFF TRAINING AND PERFORMANCE:

The majority of the staff are adequately trained for their work, the only exception being two temporary teachers, and the proctor who teaches a few Bible classes. Six staff members have M.A. degrees, five have B.A. degrees or equivalent, and two (college
teachers) have the B.D. degree. Faculty morale is high. The inspection team classes of most of the teachers. Some excellent instruction was observed. One of Bible, taught by Mr. Tshuma, was sub-standard.

General observations were: in several cases assignments were not made clearly specifically; the impression was gained that class activities for some sessions were geared to previous assignments, resulting in careless preparation on the part of the pupils. Incidents were observed in which the teacher could have answered questions much more effectively by using the blackboard. Not all teachers are checking notebook assignments, nor requiring that mistakes be corrected. Evidently only a few teachers require corollary reading in addition to textbooks. In the English classes there be a regular, year-long program requiring the reading of a number of books to build vocabulary and reading speed, but there was no evidence of this in the form of charts other visual media whereby interest in reading might be stimulated. The librarian reports that only a few teachers regularly make assignments that require research in reference libraries or library holdings.

STUDENT ACTIVITIES:

The committee was pleased with the interest on the part of the staff and administration in promoting student activities that give scope for the development of initiative, leadership ability, and bearing responsibility, and that make the student fees responsibility for the welfare of the school. Solusi College is highly commended for the spirit that prevails in the student body, especially in view of the fact that the opposite is the normal now in most schools of the area, due to political tensions. More planning ought to be done by the school to increase the cultural attainments of the student body.

RELIGIOUS ACTIVITIES:

An excellent spiritual atmosphere prevails on the campus and in the classrooms of Solusi College. Every year twenty-five to thirty youth are baptized into the faith, is a good achievement, especially in view of the relatively low number of non-Adventist students. During the present year the theology department organized two student evangelistic efforts and the church sponsored two more. Three Branch Sabbath Schools are conducted, and a few of these activities are successful in soul-winning.

Some concern was felt that many students do not give church or mission offerings, despite the fact that most of them have money to spend on sweets. Plans should be devised for ways to bring home to the youth who spend time at this school the fact that every Christian must assume his proportionate share of sacrificial giving to finance the soul-winning activities of the church.

THE LIBRARY:

The development plan of the Board of Trustees calls for the erection of a new library building not too many years in the future. This is wise planning, and this project must not be postponed. Meanwhile the present reading room is adequate only because of the college enrollment. Two more free-standing steel stacks should be purchased. These should be of the same type as will be used in the new library.

The librarian is to be commended for the neat, well-kept appearance of the library.
and its book collection. She is working hard to make the library represent
ful, and deserves the support and encouragement of the administration and a
larger regular annual appropriation for the purchase of new books should be in
less than £350. Interesting displays of new book dust jackets should be made
library if possible, as well as inside, and these should be changed at fairly
vals. In the effort to provide an adequate book collection for the developing
program, the needs of the secondary school pupils must not be overlooked. They
interesting books for recreational and Sabbath reading - specific attention must
given to adding books that will make the library of value to teachers also.

Each time that we visited the library it was being patronized well, but oh
the students of the worker-training curricula. No teachers or younger students
observed there, and specifically not one girl was present. What accounts for t

A library committee should be appointed to advise the librarian regarding t
collections.

SCHOOL PLANT:

In the past few years a great deal of money has been provided by the Board
sees for building up the school plant. The Board has a four-year program for bu-
ment of the school, with generous financial provision. We highly commend the Board
its excellent planning and for its moral and financial support of Solusi College.

More facilities are being provided; some buildings are being renovated and o
are being torn down and replaced. There is a master plan for new buildings. The
ampus is more and more taking on the appearance of a well-planned, convenient
plant for furthering the educational process. Some of the dormitories are out
ard, but replacements are included in the four-year building program. There is
well-planned, sanitary kitchen; a new dining-room will be constructed next year.
-edge of water that has always plagued Solusi is being alleviated by the construc-
series of large dams. The supply of water is now adequate for normal years, but
large dam should be built to provide for exceptionally dry years. The water is re
safe for consumption by chlorination.

Buildings are insured, but it is vital that a fire hydrant system be install
that fire extinguishers be provided for each major building, and especially for th
house.

INDUSTRIES:

The farm, carpentry shop, and girls' serving industry provide adequate studen
t to meet the demand. When, and if, the building operations are completed, these ind
will no doubt need expanding. Last year the farm lost £400. In view of the n
of farm operations (raising cattle) and the large acreage available, there is no re
this loss. The suspension worker who is now helping or the farm acres capable
managing the herd, and his hands should be upheld and his counsel given careful co
ation.

FINANCIAL OPERATIONS:

Mention has already been made of the excellent support being given by the Board,
Solusi College, for plant improvement. An operating subsidy of £3,300 was given to the Division in addition to a government grant for operating, that is, £1,500 annually. For three out of the six past years there has been an operating surplus, with a loss being recorded only in the last two years. This loss was not large. There has been a gain for the last two years, and Solusi College is now financially sound, and will probably remain so if the present operating surplus continues.

CONCLUSION:

Solusi College is being administered and supported effectively, and is destined to fulfill a major role in the finishing of God's workers to meet the needs of the new Africa.

In conclusion and recapitulation, we make the following recommendations:

1. In conclusion and recapitulation, we make the following recommendations concerning the college-level curriculum report entitled, "A Report To The Board Of Trustees Of Solusi College African Division Committee, Concerning The Request For An Affiliation."

General Recommendations

1. The staff should revise the school's statement of objectives, and submit it to the Board of Trustees for their consideration and approval.

2. A special study should be made of ways and means of developing faith on the part of the secondary school graduates, especially Seventh-day Adventists, as they seek employment. The school should cooperate with ministers in helping the students find employment, and the right will be firm for the right when such difficulties are encountered, in order to help the students find employment.

3. Courses that should be added to the curriculum are: cooking, more practical instruction for girls, and more vocational instruction for boys. Provision should be made for piano music lessons.

4. Provision should be made to reduce the Principal's responsibilities for plant maintenance, and the head teacher's instructional load so that more adequate supervision of instruction can be possible. The head teacher should be devolved to a study of ways and means of improving instruction.

5. Assignments should be made clearly and regularly, and the class the following day should be geared to the assignment; otherwise develop an indifferent attitude toward assignments. Frequent bribe, particularly by teachers to encourage regular preparation of assignments be examined regularly, and pupils be required to correct mistakes of neatness in notebooks is necessary. More corollary reading a Solusi College, and all teachers ought to make regular assignments to use library resources. In the advanced classes, reports and other activities should be required that force the responsibility for his own learning and intellectual development.
6. The staff should study ways and means to increase the cultural level and social activities of the student body. A Courtesy Week is suggested and, until a new joint dining hall is built, the staff could arrange one or two special occasions a year when all the staff members and students can come together for European-type meals and enjoy each other's company.

7. Fire extinguishers should be placed in a central place in each major building, and in the pump house.

8. Careful study should be given to reducing the loss on the farm. In the light of the available farm resources, this loss is absolutely unnecessary.

[Signature]

Richard H. Hammill
TO THE BOARD OF TRUSTEES OF SOLUSI COLLEGE

and

TO THE SOUTHERN AFRICAN DESIGN COMMITTEE

CONCERNING THE REQUEST FOR AN AFFILIATION WITH ANDREWS UNIVERSITY

In view of the high importance placed upon academic degrees in many quarters, it is recognized that an affiliation of Solusi College with Andrews University is highly desirable. Andrews University was established to serve the needs of the world field as much as possible. The Board of Trustees, the Administration and the Faculty of Andrews University will probably respond favourably to this request if they are satisfied that the academic program provided for the students of Solusi College meets the standards of an acceptable college-level program, and if the North Central Association of Colleges, by which Andrews University is accredited, offers no objection to the arrangement.

After having inspected Solusi College, and knowing something of the standards which Andrews University must require of those on whom it confers degrees in order to retain its accreditation as a respectable institution of higher education, the following recommendations are offered concerning matters that should be adjusted or provided in order to make possible such an affiliation.

1. ADMISSIONS.

No student should be admitted to the college courses who does not have a Senior Cambridge Certificate of first level, or its full equivalent. Exceptions to this rule may be made for older persons of high capability if they pass with high grades a standardized test such as the General Educational Development Test; then admission should be on probation and the student's standing reviewed by the Academic Standards Committee at the end of his first year of studies. The Board of Trustees should appoint a committee to recommend a policy for the admission of students, along the lines mentioned above.

2. THE ACADEMIC YEAR.

The school year should be lengthened to 36 weeks (a minimum of 180 class session days) and divided into two semesters of 18 weeks each.
3. **UPPER AND LOWER BIENNIAL.**

The course offerings should be numbered on the basis of upper and lower biennium courses, after the pattern of Emmanuel Missionary College.

4. **ACADEMIC RECORDS.**

Records should be kept on a system patterned after that of Andrews University. To bring this about a registrar, who is interested in and understands record-keeping, should be employed. This person, who should preferably have a B.A. degree, should either spend some time at Andrews University, or the registrar of Andrews University will visit Solusi College for some time. Andrews University will probably require one of its officers to visit Solusi College at the time the affiliation begins. The registrar's office must be provided with some type of Thermofax machine for duplicating records, if the affiliation plan is consummated.

5. **CURRICULA.**

An affiliation could be entered into, covering only the theological course. However, one of the pressing needs in the Southern African Division is for trained African teachers for the secondary schools. This need will no doubt become more urgent in the next few years. Inasmuch as Andrews University will require for the theological course that those who teach service courses, such as English, history and natural sciences, for the theological students, be teachers of adequate training and experience to offer true college level instruction, it would appear the part of wisdom to include in the affiliation a few other major fields of study, so that degrees for teachers could be granted.

Degrees for secondary school teaching must provide for each student at least one subject-matter major, with two minors, one in professional education courses and the other in a subject-matter minor preferably related to the major, such as a physics minor for a mathematics major.

6. **MINIMUM STAFF.**

The offering of the curricula suggested above would require, in addition to the present English teacher (Mrs. Gorle) and theology teacher (Pastor J. Staples), the following staff members teaching mainly on the college level:
6. (Continued)

a. A teacher for mathematics and physics, with an M. A. degree at least, and preferably with a Ph. D.

b. An education teacher, preferably with a Ph. D. degree but at least with an L. A. This teacher could perhaps offer a few subject matter courses, preferably in theology (for the present theology teacher is overloaded and is forced to alternate certain courses which should really be offered each year) or French.

c. A history teacher able also to teach geography and other social sciences. The aim should be to get a man with a Ph. D. degree.

d. Miscellaneous. The present biology teacher could carry the college courses in biology. The secondary school English teacher could offer the required speech courses as at present. Provision could be made to lighten the administrative load of the Principal, so that he can offer one theology course each semester. This is a must.

(These three new staff members should be provided on the following schedule, if the affiliation is to get under way soon:

i. The education teacher and the mathematics-physics teacher should be called early in 1963. Such teachers are employed already up until the end of June, and perhaps until the end of August. Inasmuch as Solusi's school year draws to a close in October-November, there would be no point in such teachers coming to Solusi until October. The teachers would perhaps teach where they are through summer school, or take work on advanced degrees. Thus actually only one budget equivalent in cash would be necessary for 1963. However, teachers of the type needed are not easily available, and the call should go in early if such teachers are to be on hand for the 1964 school year. Actual employment of these teachers would start at mid year or later, but men of this training have many opportunities and the invitation ought to be extended to them early in the calendar year when they are laying their plans for the next school year.

ii. The third teacher—for history and social sciences—should be called early in 1964 so he could be on hand for the 1965 school year.)
7. **VISITING STAFF MEMBERS FROM ANDREWS UNIVERSITY.**

In the event that the accrediting body of Andrews University would require one of Andrews University staff members to reside at Solusi College all the time as a visiting professor, perhaps this person could fill the need of staff member b. above, that is, the teacher of professional education courses. This visiting professor arrangement is expensive in terms of extra travel, and perhaps it can be avoided. The Board of Trustees and the Southern African Division should be prepared for this possible expense, however; at any rate, Andrews University would require that one of its teachers or administrative officers visit Solusi College at the beginning of the affiliation to handle the many arrangements necessary in setting up the affiliation agreement, and the expense would have to be borne by Solusi College.

8. **LIBRARY.**

If the plan for affiliation is consummated and the enrollment of the College goes up, the present library will be too small in a matter of months. Development plans for Solusi should include a new separate library building to be built soon after the affiliation gets under way. The greatest immediate need is for a regular annual amount for the purchase of new books. £350 per annum is minimum. Two new free-standing steel stacks, of the type that will be used in the new library should be purchased at once.

9. **ADDITIONAL LABORATORY FACILITIES.**

In order to offer a minor in biology and physics with a few courses in chemistry, a new laboratory will be needed. A regular annual appropriation for laboratory equipment totalling £300 would have to be provided, plus a larger initial special appropriation.
CONCLUSION

It must be understood that Andrews University will set forth its own conditions under which it will enter into an affiliation with Solusi College. The above is only an effort, based on previous experience, to anticipate their requirements.

If the Southern African Division and the Board of Trustees of Solusi College wish to go ahead on the basis of these recommendations, the formal vote of the Division Committee to that effect should be passed on to Elder W. R. Beach, Secretary of the General Conference, and to E. E. Cossentine, Secretary of the Department of Education of the General Conference, for consideration by the proper bodies.

Richard Hamill
APPENDIX  E

AFFILIATION AGREEMENT
UNDERGRADUATE AFFILIATION AGREEMENT}
BETWEEN
SOUTHERN COLLEGE AND ANDREWS UNIVERSITY

Final Copy
March 1, 1986
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AFFILIATION AGREEMENT BETWEEN
SOLUSI COLLEGE AND ANDREWS UNIVERSITY

I. Purpose of the Affiliation

The purpose of the affiliation is:

1. To enable Solusi College to become an accredited extension campus of Andrews University for the purposes of offering programs in theology, secretarial science, education and business leading to the associate and baccalaureate degrees.

2. To extend recognized baccalaureate level education to suitably qualified young people who live in areas of the world where comparable Seventh-day Adventist education is not available.

3. To facilitate in situ quality education of prospective Seventh-day Adventist workers that will be financially feasible while it also maximally utilizes existing or developed educational expertise.

II. Definition of the Affiliation

This affiliation between Solusi College (hereinafter cited as SC and Andrews University (hereinafter cited as AU) means:

1. That AU shall after:

   (a) review and approval of the SC administration and teaching faculty

   (b) review and approval of the SC library and other physical facilities

   (c) verification of proper admission, administrative, and examination results

   (d) final clearance of SC as an accredited AU extension campus

grant academic credit for all courses satisfactorily completed in a baccalaureate program, that it has specifically authorized and superintended. The credit so earned shall be interchangeably valid either on the SC campus or any of AU's accredited extension campuses, except as limited by the validation policies governing transfer credit between campuses as well as local campus requirement differences.
Affiliation Agreement between SC/AU

2. That AU shall confer the Baccalaureate degree on every candidate who, after qualifying for admission satisfactorily completes all the requirements for the degree as specified by the faculty of Andrews University on the SC extension campus. AU shall also issue transcripts which shall appropriately identify the Solusi College campus as the location where the degree requirements were completed.

3. That AU will provide special consulting services and in-service training upon request by SC without additional costs to it other than travel and hospitality expenses, and provided the timing for such can be mutually agreed upon.

III. Terms of the Agreement—General

1. Each participating institution shall maintain its own identity under its own governing board during the period of the affiliation.

2. The agreement of affiliation shall be signed by the chairman of the Board of Trustees for AU, the chairman of the Board of Trustees of SC, the chief administrative officer of each institution, the educational director of the General Conference and the education director of the East African Division after approval of the respective governing boards, and shall be valid for an initial period of five years.

3. While provision is made for this agreement to run for the full initial period of five years, it may be terminated, if circumstances so dictate, on the basis of a one-year prior notice in writing, and after action by the Board of Trustees of either institution. Mutually agreed amendments shall also be made whenever the need arises. If the agreement is not terminated at the end of the initial five years, it shall be deemed as having been automatically renewed and shall remain operative and binding until terminated on the basis of a one-year prior notice in writing and after action by the Board of Trustees of either institution.

4. The affiliation agreement shall incorporate into the text of it specific financial, administrative and academic material, listing in detail, the AU academic curricula authorized for the SC extension campus.

5. AU and SC will negotiate the necessary administrative arrangements that shall facilitate a degree of inter-campus faculty exchange and consultation.
Affiliation Agreement between SC/AU

6. SC will send on a regular basis to AU:
   (a) Minutes of the Board of Trustees meetings
   (b) Minutes of the meetings of the theology, education and business departments of the college
   (c) Minutes of the Academic Policies Committee
   (d) The annual report of the president, business manager, and academic dean
   (e) The annual budget and regular financial statements
   (f) The annual library report of general expenditures and accession details
   (g) Minutes of the Academic Review Committee

IV. Terms of the Agreement—Administration

1. The AU Director of Affiliation and Extension Programs, in counsel with the Vice-President for Academic Administration, the Dean of the College of Arts and Sciences, the Dean of the School of Education and the Dean of the School of Business shall administer the undergraduate affiliation program at SC under the direction of the AU Affiliation and Extension Programs Committee.

2. The SC governing board shall provide for the President of AU or his designate to be a member of the Board of Trustees of SC.

3. The President of SC shall be an affiliate member of the AU Board of Trustees.

4. The President of SC shall be the official AU liaison person at SC. Together with his supporting personnel, he will on behalf of AU administer and coordinate the SC program.

