

REPORT OF LEADERSHIP TRAINING SEMINAR

EDENDALE LAY ECUMENICAL CENTRE,

PIETERMARITZBURG.

DECEMBER 3-8, 1971.

INTRODUCTION.

With the rapid development of SASO as an established student organisation, that was based on and stood by the philosophy of Black Consciousness and Black Solidarity, it became necessary to go into these concepts much more thoroughly. A clearer understanding of these concepts was essential so that students can expand the philosophies with a certain degree of clarity when speaking to people. It was also noticed that despite the clarity of many it was difficult to continue any self-reliance projects in the community because of a lack of training in that particular field.

Subsequently, the December Seminar was drawn up to combine Black Consciousness and Community Development and conduct this seminar with a view to showing the inter-relationship between these concepts and how necessary an understanding of Black Consciousness was in the implementation of Community Development projects.

STRUCTURE OF THE SEMINAR.

The Seminar was divided into four phases.

Phase I, dealt with the rationale behind Black Consciousness, the definition of Black Consciousness, and the Practical application of the ideology of Black Consciousness.

Phase II, dealt with Community Development and the various approaches to a successful project.

Phase III, examined student leadership and discussed the importance of and necessity for the student to develop strong and harmonious links with his community.

Phase IV, stressed the importance of Planning. Here the students were given situations which related to all three phases and were asked to plan them.

The seminar ran for five days and was divided into three sessions—morning, afternoon and evening.

Steve Biko was the trainer for Phase One. Phase II was handled by Ben Khoapa and Steve Meriyane. Ranwedzi Nengwekhulu and Maphiri Masekela conducted Phase III, and Temba Sono Phase IV.

Phase I—Black Consciousness—the Rationale, Definition Practical Application.

The first step in this phase was to test the degree of awareness among trainees as regards the rationale behind Black Consciousness. The trainees were

The trainees were divided into four groups and each group was given a situation to discuss and then report back. For example one group was told that a group of militant young blacks from the States were interviewing them and they asked the group to give the rationale behind Black Consciousness in the South African political context. Another group was asked to explain ^{to an} as old politician why SASO had chosen Black Consciousness and not any of the ideologies of the old political movement

Each group comprising about 15 students then discussed and explored the situations they had been given.

At their report backs many new avenues of Black Consciousness were revealed. The in-depth group discussions were eye-openers to many students who were still carrying the "burn, baby, burn" tag in their own analysis and in fact, life-style in terms of black consciousness. In the evaluation questionnaires many students expressed their satisfaction with the group discussions.

Following the rationale the trainers input was logical. Various papers by people on the subject of Black Consciousness were read. The definition of Black Consciousness itself was explored in the light of Adam Small's "Blackness vs Nihilism" Steve Biko's "African Cultural Concepts" and Frank Talks "Black Souls in White Skins".

It was during the definition of Black Consciousness that Black Solidarity as opposed to the system-created "tribal" platforms came under real in-depth discussion. A ^{4:10:17} fiery and stimulating plenary discussion followed. However, students in their evaluation questionnaires noted the fact that plenary caused discussion to become somewhat restricting in that only a few individuals became involved. The main bone of contention with "Black Solidarity" as opposed to "Tribal Platforms" accrued out of the fact that students felt certain "well-oriented" people in the system were doing some good work.

From an assessment of the evaluation questionnaires students saw Black Solidarity as the only viable and acceptable corollary to Black Consciousness. "Tribal platforms" could not enhance or be part of Black Consciousness.

In the definition of Black Consciousness the students agreed that this ideology was not an end in itself but was the only feasible means in the attainment of a free and just society where true intergration would be the natural social order. However, the plenary agreed completely that "What Black Consciousness seeks to do is to produce at the output end of the process, real Black People who do not regard themselves as appendages to White Society".

The definition went on to lay the basis for the re-examination ourselves in terms of culture, education, Religion and economics. It was also agreed that Black Consciousness should attract real, committed Black people and it should not be our endeavour to see that there is an equal distribution of Indians, Coloureds & Africans; this is a stereotyped innovation of the liberals.

