

# SASO

south african students' organisation  
86 bestrice street - durban - natal - south africa  
p.o. box 2346 - telephone 317275 - tel. add.: "sasorg"

#####

%  
%  
%  
&  
&  
@  
@  
@  
@  
@  
&  
&  
&  
&  
&  
%  
%  
%  
%  
%  
&  
&  
&  
&  
@  
@  
@  
@  
@  
@

C O M M I S S I O N S

P R E S E N T E D

A T

5 T H G E N E R A L S T U D E N T S ' C O U N C I L

O F T H E

S O U T H A F R I C A N S T U D E N T S '

O R G A N I S A T I O N

S T . P E T E R S ' S E M I N A R Y , H A M M A N S K R A A L

14th - 18th Jan., 1974.

#####

The Scrutiny into the theory of the struggle pertaining to the Black Culture to determine the program of action

Capitalism is certainly the moustrous hand that is responsible for the Black Culture of 'dependency, despair and silence' that so much undermines the ideal goal of self-reliance and self-awareness. Before the advent of the Whites, Black people had this culture with their own religion. When the Whites took control of power in this country, their culture became dominant since various methods were used to enforce it upon us notably christianity. The result was that our rich cultural heritage was gradually eroded by the forces of whiteness hence you find today that our culture has to an extent been bastardised. Black culture today encompasses a variety of cultures and the strife is towards oneness. A brief glance at the culture of our forefathers will suffice to indicate exactly what was the position during the olden days. Communalism, around which Black culture circulated, did not necessitate a Revolutionary culture. It was a system of people living together, giving to each according to his needs and taking from each according to his means, its philosophy was one of living as a group not as individuals. A living environment did not develop into violence. A very simple culture which was understood by everybody. It was a people's culture very basic and common in various communities. It was in essence a system of equality, respecting man as a whole and a totality, i.e. man was a politician, a priest, a farmer. It did not destroy man's potential and capability to participate in various aspects of life. Capitalism has brought into this country strife, friction and bitterness. We need therefore to intensify our efforts in digging back into our past. This is the only way we can salvage our culture from the clutches and evils of cultural imperialism. Our artist, historians, etc need to fully uncover all the realities about our original and true culture. This will add enough evidence to prove that civilisation existed in Africa before the advent of the whites.

PROGRAMMES OF ACTION:

In this regard a Res. 24/74 5th G.S.C. will suffice in determining a programme of action.

That this G.S.C. noting,

1. the valuable contribution by Black people in the sphere of human relations and development.
2. the deliberate bastardisation and misrepresentation of the

historical and cultural past of Black people.

3. the deliberate and ruthless suppression of information projecting the achievements of Blacks.
4. that this alienates us from our cultural and historical past thereby causing total uprootment from our past,
5. that this produces white stereo-types who are easily swept into the mainstream of the ever-present avalanche of white racism
6. that it is the duty of all Black students to preserve what is treasured in the Black Community and to pass past achievements and frustrations to future generations for purposes of posterity.
7. that we cannot be in a position to grapple fully with the dynamics of the existential situation without having an insight to our past.
8. that to learn about our achievements instils a sense of pride and dignity.

#### THEREFORE RESOLVES

1. to instruct the Exec. to appoint a research team to look into the sphere of our historical, cultural past etc.
2. to collect all the necessary and relevant data that could be compiled into book(s)
3. that this team reports progress at each G.S.C. until their work is completed.

COMMISSION: SCRUTINY INTO THE THEORY OF THE STRUGGLE  
PERTAINING TO WESTERN CULTURE, TO DETER-  
LINE THE PROGRAM OF ACTION

INTERPRETATION:

The commission makes this observation: After colonization, Western Culture was forced upon the Black People, thereby making it dominant to the people's culture. We thus find ourselves in a position where we cannot reject it completely. But, in the light of the struggle, we have to glean from Western Culture what can be made useful to the people.

Further, culture being a continuous effort by any community to better themselves, it is suggested that even if Western culture had not been imposed upon us, some aspects of it (Western Culture) would have been adopted in the strife for the betterment of our culture.

The commission here, however, taking into cognisance the concept 'Black man', realises that a suggestion to go back to our traditional cultures poses a problem because of:

- i. stage of development of man and
  - ii. the different black groups have their different cultural roots.
- This therefore poses a problem: the possibility and need for the development of a new culture common to all Blacks.