5. The AU Director of the Affiliation and Extension Programs and the President of SC are the official Affiliation Agreement contact persons between SC/AU for all matters relating to the AU baccalaureate degree programs for which students are prepared on the SC campus.
Affiliation Agreement between SC/AU

6. The Dean of the College of Arts and Sciences, the Dean of the School of Education and the Dean of the School of Business shall be the chief advisors to the Director of the Affiliation and Extension Programs with respect to authorizing courses, faculty endorsement, general academic monitoring and graduation clearance.

7. The baccalaureate degree programs and available facilities at SC shall be reviewed annually by representatives of both institutions including the SC Academic Review Committee at a mutually agreed time, preferably prior to a SC Board of Trustees meeting with the view of an exit report to the Board of Trustees. The recommendations of such audits will be laid before the Affiliation and Extension Programs Committee for final recommendation to the AU President and SC. The academic review shall be conducted annually by a visit from the AU representative.

8. SC shall annually appoint an Academic Review Committee to function as outlined in Appendix A. It shall consist of the SC President as chairman, the SC Academic Dean as Secretary, two faculty members and an educator not connected with SC. This committee shall meet at least twice a year including the time when the academic audit is carried out.

V. Terms of the Agreement—Faculty

1. The AU policy regarding faculty qualifications and appointments, years of service in and standards pertaining to the various academic ranks, promotion and teaching loads therein, shall be observed as part of the affiliation agreement.

2. Arrangements for appropriate faculty to teach in the baccalaureate degree programs shall be concluded annually in December via the Affiliation and Extension Programs Committee. Persons employed by SC to teach courses for which Andrews University credit will be given, shall have the prior endorsement of the AU college or school concerned by way of consultation and the submission of a vita sheet. The Vice-President for Academic Administration shall also give his approval after approval had been received from AU relevant faculties and schools. Negotiations are finalized in writing and recorded by the Affiliation and Extension Programs Committee. SC and the AU Director of Affiliation and Extensions shall keep on file a vita sheet for each teacher approved.
Affiliation Agreement between SC/AU

3. Provision may be made for the occasional exchange of faculty between the two institutions on a mutually agreed basis.

4. Budgetary evidence should be provided annually that provision has been made for that year for the in-service training and upgrading of national and other Solusi College teachers.

VI. Terms of the Agreement—Curriculum for the Baccalaureate and Associate Degrees

Unless otherwise amended by mutual consent the general education, requirements and the curricula for the AU approved baccalaureate degrees at Solusi College shall be outlined below in the specific areas of Theology, Secretarial Science, Education, and Agriculture.

A. General Education Requirements for Specific Degrees

1. General Education Requirements for the BA—Theology (Pastoral Concentration) Degree (100-75 credits)

   (a) Religion: (6 credits)
       Required: 
       RELB205 Christian Beliefs (3 credits)
       RELB206 Christian Beliefs (3 credits)

   (b) Behavioral and Social Science: (12-7 credits)
       (Reduced to 8-7 credits if a student has O-level passes with a mark of B- or equivalent in two of the three areas of geography, economics, political science.)

       Required:
       (i) PSYC101 Intro. to Psych. (4 credits)
            OR
            EDFC301 Human Development (3 credits)
       (ii) SOCI119 Prin. of Soc. (4 credits)
            OR
            SOCI120 Marr. Dynamics & Growth (3 credits)
            OR
            HMEC456 Family Living (3 credits)
       (iii) PLSC315 Contemporary Issues (4 credits)
            OR
            HMEC250 Fam. Cultural Perspectives (4 credits)
            OR
            ECON225 Prin. of Macroeconomics (4 credits)
            OR
            HIST418 Europe Since 1919 (4 credits)
Affiliation Agreement between SC/AU

(c) Fine Arts:
- GCAS205 Intro. to Fine Arts (4 credits)
- GCAS200 Christ in Music & Art (4 credits)

(d) Humanities: (15-11 credits)
The total credits may be reduced by 4 credits if a student has O-level passes with a minimum grade of B- or equivalent in either History or English Literature (French Literature for students from French-speaking countries).

Required:
(i) History-8 credit sequence (8 credits)
- HIST104, 105 Hist. of Civ. I,II (8 credits)
- HIST256,257 African History I,II (8 credits)

(ii) Any literature course (4 credits)
(iii) EDUC315 Phil.of Chr. Education (3 credits)

(e) Language and Communication: (34 credits)
Required:
(i) COMM104 Communication Skills (3 credits)
- COMM306 Oral Communication Sem. (1 credit)
(ii) ENGL111,112 English Composition (6 credits)
- ENGL306 Writing Seminar (3 credits)
(iii) BIBL201,202,203 Greek I (12 credits)
- BIBL301,302,303 Greek II (9 credits)
Students majoring in Religion may meet the language requirements by presenting an O-level pass (or passing an O-level equivalency examination) in a modern language other than English or completing course work in the language equivalent to the intermediate level.

(f) Health & Phys. Ed.: (4 credits)
Required:
- PEACL65 Concepts of Fitness (2 credits)
- PEAC Activity courses (2 credits)

(g) Mathematics: (4-0 credits)
(i) Present an O-level pass in mathematics OR
(ii) Pass a mathematics proficiency examination at the level of secondary school algebra OR
(iii) MATH157 Modern Basic Math. (4 credits)
Affiliation Agreement between SC/AU

OR
MATH181 Business Algebra (4 credits)

(h) Computer Science:
COSC107 Computer Usage (2 credits)

(i) Natural Sciences: (16-7 credits)
Must include courses in at least two areas of biology, chemistry and physics. The total credits may be reduced by 4 credits if a student has O-level passes with a minimum grade of B- or equivalent in biology, chemistry or physics. The total credits may be reduced by 8 credits for two science O-levels each with a minimum grade of B-.
BIOL125 Intro. to Anat. & Phys. I (4 credits)
BIOL126 Intro. to Anat. & Phys. II (4 credits)
BIOL389 Philosophical Biology (3 credits)
Any elective from physics or chem. (4 credits)

(j) Vocational: (3-2 credits)
Select one:
SECR100 Keyboarding (2 credits)
AUTO104 Personal Auto Care (3 credits)
AGRI216 Vegetable and Fruit Culture (3 credits)
OR
Other approved vocational course (3 credits)

2. General Education Requirements for the BA Degree

(a) Religion: * (18-16 credits)
RELB205 Christian Beliefs (3 credits)
RELB206 Christian Beliefs (3 credits)
Remaining credits chosen from courses in RELB, RELT, or RELP 470
* Because continuing study in religion, year by year is considered desirable and to be encouraged, students taking one religion course each year (before completing 48, 96, 144, and 190 credits) may have their religion requirement reduced to 16 credits.

(b) Behavioral and Social Sciences: * (12-7 credits)
* Reduced to 7-8 credits if a student has O-level passes with a mark of B- or equivalent in two of the three areas of geography, economics, political science.
Required:
(i) PSYC101 Intro. to Psych. (4 credits)
OR
EDPC301 Human Development (3 credits)
Affiliation Agreement between SC/AU

(ii) SOCI119 Prin. of Soc. (4 credits)
    OR
    SOCI120 Marr. Dyn. & Growth (3 credits)
    OR
    HMEC456 Family Living (3 credits)
(iii) PSIC315 Contemp. Issues (4 credits)
    OR
    ECON225 Prin. of Macroeconomics (4 credits)
    OR
    HIST418 Europe Since 1919 (4 credits)
    OR
    HMEC250 Fam. Cultural Perspectives (4 credits)

(c) Fine Arts:
    GCAS205 Intro. to Fine Arts OR (4 credits)
    GCAS200 Christ in Music and Art (4 credits)

(d) Humanities: * (15-11 credits)
The total credits may be reduced by 4 credits if a student has O-level passes with a minimum grade of B- or equivalent in either History or English Literature (French Literature for students from French-speaking countries).
    Required:
    (i) History - 8 credit sequence
        HIST104,105 Hist. of Civ. I,II (8 credits)
        OR
        HIST256,257 African History I,II (8 credits)
    (ii) Any literature course (4 credits)
    (iii) EDUC315 Phil. of Chris. Educ. (3 credits)

(e) Language and Communication: (28-13 credits)
    Required:
    (i) COMM104 Comm. Skills (3 credits)
    (ii) COMM306 Oral Comm. Seminar (1 credit)
    (iii) ENGL111,112 English Comp. (6 credits)
    (iv) ENGL306 Writing Seminar (3 credits)
    (v) Modern Language * (5-15 credits)

* Students majoring in English, History or Religion must prove competency in a modern language or approved African language by presenting an O-level pass or completing course work in the language equivalent to the intermediate level. A religion major may take Greek I and II.

(f) Health and Physical Education: (4 credits)
    (i) PEAC165 Conc. of Fitness (2 credits)
    (ii) PEAC Activity courses (2 credits)
Affiliation Agreement between SC/AU

(g) Mathematics:  
   (i) Present an O level pass in Mathematics OR  
   (ii) Pass a mathematics proficiency examination at  
        the level of secondary school algebra OR  
   (iii) MATH157 Modern Basic Math.  
          OR  
          MATH181 Business Algebra

(h) Computer Science:  
   COSC107 Computer Usage

(i) Natural Sciences:  
   Must include courses in at least two areas of  
   biology, chemistry, and physics. The total credits  
   may be reduced by 4 credits if a student has O-  
   level passes with a minimum grade of B- or  
   equivalent in biology, chemistry or physics. The  
   total credits may be reduced by 8 credits for two  
   science O-levels each with a minimum grade of B-.

(j) Vocational:  
   Select one approved vocational course in  
   secretarial, auto, agriculture, etc.  
   SECR100 Keyboarding
   AUTO135 Vehicle Maintenance
   AGRI216 Vegetable and Fruit Culture  
   OR  
   Other approved vocational course

3. General Education Requirements for the ERA Degree

(a) Religion:  
   (i) RELB205 Christian Beliefs I  
        (3 credits)
   (ii) RELB206 Christian Beliefs II  
        (3 credits)
   (iii) RELW390 Chris. Bus. Ethics  
        (4 credits)
   (iv) Courses selected from RELB; RELW;  
        RELP230, 321, or 407

(b) Behavioral and Social Sciences:  
   (i) PSYC101 Intro. to Psych.  
       (4 credits)
   (ii) SOC119 Intro. to Sociology  
       (4 credits)
   (iii) ECON225,226 Macro and Micro  
       Economics (see core)

(c) Fine Arts:  
   GCAS205 Intro. to Fine Arts OR  
   GCAS200 Christ in Music and Art  
   (4 credits)

(d) Humanities:  
   The total credits may be reduced by 4 credits if a  
   student has O-level passes with a minimum grade of
Affiliation Agreement between SC/AU

B- or equivalent in either History or English Literature (French Literature for students from French-speaking countries.)
Select 2 areas:
(i) HIST104, OR 105 World Civ. I,II (4 credits)
OR
HIST256 OR 257 African Hist. I,II (4 credits)
(ii) EDUC315 Phil. of Chr. Educ. (3 credits)
(iii) Any literature course (4 credits)

(e) Language and Communication: (16-13 credits)
(i) COMM104 Communication Skills (3 credits)
(ii) COMM306 Oral Commun. Sem. (1 credit)
(iii) ENGL111,112 Eng. Comp. (3,3 credits)
(iv) ENGL306 Writing Seminar (3 credits)

(f) Health and Physical Education: (4 credits)
(i) PEAC165 Concepts of Fitness (2 credits)
(ii) Any other physical activity class from PEAC (2 credits)

(g) Computer Science: (2-0 credits)
INSY118 Intro. to Bus. Info. Process. (4 credits)

(h) Natural Science: (8 credits)
Required: Select courses in two of three areas of biology, chemistry and physics.

(i) Vocational: (4 credits)
Required: Typewriting courses
OPTE100 Keyboarding (2 credits)
SECRI04 Typewriting I (2 credits)
AUTO104 Personal Auto Care (3 credits)
AGRI216 Vegetable & Fruit Culture (3 credits)
OR
Other approved vocational course (3 credits)

B. BA—Theology (Pastoral Studies Concentration)

1. General Degree Requirements

The curriculum with Theology as a concentration without a minor shall consist of the following courses within the categories outlined and with a minimum of 190 credits:
Affiliation Agreement between SC/AU

(a) General Education Requirements  100-75
(b) Concentration  91-91
(c) General Electives  24-0
Total  190 credits

2. Required Religion Courses
  嚯️ RELB214 Law & Writ. of the OT (77 credits)
   RELB220 Life & Tchgs. of Jesus (4 credits)
   RELB304 Studies in Daniel (4 credits)
   RELB305 Studies in Revelation (4 credits)
   RELB374,375 Prophets of Israel (4,4 credits)
   RELB424,425 Doct. of the Chr.Church (4,4 credits)
   (Prerequisite RELB205, 206 or permission of the department chairman)
   RELB434,435 Acts and Epistles (4,4 credits)
   RELH314,315 Hist. of the Chr. Chrch (4,4 credits)
   RELP321,322 Homiletics (4,4 credits)
   RELP407 Public Evangelism (4 credits)
   RELP440 Intro. to Past. Min. (3 credits)
   RELP435 Pastoral Counseling (4 credits)
   RELP465 Ministerial Practicum (3 quarters) (1,1,1 credit)
   OR
   RELP466 Departmental Pract. (3 quarters) (1,1,1 credit)
   (With departmental approval)
   RELT355 Intro. to Chris. Ethics (4 credits)
   RELT426 Writ.& Phil.of EJ White (3 credits)

3. Required Cognates - 14 credits
   HIST404 Hist. of S.D.A. Church (4 credits)
   HLED215 Comm. & Home Hlth. Care (3 credits)
   HLED420 Ministry of Healing (3 credits)
   FEIT230 Nutrition (4 credits)

C. BA—Religion

1. General Degree Requirements
   (a) General Education Requirements
   (The same as BA or BA—Theology (Pastoral Concentration) 106-64
   (b) Courses Required for a Major in Religion  45
   (c) Courses Required for a Minor  30
   (d) Electives (Recommend to choose from Religion courses and Theology cognates)  51-9
Total  190 credits

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2. Courses Required for a Major in Religion (60-45 credits)

(a) Religion Major for Non-Teachers (Bachelor of Arts) (45 credits)

RELB214 Law & Writings of the OT (4 credits)
RELB220 Life & Tchgs. of Jesus (4 credits)
RELB304 Studies in Daniel (4 credits)
RELB305 Studies in Revelation (4 credits)
RELB374 Prophets of Israel (Early) (4 credits)
or
RELB375 Prophets of Israel (Later) (4 credits)
RELB424 Doct. of Chr. Church I (4 credits)
or
RELB425 Doct. of Chr. Church II (4 credits)
RELB434 Acts and Epistles I (4 credits)
or
RELB435 Acts and Epistles II (4 credits)
RELB355 Intro. to Chris. Ethics (4 credits)
RELB426 Writ. & Phil. of EG White (3 credits)
Electives (10 credits)

(b) Biblical Studies Teaching Major (60 credits)

RELB205 Christian Beliefs I (3 credits)
RELB206 Christian Beliefs II (3 credits)
RELB214 Law & Writ. of the OT (4 credits)
RELB220 Life & Tchgs. of Jesus (4 credits)
RELB304 Studies in Daniel (4 credits)
RELB305 Studies in Revelation (4 credits)
RELB374 Prophets in Israel (Early) (4 credits)
RELB375 Prophets in Israel (Later) (4 credits)
RELB434 Acts and Epistles I (4 credits)
RELB435 Acts and Epistles II (4 credits)
RELB314 Hist. of Chr. Church I (4 credits)
RELB315 Hist. of Chr. Church II (4 credits)
RELB320 Hist. of Chr. Church/Africa (4 credits)
RELP208 Gift of Prophecy (3 credits)
RELB355 Intro. to Chr. Ethics (4 credits)
RLED420 Ministry of Healing (3 credits)

3. Courses Required for Minors in Religion (30-20 credits)

(a) Non-teaching Minor in Religion (30 credits)

30 credits including 12 in the upper division; courses should include a minimum of 15 credits from Biblical Studies, the remaining credits from Biblical Studies, Studies in Religion and Theology, or RELP230.
Affiliation Agreement between SC/AU

(b) Biblical Studies Teaching Minor
- RELB205 Christian Beliefs I (3 credits)
- RELB206 Christian Beliefs II (3 credits)
- RELB220 Life & Tchgs. of Jesus (4 credits)
- RELH230 Hist. of Chr. Church/Africa (4 credits)
- REIT208 Gift of Prophecy (3 credits)
Elective from RELB or REIT (3 credits)

D. EA—English

1. General Degree Requirements

   (a) General Education Requirements 106-64
   (b) English Major 60-45
   (c) Selected Minor 30
   (d) Electives to total 190 credits

         Total 190 credits

2. Courses Required for English Majors (60-45 credits)

   (a) Regular English Major
- ENGL235 English Grammar Theory (4 credits)
- ENGL260 Intro. to African Literature (4 credits)
- ENGL277 Survey of English Literature I (4 credits)
- ENGL278 Survey of English Literature II (4 credits)
- ENGL340 Masters of American Literature (4 credits)
- ENGL374 African Literary Masters (4 credits)
- ENGL460 Linguistics (4 credits)
- ENGL467 Creative Writing (3 credits)
- ENGL470 Lit. Studies in the English Bible (4 credits)
- ENGL487 Milton (4 credits)

   OR
- ENGL489 Shakespeare (4 credits)
- JOUR250 Beginning Reporting (4 credits)

   OR
- JOUR456 Magazine Article Writing (4 credits)
  Choose 2 credits from
- ENGL465 Teaching English as 2nd Lang. (4 credits)
- ENGL466 Phonology (4 credits)
- ENGL485 Victorian Literature (4 credits)
  (May be substituted for ENGL278)
- ENGL487 Milton (4 credits)