The practical application of this ideology was divided into four parts. Directive Politics, Infiltrative Politics, Orientation projects and Self-Reliance projects. Directive Politics implied direct involvement with the students and the community. Each and every platform that could be used was to be utilized. This

This conclusion was drawn because, inasmuch as, Black Consciousness, as far as SASO was concerned, was the only "viable means" many black people still saw other answers to the White problem. The first step in Directive Politics was vocalization with "disciplined protagonists" leading the way. Starting at grass roots level was equally important where people spoke to five or six people at a time-making them thoroughly conversant with Black Consciousness--and then sending them out into the community to speak to other people. Organisation of Black groups, by blacks and for blacks was seen as another step in Directive politics. Students felt it was important that Blacks built up a sense of self-confidence. This was seen as a necessity because blacks had been, for too long, led to believe that they could not organise on their own.

Publicity stunts, slogans and emotional images were also part of the practical application. Slogans like "Blackman you are on your own" and images like SASO T-shirt were seen as vital in the propoganda of Black Consciousness.

When it came to the discussion of "Infiltrative Politics" the "tribal platform" issue was again discussed. Many students tried to probe the possibilities of infiltration and re-orienting these platforms to adopt the Black Consciousness approach. This problem kept re-appearing and became a major problem when dealing with Community Development.

In "Orientation Projects" the idea would be to re-examine educational, cultural, religious and economic facilities, needs and aspirations of the blackman. In-depth examinations of all four were discussed.

In the field of Education students found that subjects like History, Medicine, economics and agriculture among others should be re-designed by black experts to make it more relevant to black students and that SASO and the relevant people should establish extra-curricular classes for all students and lay people.

To meet the needs of cultural and educational aspirations of the Blackman resource centres, libraries, cultural groups should be encouraged to collect, collate, disseminate and popularize aspects of our culture that reflect the true self of black people.

Black Theology was seen as the only relevant approach to religion of the black people. Christianity as presently practised was seen as a militating factor against the blackman finding true liberation. Black Theology must be spread to all black people so that they see Christ in true perspective-- liberator of the down-trodden. To demonstrate the solidarity of Black people and implement a healthier approach to economy it was agreed that it would be of cardinal importance to marshal the economic resources of a group and use the pooled strength of the economy to the advantage of that group. Students saw this as an important aspect of SASO's involvement. "Black co-operative enterprise designed for the benefit of Blacks is not an eschatological myth; it can be realised if only meaningful efforts by dedicated people can be made."

Self-reliance projects--especially Community Development projects--were of utmost value in developing the feeling of self-reliance amongst blacks, and the most practical outlet for meaningful work. Students agreed that SASO should lay stress here and work with relevant groups to encourage community involvement.

In the summing up of Phase one students began to realise just how vital Black Consciousness was a rallying point. Unlike previous movements Black Consciousness does not have to rely on any political validity but was in itself a serious philosophy where blacks can on the day of reckoning rejoice in the knowledge that we have been the architects of our own future.

PHASE 11. COMMUNITY DEVELOPMENT SEMINAR

SESSION 1: Plenary -- preparatory.

Background development projects from Europe and America, Israel, Pakistan and India compared to the developing nations of Africa.

An examination of the extent to which community can function on the academic level. Whether it happened on the level beyond the crisis situation.

There were eleven (11) participants who have had a personal experience or took part in any community development project. Seven centres were represented of which four had engaged in a project.

Participants divided into groups according to the centres embarking on projects. Those who had no experience of projects joined groups of their choice. The groups were Fort Hare, Federal Seminary, UNB and UNIN.

SESSION 2:

Fort Hare: Engaged in building a class room. Mud was used to make bricks which had to be dried. This was a very advantageous medium as all the surrounding houses were similarly constructed. The structures were meant to be of a temporary nature because of impending removals. The walls were falling and the pupils were suffering. Use of mud also kept the inspectors away. The invitation came from a local minister.

Five days spent in July by some fifty students. They laid the foundation and the walls were built up to window level. All this was subsequently destroyed by a deluge and most students got very discouraged. After vacation the students had to make and dry bricks first and also patch up the semi-destroyed building.

When a new group of students subsequently came after the vacation they complained about the dirty nature of the job they were very discouraged. They came from urban areas mainly. The project was postponed after the rain till November and because of lack of funds.

The money would be used to buy corrugated iron which will be used to cover the walls as soon as they were up. Attempts to raise funds unsuccessful but for some donations. It was felt that students were cooperating with the government yet the students wanted to demonstrate that there things the people can do as a community e.g. to provide education for all children. Subsequent S.B. interest tended to intimidate the people hence the very minimal cooperation from them and even from the teachers themselves.

UNIN: Their project at local clinic was merely a humble beginning. They renovated and cleaned the yard and provided food from a feeding scheme.