The following aspects were looked into:

1. THEOLOGY:

Can Theology, which in actual fact is White, be reformulated for Blacks geared towards their liberation. It is suggested that because the majority of Black people are members of the church that preaches Western Theology, we should, for purposes of strategy use the very same structures to highlight the fallacies of white theology and the metaphysical concept of 'God' e.g. quoting relevantly from the Bible to suit the cause.

2. SOCIAL ASPECT:

Job reservation, Influx Control, group areas act, to quote a few, are forms in which White Racism operates in the Social Sphere. To illustrate this, high rate of crime and delinquency in the ghetto is a result of, amongst many things, youngsters who cannot be employed because of job reservations, thus being forced

to resort to crime for existence. \* Also, the need for self-assertion and the desire for recognition amongst the dispossessed, gives birth to crime.

### 3. MORAL ASPECT:

Relationships amongst Blacks and even amongst ourselves, members of the organisation need to be of the purest, in line with our" conception of Blackness.

The commission at this juncture, tabled a motion which was adopted by the Council.

#### Res. 5/74:

That this G.S.C. realising

1. that we are in search of a new way of living
2. the need for uniformity of action and purpose.

#### THEREFORE RESOLVES:

to appoint a temporary committee to draw up a code of ethics or morals binding to every member of SASO

LEKOTA

HANTHATA

CARRIED UPAN

This resulted in the appointment of a commission to look into the formulation of a 'Code of Morals and ethics' for SASO members.

### 4. SPORT ASPECT:

The commission realises that White S. A. is clamouring hard for a place in world sport. However, this can only be achieved with the co-operation of Blacks, which is unworkable in the S.A. Scene. Further, the commission acknowledges the lack in proper training facilities for Black sportsmen. Thus, the mere participation of Blacks in an attempt by Whites S.A. to achieve this ideal, results in:

1. Failure by our Blacks to measure up to expected international standards because of the discrepancy in training facilities.
2. the development of a destructive feeling of inadequacy by our fellow Blacks
3. the perpetuation of the status quo.

In the light of this, then, the commission in conclusion discourages all participation by our fellow Black sportmen in attempts that bind Blacks to perpetual servitude and in this way obstructs the struggle of the Blacks towards liberation.

COMMISSION ON: THE FEASIBILITY OF RESEARCH TO DELVE INTO THE MODE OF EDUCATION RELEVANT TO THE STRUGGLE OF STUDENTS EITHER THAN THOSE AT UNIVERSITIES OR INSTITUTIONS OF HIGHER LEARNING

For the effective running of the research the Commission decided to have a structure of approach and a programme drawn to that effect. As a starting point, the commission suggested that people be encouraged to be nursery teachers though the salary was very minimal and this should be done on a voluntary basis. The structure envisaged is thus:

1. Nursery Schools,
2. Elementary Schools,
3. Secondary Schools.

FEASIBILITY OF A RESEARCH:

1. NURSERY SCHOOLS:

a) ENVISAGED DIFFICULTIES AND OBSTACLES:

The personnel i.e. the nursery instruction were envisaged as obstacles if

- i. they may not yet have been exposed to Black Consciousness
- ii. already aware they may be resistant on their own.

Another envisaged and obvious obstacle was system interference one way or another.

(b) TACTLESS APPROACH BY THE RESEARCHERS:

Members of the research group were advised to avoid being too assertive or politically open. Intimidation should be taken into consideration by the research members. Members should be aware of norms of the society. Things like cultural norms peculiar to Blacks. Blacks should be taken into consideration. Members of the Research group should acquaint themselves with methods of approaching adults who happen to be the nursery school officials by us volunteering to assist them as outsiders.

The nature of the research should be of a revolutionary nature where the teacher-student, student-teacher approach shall be

applied. This can be achieved by respecting the experience and knowledge of the nursery school instructors.

Manpower commitment should be properly carried out to the fullest for the research to be effective. The financial viability of the research shall have been looked into prior to the conduct of the research.

The time factor should also be taken into consideration as this bears much on Finance.

#### SUGGESTED MEASURES OF AVERTING THE SAID DIFFICULTIES:

##### a) PERSONNEL:

- the personnel should be conscientised and exposed to Black consciousness.
- members of the research group should avail themselves to projects embarked upon by the nursery school. This should be done innocently without giving our identity away.