   OR
- ENGL489 Shakespeare (4 credits)
- ENGL495 Indep. Study/Readings (1-4 credits)
Affiliation Agreement between SC/AU

(b) Courses Required for an English Teaching Major (60 credits)

(Written and Spoken Communication)
- COMM104 Communication Skills (3 credits)
- COMM306 Oral Communication Seminar (1 credit)

(English Composition)
- ENGL111 English Composition (3 credits)
- ENGL112 English Composition (3 credits)

(Writing Seminar)
- ENGL306 Writing Seminar (3 credits)

(Creative Writing I)
- ENGL467 Creative Writing I (3 credits)

(Literature)
- ENGL260 Intro. to African Literature (4 credits)
- ENGL277 Survey of Engl. Lit. I (4 credits)
- ENGL278 Survey of Engl. Lit. II (4 credits)
- ENGL340 Masters of American Lit. (4 credits)
- ENGL374 African Literary Masters (4 credits)
- ENGL470 Literary Studies in Eng. Bible (4 credits)
- ENGL487 Milton (4 credits)

OR
- ENGL489 Shakespeare (4 credits)

(Language)
- ENGL235 English Grammar Theory (4 credits)
- ENGL460 Linguistics (4 credits)

(Electives)
Choose 8 credits from
- ENGL465 Tch. English as 2nd Language (4 credits)
- ENGL466 Phonology (4 credits)
- ENGL485 Victorian Literature (4 credits)
- ENGL487 Milton (4 credits)

OR
- ENGL489 Shakespeare (4 credits)
- ENGL495 Independent Study/Readings (1-4 credits)
- JOUR250 Beginning Reporting (4 credits)

OR
- JOUR456 Magazine Article Writing (4 credits)

3. Courses Required for English Minors (30 credits)

(a) Non-Teaching English Minor (30 credits)
- ENGL235 English Grammar Theory (4 credits)
- ENGL277 Survey of Engl. Lit. I (4 credits)
- ENGL278 Survey of Engl. Lit. II (4 credits)
- ENGL260 Intro. to African Lit. (4 credits)

or
- ENGL374 African Literary Masters (4 credits)
- ENGL467 Creative Writing (3 credits)

- ENGL470 Literary Studies in the Eng. Bible (4 credits)

Choose 7 credits from
- ENGL340 Masters of American Lit. (4 credits)
- ENGL460 Linguistics (4 credits)
- ENGL465 Tch. English as 2nd Language (4 credits)
Affiliation Agreement between SC/AU

ENGL466 Phonology (4 credits)
ENGL485 Victorian Literature (4 credits)
ENGL487 Milton (4 credits)
ENGL489 Shakespeare (4 credits)
ENGL495 Independent Study/Readings (1-4 credits)
JOUR456 Magazine Article Writing (4 credits)

(b) English Teaching Minor (21 credits)
ENGL111 English Composition (3 credits)
ENGL112 English Composition (3 credits)
ENGL235 English Grammar Theory (4 credits)
ENGL277 Survey of Eng. Lit. I (4 credits)
or
ENGL278 Survey of Eng. Lit. II (4 credits)
ENGL306 Writing Seminar (3 credits)
ENGL374 African Literary Masters (4 credits)
or
ENGL260 Intro. to African Lit. (4 credits)

E. BA—History

1. General Degree Requirements

(a) General Education Requirements 106-64
(b) History Major 60-45
(c) Selected Minor 30
(d) Electives to total 190 credits

Total 190 credits

2. Courses Required for History Major(s) (45-60 credits)

(a) Regular History Major (45 credits)
HIST104 History of Civilization I (4 credits)
HIST105 History of Civilization II (4 credits)
HIST204 Hist. of United States I (4 credits)
HIST205 Hist. of United States II (4 credits)
HIST256 African History I (4 credits)
HIST257 African History II (4 credits)
HIST404 History of the SDA Church (4 credits)
HIST430 History of the USSR (4 credits)
13 credits chosen from the following
with a minimum of one course from
European history and one from
American history:
HIST315 Hist. of the Chris. Church (4 credits)
HIST330 Modern African History (4 credits)
HIST390 Indiv. Reading Program (Var. crs.)
HIST410 History of Europe 1789-1919 (4 credits)
Affiliation Agreement between SC/AU

HIST418 Age of Contr. Eur. since 1919  (4 credits)
HIST425 Topics in African History  (4 credits)
HIST436 Topics in Mod. Eur. History  (4 credits)
HIST456 Twentieth-Cent. America  (4 credits)
HIST488 Faith and History  (4 credits)
PLSC315 Contemporary Issues  (4 credits)

(b) History Teaching Major  (60 credits)

Note: All education students will take RELH320 History of the Christian Church in Africa as part of the Biblical Studies Teaching Minor; hence it is not included in either the History Teaching major or the History teaching minor.

HIST104 History of Civilization I  (4 credits)
HIST105 History of Civilization II  (4 credits)
HIST204 Hist. of the United States I  (4 credits)
HIST205 Hist. of the United States II  (4 credits)
HIST256 African History I  (4 credits)
HIST257 African History II  (4 credits)
HIST314 Hist. of the Christian Church I  (4 credits)
HIST315 Hist. of the Christian Church II  (4 credits)
HIST430 History of the U.S.S.R.  (4 credits)
HIST488 Faith and History  (4 credits)

20 credits chosen from:
HIST330 Modern African History  (4 credits)
HIST410 Hist. of Europe 1789-1919  (4 credits)
HIST418 The Age of Cont.: Europe since 1919  (4 credits)
HIST425 Topics in African History  (2-4 credits)
HIST436 Topics in Mod. Europ. Hist.  (2-4 credits)
HIST456 Twentieth-Century America  (4 credits)
PLSC315 Contemporary Issues  (4 credits)

3. Courses Required for History Minors

(a) History Minor  (30 credits)
HIST104 History of Civilization I  (4 credits)
HIST105 History of Civilization II  (4 credits)
HIST205 History of the U.S. II  (4 credits)
HIST256 African History I  (4 credits)
OR
HIST257 African History II  (4 credits)
HIST330 Modern African History  (4 credits)
Ten credits with at least one upper division course chosen from two of the following areas:
Africa, United States, Europe.
Note: HIST404 History of the SDA Church is required if RELH320 has not been taken.
Affiliation Agreement between SC/AU

(b) Courses Required for a History Teaching Minor

<table>
<thead>
<tr>
<th>Course</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>HIST105 History of Civilization II</td>
<td>4</td>
</tr>
<tr>
<td>HIST205 Hist. of the U.S. II</td>
<td>4</td>
</tr>
<tr>
<td>HIST256 African History I</td>
<td>4</td>
</tr>
<tr>
<td>OR</td>
<td></td>
</tr>
<tr>
<td>HIST257 African History II</td>
<td>4</td>
</tr>
</tbody>
</table>

8 credits chosen from upper division African, United States, or European History (8 credits)

F. BBA—Business Administration

1. General Degree Requirements

   The curriculum for the B.B.A. degree shall consist of the following course categories with a minimum of 190 credits:

   (a) General Education Requirements: 73-56
   (b) Required Core Courses: 64
   (c) Major Concentrations: 40
   (d) General Electives (to make up the balance of required credits): 30-13

   Total: 190 credits

2. Required Core Courses

   Lower Division Courses:
   - ACCT121,122 Fund. of Accounting (8 credits)
   - ECON225,226 Macro & Microeconomics (8 credits)
   - INSY118 Intro. to Bus. Inform. Systems (4 credits)
   - STAT285 Statistics (4 credits)
   - MATH181,182 Business Algebra & Calculus (4,4 credits)

   Upper Division Courses:
   - ACCT485 Mgmt. Information Systems (4 credits)
   - BSAD341 Business Law I (4 credits)
   - BSAD345 Legal & Soc. Environ. of Bus (4 credits)
   - BSAD355 Management & Organization (4 credits)
   - BSAD421 Business Finance (4 credits)
   - BSAD456 Business Policy & Decisions (4 credits)
   - BSAD475 Operations Management (4 credits)
   - MKTG310 Principles of Marketing (4 credits)

3. Major Concentrations

   Each student is required to choose a major consisting of 40 credits in either Management or Accounting as follows:
Affiliation Agreement between SC/AU

(a) Accounting Major (40 credits)

(i) Required Courses (24 credits):
ACCT311,312,313 Accounting II (12 credits)
ACCT331 Cost & Managerial Acct. (4 credits)
ACCT451 Advanced Accounting (4 credits)
ACCT461 Auditing (4 credits)

(ii) Elective Courses (16 credits chosen from the following):
ACCT332 Cost & Mgmt. Accounting (4 credits)
ACCT361 Taxation (4 credits)
ACCT362 Taxation (4 credits)
ACCT452 Advanced Accounting (4 credits)
ACCT462 Auditing (4 credits)
STAT286 Statistics (4 credits)
BSAD342 Business Law II (4 credits)
BSAD465 Investments (4 credits)
BSAD498 Ind. Readings in (Acctg) (1-4 credits)
BSAD499 Ind. Research in (Accounting) (1-4 credits)
ACCT406 Acctng. for Non-Profit Organ. (4 credits)

(b) Management Major (40 credits)

(i) Required Courses (12 credits)
BSAD430 Personnel Management (4 credits)
BSAD436 Motivation & Work Behavior (4 credits)
BSAD467 International Management (4 credits)

(ii) Elective Courses - Group A (16 credits)
Sixteen credits as selected from the following:
BSAD210 Small Business Management (4 credits)
BSAD444 Mgmt. of Non-Prof.Organ (4 credits)
BSAD442 Business Law II (4 credits)
BSAD440 Materials Acq. & Control (4 credits)
BSAD454 Compensation Administration (4 credits)
BSAD471 Estate Planning (4 credits)
BSAD457 Real Estate & Constr. Mgmt. (4 credits)
BSAD458 Mgmt. of Insurance (4 credits)
BSAD464 Personnel Law (4 credits)
BSAD465 Investments (4 credits)
BSAD466 Hospital Management (4 credits)
BSAD498 Ind. Readings in (Mgmt.) (1-4 credits)
BSAD499 Ind. Research in (Mgmt.) (1-4 credits)
OFAD459 Office Management (4 credits)
SECR115 Office Machines (4 credits)
ECON336 Money & Banking (4 credits)
Affiliation Agreement between SC/AU

(iii) **Elective Courses - Group B**  (12 credits)

Any 12 credits chosen from among upper division courses in Accounting (ACCT), or Economics (ECON), or Marketing (MKTG).

4. **Courses for a Minor in Business Administration**  (30 credits)

_Required:_
- ACCT121 Fundamentals of Accounting (4 credits)
- ACCT122 Fundamentals of Accounting (4 credits)
- BSAD341 Business Law I (4 credits)
- ECON225 Prin. of Macroeconomics (4 credits)
- ECON226 Prin. of Microeconomics (4 credits)

_Elective Courses in Business_  (9 credits)

G. **Secondary Education Certification Courses**  (45 credits)

_**NOTE:** Students working toward certification should have in their total program the following:_

1. Major (content area): 60 credits
2. Teaching minors (20 credits each): 40 credits
   These may include Biblical Studies minor if Biblical Studies is not a major.
   Education component: 45 credits
   (See outline of (a) and (b) below)

**(a) ** _Required:_
- EDPC301 Human Development (3 credits)
- EDPC302 Educational Psychology (3 credits)
- EDIE465 Principles of Teaching (3 credits)
- EDUC315 Phil. of Chr. Education (3 credits)
- EDIE459 Spec. Meth.:Sec.Tchg.Flds. (5-6 credits)
- EDIE424 Classroom Tstg. & Eval. (3 credits)
- EDIE486 Instructional Media (4 credits)
- EDIE417 Tchg.Rdg.in Cont.Area(Sec.) (3 credits)
- EDIE467 School and Society (2 credits)
- EDIE405 Student Tchg.in Sec. Sch. (12-15 credits)
- Electives in Education (0-4 credits)

**(b) ** _General Education Notion:_
Students preparing to teach in secondary schools should complete the full 18 credits of religion, and include RELH320 History of the Christian Church in Africa.

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Affiliation Agreement between SC/AU

H. Courses Required for a Minor in Home Economics
   Required:
   - FNT124 Food Science (4 credits)
   - FNT125 Food Science Lab (1 credit)
   - FNT230 Nutrition (4 credits)
   - HMEC209 Family Resource Mgmt. (4 credits)
   - HMEC250 Family Cultural Perspectives (4 credits)
   - HMEC456 Family Living (3 credits)
   - INTR217 Design for Living (3 credits)
   - TXIL258 Clothing Construction (2 credits)
   - TXIL259 Clothing Construction Lab (2 credits)
   Electives
   - FNT126 Meal Mgmt. (3 credits)
   - FNT127 Meal Mgmt. Lab (1 credit)
   - HMEC215 Vocational Skills (1,2 credits)
   - HMEC255 Child Development Lab (1 credit)

   Home Economics Teaching Minor
   Required:
   - FNT230 Nutrition (4 credits)
   - HMEC209 Family Resource Mgmt. (4 credits)
   - *HMEC250 Family Cultural Perspectives (4 credits)
   - HMEC456 Family Living (3 credits)
   Electives
   - (5 credits)

   Food Emphasis:
   - FNT124 Food Science (4 credits)
   - FNT125 Food Science Lab (1 credit)

   Clothing Emphasis:
   - HMEC215 Vocational Skills (1 credit)
   - TXIL258 Clothing Construction (2 credits)
   - TXIL259 Clothing Construction Lab (2 credits)

   *May substitute 4 credits FNT, HMEC, or TXIL by permission of the department.

I. AA—Associate of Arts Degree

   Religion:
   - RELB205 Christian Beliefs (3 credits)
   OR
   - RELB206 Christian Beliefs II (3 credits)
   OR
   - RELP230 Christian Witnessing (4 credits)
Affiliation Agreement between SC/AU

Behavioral/Social Sciences, Humanities/Fine Arts (32 credits)
(Recommend select from the following or similar subjects.)
- EDFC301 Human Development (3 credits)
- EDUC315 Philosophy of Christian Education (3 credits)
- ENGL260 Intro. to African Literature (4 credits)
- ENGL277,278 Survey of English Literature (4,4 credits)
- ENGL470 Literature of the Bible (4 credits)
- GCAS200 Christ in Music and Art (4 credits)
- GCAS205 Intro. to Fine Arts (4 credits)
- HIST104,105 History of Civilization (4,4 credits)
- HIST256, 257 African History I, II (4,4 credits)
- HIST2418 Age of Controversy: Europe Since 1919 (4 credits)
- PSYC101 Intro. to Psychology (4 credits)
- PLSC315 Contemporary Issues (4 credits)
- SOCI119 Principles of Sociology (4 credits)
- SOCI220 Marriage Dynamics and Growth (3 credits)

Language and Communication
- COMM104 Communication Skills (3 credits)
- ENGL111 English Composition (3 credits)
- ENGL112 English Composition (3 credits)

Health and Physical Education
- PEAC165 Concepts of Fitness (2 credits)

Mathematics
- MATH157 Modern Basic Math (4-0 credits)
- OR Mathematics Proficiency Examination (4 credits)
- OR Mathematics 0-level

Computer Science
- COSC107 Computer Usage (2 credits)
- OR other approved COSC or INSY course

Natural Sciences
(Select from BIOL, CHEM, PHYS, or other approved course)

Vocationally Oriented Course
- SECR100 Keyboarding (2 credits)
- or other approved course

Electives
(38-33 credits)

VII. Terms of the Agreement—Academic

The following policies shall govern the baccalaureate degree programs offered at SC.
Affiliation Agreement between SC/AU

1. Admission

Applications for admission to the AU programs at SC should be processed via the SC Academic Dean to the AU Director of the Division of Continuing Education who will process such applications via the AU Records Office. The SC Academic Dean makes recommendations on all SC applications to AU where the final decision on admission is given. Admission to AU programs at SC is obtained by one of three ways:

(a) Normal Admission

Admission to baccalaureate degree programs shall be on the basis of eligibility for general admission status to Zimbabwean universities.

Students from other countries may be admitted if they hold either comparable certification or university admission status in their own country.

For admission to a Zimbabwean university a student must:

(i) have satisfied the General Requirement of passes in five subjects (with due regard to the restrictions against the combination or overlapping of subjects, or limits on technical and commercial subjects as described in the current Solusi College Bulletin) and of which two must have been completed at the A-level (or its approved equivalent as determined by the AU Director of Records), and

(ii) have as one of the five passes obtained a pass in English language at the O-level (or its approved equivalent), and

(iii) have satisfied additional course requirements prescribed for entry to the particular degree program chosen; i.e. Students wishing to enter the BBA program should present an O-level pass in mathematics.
Affiliation Agreement between SC/AU

(b) Special Entry Admission

The following persons may apply for admission to a program of study at the AU extension campus at Solusi College and for permission to proceed to the first degree with exemption from the whole or part of the normal entry requirements.

- Persons who have passed an appropriate number of subjects at the O-level and have subsequently passed an intermediate or equivalent examination in two courses at a university acceptable to AU.

- Persons who have obtained a Certificate of Education at AU or comparable institution after a program of study extending over not less than three academic years.

- Persons who have obtained from AU or an institution of similar status, academic qualifications (other than degrees) acceptable to the AU Director of Records.

- Persons who have gained by examination a qualification entitling them to membership of a professional body (Associateship or appropriate corporate membership).

- Persons qualifying under this clause to special entry to a Zimbabwean university.

Students who qualify for admission under this regulation may, in approved cases, be exempted from certain courses and examinations and be permitted to complete the course for a degree in not less than three years.

(c) Mature Age Admission

Persons who are thirty years of age or more, but who are not eligible to apply for entry under either the Normal or the Special Entry Regulations may apply, on the form obtainable from the AU Director of Records, for Mature Entry.