The major problem was to convince the authorities that they had no political association. The mission was sought for students to give part of their meals to the clinic. The doctor comes to the clinic once a fortnight. The idea was to get

the students involved and concerned about the welfare of the people. Opposition to the scheme was hedged around the fact that was a paternalistic hand-out. It was hoped however that the situation would improve. The clinic fell under the Loboia Territorial Authority and no permission could be found for the renovations. Towards the end of the year the students renovated a school. Funds were raised and given to the social workers.

FEDSEM: The project at Dyamala was undertaken by the community. Money for renovating the school could not be found but after an appeal it was recommended to a firm to give roofing material to the school. The students offered help in the cutting of bricks to finish up the wall.

The major difficulties were that there was no transport to carry the students from college. The students helped in cutting bricks and drawing water. The students were very keen and were motivated by the sight of the deplorable living conditions. It was noticeable that the community appreciated the gesture and also helped. They were impressed by the attitude of the students. When the building was being completed the students were asked to be present and feasting was provided.

The Molano scheme was similar to the above. Again the initiative was that of the people but they later got stuck with financing. Fifty Rands raised from Compassion Wood was offered as a donation.

UNB: The New Farm scheme is a preventative medicine one.

Phase 1 - was involved with collecting data about the living conditions there and the prevalent diseases.

This is an illegal squatter community that is living under very poor conditions. None of the essential amenities are available.

The people became very suspicious for they could not understand their interest they always harrassed by police raids and feared that the student involved will draw attention on the area. Later they understood our interest.

The area is poverty stricken, unemployment is high and thuggery is rife. These people cannot work because they cannot get work permits because of influx laws. There is no organised community society hence it was difficult to communicate with them. Use was made of their landlords whom they did not trust and are exploiting them. Because of their suspicion the true picture of their conditions was blurred and they had no confidence in anybody.

After the storms in May their tiny wattle and dubb houses were destroyed or damaged. Students invited to help in emergency operations. The people saw a father Xmas image in the students. Timber was bought. But the people demanded more than was necessary to fix their damage. No concern was expressed for the next person. They were not cooperating because they thought the students were sent by the government to come and help them.

Phase 11 - involved health education and counselling. A simple diagrammatic pamphlet was compiled and distributed on a family basis. They did not appreciate why they must learn. There was, however, beginning to develop a rap with the people, the students were also helping at the clinic over weekends. It was very difficult to find money to transport the students. Assistance was greatly appreciated because the one doctor at the clinic was not adequate.

Phase 111 - concerned the actual physical projects i.e. improving the lot of the people i.e. providing a better water supply scheme. The people had to walk quite 6/ a distance...

a distance to get to an irrigation scheme which has contaminated water. Their major diseases result from unhealthy water.

Several attempts were made to call a community conference to discuss ways of improving the water supply. The landlords seemed to see this involvement as a threat to them because the people would start making demands. However after an independant intermediary (Induna) was found, a meeting became successful the people agreed to contribute towards the scheme. They would not give money until the taps and tanks were available because they feared that they would be robbed. Financing is again the problem.

Another scheme is trench digging for the marshy drain water to escape. The students were generally cooperating but the people did not turn up and the scheme was abandoned because it was felt that the people had to be involved. In the end students got discouraged about their projects. The community was beyond redemption and nothing could be done to help themselves hence the situation there can never improve and the students could afford the financial demand of the projects.

SESSION 3 - Reportback Group 1

Fort Hare combined with Fedsem. Reports were given on Fort Beaufort and Dyamala. Fort Beaufort- The real spirit behind the project was not properly understood. The scheme was supported by students from the North who did not speak Xhosa. The project depended on the local minister. The schools were approached through the inspector of schools. The major drawback was that the students could not work with the mud. The people attended to church work. The minister attacked them for their apathy. People intimidated by SB visit which hampered the involvement and cooperation of the community. Fort Hare students who could speak Xhosa were ashamed because of the "up country" people's involvement. In a further effort volunteers comprised sympathisers with SASO, UCM, and NUGAS.

PROBLEMS

1. The students 'lack of knowledge about building skills - artisans employed by Fort Hare.
2. Lack of finance and poor planning - the cost of scheme was underestimated.
3. The community did not see the need for additional classes and some students did not see the need to go out and help.
4. SASO local stepped and decided to build classes.
5. The scheme met with disapproval at the Fort Hare; disapproval of mud buildings - no understanding of the use of mud for building purposes.