##### b) FINANCE:

1. the question of finance was left to Head Office,
2. elementary schools,
3. secondary schools.

The commission felt that the Envisaged difficulties and obstacles as contained in the nursery schools were all-embracing and therefore apply to elementary and secondary schools. The commission then drew up the programme of research.

#### PROGRAMME OF RESEARCH:

##### MODE OF EDUCATION

##### RATIONALE:

- a) The nature of our Education can never be over-emphasised herein that it should not be of a domesticating nature; it should not be of a subjugating nature BUT be education for Liberation.

##### b) Planning:

##### 1. Nursery Schools:

The use of the following was envisaged; audio-visual sensory aid;

3/ relevant nursery.....



relevant nursery rhymes and tunes, games and toys in order to implement the relevancy of education.

The nursery rhymes i.e. their composition should be left entirely to the creativity of the children as such. The assistance of the already conscientised personnel can never be under-estimated. The compilation of a booklet or nursery rhymes should be waived as this would retard the creativity of the children. Games and the making of toys should be left to the children to encourage creativity.

## 2. Elementary Schools:

Because of the Bureaucratic nature of schools i.e. school boards; Principals, curricula and syllabi research as in nursery schools could not be conducted. The suggested approach was from below (i.e. student level) rather than from above (i.e. teacher level). A possible approach in this regard was the frequenting of cultural clubs; churches; libraries. On the other hand direct confrontation with the teachers and the school boards should be embarked upon. The outlook of the approach to teachers should be with the aims of inculcating the sense of well being and a way of life.

The Conscientisation of teachers should be aimed at providing the teacher with weapons for confronting and tackling the Status Quo.

## 3. Secondary Schools:

Students should be organised outside school hours by teachers, where possible together with the members of the research group to attend conscientisation classes. Use should be made of student groups like S.A.S.M. and S.A.D.S.A.

COMMISSION: PROBE INTO POSSIBLE STUDENT BENEFIT PROJECTS THAT CAN BE ARRANGED AT REGIONAL AND BRANCH LEVEL

BACKGROUND:

SASO is on her own a Students' Union and therefore has the major role of organising her affiliates. This group benefit scheme is certainly a move towards togetherness and communal sharing.

1. MEDICAL SERVICES:

In most campuses there are medical services to the benefit of the students. Therefore areas that are to be cared for are where there is none. The approach should be situational in the organisation of these 'clinics' i.e. doctors should be approached as individuals or an association whatever the case. Services are to be open to all students, enrolled university students and all those qualify for SASO membership. To make this feasible, identification shall be by means of student and/or SASO membership cards.

The implications should be tremendous in that it is a move towards bringing students closer to SASO and therefore to involvement. This also organises and brings students together. Doctors should be tactfully approached to foster good treatment and recommend specialist if necessary.

2. LEGAL SERVICES:

This project can be embarked upon immediately, with the branches, centres and regions taking the initiative. The necessary manpower is available in the form of Law Students, preferably SASO members. These would work towards 'Legal Clinics' whose main function shall be to provide the basic so called Legal Rights to students, Seminars on the 'Laws' that relate to and affect students more e.g. Terrorism Act, etc. A comprehensive compilation of these laws should be done by H.O. in the form of pamphlets and booklets. These would include an outline on the student rights such as the making of Public speeches, organisation of literacy classes etc. The Planning Commission should look into the possibilities of H.O. establishing an emergency fund at Regional level.

3. BOOKSHOP/BOOK SALES:

Branches should play the major role of submitting the list of books to be used in the next academic year to H.O. Most campuses have got book shops already that are run at agency level. To be of service to students, H.O. should arrange with a book agency to sell books to campuses and off campus students on an agency basis.

GARAGES:

H.O. is to arrange in conjunction with Regions and Branches with garages for the servicing of Organisation cars and private cars that are used by Branches and Regions.

5. DRY CLEANING:

Most campuses have these services already e.g. Alice. In places where these services are not available, the Branches should take the initiative to approach Dry Cleaning Agencies.

6. RESEARCH:

Branches and Regions should create a very serious and intensive research programme in the Black Community among members. This should be a move towards our Black Education i.e. True Education. Students should reach out personally to the grass-roots on these research basis.