Such applicants may be required to attend interviews and undergo special tests at Solusi College designed to assess their previous education, command of the English language, numerate and reasoning ability, and general suitability for admission to degree studies.
Affiliation Agreement between SC/AU

2. General Graduation Requirements

(a) The completion of 190 quarter credits including a major concentration and basic general educational requirements

(b) C average or above overall

(c) Forty-five credits from courses in upper division courses. Transfer students must take a minimum of 15 third and fourth year quarter credits in their major.

(d) Minimum resident grade point average of 2.25 (C = 2.00) in major or concentration.

(e) A minimum of 45 of the last 55 quarter credits must be earned at SC in residence immediately preceding conferment of the degree. A student must have the SC Academic Dean's approval for taking any part of the other 10 credits at another college.

(f) Graduation with academic distinction shall be granted to a candidate having achieved a cumulative g.p.a. of 3.85, providing he/she has taken in residence at SC (i) at least 80 quarter credits, with traditional letter grades, toward the bachelor's degree, or (ii) at least 45 credits with traditional letter grades, toward the associate degree.

3. Loads

A student shall rarely be allowed to carry a load of more than 16 credits during any one quarter and then only by permission of the SC Academic Dean.

4. Syllabi

A syllabus for each authorized baccalaureate degree course taught on the campus of SC shall be kept on file by the SC Academic Dean and the AU Director of the Division of Continuing Education. These syllabi are to be reviewed every four years by the AU faculty.

5. Examinations

Copies of all degree examinations given on the SC campus shall be kept on file by both the SC Academic Dean and the AU Director of the Division of Continuing Education. Each examination paper shall carry the following information:
Affiliation Agreement between SC/AU

(a) Date scheduled
(b) Length of time allocated for it
(c) Name, qualifications and rank of examiner and AU designated co-examiner

6. Academic Records

Academic recordkeeping shall be done by SC and AU and the manner of control of these shall be spelled out by the Affiliation and Extension Programs Committee by way of the duly authorized document numbered AEP 1.

7. Transcripts

Academic transcripts shall be issued as per policies described in document AEP 1.

8. Bulletin Material

The AU baccalaureate degree admission standards, the requirements for graduation as well as all the other relevant academic material on curriculum details, degree requirements, faculty rank and qualifications, etc., shall after clearance by AU be published in the annual SC bulletin which shall also clearly recognize the affiliation arrangement between the two institutions.

9. Library Expenditures

SC shall annually make adequate budgetary provision for undergraduate library books and periodicals. The annual budget should show evidence of having been adjusted to inflation.

VIII. Terms of the Agreement—Financial

1. Annually in July SC shall make a single inclusive payment to AU to cover the cost of the undergraduate affiliation arrangements. The annual SC payment shall be made on receipt of an account from AU mailed to SC at the beginning of December.

2. The financial details of the affiliation arrangement shall consist of:
   (a) an annual undergraduate affiliation fee
   (b) annual graduation fees payable at the current AU rate on behalf of each prospective degree graduate for the current year. SC will on behalf of AU collect from each student the graduation fees in question.
Affiliation Agreement between SC/AU

(c) the actual annual travel expenses of the AU academic auditor(s) and other approved AU travel to Board of Trustees meetings.

(d) accreditation visit expenses in the event that the AU accrediting associations wish to visit the SC campus.

3. The specific details of the annual affiliation fee and expenses are adjusted to inflation by mutual agreement of the parties concerned. The adjustment shall be completed by October of each year.

IX. Approval of Agreement

This agreement having been ratified by the Solusi College Board of Trustees and the Board of Trustees of Andrews University, shall extend from July 1, 1984 to June 1989.

FOR ANDREWS UNIVERSITY

Chairman,
Board of Trustees

President,
Andrews University

Education Director,
General Conference of Seventh-day Adventists

FOR SOLUSI COLLEGE

Chairman,
Board of Trustees

President,
Solusi College

Education Director,
East African Division
17 June 1988

Dr. Robert Pierson, Dean
Division of Affiliation, Extension
and Adult Education
Andrews University
Berrien Springs, MI 49104
U.S.A.

Dear Dr. Pierson:

When you see CCMM104 Communications Skills for 4.00 credits, it really represents the CCMM105 class that we used to offer. You will notice on Eskinder Berhane's transcript that he took both CCMM105 for 4 crs and CCMM104 for 3 credits. The 105 class covered the normal 3 credits plus the one credit they now get for CCMM306 Oral Communication Seminar, thus we have shown CCMM104 and CCMM306 as replacing the 4 credit course on Eskinder's transcript.

When you see CCMM104 for 4 crs on other transcripts, it is not a mistake, except that it should really be the CCMM105 class.

Eskinder is hoping to finish his last 11 credits by the end of June. If he is successful, we will be sending a final transcript around that time.

Sincerely,

Verna R. Peters
Registrar

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TO: Mrs. Cynthia Coetzee
FROM: Merlene Ogden
DATE: August 1, 1991

SUBJECT: This note is to confirm that the minor in Computer Science for Solusi College has now been approved and is effective from January 1, 1991. This action will be recorded in the next Affiliation and Extension Committee minutes, but the original action approved in principle contingent upon Solusi fulfilling the stipulations of the department. They have now done this. Thank you.

Merlene Ogden

M. George Mudita
EXHIBIT D

Andrews University

Policies and Procedures for Graduate and Undergraduate Programs at Affiliation and Extension Sites

Effective July 1992

SC Affiliation Agreement July 1992
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POLICIES AND PROCEDURES FOR GRADUATE PROGRAMS
AT AFFILIATION AND EXTENSION SITES

I. ACADEMIC REQUIREMENTS FOR GRADUATE PROGRAMS

A. Admission

Admission requirements to Andrews University graduate programs at an affiliated/extension site are the same as those outlined in the current Andrews University Graduate Programs Bulletin and/or the appropriate school Bulletin for the respective degree.

B. Academic Policies

All academic policies related to the respective Master's Degree program are to be adhered to as outlined in the Andrews University Graduate Programs Bulletin and/or the appropriate school Bulletin.

C. Graduation Requirements

A student must fulfill all requirements for graduation for the respective degree, including an overall GPA of 3.0 for the MA (Religion), MA (Education), and the MBA, and a 2.5 for the MA in Pastoral Ministry, as outlined in the Andrews University Graduate Programs Bulletin and/or the appropriate School Bulletin.

II. PROCESSING GRADUATE STUDENT DOCUMENTATION

It shall be the responsibility of the appropriate officer(s) on the campus of the affiliated school or extension site to follow the procedures outlined in the Handbook of Procedures for Processing Graduate Materials with Andrews University at Affiliation/Extension Sites. Directions for processing and the forms to be used are provided in order to make the flow of information between the two schools as expeditious as possible. The Dean of Affiliation and Extension Programs will provide an updated Handbook for each school and will be available for clarifying or answering questions.

III. GENERAL

A. Library Expenditures and Annual Report

The affiliation/extension site shall annually make adequate budgetary provision for library books and periodicals appropriate to the graduate program(s) being offered on the extension campus. The annual budget should show evidence of having been adjusted for inflation.

The librarian should annually submit a report to the AU Dean of Affiliation and Extension Programs to include information related to graduate programs. Use Form 25 found in Part I of the Handbook.

B. Graduate Bulletin/Brochure Material

The graduate Site Program Director at the affiliation/extension site will be responsible for preparing copy for the campus Bulletin or a brochure giving information
regarding the Andrews University graduate program offered on
the extension campus. Information should include admission
standards, requirements for graduation, curriculum details for
each program, faculty rank and qualifications
of those who teach in the program, and a statement clearly
recognizing the affiliation/extension arrangement between the
two institutions.

C. Statistical Reports

Two weeks following registration for a graduate session, the
Site Program Director will send to the AU Dean of Affiliation
and Extension Programs the following statistical reports:

1. A current roster of all graduate students enrolled in
courses. An asterisk should be placed beside the name
of all students who have not yet been regularly admitted
to Andrews University.

2. Enrollment reports with the information requested. Use
Forms 26 and 27 in Part I of the Handbook.

3. Previous year's graduates.

4. A list of the current year's potential graduates.

IV. ACADEMIC REVIEW COMMITTEE

(See Section VI, p. D-11 in Undergraduate Programs)

V. POLICIES GOVERNING THE CONFERRAL OF DEGREES AT AFFILIATION/
EXTENSION SITES

(See Section VII, p. D-11 in Undergraduate Programs)
NOTE TO USERS

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UMI
I. ACADEMIC REQUIREMENTS FOR UNDERGRADUATE PROGRAMS AT SOLUSI COLLEGE

A. Admission

The following admission policies shall govern the baccalaureate degree programs offered at SC. The policies developed here are about qualifications for admission. The spirit or intent is that only qualified people may do degree-level work. Course work by unqualified people is neither degree-level work nor does it satisfy university entrance requirements.

Applications for admission to the AU programs at SC should be processed via the SC Academic Vice Principal to the AU Dean of Affiliation and Extension Programs, who will process such applications via the AU Records Office. The SC Academic Vice Principal makes recommendations on all SC applications to AU where the final decision on admission is given. Admission to AU programs at SC is obtained by one of three ways:

English Competency Test:

All students must take a competency test in English upon entrance. Students failing this test are admitted provisionally. They must take ENGL110 and repeat it until they acquire the prerequisite English language skills for admission into ENGL111, English Composition. At that point the student achieves regular status subject to meeting the conditions as specified in A1 or A2. ENGL110 will not be considered a part of the degree program.

1. Regular Admission:

The general principle for admission to Solusi College is that a student must have fulfilled the requirements for entrance to the University of Zimbabwe. In the case of students who have completed their secondary school education in a country other than Zimbabwe, fulfillment of that country's university entrance requirements is called for.

For admission to a Zimbabwe university a student must:

a. have satisfied the General Requirement of passes in five subjects (with due regard to the restrictions against the combination or overlapping of subjects, or limits on technical and commercial subjects as described in the current Solusi College Bulletin) of which two must have been completed at the A-level (or its approved equivalent as determined by the AU Director of Records), and

b. have as one of the five passes obtained a pass in English language at the O-level (or its approved equivalent), and

c. have satisfied additional course requirements prescribed for entry to the particular degree program chosen; i.e., Students wishing to enter the BBA program should present an O-level pass in mathematics.

SC Affiliation Agreement

July 1992

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2. **Provisional Admission:**

The following persons may apply for admission to a program of study at the AU extension campus at Solusi College and for permission provisionally to proceed to the first degree:

a. Persons who have passed an appropriate number of subjects at the O-level (5), including English language, and have subsequently passed an intermediate or equivalent examination in two courses at a university acceptable to AU.

b. Persons who have obtained a Certificate of Education at AU or comparable institution after a program of study extending over not less than three academic years.

c. Persons who have obtained from AU or an institution of similar status, academic qualifications (other than degrees) acceptable to the AU Director of Records.

d. Persons who have gained by examination a qualification entitling them to membership in a professional body (Associateship or appropriate corporate membership).

e. Persons having completed a pre-university year (first year of a four-year program and having presented at least 5 O-level passes, inclusive of English. BBA students must also present Math). BBA students admitted without an O-level pass in math are admitted provisionally subject to completing an AU designated math course with a minimum grade of C during the first year of admission.

f. Students who qualify for provisional admission under the above regulations may, in approved cases, be exempted from certain courses and examinations and be permitted to complete the course for an AU degree in no fewer than three years.

**Achieving Regular Admission:**

In order to achieve regular admission status to an AU affiliated program the student must earn an overall GPA of 2.00 on courses taken during the first year (pre-university). A course in which a grade lower than a C- is earned will not count toward the 45 credits required to be completed satisfactorily during the pre-university year, nor toward graduation. These 45 credits should be in basic courses like English, history, mathematics, etc., and may be considered as general education requirements. The provisional status of a student must be regularized no later than the end of the second academic year of admission.

3. **Mature Age Admission:**

Provisional admission may be granted to a student based upon the mature age requirement for admission to the University of Zimbabwe, or such requirements as pertain to the student's country of citizenship. Currently in
Zimbabwe this is taken as 30 years of age. In addition, such a student must pass an admission test designed to assess previous education, command of the English language, numerate and reasoning ability, and general suitability for admission to degree studies.

For countries where Mature Age is less than 30 years of age, 3 O-levels are required, and the student must pass an admission test. Mature Age students can only be accepted provisionally. Regular admission may be granted when all requirements are satisfied, including those of Nos. 4 and 5 below.

4. Admission and Graduation of Students Who Already Have a 4-Year Solusi College Diploma:

A student who has already earned a Solusi College diploma and who has prior adequate admission credentials may earn an Andrews University degree by taking a minimum of an additional 45 Andrews University credits offered on the Solusi College campus, including a minimum of 15 credits in the major or 20 credits in a concentration. Such a student must also fulfill all major or concentration requirements, all cognates and prerequisites, and ENGL306 and COMM306 if these were not taken previously. Solusi credits accepted toward the AU degree will be counted as transfer credits.

5. Solusi College Credits as Andrews University Credits:

While the affiliation agreement with Solusi College officially started during the fall quarter of 1984, Andrews University began its monitoring activities nine months before, when the affiliation request was made by Solusi College to Andrews University. Credits therefore earned on the Solusi College campus as from January 1984, will be counted as Andrews University credit. All the credits taken before that will be counted as transfer credits provided a student had met the admission requirements at the time the relevant credits were taken.

6. Admission of Students Who Prior to the AU/SC Affiliation, Had Obtained a Two-year Business or Theology Diploma:

a. Students who, at the time of admission to a two-year Solusi College Diploma program, held admission documents entitling them to regular and/or mature age admission status as outlined in Section A, may be admitted on a regular or mature age basis and may receive transfer credit for all applicable credits earned in the Solusi College two-year diploma program with a cumulative GPA of 2.00. Such a student may earn an Andrews University degree subject to satisfying all the admission requirements and by taking an additional 95 Andrews University credits including a minimum of 25 credits in the major or concentration area. The same student must also fulfill all GPA major or concentration requirements, number of upper level course requirements, and all the requirements in general education. It is to be noted that students who were admitted under the Mature Age provision achieve regular status only after fulfilling the

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GPA and other requirements as prescribed in Section A.2 above.

b. Students who, at the time of admission to a two-year Solusi College diploma program, held admission documents entitling them to provisional admission status as outlined in Section A.2 and 3 above, and had the gone on to meet the requirements for regular status as outlined in A.2 and 3 above, will be admitted on a regular status and will receive transfer credit for all the applicable credits earned in the Solusi College two-year diploma program with a cumulative GPA of 2.00. Such a student may earn an Andrews University degree by taking a minimum of an additional 95 Andrews University credits in the major or concentration area. The same student must also fulfill all GPA major or concentration requirements, number of upper level course requirements, and all the requirements in general education.

c. Students who, at the time of admission into the two-year Solusi College diploma program, had presented a grade eleven high school certificate with a minimum of five subject passes, will be admitted provisionally into an Andrews University baccalaureate degree program on the campus of Solusi College. They will receive a maximum of 45 transfer credits from the Solusi College diploma program obtained with a cumulative GPA of 2.00. Such a student may earn an Andrews University degree by taking a minimum of an additional 145 credits. The same student must also fulfill all relevant mathematics or English prerequisites, GPA, major or concentration requirements, number of upper level courses required, and all the requirements in general education.

7. Limitations:

a. In any given school year the number of business students qualifying under the provisions of 8.C above, should not exceed 20% of the business students admitted for that year. This ratio will be reviewed annually by the School of Business in consultation with Solusi College.

b. Prior evaluation and approval from Andrews University are required for all transfer credits.

B. Awarding Credit for A-level (or Equivalent) Passes

Students with A-level passes may be awarded up to 15 credits for each A-level pass as appropriate. These credits may be used as applicable toward graduation requirements, including general education, a major, a concentration, a minor, and general electives. See the Handbook, Part II, Section II. B-5.

C. General Graduation Requirements (Baccalaureate Degrees)

1. The completion of 190 quarter credits including a major and a minor, or an area of concentration, and basic General Education requirements.

SC Affiliation Agreement July 1992
2. A C (2.00) grade point average or above overall and also in all credits earned at AU.

3. A minimum of 45 quarter credits from courses numbered 300 or above. (Transfer students must take in residence a minimum of 15 upper division quarter credits in their major and one course consisting of 3 or more upper division credits in their minor or a minimum of 20 upper division credits in their concentration.)

4. A minimum grade point average of 2.25 (C=2.00) in a major and 2.00 in a minor or in an area of concentration. Minimum residence grade point average of 2.25 in major and 2.00 in area of concentration. (Unless otherwise specified, no course with a grade below C- can count toward a major, minor, or concentration.)

5. A minimum of 45 of the last 55 quarter credits must be earned in residence immediately preceding conferment of degree. The SC Academic Vice President must approve the student’s taking in another college any part of the other 10 credits.

6. Graduation with academic distinctions shall be granted to Bachelor and Associate degree students who have completed 45 Andrews University credits taken on the campus of Solusi College at the time of evaluation which is the quarter before graduation. The following designations based on the overall and Andrews grade point averages will be printed on the diploma and student’s transcript:

<table>
<thead>
<tr>
<th>Degree</th>
<th>GPA Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summa Cum Laude</td>
<td>3.90-4.00</td>
</tr>
<tr>
<td>Magna Cum Laude</td>
<td>3.75-3.89</td>
</tr>
<tr>
<td>Cum Laude</td>
<td>3.50-3.74</td>
</tr>
</tbody>
</table>

7. Students may not earn a second degree with the same nomenclature from the same school of the university. If a second (different) baccalaureate degree is desired, the student must complete at least 45 credits beyond those required for the first baccalaureate degree and must meet all of the published requirements of the second degree.

