

F.

Notes on Particular Organisations

(1) SPROCAS 2: Black Programme.

As mentioned, SPROCAS 2 is divided into white and black programmes which operate independently. The black programme aims at building black solidarity by co-ordinating and enabling black groups at all levels in all spheres. The Survey, referred to above, is designed to discover the existing networks of black organisation and will be followed by joint conference and concentrated training in administrative and other skills. These activities will lead up to a conference of all black organisations in the country.

Enclosed: Black Community Programmes, SPROCAS 2, brochure 1972.

Enclosure 9 - SPROCAS 2, brochure on whole programme, 1972.

Enclosure 10 - The paper by B. Kheape, Enclosure 5, is also relevant.

(149) African Independent Churches' Association - (AICA)

By 1960, 22.1% of the then African population belonged to independent churches, nearly 2 500 000 people. The number of these churches has increased since that year from an estimated 2 200 to 3 000 and membership continues to grow faster than that of any of the main mission churches and faster than many of the mission churches combined. The next largest black membership, in the Methodist Church, was 13% of the African population in 1960, and declining. The Anglicans and Roman Catholics were next with about 7% each. Although recent statistics are not available, it is clear that the independent churches today represent perhaps the most important single organisational network for reaching black people.

AICA was formed in 1963, following an approach to the Christian Institute by leaders of 75 independent churches. They wanted assistance and advice on theological education and the development of general administrative skills. Today AICA has nearly 390 member churches and is in contact with many more. It is the most important association of independent churches and has developed an impressive programme of refresher courses for ministers, a correspondence course and has founded its own theological seminary at Alice in the Cape. Information on these projects will be found

in the enclosed pamphlets and is summarised in the pamphlet "God's Earthenware Pots", by M. West and D. van Zyl. The correspondence course project was hard hit by the banning this year of its director, Basil Moore, but arrangements are being made for his work to be continued without too much interruption.

The AICA Seminary has an all-black staff of three and a secretary. The correspondence course staff is also mainly black, comprising three members, a secretary and a white co-director. A priority for AICA is to secure assistance in meeting the operating costs of the seminary.

Enclosed - M. West and D. van Zyl, "God's Earthenware Pots, Christian Institute publication, Johannesburg, revised edition August, 1971. Enclosure 11.

- B.J. Brown, Recent Developments within AICA, revised report, C.I., August, 1971. Enclosure 12.

- M. West and D. van Zyl, Breaking Heads, C.I. Johannesburg, 1970, Enclosure 13.

- Examples of AICA correspondence course material Enclosures 14-16.

- An Invitation to Participate, pamphlet on AICA theological college, Enclosure 17.

(111)

Women's Association of the African Independent Churches -
WAAIC.

WAAIC is a sister organisation of AICA and was first envisaged at the 1967 AICA Conference. It is now an independent organisation. Although any woman may attend meetings and participate in projects, only the wives of AICA ministers have voting rights. Moves are being made to give full rights to all women in the organisation and this may require some further break with AICA, the male members of which are extremely conservative on the question of women's independence.

VAAIC aims at promoting self-help work among black women. The enclosed report, On the Way, gives a summary of the literacy, needlework, nutrition and budgeting projects run by VAAIC in various centres. The aim is to have all projects run entirely by black women themselves. White people are still involved in advisory and teaching capacities, however, and as with AICA, VAAIC benefits from the facilities of the Christian Institute.

Enclosed - On the way, VAAIC Report covering 1969/71, C.I., Johannesburg, 1971. Enclosure 18.
VAAIC, Third Newsletter, 10 October, 1969, Enclosure 20.

(iv)

Interdenominational African Ministers' Association of Southern Africa - IDAMASA

IDAMASA draws its members from the better educated leadership of the independent churches and also from black ministers in the mission churches. It is a society for ministers only and aims at promoting brotherhood among Christians. Apart from an annual conference, it has no clearly worked out programme of action. In 1971 IDAMASA took the initiative in calling a conference of leading black organisations with a view to re-establishing national organisation.

(v)

South African Students' Organisation - SASO

SASO's main constituency is the all-black tribal universities created through apartheid legislation. It also has members who are studying by correspondence and branches in the main urban centres. SASO members have been especially energetic in developing an ideology of "black consciousness", and although the main elements of this had been articulated by various earlier black leaders (notably the Ethiopian secessionist churchmen at the end of the last century), SASO's energetic leadership has given the black consciousness and self-reliance idea far wider currency among black leaders than it has previously enjoyed. It has also played a role in extending the idea of a black theology, the form taken by black consciousness in the churches. Sabelo Ntwasa, working on black theology projects for UCM, and a leading member of SASO was banned earlier this year.

Extracts from the SASO manifesto or other information is given in the enclosed NUSAS pamphlet on SASO.

SASO has played a role in the attempts initiated by IDAMASA, to form a national black people's organisation. SASO members have been active in community projects in Durban and reports have appeared of projects elsewhere, including literacy work. Details of these plans would have to be obtained from SASO for the reason mentioned in section D(111) above, SASO is not willing to provide information for the present report.

Enclosed: NUSAS Information Sheet 1/72. The South African Students' Organisation, 12 January 1972.
Enclosure 7.

(vi)

Association for the Educational and Cultural Advancement of the African People (South Africa) - ASSECA.