COMMISSION: The Role Students can play in the Development of  
of Agriculture in rural areas, specifically with  
a view to promoting self-sufficiency and self-re-  
liance

RATIONALE:

The commission realises the conventional place held by a student in the Black Community. The student is looked up to as one who is a torch-bearer, giver, of direction, one who has something new to offer to the community. Thus, with relevance to the subject, the Black Community will look up to the student as one who has some knowledge of Agriculture.

Further, for a student to be successful in this project, there shall be need:

1. For them to develop and show a keen interest in Agriculture to facilitate their participation in this practice.
2. For training facilities in methods of Agriculture. This can be acquired through the use of on-the-spot crash programmes. In addition, some well-informed, well-instructed, experienced Black people should be approached for help.

The commission does realise that there are pastoral, stock etc. farming (e.g. poultry farming). Seminars should also be exploited.

INVOLVEMENT/THE PRACTICAL PART:

Two points of departure are realised:

1. It could first be determined or established what it is in Agriculture that students would do best in, to ensure specialisation and maximum efficiency.
2. There could be community plunge or survey of the form of agriculture (pastoral or stock) that the people are in fact in need of.

Having established points of departure then.

(a) SELF-SUFFICIENCY:

The commission acknowledges that this practice is already in existence, though on a very small scale. We find people growing some crops in their gardens. Students can help in the improvement of the methods of production that are in use. Also, they should not isolate the people; the people should be encouraged to learn how they can improve their production. This will result in the people being self-sufficient, growing crops sufficient

enough for their family needs, that is purely for subsistence. Poultry-farming could also be practised.

#### SELF-RELIANCE:

It might not work out for us to expect the full co-operation of the people we are working with should we leave some of the practical aspects of the subjects out. It would be futile for ~~the~~ people to produce crops ONLY for subsistence, without considering the financial benefits of their efforts. In fact, it is often impossible for them not to consider this at all. Thus this should also be the aim of the people to at some stage be able to sell their produce to, say, educate their children or channel the money to other necessities for we realise that we are always striving to satisfy our many needs and wants with limited means.

The communal land system could be employed where communities have this land, but these are exceptional cases.

Under both self-sufficiency and self-reliance, it would be helpful to educate the people on ways of fertilizing their land. For instance, one family could be shown how to go about this and once this is a success, it would certainly interest the other and they would find out how this has been done with a view to doing it for themselves.

A few points are noted:

1. The synthetic fertilizers should be discouraged as
  - i. they are expensive,
  - ii. the soil becomes barren after sometime because of these fertilizers.
  - iii. it does not inculcate self-reliance.

Of old, such fertilizers were unknown but land used to be cultivated. Such fertilizers might be of necessity in, say, desert regions, which we do not have in our South African situation.

#### II. PERSONAL HYGIENE, HEALTH AND NUTRITION:

Women in the community may form women's clubs which will give them instruction on how to prepare these crops as food and, thus prevent illnesses such as kwashiorkor. They should be further taught methods of seed collection, weed control etc.

To develop poultry farming further, a few families could join forces and have, among other things, the many eggs produced in the establishment being sold to other people, to create a market.

The commission does realise the existence of Laws governing agriculture. These could be looked into to minimise govt. interference.

Members of the community must be involved in surveys to serve as allies at a later stage.

3. At all costs local students must be encouraged to participate in the projects and surveys to facilitate acceptance and recognition.
4. Training of co-ordinators should be decentralised to include even non-members of the organisation who are interested in projects.
5. Follow-up visits must be made of all complete and incomplete projects with special reference to literacy.
6. Regional leadership training seminars should be arranged in conjunction with other organisations quarterly, and if possible annual national seminar.
7. Membership should be reviewed regularly on project attendance basis.
8. Individual members should also engage themselves in membership drive to increase working manpower on projects.