8. No course may fulfill the requirements of more than one concentration, major, and/or minor.

D. General Graduation Requirements (Associate Degrees)

1. The completion of 96 quarter credits, including a concentration/emphasis.

2. A minimum grade-point average of 2.00 in residence credits, in transfer credits, and in the area of concentration and/or core and emphasis area.

3. A minimum of .30 of the last 55 quarter credits must be earned in residence immediately preceding conferment of an associate degree. The SC Academic Vice President must approve the student’s taking in another college any part of the other 25 credits.

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E. **Student Loads**

A student shall rarely be allowed to carry a load of more than 16 credits during any one quarter and then only by permission of the SC Academic Vice President. Under no circumstances may a student take more than 20 credits.

II. **PROCESSING UNDERGRADUATE STUDENT DOCUMENTATION**

It shall be the responsibility of the appropriate officer(s) on the campus of the affiliated school to follow the procedures outlined in the *Handbook of Procedures for Processing Graduate and Undergraduate Materials with Andrews University on an Affiliation/Extension Site*. Directions for processing and the forms to be used are provided in order to make the flow of information between the two schools as expeditious as possible. See *Handbook*, Part II, Sections A-G and Exhibits 1-8. The Dean of Affiliation and Extension Programs will provide an updated *Handbook* for each school and will be available for clarifying or answering questions.

III. **SUBMISSION OF ANNUAL REPORTS**

There are a number of reports that must be sent to Andrews University annually. These reports should all contain the name of the institution sending the report, the year and/or if appropriate, term for which the report applies, and page numbers when the reports are multiple paged. See the *Handbook* for specific directions.

A. **Pre-School Reports**

The following reports should be sent prior to the beginning of each new school year:

1. The Academic Calendar for the coming school year.
2. Schedule of all classes for the new school year.
3. A list of faculty members indicating which have been approved by Andrews University and which are in the process of being approved. It should be noted that faculty members may only be hired and listed by an affiliated school after being approved by the relevant constituent school at Andrews University. Negotiations for the approval is obtained via the Dean of Affiliation and Extension Programs. The form to use in submitting names for approval appears in the *Handbook*, Part II, Exhibit 9. Each faculty member who is expected to teach Andrews University courses should have on file at Andrews University appropriate credentials, such as transcripts, copies of diplomas and/or certificates.
4. Updated Vita Sheet on each faculty member. The form to use is found in the *Handbook*, Part II, Exhibit 10.
5. Faculty teaching loads by term for the previous and present year.

B. **Statistical Reports**

Annually one month after the opening of the school year, the Dean/Vice President of the affiliated school will send to the AU Dean of Affiliation and Extension Programs the following statistical reports:
1. A current roster of all Andrews University students with major and/or minors at the beginning of the year. An asterisk should be placed beside the name of all students whose admission processing is in progress.

2. Enrollment reports with the information requested.

3. Previous year’s graduates.

4. A list of the current year’s potential graduates.

Specific directions for these reports, along with the forms to be used, are found in the Handbook of Procedures for Processing Graduate and Undergraduate Materials with Andrews University at an Affiliation/Extension Site, Part III, Exhibit 11.

C. Library Report

Annually along with the report of the Chief Executive Officer of the school, the librarian should submit a report including the progress in the library and the present status of the library collection. Forms to be used for this report will be found in the Handbook, Part II, Exhibit 12. Information should include:

1. Annual library budget for operation, books, and periodicals.
2. Total books and periodicals by major and discipline.
3. Number of new acquisitions by category for the previous year.

D. Financial Statement

The financial statement for the past fiscal year should be included with the Chief Executive Officer’s Report. The auditors’ letter/report should also be included with the financial statement. If this is not available when the financial statement is sent, it should be sent at a later date with a new financial statement if revisions occurred because of the auditing process.

E. Report of the Chief Executive Officer

Annually one month after the close of the regular school year, the Chief Executive Officer shall submit to the Dean of Affiliation and Extension Programs a written report containing a review of the progress the school has made during the previous year and an update on the progress toward fulfilling the recommendations of the last academic audit visit. Included in this report should be the Library Report and the Financial Report mentioned above.

IV. PEER REVIEW OF SYLLABI AND EXAMINATIONS

A. Syllabi

A syllabus for each authorized degree course taught on the affiliated campus shall be kept on file by the Dean/Academic Vice President and the AU Dean of Affiliation and Extension Programs. All syllabi should follow the format outlined in Guidelines for Syllabi found in the Handbook Part III, Exhibit 13.

B. Examinations

A copy of all examinations given on the affiliated campus shall be kept on file by the Dean/Academic Vice President. Each examination paper shall carry the following information.
1. Date scheduled  
2. Length of time allocated for exam  
3. Name, qualifications and rank of examiner

Examinations will be reviewed by an AU peer evaluator at the time of the syllabi review in A above.

C. Peer Review of Syllabi and Examinations

Syllabi and examinations for each course taught under affiliation agreement are to be reviewed every four years by an appropriate AU faculty member. A copy of the Course Sheet and Check List for Peer Review of Course Materials found in the Handbook Part II, Exhibit 14, should accompany all syllabi and examinations to be reviewed.

V. GENERAL

A. Academic Records

Academic recordkeeping shall be done by the affiliated school and AU, and the manner of control of these shall be spelled out by the Affiliation and Extension Programs Committee by way of the duly authorized Handbook of Procedures for Processing Graduate and Undergraduate Materials with Andrews University at an Affiliation/Extension Site. See Part II, Section E.1-5.

B. Transcripts

Academic transcripts for all students who have graduated shall be issued as per the policy outlined in the Handbook, Part II, Section II.F.

A request for an undergraduate transcript for a student who has not graduated from an affiliated site, but has attended the site, shall be made directly to the affiliated site. The affiliated site shall issue the transcript on the behalf of Andrews University with the appropriate seal provided by Andrews University. A copy of the transcript that was given to the student or sent to a location authorized by the student shall immediately be sent to Andrews University.

C. Undergraduate Bulletin Material

The AU baccalaureate degree admission standards, the requirements for graduation as well as all the other relevant academic material on curricula details, degree requirements, faculty rank and qualifications, etc., shall after clearance by AU be published in the annual bulletin of the affiliated school. The bulletin shall also clearly recognize the affiliation arrangement between the two institutions.

D. Library Expenditures

The affiliation/extension site shall annually make adequate budgetary provisions for library books and periodicals appropriate to the undergraduate program(s) being offered on the extension campus. The annual budget should show evidence of having been adjusted for inflation.

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VI. ACADEMIC REVIEW COMMITTEE

A. Purpose

The purpose of the Academic Review Committee is to supply monitoring as well as program review and evaluation input to the two institutions involved in the affiliation arrangements. While it does not actually administer the affiliation program, its evaluation input to the two institutions concerned is to be seen as a corrective and as a basis for formulating contractually agreed procedural and general policy with respect to administration, curriculum, personnel, and financial and academic policies.

B. Membership

The membership shall consist of the Chief Executive Officer of the institution as chair, the Academic Dean (Vice President), two faculty members and an educator not connected with the extension campus. When an actual audit visit to the extension campus is in progress, the membership of the Academic audit Review Committee shall be enlarged by including the Andrews University auditor(s).

C. Times of Meeting

The Academic Review Committee shall meet routinely at least twice a year. Special meetings shall be called whenever the need arises to discuss problems that have arisen in the operation of the extension campus, or when the need is expressed by any of the members of the Academic Review Committee. A special meeting of the Academic Review Committee is called at the time of the Andrews University audit visit to the extension campus. The Academic Review Committee shall also be called to convene prior to and during the time when a renewal or amendment of the Affiliation is being sought or negotiated.

VII. POLICIES GOVERNING THE CONFERRAL OF DEGREES AT AFFILIATION/EXTENSION SITES

Unless otherwise amended by the Affiliation and Extension Programs Committee in session, the following policies shall govern the conferral of degrees at official AU extension campuses/centers.

The president or other designated administrator at the affiliation/extension site shall negotiate the details of such recognition events with the Andrews University Dean of Affiliation and Extension Programs if there are any questions.

A. Official AU Graduation Ceremony

The official graduation ceremony for both graduate and undergraduate students who have completed their programs of study under affiliation agreement with Andrews University will take place on the Andrews University campus at the regularly scheduled commencement ceremonies in June and August each year. The Andrews University commencement program brochure will list the names of students who have been confirmed by the Andrews University Records Office to have completed their respective programs of study on the affiliated/extension campus. Any student from an affiliated/extension campus who has completed all work toward a degree may personally participate in the graduation ceremonies on the Andrews University campus but must bring a letter of financial clearance from his/her school in order to pick up the diploma. A student not attending the official ceremony will be listed as graduating in absentia. In this case, the student’s diploma, along with a copy of the commencement program and tassel will be mailed to
the student's respective campus immediately after the official conferral of degrees. The appropriate official on the affiliated/extension campus will distribute the diplomas to each graduate.

B. Deadlines for Submitting Documents for Graduation

In order for a student to receive his/her diploma at an Andrews University graduation, the following deadlines must be adhered to:

1. For undergraduate students the Application for Graduation form and all relevant documents must be received at Andrews University no later than February 15 for a June graduation or May 15 for an August graduation.

2. For graduate students the Application for Graduation and Advancement to Candidacy forms must be received at Andrews University no later than February 15 for a June graduation or May 15 for an August graduation. Also all work must be completed and transcripts, along with any other required forms, must be received at Andrews University no later than May 15 of the year the student plans to graduate in June and no later than July 15 of the year the student plans to graduate in August.

C. Official AU Graduation Center Status

Extension campuses or examination centers automatically serve as centers for official Andrews University graduation exercises for students who complete their work at those centers or for Andrews University on-campus students who had to leave the main campus at least one full calendar quarter before the scheduled on-campus graduation ceremonies.

D. Preparation for Graduation Exercises

Every local director of the AU extension campus/center shall be held responsible for making the graduation arrangements together with the personnel assigned to the task by the president of the local institution.

E. The Graduation Exercises

It is recommended that whenever possible every official Andrews University graduation exercise should consist of the following components:

1. A consecration service
2. A divine service
3. A commencement service

F. The Commencement Service

1. AU Representation

For a commencement service to be an official one, there shall be present the president of Andrews University or his/her specially authorized designate who could be the local director of the AU extension campus/center. The extension campus will be responsible for the travel costs of an invited AU representative.

SC Affiliation Agreement    July 1992
2. **Academic Dress**

At the commencement service graduates and faculty shall march in academic regalia. The official Andrews University academic dress and colors shall be used. In addition to hoods being worn by Master’s graduates, where customs of the country dictate, provision may be made for a baccalaureate hood whose style and colors have been authorized by prior AU faculty vote. Every institution concerned is responsible for renting or providing academic regalia.

3. **Awarding of Diplomas**

When the commencement service occurs after the official awarding of diplomas on the Andrews University campus, official recognition may be given and the Andrews University diplomas handed out if the timing of the event allows for the diplomas to have arrived. If not, official recognition can be given and upon receipt the diplomas shall be mailed from the local site to the graduates. If no public ceremony is planned, the diplomas should be mailed from the local site to each graduate.

When the timing of the ceremony occurs before the official awarding of degrees at an Andrews University commencement service, the following statement must be printed in the commencement program at the extension campus in order to avoid any misunderstanding by potential graduates:

"Inasmuch as the official Andrews University commencement ceremony when these students will graduate is scheduled for (date), the following Andrews University degrees are awarded subject to the verification of all degree requirements by the Academic Records Office at Andrews University."

Potential graduates will receive only the diploma cover at this recognition ceremony, not the official diploma.

4. **Official Statement**

Prior to the conferral of degrees, this reading of the following wording shall take place:

"By virtue of the authority vested in me by the Board of Trustees of Andrews University, Berrien Springs, Michigan, I now confer the stipulated degrees on the successful candidates. We will now ask (name of person) director of the Andrews University center here at (name of college) to present the successful candidates to us."

5. **Presidential Message**

At the conclusion of the conferral of degrees, the AU president shall give a personal message. In his/her absence, a specially authorized designate shall give a message on behalf of the AU president.
6. **Honorary Degrees**

On rare occasions, and by prior AU faculty vote, an honorary degree might be conferred on a candidate provided the AU president is present.

7. **Commencement Program**

A copy of the commencement program should be sent to the Andrews University Dean of Affiliation and Extension Programs to be kept on permanent file.

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### FOR SOLUSI COLLEGE

<table>
<thead>
<tr>
<th>Vice Principal for Academic Administration</th>
<th>Date</th>
</tr>
</thead>
</table>

### FOR ANDREWS UNIVERSITY

<table>
<thead>
<tr>
<th>Dean of Affiliation and Extension Programs</th>
<th>Date</th>
</tr>
</thead>
</table>

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**SC Affiliation Agreement**

July 1992

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October 27, 1994

Mr. Norman Maphosa, Vice Chancellor
Solusi University

Dear Mr. Maphosa:

I appreciated the good discussion we had yesterday concerning Andrews University's role at Solusi College through the years. It has indeed been a pleasure for all of us concerned, and while we are delighted that you have now received your own charter, it is with sadness that we see our close affiliated relationship coming to a close. But just such a development has been the goal of all our relationships with our affiliated schools. We are happy to have worked with you and are proud of your accomplishments.

In order that there be no misunderstandings, I want to confirm the points of our conversation yesterday so we have our verbal agreements in writing. First of all I want to let you know that I have sent a FAX to my office and have asked my secretary to revise the October 14 letter outlining affiliation fees for Solusi College. I shall attach a copy of that letter which defines the charges and rationale for the 1994-95 billing.

Beyond the revised 80% billing for undergraduate programs for 1994-95, however, there are several other points that I wish to confirm for both Andrews and Solusi:

1. For 1994-95 at least, the graduate affiliation fee will remain at 100% since Andrews has already sent its faculty and approved the other faculty as per agreement and is performing all of the other functions required under a graduate affiliation. When it is voted by your Board to cease the Andrews University graduate affiliation, you should put that notice in writing in a letter to my office, and we shall then begin the phase-out schedule for the graduate program. Currently Africa itself is in the process of determining what the future of graduate education will be. Our billings are for a fiscal year, from July 1 to June 30 or a given year. I would suggest you discuss the graduate program with the appropriate people here in Africa and keep in touch with us at Andrews so together we can work out the most academically sound and economical program possible for you here at Solusi. If you want to make any changes for 1995-96, these should be given in writing to the Andrews University Dean of Affiliation and Extension Programs before June 30, 1995.

2. Since the Solusi University charter became effective in July 1994, and since all new students entering Solusi University for the 1994-95 school year will be considered Solusi University students and not Andrews students, it has been agreed that beginning with the 1994-95 school year the undergraduate affiliation fees will be billed at 80% of the regular percentages assigned in the affiliation agreement for each program. The percentage owed to Andrews University for 1995-96 will be 60%, and for 1996-97 40%.

3. Any major, concentration, or minor that will not have any further graduates in it for an ensuing year should be identified in writing to the Dean of Affiliation and Extension Programs before June 30 so the cost of that program can be eliminated from the next year's affiliation fees.

4. We have agreed that each student who enrolled at Solusi University before July 1, 1994, may request to earn either an Andrews degree or a Solusi degree, and that this request should be in writing and on record at Solusi University.
5. It was further agreed that no Andrews University degrees will be awarded after 1997. After this date, Solusi University will accept Andrews University credit toward fulfillment of Solusi University requirements for graduation.

Please go over this information and let me know before I leave next week if this letter covers your understanding of our agreements. I also will need from you a letter in writing requesting Andrews to begin the phasing out of your undergraduate programs as of the date of your charter. That letter will set this whole agreement into motion.

Thank you very much. It is always a pleasure working with you and your administrative team.

Sincerely yours,

Merlene A. Ogden, Dean
Affiliation and Extension Programs
AGENDA ITEM FOR AFFILIATION AND EXTENSION COMMITTEE MEETING

"THE SOLUSI 17"

In 1995 Solusi University obtained a charter from the government of Zimbabwe which recognized the school as a degree granting institution. In that same year 17 students who were already in the Andrews university program requested to graduate with Solusi University instead and receive the new Solusi degree. They subsequently discovered that their epochal venture would not be to their advantage since the National Council for Higher Education in Zimbabwe, the local accrediting body, voted to effect the recognition of Solusi degrees beginning with the 1997 graduates. These 17 students are without an Andrews degree and are holding an unrecognized Solusi degree. Solusi University is requesting that Andrews grant them degrees as we did for their counterparts in 1995. They are:

Obediah Chapfika
Simgarashe Chigowe
Joyce Chikwenhere
Remson Chikwenhere
Patience Gumbo
Jonathan Janda
Thandazane Kamera
Ransom Khanye
Carolyn Mtsvanga
Zondai Munyoro
Sebastian Mwazha
Thembelani enkosini Ndlovu
Desmond Nkomo
Lazarus Ncube
Samukeliso Sibanda
Onias Taruwinga
Balethemba Tshuma

Recommended that before Andrews University can grant such a request, that:

1. Solusi University recalls all diplomas, granted to these 17 students, for the degree which they are now requesting Andrews to grant them,

2. Solusi recalls all transcripts issued to these students for the said degrees,

3. these 17 students fulfill the requirements for obtaining an Andrews University degree, and

4. these students be considered for June 1997 graduation subject to the vote of the respective AU faculty.
October 9, 1996

Dr Merlen A Ogden  
Division of Affiliation & Extension Programmes  
Andrews University  
Berrien Springs, MI 49104  
USA

Dear Dr Ogden:

We have encountered a problem with the National Council for Higher Education in our transition from Andrews to Solusi degrees.

In 1995 we graduated 17 students with Solusi University degrees, on the understanding that it was acceptable to transfer students who wished to from Andrews to Solusi. The National Council for Higher Education says that since Solusi degrees take three years, the first group will only graduate in 1997 with Solusi degrees. They further ruled that the 17 students who got Solusi University degrees in 1995 should get Andrews degrees.

