

Church of the Province.



Provincial Synod. (1960)

1. How many Whites, African, Coloureds and Indians attended. What weight does the voice or vote carry?

Diocesan Synod.

1. Who attends synod?
2. What are the qualifications required to attend synod?
3. Proportion Whites to Non-Whites?
4. How many Africans are in positions of authority in the Church?
5. What are the positions which they hold?
6. How many multi-racial congregations are there?
7. Do non-White clergy minister to Whites?

written

~~8. What are the main reasons for the absence of non-White members in organizations like the Africa Union? *Not known - 46-1392.*~~

9. Has there ever been a Mission Church?
10. How many seminaries for Whites?
11. How many seminaries for Non-Whites?
12. How does the standard of education compare at the various institutions?
13. What are the most important statements made by the Church on Race Relations during the past five years?
14. What action has been taken on these statements?

15. How many African Priests,
Coloured Priests,
Indian Priests,
White Priests.?



16. How many Communities?
17. How many non-White members do the respective communities have?

18. *Provincial board for missionary strategy.*

five admired its political stand on the issue of apartheid, and four went in order to pray for the deliverance of the African people. As a student put it:

I go to Church out of love of God and to ask Him to raise the African population from oppression.

The other important source of positive gratification and moral strength was found in the African circle - that of the family and immediate social environment. Five quoted marriage as one of the events that had had a positive effect upon their later lives, and the theme of the positive nature of the family bond occurred in many of the stories. The family was generally seen in a dualistic way. It provided a refuge from the wider society, a source of moral values and gave the individual limited assistance in meeting the problems of the wider society. On the other hand it was usually seen as disrupted by the insecurity and want engendered by the wider society, thus often forcing the individual to break the code of values laid down for him by the family. These elements appeared clearly in a clerk's story:

- 3) "Education is the corner stone, the foundation of man today", a poor mother is busy trying to tell her son who is not prepared to go to school any more. This she tries, but in vain.
- 5) This young man is again being advised by his uncle who tells him of how great his late father was, who was a minister. The young man even so decides to shut his ears to him. All the efforts are but in vain.
- 6) This boy having convinced himself of being successful in his trick of playing stubborn and not wanting to go to school, having discovered that his mother and uncle had given up, decides to go into town for doing mischief. He is seen among a group of people Black and White who are witnessing a procession of V.I.P.s who have visited Johannesburg. Here the young man starts pick-pocketing people and whilst attempting to open a White woman's purse is noticed by an African who tells the woman. Police are called and he is arrested.
- 13) He appears in court and his very mother and uncle whom he considered as having been wasting their time on him have employed a firm of lawyers to defend him: He is being successfully defended and acquitted.

"Spoil the rod and save the child".

Friendship and recreation within the wider African society also provided some outlets for the subjects, although here again, these outlets were often seen as being disrupted by the structure of the wider society. A pupil told a story of:

- 2) An unemployed man who is lonely. He is making up his mind to get work.
- 4) The man goes out and eventually gets employed and he is with friends in a department of their firm.
- 6) After some time of work this man is happy and able to mix freely with others. He goes to a beer gathering and buys liquor and enjoys himself.
- 1) The man sits up late at the drinking sessions and forgets he has to go home. Late at night on his way back home he is arrested by police for being drunk and under curfew regulations and ends up in jail.

Collection Number: AD1715

SOUTH AFRICAN INSTITUTE OF RACE RELATIONS (SAIRR), 1892-1974

PUBLISHER:

Collection Funder:- Atlantic Philanthropies Foundation

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.