COMMISSION ON THE DAMAGING EFFECTS DONE BY THE USE OF  
AFRIKAANS AS A MEDIUM OF INSTRUCTION AND ON THE WAYS OF  
AND MEANS THROUGH WHICH THESE DAMAGING EFFECTS CAN BE  
BROUGHT TO THE NOTICE OF BLACK COMMUNITIES USING AFRIKAANS  
AND ALSO ON WAYS AND MEANS THROUGH WHICH THESE CAN BE ERA-  
DICATED

1. DAMAGING EFFECTS OF AFRIKAANS ON FAMILIES USING IT AS A MEDIUM OF INSTRUCTION:
  - a. the use of the language is isolating them from the rest of the world in so much as Sotho, Zulu, etc. does. People must be shown the necessity of having a common language which can be used universally.
  - b. Any language depicts those particular people's culture. Afrikaans inculcate Afrikanerdom in children. It fosters identification with the oppressors because a person knowing Afrikaans is easily accepted by them.
  - c. Afrikaans causes confusion in children in that at primary they are taught in mother tongue and when they reach High Schools & University are forced to English and this affects their self activity.
  - d. People, esp. those not using Afrikaans as their mother tongue has a negative attitude towards this language and handicaps the development inherent in children.
  - e. People (such as a) who are forced to use Afrikaans when given subjects in Afrikaans usually cram everything.. This does not give them scope to probe and have interest in that particular subject. This type of thing leads to a person not being active in that subject - they only become parrots.
  - f. Afrikaans is used for commercial reasons - man who knows Afrikaans is estimated high, e.g. one finds a J.C. who is good in Afrikaans regarded as better than a matriculant who does not know Afrikaans what happens next the J.C. students curry favours from the whites with a view to promotion and better money and even a rush for identity cards thus having a capitalist. One aspect of this is that black people tend to be more of sell-outs.
  - g. shortage of Afrikaans literature deters a sense of creativity through (e).
  - h. Barriers of scholarships  
This handicaps any advancement of education outside S.A. what happens in institutions like R.A.U. then opens their doors to Black Post graduates hence stifling them even worse so that in the long run we will have non-white Afrikaners.



3. to communicate the contents of this resolution to SASF, SARU, SACBOC and FIFA

LEKOTA

HARE

UNAN

42/74

That this GSC noting

1. the Leopard's tour of Europe early this year,
2. the fact that the Leopards are directly under the racial S.A. African Rugby Board.
3. that the Leopards are to engage the British Lions during their present tour of S.A.,
4. that the traitorous manner in which the B. Lions their their country

FURTHER NOTING bitterly

- (a) the deliberate motives of SABFA, SACA, SAABA and SAIFA to sabotage Black solidarity by participating in multi-national games
- (b) the unrepresentative visit of SABBA Leadership to the FIFA conference
- (c) that this is an effort to get FIFA to admit racial white S.A. into international sport,

THEREFORE RESOLVES

1. to denounce the Leopards tour as militating against Black aspirations,
2. to condemn the racial nature of SAARB, SABRA, SACA, SAIFA,
3. to declare solidarity with FIFA in her stand to keep S.A. out of international football as long as she pursues her dehumanising racial policies
4. to communicate the contents to SAABA, SABRA, SACA, SAIFA, FIFA and the highest British Rugby body.
5. to condemn the B. Lions tour completely

LEKOTA

MOHAPI

UNAN

43/74

That this GSC noting

1. that sport is attractive and vital even among people
2. that SASO's dropping of the department of sport at the 2nd GSC was due to a number of problems apart
3. that sport from having an enormous following, we realise how

13/ the S.A. oppressive.....

topics so that the best student is going to get this prize).

8. Teachers (in cases where Afrikaans cannot be avoided), must try to devise means of clarifying children and try to discourage this Afrikaans values.
9. Contact with teachers at branches and as individual should be encouraged. Student-teachers should be encouraged to form their own body for purposes of re-orientation.
- 10.. Relevant people should be encouraged to take up private teaching and then make relevant work so that by the time they are victimized they would have had some impact then on leaving that that institution he can operate from outside i.e. after gaining the confidence of the children.
11. This Afrik. disease stems from the school. Presentation should be in English as opposed to Afrikaans, such that it can be proved beyond any doubt that most of Authorities in Education are English Orientated.
12. Most well informed parents are clamouring for English as Medium of Instruction should be left to parents to decide and not the school.

#### WAYS AND MEANS OF BRINGING THIS TO THE NOTICE OF THE BLACK COMMUNITY

- a. Branches and individuals should make it their business to communicate these dangers to the Black communities and enlighten them with these.
- b. Pamphleteering by branches.
- c. Discussion groups in the Community should be arranged with the help of A teacher's Association and SASO should not be brought in.
- d. Plays depicting Vices of Afrikaans as a language used by the oppressor should be organised. Theme of these plays should be the enlightenment of the people about Vices of Afrikaans.