The good news is that the same meeting of the National Council for Higher Education voted to recognize Andrews University degrees obtained at the Solusi campus.

Could you help us get Andrews University degrees for the 17 students who graduated with Solusi University degrees in 1995. The students had fully complied with the requirements for graduation under the affiliation arrangement.

The 17 students are:

<table>
<thead>
<tr>
<th>Name</th>
<th>Major</th>
<th>Minor</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>2-Year Diploma in Business</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sibanda, Samukeliso</td>
<td>Business Diploma</td>
<td></td>
</tr>
<tr>
<td>Tshuma, Balethemba</td>
<td>Business Diploma</td>
<td></td>
</tr>
</tbody>
</table>

.../2
We have started the new academic year amazingly well. We have managed to replace all the teachers we lost after the 1996 graduation. This is clearly one of the many Solusi miracles for which we thank and praise the Lord for showing his hand.

---

Dr. Merlen A. Ogden
Page 2
October 9, 1996

**Name**  | **Major**  | **Minor**
---|---|---
**Bachelor of Arts**  |  |  
Chigowe, Simbarashe  | History  | Agriculture/Biblical Studies  
Chikwenhere, Remson  | History  | Religion  
Ncube, Lazarus  | History  | Religion  
Taruvinga, Onias  | Theology  |  
**Bachelor of Business Administration**  |  |  
Chapfika, Obediah  | Accounting  |  
Gumbo, Patience  | Accounting  |  
Janda, Jonathan  | MIS/Accounting  |  
Kamera, Thandazani  | Accounting/MIS  |  
Kanye, Ransom  | MIS  |  
Msvanga, Carolyn  | Accounting  |  
Munyoro, Zondai  | Accounting  |  
Mwazha, Sebastian  | Management  |  
Ndlovu, Thembelani  | Accounting/MIS  |  
Nkomo, Desmond  | Accounting  |  
**Bachelor of Science**  |  |  
Chikwenhere, Joyce  | Home Economics  | Religion  

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in the operation of His school. In all we got ten teachers, five of whom hold doctoral
degrees including one with a doctorate in English coming from the University of
Malawi. Mrs Ngandu, the librarian who left Solusi three years ago is back and
another one is joining us in January from the University of Zimbabwe.

We had an interim visit from the Adventist Accrediting Association from 4 to 7
October. Among the team members was Keith Clouten from the James White
Memorial Library. Although they did not have the report ready before they left, we
have no reason to think that things did not go well!

Please convey my greetings to the Solusi community at Andrews and remind them
we love them, miss them and look forward to their soon return to Solusi.

Sincerely

[Signature]

Norman Maphosa
VICE-CHANCELLOR
TO: Patrick L Allen
Assistant Registrar
Andrews University, Affiliation
Berrien Springs
Michigan 49104
U. S. A.

FROM: R Sithole, Registrar
Solusi University

DATE: 10 January 1997

BE: THE SEVENTEEN STUDENTS WHO GRADUATED WITH SOLUSI UNIVERSITY IN 1995

First, I would like to take this time to welcome you to the New Office of Assistant Registrar. I was away most of the month in November 1996, and was unable to congratulate you on your new appointment. Wishing you all in the records office a happy and prosperous New Year 1997. Probably for the next one and half years to two years, there will be so much communication between the two offices and with the Lord's guidance, we hope all will work out well. Following are responses to your queries as per fax dated 21 December 1996.

1. Balethembpa Tshuma - was accepted into a BBA Program by Dr Robert O Muin on 25 March 1994. He was given ID number 12173. I will include copy of the coversheet with the ID number when I sent the list for June 1997 graduates next week. With this confirmation, do you still need the admission documents for this person?

2. Lazarus Ncube - we have checked his documents again and he needs ENFH435 and ENTE417 which he is already doing.

3. Ransum Chikweze, Simbarashe Chigwe, and Lazarus Ncube - we hope they will have made up the missing subjects by the end of this quarter or early in March Quarter, either by challenge or independent study. As soon as this has been done, we will send you the grades.

4. Ransum Khanye - according to our records, the copy transcripts and copy checksheet we sent you, he has a total of 190 credits, not 185. While it may seem he needs two more credits of GCAS300, it should be noted that he only needed to do 4 credits in Fine Arts which are already covered by his doing GCAS200 Christ in Music and Art. He probably intended doing GCAS300 out of interest, not as a requirement... For some reason or other he changed his mind, but this should not affect his credits in this area as he only needs 4 credits. Attached to this copy checksheet is the copy transcript which reflects a total of 190 credits, please check and advise if our calculations are not correct.
4. Thandazane Kamara - has done 106 credits and got a "B" grade. This is reflected in the copy transcript which is attached to the check sheet. It was however placed on a wrong column in the check sheet. In the parcel we are sending by DHL next week, we will include a correct copy check sheet.

5. I will also include copies of Petitions for Academic Variance forms approved by Solusi University, for both Ranson Khanye and Thandazane Kamara. These will give them additional credit in their mathematics area.

Lastly, the 17 students requested to graduate with Solusi University rather than Andrews University in 1995. Under the Solusi University programme they qualify for graduation. Our local accrediting body National Council for Higher Education took an action that the 17 students should have graduated with Andrews University. There has been an ongoing dialogue between Solusi University and Dr. Morleene Ogden and it was agreed that we send the documents for those students so that Andrews University may try to graduate them in June 1997. When we checked their documents we realised that two of them as indicated above, needed to do certain courses in order to be able to graduate with Andrews University. It was just a technical issue, and Dr. Ogden knows the story, that our National Council for Higher Education felt that we needed to continue to graduate our student in 1995 and 1996 with Andrews University, and that we can only be permitted to have Solusi graduates by 1997. This was indicated to us after we had graduated 17 students - any negotiations for this graduation to be accepted as valid was in vain. We then requested Andrews University through Dr. Ogden to assist in graduating these and we will withdraw the diplomas and transcripts that were issued to them by Solusi University.

Yours sincerely,

R. Sithole
REGISTRAR - ADMISSIONS & RECORDS

R/S \\

cc: Dr. Morleene Ogden
Pro-Vice Chancellor - Solusi University

Send as an item for Agenda to Affiliation Extension
Jan 26, 3:30pm...
November 4, 1997

Mr. Norman Maphosa, Vice Chancellor
Solusi University

Dear Mr. Maphosa:

This letter represents our final draft of the agreement that we have worked out covering the extension of our affiliation together through 1998. Once again I want to let you know that it has been a pleasure working with all of you at Solusi University throughout these years. Although we are sorry to see our close relationship of affiliation coming to a close, we congratulate you on your university recognition and will continue to work with you as possible in the development of Solusi University.

The purpose of this letter is now to place in writing the verbal understandings that we discussed while I was on your campus:

1. I wish to confirm your request to extend the affiliation agreement between Solusi University and Andrews University from the original date of 1997 phase out to 1998. This extension has become necessary in order to make it possible for a number of students caught with admission problems to Solusi University because of the A-level admission requirement and because of the timing of submission of their application documents, to complete Andrews University requirements and graduate from Andrews University.

2. From September 26-October 3, 1997, Mr. Patrick Allen, assistant registrar for affiliated programs, and myself spent almost a week on your campus evaluating admission documents and requests for graduation from about 75 students at Solusi. In each case we wrote out a list of courses that each student would need to complete graduation requirements, presented the document to each student, and discussed with you and other administrators and faculty the classes that would need to be taught during 1997-98. Following our return to campus, we met with the appropriate committee here, and I am pleased that it has now been approved for 69 students on the original list to be admitted and graduated upon completion of their requirements. One other student may take Andrews University courses in 1998 and then transfer to Solusi University, since she had too many credits remaining to complete her work in 1998. Six other students were recommended to transfer to Solusi University now since they also had too many credits yet to complete an Andrews University degree. The list of approved students is enclosed. The individual student "contracts" listing the specific course requirements for each student were left with Mr. Sithole, the appropriate advisors, and the student. The understanding is that Solusi University will make the courses needed for graduation available to each student during the 1997-98 school year, thus making it possible for each one to complete all graduation requirements in time to graduate from Andrews University during one of the 1998 graduation conferral dates.

3. Based upon the course outlines brought back from Solusi University for the classes needing to be offered in 1997-98, upon approval of any new faculty by the appropriate Andrews University Departments, and upon evaluation of physical facilities on the Solusi campus to offer the needed courses, the
team recommended extension of the affiliation through 1998.

4. We further agreed that Solusi University would pay the same annual affiliation fee for 1997-98, to include both the graduate and undergraduate programs yet being offered on the Solusi campus, as was paid in 1996-97. This was a total of 22.04% of a full professor’s salary at Andrews University, or a total of $11,240 for this current fiscal year. It is to be noted that the graduate program in Pastoral Ministry has not yet been phased out pending approval from the Adventist Accrediting Association for Solusi University to offer its own degree. In addition, the program continued as an Andrews program at the beginning of the new fiscal year in July, 1997, and students continue to be preparing for graduation. No charge was made for salary expenses for the six credits taught by Dr. Russell Staples in the graduate program.

5. It was noted that Solusi University plans to inaugurate the semester plan in September 1998 and reorganize its course offerings to be more in line with the educational system in Zimbabwe. Thus it will not be convenient for Solusi University to offer Andrews University courses after that date. Therefore, there is no intent for Solusi University to request a further extension of the affiliation. Except for a few exceptional cases which will need to be individually documented, no Solusi students will graduate with Andrews University degrees after 1998.

Thank you very much. We shall look forward to seeing these students complete their work and graduate during the coming year.

Sincerely yours,

Merlene A. Ogden, Dean
Affiliation and Extension Programs

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APPENDIX G

CHARTER
CHARTER OF SOLUSI UNIVERSITY
A CHARTER TO ESTABLISH SOLUSI UNIVERSITY OF
THE SEVENTH-DAY ADVENTIST CHURCH

PART I

PRELIMINARY

1. This document may be cited as the 1992 Charter of Solusi University of the Seventh-day Adventist Church, and shall come into operation on such date as the President of the Republic of Zimbabwe shall determine in accordance with section 19 of the National Council for Higher Education Act, 1990.

2. In this Charter, unless the context otherwise requires—

   "Academic Appointments and Promotions Committee" means the committee appointed in terms of section thirty which makes academic appointments and promotions in academic rank;

   "Academic Staff" means all persons employed, whether full-time or part-time, permanently or on short-term contracts, by the university as professors, lecturers of any class or persons engaged in research;

   "Administrative Board" means the board appointed in terms of section twenty-two that makes decisions regarding the day-to-day operations of the university;

   "Administrative Staff" means all persons employed by the university who are determined by the Council to be members of the administrative staff;

   "Alumni Association" means the Alumni Association established in terms of section twenty-four;

   "Chairperson of Department" means a person appointed in terms of the statutes to be chairperson of a teaching department or head of an institute or centre controlled by the university;

   "Chairperson of the Council" means the person elected to be chairperson of the council in terms of section nine;

   "Chancellor" means the person holding the office of Chancellor in terms of section thirteen;

   "Chaplain" means the person designated to deal with the spiritual, moral and religious aspects of the university;

   "Chief Accountant" means the person holding office as chief accountant of the university, as set out in section twenty-five;

   "Conference" means a subdivision of a union that is financially self-supporting;

   "Constituency" means the membership of the Eastern Africa Division represented by the Executive Committee of the Eastern Africa Division;

   "Council" means the governing body that formulates policies that pertain to the running of the university in terms of this Charter, referred to as the Board of Trustees in the General Conference Working Policy;

   "Dean of Faculties" means a person appointed as such in terms of section thirty-one;

   "Dean of Men" means a person appointed as such in terms of section twenty-seven;

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"Dean of Students" means the administrative officer responsible for the social, moral, spiritual and physical welfare of the students, in terms of section eighteen;

"Dean of Women" means a person appointed as such in terms of section twenty-seven;

"Department" means a subdivision of a faculty;

"Director of Development and Public Relations" means the administrative office responsible for university development and public relations;

"Director of Education" means the supervisor of education in a field, conference, union, Division or the General Conference of Seventh-day Adventist Church;

"Director of Financial Administration" means the chief financial officer of the university;

"Division" means the Eastern Africa Division of Seventh-day Adventists;

"Eastern Africa Division of Seventh-day Adventists" means the territorial unit of the Seventh-day Adventist Church, hereinafter referred to as Eastern Africa Division; and is currently headquartered in Harare, Zimbabwe, and is comprised of the following countries: Ethiopia, Djibouti, Somalia, Kenya, Uganda, Tanzania, Zambia, Malawi, Zimbabwe and Botswana; and in operational terms, Eastern Africa Division means the Executive Committee of the Eastern Africa Division;

"Executive Committee" means the Executive Committee of the Eastern Africa Division, with its sub-committees, which makes decisions regarding the operations of the Division, and matters relating to Solusi University; and the membership of this committee is augmented every five years for the purpose of electing regional leaders, and deliberating on division-wide issues;

"Faculty" means a faculty of the university as determined by the Council;

"Field" means a subdivision of a union that is not financially self-supporting;

"General Conference of Seventh-day Adventists" means the world-wide organization of the Seventh-day Adventist Church, headquartered in Silver Spring, Maryland, U.S.A.;

"General Faculty Assembly" means a body composed of the administrators, senior staff, and all lecturers in the university; and meets periodically to discuss and plan the development of the university;

"Librarian" means the person holding office as librarian of the university in terms of section twenty-six;

"President" means the executive director or chief administrative officer of a field, conference, union, Division or the General Conference of the Seventh-day Adventist Church;

"Pro-Vice-Chancellor" means a person holding office as Pro-Vice-Chancellor in terms of section fifteen;

"Professor" means a professor of the university;

"Regulations" means regulations made by the Senate in terms of section thirty-six;
4. The university may consist of two or more faculties including: the Faculty of Applied Science and Technology, the Faculty of Business, the Faculty of Education, the Faculty of Graduate Studies, the Faculty of Health Sciences, the Faculty of Natural Sciences, the Faculty of Humanities and Social Sciences, the Faculty of Religion and Theology, and others.

5. The university shall be self-governing and an independent institution awarding its own degrees, diplomas and certificates.

6. (1) The student body and staff shall be drawn from Africa and other parts of the world without regard to social standing, ethnic identity, race or gender.

   (2) No test of religious or political belief, race, ethnic origin, nationality or sex shall be imposed upon or required of any person in order to entitle that person to be admitted as a member of the staff or student body of the university or to hold any office or privilege, except where a specific qualification for admission or appointment is required by the University Council.

7. (1) The objects of the university are—

   (a) to preserve, transmit and enhance knowledge for the benefit of its constituency and the peoples of Africa, providing a balanced educational programme that gives each student the opportunity to develop mentally, physically, spiritually and socially;

   (b) to help the student to strive for mental excellence by maintaining a faculty of well-qualified teachers who can guide the student in the pursuit of knowledge, assisting the student to develop intellectual curiosity and an intense desire to reach the highest level of professional skill, and helping the student to refine his/her analytical abilities, thus promoting individuality and a proper measure of self-reliance;

   (c) to prepare the student to become a useful member of society by promoting understanding and acceptance of persons from various backgrounds in the university community, helping to develop social skills that make for harmonious human relationships, emphasizing service as the goal of life, encouraging the application of knowledge within the student's societal context, and showing sensitivity to environmental concerns;

   (d) to encourage perspectives and moral values embodying a sense of vocation, a deep concern for human betterment, an obligation of service to others, equality among persons, loyalty to the truth, and responsible citizenship;

   (e) to develop and promote leadership with moral character and instilled with a sense of care and responsibility to all;

   (f) to stimulate and to promote cultural development, interpersonal relationships and international understanding among the students;

   (g) to promote an understanding on the practical applications of knowledge including historical origin, purpose and meaning of life, a sense of value to life, a balance of intellectual and spiritual health, identity with African culture, and integration of various cultures;
(b) to advance knowledge with a special bias towards the diffusion and extension of agriculture, business administration, computer science, education, health sciences, liberal arts, science, technology, and theology through teaching, research and learning, and, so far as is consistent with these objectives, the nurturing of the intellectual, aesthetic, social, religious and moral growth of the students of the university;

(i) to encourage the student to understand and appreciate a religiously oriented lifestyle and values;

(j) to assist the student to achieve and maintain physical health by guiding him to a fuller understanding of healthful living, helping him to appreciate the dignity of labour and to recognize the value of manual work, providing appropriate sports activities and encouraging the adoption of a personal exercise programme, and providing healthful food and living quarters;

(2) For the achievement of its objects, the university shall, subject to this Charter, have the following powers—

(a) to provide courses leading to degrees, diplomas or certificates, including training for persons wishing to enter the university;

(b) to provide for research and courses of instruction, whether on a full-time or part-time basis, by correspondence or extramurally, and to take such other steps as may appear necessary and desirable for the advancement and dissemination of knowledge;

(c) to hold examinations and to confer degrees, including honorary degrees, diplomas, certificates and other awards, upon persons who have followed courses of study approved by the Senate and, additionally or alternatively, have satisfied such other requirements as may be determined by the Senate;

(d) to provide opportunities for staff and students and such other persons as the university may approve to engage in productive community-oriented activities in the fields of science and technology and any other fields in which the university may from time to time be engaged;

(e) to promote research with emphasis on agriculture, business, computer science, education, liberal arts, health sciences, theology, science and technology, industrial and developmental projects, with particular reference to the development needs of Zimbabwe and the region;

(f) to provide training in health sciences where students can study and implement a holistic health-care philosophy and principles;

(g) to institute professorships, lectureships, research fellowships, staff development fellowships and other posts and offices and to make appointments thereto;

(h) to institute and award fellowships, scholarships, bursaries, prize medals, exhibitions and other distinctions, awards and forms of assistance consistent with the objects;

(i) to erect, equip and maintain laboratories, offices, halls of residence, lecture halls, libraries, museums, farms, industries, and other buildings and structures required for the promotion of its objects;
(j) to regulate and provide for the housing of its students and members of staff;

(k) to provide and maintain sports fields and other recreational facilities for its students and members of staff;

(l) to demand and receive such fees as may from time to time be prescribed by or in terms of the statutes;

(m) to enter into such contracts and to establish such trusts and to appoint such staff as the university may require;

(n) to establish pension, superannuation or provident or other credit fund schemes for the benefit of its staff or any section thereof and to enter into arrangements with any organization or person for the operation of such schemes;

(o) to acquire any property, moveable or immovable, and to take, accept and hold any property which may become vested in it by way of purchase, exchange, grant, donation, lease, testamentary disposition or otherwise;

(p) to sell, mortgage, let on hire, exchange, donate or otherwise dispose of any property held by it;

(q) to invest in land or securities such funds as may be vested in it for the purpose of endowment, whether for general or specific purposes, or such other funds as may not be immediately required for current expenditure;

(r) to borrow money for any purpose which the Council determines is appropriate;

(s) to lend money in the form of short-term loans to its staff on terms and conditions approved by the Council;

(t) to set up university colleges at any place approved by the Eastern Africa Division;

(u) to do all such acts and things incidental or conducive to the proper exercise of its functions and the achievement of its objects.