ASSECA was founded in 1968 by a group of business and professional men in Soweto. They were concerned at the poor matriculation results of black pupils in that year and aimed at raising funds to provide extra school facilities, payment for extra teachers and at the general mobilisation of black parents and the educational authorities for the improvement of black education. The first annual conference was held in June, 1970, and shortly before it, Mr. Moerane, the present President, claimed that ASSECA had 10 branches throughout South Africa. (31) The leadership has always been located in Soweto, however, and no elections have been held since 1970. Branches were formed in the Eastern Cape shortly before the ASSECA conference in Port Elizabeth earlier this year. Again no elections took place at the conference, which ended abruptly and some Soweto delegates alleged this was because the Cape Branches planned to take over leadership from the Transvaal. (32) Mr. M.T. Moerane, the President, denied these allegations. The position with regard to the continuation of the last conference and

(31) The Star, 28.5.1970.

(32) Rand Daily Mail (Township Edition) 21.4.1972.

elections is not yet known. It seems unlikely that more than a few hundred persons are members of ASSECA and only a small number is actively involved. But the exact number of branches and present members is not known to this writer.

The Treasurer prepared recently a report that ASSECA has received R22 500,00 over the past two years from Polaroid, R16 200,00 from business firms, and about R3 000,00 in donations from the other organisations. In addition to these donations, ASSECA launched a one Million rand fund in 1970, to collect money from black people themselves. It is not known how such money has been collected. ASSECA also administers the Mendi Memorial Fund of R10 500,00⁽³³⁾ Apart from some small donations to projects organized by other organisations and remedial classes organized by ASSECA it is not known to the present writer what this money has been spent on. The report of the Johannesburg branch for the period 1970-71 is enclosed and indicates very small scale activity indeed. Ford may be able to obtain further information from ASSECA itself.

The ASSECA executive sees it as one of its tasks to negotiate with the white authorities of black educational institutions when disturbances occur. ASSECA first played this role following the expulsion of students from Fort Hare in 1970. Criticism was voiced at the time that it did not consult with the expelled students but negotiated the readmission of some of them over their heads. ASSECA also recently intervened following the expulsion of 1 146 students from the University College of the North but this time consulted parents and students.

Enclosed - Photocopy of Sunday Times report on ASSECA, 4.6.1972. Enclosure 21

- Second Annual Executive Report of the Johannesburg Branch of ASSECA - 1970-71. Enclosure 22.

(After completion of this report, the Sunday Times of 11 June 1972 published a further article on ASSECA in which the Treasurer amends his earlier information. Enclosure 23).

(33) Sunday Times (Township Edition) 4 June 1972. Enclosure 21.

CONCLUSION

The lack of information on the existing network of black organization, its fluid state, and the rapidity of present developments reprove that assessment be postponed until the publication of the SPROCAS 2 Black Programme Survey and Handbook of Black Organisations and the visit of Ford Foundation representatives.

This Institute will continue to supply information to the Foundation as it becomes available and will assist in arranging meetings with specific organisations if requested.

R.F. MARGO
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JOHANNESBURG
30 may 1972.

LIST OF ENCLOSURES:

1. M. Motlhabi, Ed., Essays on Black Theology, UCM., Johannesburg, 1972. Also carries articles by two SASO leaders on "black consciousness".
2. J.S. Kane-Berman, Sport, Multi-Nationalism N. Non-Racialism, S.A.I.R.R., Johannesburg, 1972.
3. Photocopy of L. Schlemmer, "Strategies for Change", from Towards Social Change, SPROCAS Social Commission, Johannesburg, 1971.
4. R.F. Margo, "Comments on Paper by K. Glaser, Development Problems of Multi-Ethnic Societies", unofficial paper distributed at Conference on Accelerated Development in Southern Africa, University of the Witwatersrand, 1972. A photocopy of Professor Glaser's paper is appended.
5. B. Khoape, Black Community Programmes: Tentative Suggestions for Action, SPROCAS 2 revised document, 30 September, 1971.
6. Articles by S. Biko, A. Paton and E. Brookes, from Reality vol. 4 No. 1., Pietermaritzburg, March 1972, illustrating the conflict between black and white liberal organisations. The article by S. Biko also appears in Enclosure 1.
7. The South African Students Organisation, NUSAS Information Sheet 1/72.
8. Contact 2, SPROCAS 2, Johannesburg, April 1972. A register of white and non-racial organisations (to be complemented by a handbook on black organisations later this year).
9. Black Community Programmes, SPROCAS 2 brochure, 1972.
10. SPROCAS 2, brochure on whole programme, 1972.
11. D. van Zyl and M. West, God's Earthquake Data, C.I., Johannesburg, revised ed. August, 1971.
12. B.J. Brown, Recent Developments within AICA, C.I. revised report, August 1971.
13. M. West and D. van Zyl, Breaking Heads, C.I., Johannesburg, 1970.
14. Syllabus and Examples
- 15.16 AICA Correspondence Course for Ministers
17. Au
18. On the Way, WAAIC Report covering 1969/71, C.I., Johannesburg, 1971
19. WAAIC Constitution
20. WAAIC Third Newsletter, 10 October 1969.
21. Photocopy of article on ASSECA in Sunday B

22. **Second Annual Executive Report of the Johannesburg Branch of ASSECA, 1970/71.**
23. **Photocopy of article on ASSECA, Sunday Times (Township Edition), 11. 6. 1972.**

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