8. The university shall consist of—

(a) the University Council which is the Board of Directors;

(b) a Chancellor; and

(c) a Vice-Chancellor; and

(d) one or more Pro-Vice-Chancellors; and

(e) a Director of Financial Administration; and

(f) a Dean of Students; and

(g) a Director of Development and Public Relations; and

(h) Members of the Senate; and

(i) Members of the Alumni Association; and

(j) Professors and Lecturers; and

(k) Students; and

(l) Members of the staff; and

(m) such other persons as the Council may declare to be members.
PART III

THE UNIVERSITY COUNCIL

The University Council.

9. (1) Subject to the provisions of the National Council for Higher Education Act, 1990, and the by-laws of Solusi University, control of the university shall be vested in the University Council which is the Board of Directors.

(2) The University Council shall consist of not less than 25 and not more than 33 members as follows—

(a) the Chancellor, who shall be chairperson; and
(b) the Secretary of the Eastern Africa Division, who shall be first vice-chairperson; and
(c) the President of the Zambesi Union, who shall be second vice-chairperson; and
(d) the Vice-Chancellor, who shall be secretary; and
(e) the Treasurer of the Eastern Africa Division; and
(f) the Director of Education of the General Conference or his representative; and
(g) the Director of Education of the Eastern Africa Division; and
(h) the Presidents of all other unions in the Eastern Africa Division; and
(i) the Director of Education of the Zambesi Union; and
(j) the Directors of Education of the Zambia Union, the South-East Africa Union, and the Botswana Region, on an annual rotation; and
(k) the Presidents of the Conferences in the Zambesi Union, on an annual rotation; and
(l) the President of the University Alumni Association; and
(m) one person, not an employee of Solusi University, nominated by the Senate; and
(n) one student representative; and
(o) six persons appointed by the constituency, two each from the private, the educational and the governmental sectors as follows—

(i) one person from the Zimbabwe National Chamber of Commerce (ZNCC);
(ii) one person from the Commercial Farmers’ Union (CFU);
(iii) one person from a Government body;
(iv) one person from the Secondary School Teachers’ Association; and
(v) two persons from government ministries; and
(p) not more than 5 persons appointed by the Eastern Africa Division.

(3) The term of office of the members of the Council shall be as provided in the statutes of Solusi University.

10. (1) Subject to the provisions of this Charter, the Council shall—

(a) appoint the Vice-Chancellor, the Pro-Vice-Chancellors, the Director of Financial Administration, the Dean of Students, the Director of Development and Public
Relations: the Registrar of Admissions and Records, the Faculty Deans, the Chief Accountant, and the Librarian; and

(b) on the recommendation of the Academic Appointments Board, appoint the academic staff; and

(c) on the recommendation of the appropriate Board of Selections, appoint the administrative staff and other employees of the university:

Provided that the Council may delegate its duties under this paragraph to such committee as may be prescribed in the statutes;

(d) on the recommendation of the Senate, institute professorships, associate professorships and other academic offices, and abolish or hold in abeyance any such offices;

(e) receive and, if the Council considers it proper to do so, give effect to reports and recommendations from the Senate on those matters upon which the Senate is authorized, or required, by this Charter or the statutes, to make reports and recommendations;

(f) cause to be prepared annually a statement of the income and expenditure of the university during the previous academic year, and of the assets and liabilities of the university on the last day of such year;

(g) submit statements of income and expenditure referred to in paragraph (f) to audit by an auditor appointed by the Council, and shall publish such statements and the auditor's report therein;

(h) cause to be prepared annually estimates of income and expenditure for the following financial year.

(2) Without limitation on any other powers conferred on the Council by this Charter, the Council shall have the following powers—

(a) to receive recommendations from the Senate for the conferment, withdrawal or restoration of degrees, including honorary degrees, diplomas, certificates and other awards and distinctions of the university and, if approved, to submit them to the Chancellor;

(b) to administer the property of the university and to control its affairs and functions;

(c) to exercise on behalf of the university such of the powers as are set out in this Charter as are not exercisable in terms of this Charter by any other authority;

(d) to do such other acts as it considers to be necessary for the proper administration of the university and the achievement of its objects.

11. (1) There shall be a principal committee of the Council to be known as the Executive Committee of the Council with such powers as may be delegated to it by the Council.

(2) The Executive Committee of the Council shall be composed of the officers of the Eastern Africa Division, the Vice-Chancellor, chairpersons of standing committees, the representative of the Ministry of Higher Education in the Council and any other members as the Council may deem appropriate.
(3) All actions taken by the Executive Committee of the Council shall be approved by the Council.

12. There shall be committees of the Council, including a Finance Committee, consisting of two or more members which—
   (a) shall be under the control and serve at the pleasure of the Council;
   (b) shall have charge of such duties as may be assigned to them by the Council;
   (c) shall maintain a permanent record of their actions and proceedings; and
   (d) shall regularly submit a committee report to the Council.

13. (1) The President of the Eastern Africa Division shall be the Chancellor of the University.
   (2) The Chancellor shall be the head of the university.
   (3) The Chancellor shall have the right—
       (a) to preside over any assembly or meeting held by or under the authority of the university; and
       (b) upon the recommendation of the Council and the Senate, to confer degrees, diplomas, certificates and other awards and distinctions of the university and to withdraw or restore such awards.

14. There shall be a Vice-Chancellor of Solusi University who shall be the Chief Executive Officer of the university and who shall be appointed by the Council. All administrative officers, faculty, and other members of staff shall be responsible to the Vice-Chancellor and subject to the direction of the Vice-Chancellor in the performance of their duties. The Vice-Chancellor shall be responsible only to the Council. As Vice-Chancellor of the university, the Vice-Chancellor or a representative designated by the Vice-Chancellor shall be a member ex-officio of all standing committees of the Council, the university, the faculty, and any joint committees.

15. (1) One or more Pro-Vice-Chancellors may be appointed by the Council with the approval of the Chancellor and in accordance with the statutes.
       (a) a Pro-Vice-Chancellor shall assist the Vice-Chancellor in the performance of his functions and, in addition, shall have such functions as may be specified in the statutes;
       (b) the Vice-Chancellor may delegate to a Pro-Vice-Chancellor, either absolutely or subject to conditions, any of his functions in terms of this Charter, and may at any time amend or withdraw any such delegation:

Provided that the delegation of a function in terms of this subsection shall not prevent the Vice-Chancellor from himself exercising that function.

(2) There shall be a Pro-Vice-Chancellor for Academic Administration who shall be appointed by the University Council in the manner provided in the statutes.

(3) Subject to the direction of the Council through the Vice-Chancellor, the Pro-Vice-Chancellor for Academic Administration shall be responsible for the general academic administration of the university, and shall perform other functions as may be specified in the statutes.
16. (1) There shall be a Director of Financial Administration, who shall be appointed by the University Council in the manner provided in the statutes.

(2) Subject to the direction of the Council through the Vice-Chancellor, the Director of Financial Administration shall be the chief financial officer of the university, and shall be responsible for the safeguarding of the university funds and, in accordance with the general directions of the Vice-Chancellor, for authorizing its investments and expenditures.

17. (1) There shall be a Registrar of Admissions and Records who shall be appointed by the University Council in the manner provided in the statutes.

(2) Subject to the directions of the Pro-Vice-Chancellor for Academic Administration, the Registrar of Admissions and Records shall be responsible for the admission of students and the academic record-keeping processes, and shall perform such other functions as may be specified in the statutes.

18. (1) There shall be a Dean of Students of the university who shall be appointed by the Council in the manner provided in the statutes.

(2) Subject to the direction of the Council through the Vice-Chancellor, the Dean of Students shall be the administrative officer responsible for the social, moral and physical welfare of the students.

19. (1) There shall be a Director of Development and Public Relations, who shall be responsible for university development and public relations.

(2) Subject to the direction of the Council through the Vice-Chancellor, the Director of Development and Public Relations shall be the administrative officer responsible for the university, and shall perform such other functions as may be specified in the statutes.

PART IV
THE SENATE

20. (1) There shall be a Senate of the university which shall be the academic authority of the university and shall be composed of—

(a) the Vice-Chancellor, who shall be chairperson;
(b) the Pro-Vice-Chancellors; and
(c) the Director of Financial Administration; and
(d) the Dean of Students; and
(e) the Director of Development and Public Relations; and
(f) the Registrar of Admissions and Records; and
(g) the Deans of Faculties; and
(h) the Chairpersons of Departments; and
(i) the Professors and Associate Professors.

(2) The Senate shall be responsible to the Council for the control and general regulations of the instruction, education and research within the university, and in addition, shall have the following function—
Senate Executive Committee.

21. (1) There shall be a principal committee of Senate to be known as the Senate Executive Committee.

(2) The Senate Executive Committee shall consist of—
(a) the Pro-Vice-Chancellor for Academic Administration, who shall be chairperson; and
(b) every Pro-Vice-Chancellor; and
(c) the Director of Financial Administration; and
(d) the Dean of Students; and
(e) the Director of Development and Public Relations; and
(f) the Registrar of Admissions and Records, who shall be secretary; and
(g) all the Deans of Faculties; and
(h) the Librarian; and
(i) any other persons appointed by the Vice-Chancellor.

(3) The Senate Executive Committee shall exercise such functions of the Senate as the Senate, with the approval of the Council, may delegate to it.

Administrative Board.

22. (1) There shall be an Administrative Board that counsels the Vice-Chancellor regarding the day-to-day operations of the university.

(2) The members of the Administrative Board shall be—
(a) the Vice-Chancellor, as chairperson; and
(b) the Pro-Vice-Chancellor for Academic Administration, as secretary; and
(c) the Director of Financial Administration; and
(d) the Dean of Students; and

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(a) to satisfy itself regarding the content and academic standard of any course of study offered by any faculty, institute or constituent faculty of the university in respect of a degree, diploma, certificate or other award of the university and to report its findings to the Council;

(b) with the consent of the Council, to make regulations regarding the eligibility of persons for admission to courses for a degree, diploma, certification or other award of the university, and for the obtaining of any degree, diploma, certificate or other award of the university, and with regard to the standard of proficiency to be attained in each examination for a degree, diploma, certificate or other award of the university;

(c) to decide whether any candidate for a degree, diploma, certificate or other award of the university has attained the standards of proficiency prescribed in the regulations and is otherwise fit for the grant of such degree, diploma, certificate or other award of the university;

(d) to appoint examiners for examinations conducted by the university;

(e) to make proposals to the Council on matters relating to the conduct of the university generally;

(f) to perform such other functions as may be delegated to it by the Council.
(e) the Director of Development and Public Relations; and
(f) such other members as appointed by the Council.

23. (1) There shall be a body composed of the admini-
trators, senior staff, and all lecturers in the university known as
the General Faculty Assembly.
(2) Subject to the direction of the Council, the General
Faculty Assembly shall meet periodically to discuss and plan the
development of the university.

PART V
ALUMNI ASSOCIATION
24. (1) There shall be an Alumni Association of the
university which shall consist of all persons who are graduates of
the university.
(2) Present and former university faculty and senior staff
may be associate members of the Alumni Association.
(3) The Alumni Association may deal with any matter
relating to the university which may be referred to it by the
Council.
(4) The Alumni Association shall function under the con-
stitution that shall be approved by the University Council.

PART VI
STAFF AND THE APPOINTMENTS OF THE STAFF OF THE UNIVERSITY
25. (1) There shall be a Chief Accountant of the university
who shall be appointed by the Council in the manner provided in
the statutes.
(2) Subject to the directions of the Council, the Chief
Accountant shall act as the accountant of the university for the
safeguarding of its funds and in accordance with the general
directions of the Director of Financial Administration.
(3) The Chief Accountant shall perform such additional
functions as may be specified in the statutes.

26. (1) There shall be a librarian of the university who shall
be appointed by the Council in the manner provided in the statutes.
(2) Subject to the directions of the Pro-Vice-Chancellor,
the librarian shall be responsible for the administration and safe-
guarding of the libraries of the university.

27. There shall be a Dean of Men and a Dean of Women
who shall function as dormitory deans as defined in the University
Faculty Handbook.

28. There shall be one or more chaplains who shall be
appointed by the Council.

29. (1) Subject to this Charter and the statutes, there shall
be an Academic Appointments and Promotion Committee for the
purpose of appointing and promoting members of the academic
staff and its membership shall include—
(a) the Vice-Chancellor or his nominee, who shall be chairperson; and
(b) the Pro-Vice-Chancellor for Academic Administration or his nominee, who shall be secretary; and
(c) the Director of Financial Administration; and
(d) the Dean of the Faculty to which the appointment or promotion is made; and
(e) the chairperson of the Department to which the appointment or promotion is made; and
(f) one other member, approved by the Vice-Chancellor, of the Department to which the appointment or promotion is made; and
(g) the chairperson of a Department approved by the Council as being related to the Department referred to in paragraph (f); and
(h) at least two full professors of the university appointed by Senate once every three years; and
(i) two members appointed by the Council from amongst those of its members who are not members of staff of the university.

(2) Subject to this Charter and the statutes, there shall be a Support Staff Appointments and Promotions Committee for the purpose of appointing and promoting members of support staff other than the Chief Accountant and the Librarian, and for determining all matters relating to the grades and points of entry upon salary scales by such members of staff. Its membership shall include—

(a) the Director of Financial Administration, who shall be chairperson; and
(b) the Registrar of Admissions and Records, who shall be secretary; and
(c) the Dean of Students; and
(d) the Chief Accountant; and
(e) the Librarian; and
(f) two members of the Council who are not members of staff of the university; and
(g) one representative of each category of the support staff prescribed in the statutes.

30. The terms and conditions of service for each category of staff employed by the university, including the Vice-Chancellor and the Pro-Vice-Chancellor, shall be determined by the Council in terms of this Charter and the Working Policy of the Eastern Africa Division.

PART VII
ORGANISATION OF FACULTIES

31. (1) Each faculty shall have a dean who shall be appointed by the Council.

(2) The dean shall be head of the faculty and shall provide leadership and direction to the faculty in carrying out its functions.
PART VIII

DISCIPLINE

32. (1) There shall be an Academic Staff Disciplinary Committee which shall consist of the following members appointed by the Vice-Chancellor—

(a) a Pro-Vice-Chancellor, who shall be chairperson; and
(b) one or more senior members of the academic or administrative staff; and
(c) one or more persons appointed by the Council.

(2) Three members of the Academic Staff Disciplinary Committee shall form a quorum.

(3) Charges of disciplinary offence against a member of the academic staff shall be investigated by the Academic Staff Disciplinary Committee which shall recommend disciplinary action to the Vice-Chancellor as it deems appropriate upon being satisfied that the charge has been proved.

(4) The Academic Staff Disciplinary Committee shall exercise such other powers regarding staff discipline as may be delegated to it by the Council.

33. (1) There shall be a Support Staff Disciplinary Committee which shall consist of the following members appointed by the Vice-Chancellor—

(a) the Director of Financial Administration, who shall be chairperson; and
(b) one or more senior members of the academic or administrative staff; and
(c) one or more persons appointed by the Council.

(2) Three members of the Support Staff Disciplinary Committee shall form a quorum.

(3) Charges of disciplinary offence against a member of the support staff shall be investigated by the Support Staff Disciplinary Committee which shall recommend disciplinary action to the Vice-Chancellor as it deems appropriate upon being satisfied that the charge has been proved.

(4) The Support Staff Disciplinary Committee shall exercise such other powers regarding support staff discipline as may be delegated to it by the Council.

34. (1) There shall be a Student Disciplinary Committee which shall consist of the following members appointed by the Vice-Chancellor—

(a) a Dean of Students, who shall be chairperson; and
(b) Dean of Men and Dean of Women; and
(c) four members of the academic staff; and
(d) one student nominated by the Students' Association.

(2) Five members of the Student Disciplinary Committee shall form a quorum.
(3) Every charge of disciplinary offence against a student shall be investigated by a Student Disciplinary Committee which shall recommend to the Vice-Chancellor disciplinary action as it may consider appropriate upon being satisfied that the charge against the student has been proved.

(4) The Student Disciplinary Committee shall exercise such other powers regarding student discipline as may be delegated to it by the Board of Directors.

35. No decision or act of the Council, the Senate, the Constituency or any board or committee established by or in terms of this Charter shall be invalid solely on the ground that—

(a) the Council, Senate, Constituency, board or committee, as the case may be, consisted of fewer than the number of members for which provision is made by or in terms of this Charter; and

(b) a disqualified person acted as a member of the Council, Senate, board or committee, as the case may be; if the duly qualified members who took the decision or did or authorized the act constituted a quorum of the membership of the Council, Senate, board or committee, as the case may be.

PART IX
MISCELLANEOUS

36. (1) Subject to the National Council for Higher Education Act, 1990, the university shall be administered in accordance with its regulations and policies.

(2) The Council, by appropriate action, may amend, repeal or replace any statutes, regulations, ordinances, by-laws, or policies in order to prescribe all matters which are required or permitted to be prescribed in university documents or which, in the opinion of the Council, are necessary or convenient for the proper administration of the university.

(3) These statutes, regulations, ordinances, by-laws and policies may provide for—

(a) the appointment, conditions of service and functions of the Chancellor, Vice-Chancellor, Pro-Vice-Chancellors, Director of Financial Administration, Dean of Students, Director of Human Resources, Director of Development and Public Relations, Registrar of Admissions and Records, Chief Accountant, Librarian and all members of staff and the categorization of such members of staff;

(b) the election or appointment of persons to the Council and the Senate and to committees of the Council and the Senate;

(c) the terms of office of members of the Council and its committees, other than ex officio members thereof;

(d) the terms of office and conditions of service of the chairperson and vice-chairperson of the Council;
(e) the convening of meetings of the Council, the Senate, and of committees of the Council and the Senate, the quorum at such meetings and the procedure to be adopted thereat;

(f) the terms and membership of office of members of the Academic and Support Staff Appointments and Promotions Committees, the convening of meetings of these committees, the quorum at such meetings and the procedure to be adopted;

(g) the functions of the Academic and Support Staff Appointments and Promotions Committees and the Finance Committee;

(h) the persons who may enter into contracts and sign documents on behalf of the university, and the procedure to be followed in relation to transactions entered into by or on behalf of the university;

(i) the establishment and organization of faculties, departments, centres and institutes;

(j) the functions of Deans of Faculties, chairpersons of departments and heads of centres and institutes;

(k) the holding of congregations of the university for the purpose of conferring degrees, diplomas, certificates and other honours and awards;

(l) the seal of the university and its use and custody;

(m) the academic year of the university;

(n) the discipline of members of academic and support staff and students and the procedures to be adopted in respect thereof;

(o) the establishment of grievance procedures for academic and support staff;

(p) fees and charges to be paid for anything done by any person in terms of this Charter;

(q) the functions and powers of the Students' Association;

(r) provision for a faculty and staff handbook, the student handbook, and college bulletins;

(s) any other matter deemed appropriate by the Council and not prescribed by this Charter.

36. (4) The Council may empower any person to make ordinances, rules, regulations, by-laws or policies in respect of any matter referred to in this section.

37. The university will be a non-profit making organization. Any surplus of institutional expenditures shall accrue to the institution and no dividend shall be paid to the owners or sponsors of the university. Accounts shall be audited annually by auditors designated by the Eastern Africa Division.

38. In the event that this Charter is revoked pursuant to the provisions of section 22 of the National Council for Higher Education Act, 1990, the University Council shall determine the disposition of the assets of the university.
SCHEDULE

1. The Eastern Africa Division of the General Conference of Seventh-day Adventists has proposed to establish its own university to be known as Solusi University.

2. The Eastern Africa Division sees its efforts as a contribution to the continent's educational work.

3. Although such efforts have worldwide support, especially from the U.S.A., Canada, and Europe, the initiative of the project is by the Eastern Africa Division as it understands the needs and challenges of Africa today.

4. The university shall be autonomous and shall award its own degrees whose quality shall be subject to annual moderation by external examiners to be appointed by the university.

5. Students shall be selected and admitted on merit without regard to religious or cultural identity and regardless of ethnic origin, colour, race, political opinion or sex. Nothing in this section shall be construed as preventing the university from giving preference to qualified students from the countries constituting the Eastern Africa Division.

6. Solusi University will offer a three year full time degree program to applicants who meet the university's requirements for admission as stipulated in the admission policy in the University Bulletin.

7. Entry qualifications for students shall be identical with, or recognized as genuinely equivalent to, those of the National Universities in Zimbabwe.

8. Students from other African countries and abroad shall be allowed to enter Zimbabwe and shall comply with the immigration requirements and abide by the laws of Zimbabwe.

9. Students mentioned in section 8 of this Schedule hereof, with subjects passed at Ordinary Level "O" or its equivalent, but without subjects passed at Advanced Level "A" will be admitted to a one-year pre-university study programme to be organized and administered by the university after which such students will qualify for the above study programme.

10. The international nature of the university shall be recognized.

11. The academic and administrative staff shall be of a calibre that would qualify it to teach in any one of the national and international universities and shall be appointed without regard to race, religion or gender except where a specific qualification for admission and appointment is required by the University Council.

12. The university shall be subject to all the laws and regulations of Zimbabwe, and shall be open to any scrutiny as the Government undertakes in the case of other non-governmental educational institutions of comparable level.
13. The governance and control of the university shall be vested in the University Council which is the Board of Directors.

14. The curriculum to be followed by students shall be balanced, and while in its general orientation shall accord with the Zimbabwean society, it shall strive to meet needs of African nations.

15. The university may seek relationships with other educational organizations including those related to the Seventh-day Adventist Church.
## APPENDIX

### SOLUSI UNIVERSITY PRINCIPALS

<table>
<thead>
<tr>
<th>Name</th>
<th>Term</th>
<th>Nationality</th>
</tr>
</thead>
<tbody>
<tr>
<td>W. H. Anderson</td>
<td>(Acting Principal) 1895.</td>
<td></td>
</tr>
<tr>
<td>G. B. Tripp</td>
<td>1895 to 1898</td>
<td>United States of America</td>
</tr>
<tr>
<td>H. A. Green</td>
<td>1899 to 1899</td>
<td>United States of America</td>
</tr>
<tr>
<td>F. L. Mead</td>
<td>1899 to 1901</td>
<td>United States of America</td>
</tr>
<tr>
<td>W. H. Anderson</td>
<td>1901 to 1903</td>
<td>United States of America</td>
</tr>
<tr>
<td>M. C. Stundervant</td>
<td>1904 to 1909</td>
<td>United States of America</td>
</tr>
<tr>
<td>W. C. Watson</td>
<td>1910 to 1919</td>
<td>United States of America</td>
</tr>
<tr>
<td>H. M. Sparrow</td>
<td>1920 to 1924</td>
<td>United States of America</td>
</tr>
<tr>
<td>W. C. Flaiz</td>
<td>1925 to 1926</td>
<td>?</td>
</tr>
<tr>
<td>H. M. Sparrow</td>
<td>1927 to 1928</td>
<td>United States of America</td>
</tr>
<tr>
<td>W. B. Higgins</td>
<td>1929 to 1942</td>
<td>United States of America</td>
</tr>
<tr>
<td>R. A. Mote</td>
<td>1942 to 1944</td>
<td>?</td>
</tr>
<tr>
<td>C. E. Wheeler</td>
<td>1945 to 1946</td>
<td>United States of America</td>
</tr>
<tr>
<td>J. R. Siebenlist</td>
<td>1946 to 1954</td>
<td>United States of America</td>
</tr>
<tr>
<td>C. Frederick Clarke</td>
<td>1954 to 1961</td>
<td>United States of America</td>
</tr>
<tr>
<td>Russell L. Stapples</td>
<td>1962 to 1967</td>
<td>Republic of South Africa</td>
</tr>
<tr>
<td>Daniel Walther</td>
<td>1967 to 1969</td>
<td>Switzerland</td>
</tr>
<tr>
<td>Timothy V. Gorle</td>
<td>1969 to 1971</td>
<td>Australia</td>
</tr>
<tr>
<td>James T. Bradfield</td>
<td>1972 to 1983</td>
<td>Republic of South Africa</td>
</tr>
<tr>
<td>Roland Mackenzie</td>
<td>1984 to 1988</td>
<td>United States of America</td>
</tr>
<tr>
<td>Mishael Muze</td>
<td>1988 to 1991</td>
<td>Federal Republic of Tanzania</td>
</tr>
<tr>
<td>Solomon Maphosa</td>
<td>1992 to ----</td>
<td>Republic of Zimbabwe</td>
</tr>
</tbody>
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SELECTED BIBLIOGRAPHY

Bibliographical Essay

Constructing the study of select decisions that fostered the growth and development of Solusi University from its founding in 1894 to 1997 required a significant pool of information. The sources utilized were largely organizational minutes, periodical articles, school reports, school bulletins, documents on accreditation, legal papers, and other sources.

Magazines, Newspapers, and Bulletins

Numerous articles about Solusi College and events that affected Solusi, its founding, and its growth over the years have appeared in several Seventh-day Adventist periodicals. Most primary sources of information appeared in the Southern Africa Division Outlook and its successor journals the Trans-Africa Division Outlook and the Eastern Africa Division Outlook, covering the period from 1900 to 1997. A sizable collection of these magazines is available in the Adventist Heritage Center of the James White Library, Andrews University.

Solusi News, a school newspaper (1976 - 1994) published once a quarter, has been used in this study as a primary source of information. Its articles, written both by faculty and students, show a different perspective from information obtained from an administrative viewpoint. A majority of issues are available in the Adventist Heritage

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Center of the James White Library at Andrews University.

*Grape Vine* (1994 - 1996) is the official news release by the office of the Vice-chancellor of Solusi University. It covers events and news at Solusi, and provides information regarding Solusi especially after it received its Charter. The newsletters are available in the Adventist Heritage Center of the James White Library.

*Solusi News in Brief* (1997--) is the *Grape Vine*. It is released quarterly and provides relevant information regarding events taking place on the campus of Solusi University. Most published copies are available in the James White Library.

*The General Conference Bulletin* (1894-1955) provided valuable information about the work of the church in the United States and other parts of the world, including Solusi. It also provided statistical information regarding the growth of the work of the church. A collection of these bulletins is available in the James White Library at Andrews University.

The *Solusi College Bulletin* (1984 -1994) provided valuable general and academic information. The bulletin was not issued in the early years of the school until the late seventies. Some of these bulletins are available in the Affiliations Office at Andrews University.

*Solusi University Bulletin* (1994-1997) provided valuable information relating to the general organization of the University and its academic offerings. These bulletins are available in the James White Library at Andrews University.

Numerous articles about the founding of the work in Africa and the establishment of Solusi College have been published in the *Adventist Review and Sabbath Herald*.

Some additional information was obtained from newspapers and publications in Zimbabwe. The *Financial Times* (1997) published some articles dealing with the land issues in Zimbabwe. The *Zimbabwe Government Gazette (supplement)* (1994) published the official news of the establishment of Solusi University, a copy of which is found in appendix G.

*Solusi College Brochure*, “A Christian Education for You” (1983), advertised the programs at Solusi and was very useful in this study. A copy of this brochure is a part of the application for affiliation with Andrews University, available in the Affiliations Office at Andrews University.

**Committee Minutes**

Solusi University is part of the Seventh-day Adventist organization and as an institution it is governed by committees. Minutes of the governing administrative boards and committees of Solusi University revealed that a great deal of work went into building the school. The executive and local committees that made decisions for Solusi are well preserved both at Solusi, at the Eastern Africa Division, and at the General Conference of Seventh-day Adventists Archives. They include:

1. *Minutes of the Southern Africa Division* (1920-1963) have been used as a primary source of information to trace the development of the work of the church and the decision-making process. They document the movement of personnel and activities that
took place at the School. These were records of the actual decisions and are a primary source of information. These records are housed in the Secretariat of the Eastern Africa Division offices and some in the General Conference Education Department.

2. Minutes of the Trans-Africa Division (1964-1984) are another primary source of information documenting the decisions made by Solusi and for Solusi at the higher organization. They document action affecting the development of the academic programs and personnel who came to fulfill specific tasks at given times in Solusi's quest for recognition.

3. Minutes of the Eastern Africa Division (1985-2000) were another primary source of information documenting the decisions made concerning Solusi at the division office. Most of these actions are housed at the Eastern Africa Division. A significant number of decisions made concerning Solusi during the years of affiliation with Andrews are also available in the Affiliations Office at Andrews University.

4. Solusi College Board Minutes (1950-1984) provide some vital primary information which proved invaluable to the documenting of this study. Most of this information is available at Solusi University. While most of the actions taken by this board were recommendations to the Division Committee for action, they showed the depth of inquiry involved before a final decision was made.

4. Minutes of the Foreign Missions Board. 1894-1920. are available at the Archives of the General Conference of Seventh-day Adventists. They are a primary source of information especially in dealing with the issue of acquisition of land, a critical component in this study.
5. *Minutes of the General Conference Board of Regents.* 1937. were a vital primary source of information regarding a decision to grant Solusi permission to operate at a higher education level. The document is available at the General Conference Archives.

6. “Report of the Education Convention Held at Blue Ridge.” 1937. was also utilized in tracking the history of education in the Adventist church. This is available in the James White Library.

7. A report by W.H. Anderson “Early Experiences in Opening of Mission Station in a Heathen Land” (1929) was also utilized in the study. It was reported to the General Conference of the Seventh-day Adventist Church in 1929. It provided some insight into the development of Solusi from the missionaries’ point of view. It also showed the importance the Church placed in the work going on at Solusi. This document is available in the James White Library at Andrews University.


9. Relevant information was also obtained from *Annual Statistical Reports of the Seventh-day Adventist Church* (1933-1994) available in the Archives at the General Conference of Seventh-day Adventists in Silver Spring, Maryland.
Reports and School Documents

Reports and school documents, most of them bound and stored at various sites, were utilized in documenting this study. Financial records are stored securely at the University. Copies of these can also be obtained from the Eastern Africa Division Secretariat. The financial information provided answers to questions relating to the financial stability of the school. These elements surfaced often in the history of the development of Solusi.

1. Updated educational concerns and relevant data for the historical and future projection of the needs of higher education in Africa are available in a report submitted by the General Conference of Seventh-day Adventists Administrative Committee of the International Board of Education in a report entitled *Data Book of the Commission on Seventh-day Adventist Education in Africa* (1995), available in the Adventist Heritage Center in the James White Library at Andrews University.

2. Review of Financial Statements and Reports of Solusi College, 1961-1994, were also of great help in documenting the financial health of the institution, from its founding years until it obtained its current status.

3. *Solusi College Inspection Reports*, November 1962, were useful in establishing the origins of the desire for affiliation with accredited Adventist universities to validate the academic programs at Solusi. These reports are available in the Adventist Heritage Center in the James White Library at Andrews University.

4. “Andrews University Academic Audits of Solusi College,” 1984-1996, provided much information relating to the years under affiliation. These reports are

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available in the Affiliations Office at Andrews University.

One aspect of studying administrative work is the element of confidentiality of information. Some relevant information could be obtained only from letters and other forms of communication. However, confidentiality was an inhibiting factor in obtaining information that might have brought human interest to the debate. Obtaining details of the status of the land discussion was unfortunately undermined by the political realities in Zimbabwe, as the author was permitted only to view land agreements but no copies could be obtained.

School enrollment reports for relevant years covered in the study were available from the University records office and also in records published by the University. Most of these are included in various chapters in the study.

Personal Collection

A letter of inquiry was sent to 60 individuals who might have information regarding those who were involved in the founding of Solusi. Unfortunately, very few people responded. I also interviewed several other individuals who had information about Solusi. From 1997-2000, interviews were held in person and by phone. Some of these were tape recorded, while other interviewees refused to be recorded on tape.

Those who were interviewed included Wenson L. Masoka, who served on the Solusi College Board, the Solusi University Council, and was also a graduate of Solusi. He represented the Malawi constituency on the board. F. K. Nyasulu served as Solusi College Board member from Malawi. C. Fred Clarke was the first principal of Solusi
College. James T. Bradfield was Principal of Solusi College. R. R. Nhlovu served Solusi representing various constituencies, as a board member from the Division, and the Zimbabwe constituency served by the school when he was Union President. M. Muze was principal of Solusi College and worked with the division in years when the school was seeking a charter. Norman Maphosa was the first vice-Chancellor of the University. R. L. Staples was the second principal of Solusi College and initiated the affiliation search. S. R. Mfune was one of the first theology students. P. Machamire, second vice-chair of the board, was also interviewed. Several former students were also interviewed.

Some information included in the study is worded in a way that makes personalities anonymous as individuals in current administrative positions felt the information shared was sensitive and could be harmful to their careers.

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**Books**

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School Bulletins


Unpublished Material


Minutes


Interviews


Dissertations. Theses and Other Academic Papers


VITA

Name: Israel Sampson Kazgeba Mfune (June 19, 1955)

Undergraduate and Graduate Schools Attended:

Solusi University
Southwestern Michigan College.
School of Business, Andrews University
School of Education, Andrews University.

Degrees Awarded:

1980 Two-year Diploma in Business and Accounting.
1983 Four-year Diploma in Business Studies.
1992 Master of Business Administration, Andrews University. School of Business.
1993 Master of Arts, Andrews University. School of Education.
2002 Ph. D. (Candidate) Educational Administration and Supervision of Instruction, Andrews University.

Summary of Professional Experience:

1978 - 1980 Accounting Assistant, South East Africa Union of SDA Church, Accountant Matandani Training School (Malawi)
1983 - 1984 Accountant, North Malawi Field of SDA Church
1984 - 1986 Accountant, Malamulo Publishing House (Malawi)
1986 - 1988 Business Manager and Accounting Instructor, Malamulo College
1990 - Accounting, Marketing Assistant, Golden Homes Management Inc. (Benton Harbor, Michigan)
1991 - Supervised Group Living Co-ordinator, Logan Community Resources Inc. (South Bend, Indiana)

Marital Status: Married with four children.