Dyamala: Fed Sem students approached by the community after many frustrations.

PROBLEMS

1. Lack of transport and money.
2. Failure to encourage groups around the area to join in project.
3. The community not really made to realise the need because if this could be achieved there would be a better response from the community.

GROUP 2

Assessment of all shortcomings: clinic project and renovation of school.

Clinic:-

1. Suspicion from the clinic staff.

This was overcome by getting in touch with sister-in-charge.

2. They were faced with the rejection and criticism from students about the paternalistic nature of project. After SASO week, a few students got involved. There were three types of students who were involved:

(a) Those seeking adventure or doing it for the fun of it.

(b) Those who are involved out of obligation - SASO local officials or exponents of SASO.

(c) Others genuinely involved out of seeing the real need for involvement. The project was not successful.

School- The local school board had planned to make renovations. These students cannot employ their own plans. There was no planning involved-spontaneously done. Jumble sale held to raise funds. Towards the end of the year a commission to probe into the living conditions of a near by village was appointed. Results will be used next year.

GROUP 3

1. Frustrations - poor community, felt helpless and resigned. They felt that

students were merely inquisitive and were regarded as a bother. There was no good community organisation therefore it proved difficult to arrange for a well concerted effort. The non-permanency of the settlement-blunts an enthusiasm on the long term. Inter group differences among people made a group effort impossible. The landlords were not identifying with people and hardly recognised and no cooperation; people look up to them to finance improvements.

2. Frustrations-with students;-

They did not expect and call for any involvement from the people. Students against implications of cooperating with white liberals. They lacked initiative. There exists an unsolvable problem of illegal squatters.

Novitations: for a sustained interest for the people there was no need to have a thorough explanation of the motive, to bring about a consciousness and association of problems with oppression. Fear and suspicion calls for caution, difficulty of motivating people properly.

Finance-expensive scheme - some students were not well orientated about what was going on - hence the high rate of drop outs.

Satisfying:- Medical care, good response since students started helping in clinic, further possibilities of better facilities, low income budgeting, cooking, Kupugani etc. The change in attitude of people towards students started well, people remarked about their satisfaction that educated people were also interested in their plight as poor and lowly people. The students feeling of satisfaction about consciousness-the practicality of their awareness. The winning of confidence of the people was satisfying. The freehand of the liberals were also thwarted.

DISCUSSION

Q. Any anti-SASO elements encountered?

A. Direct confrontation won their confidence. In some areas it was held that involvement improved SASO image.

B/ Q. Encounting the SB.

Encountering the SB, and intimidation and how to reassure the people?

A. Discretion has to be exercised whether to use the name SASO or not depending on the area in which one is working.

Promotion:

Name of project "Operation Involvement" - it is frequently wise to give an attractive name to a project so that it may appeal to the people. Prelaunching planning and pilot research are an essential in any project.

The type of things that militate against efficient operation

The meaning of the project and how clear it is to the people participating in it. Majority at UNB were clear but some were not.

Lack of money - the project was entered into without really anticipating the costs that it will entail.

The idea at UNB was to go out, initiate and hand over to the people e.g. crèche recreation clubs. There was a spirit of individualism among the people - no hand over in sight.

Strategy - to ultimately solve the water problem, the people would be involved through committees, then acquaint them with the mechanics of how to maintain the project.

- projects used to publicise organisation - political significance

- create in the partaking student an involvement

- small nucleus of disciplined students formed - larger number was later needed for a larger project to 'invade' the community - recruitment had to be undertaken - exposed people who were not necessarily well oriented.

- project might hamper project via student - notice of preparedness

- balance of goal and reality.

give students who are attending 'orientation' sessions

- impact can be realised through an actual experience in the projects

- fruitful results on those students who are aloof, out of exposing them to the conditions and thus heighten their awareness.

- community should not be used for experimenting on conscientization

- material, physical success necessary and not so much the involvement of the students.

- in order to live up to their aspirations and expect people to cooperate - research not ostentatious because planning necessary.

SESSION 4

Definition of our understanding of community development work.

- making a community conscious of their need to undertake a venture jointly to meet those needs and potentials. Needs are anything a community sees as essential for its own survival. Consciousness must start with a knowledge and awareness of the SELF.

The needs were felt to be restrictive - element of the individual's potentialities inherent in the concept, desires, goals etc.

Need for operative definitions - having become aware of the needs

there must be a counterbalancing desire to meet these.

How do you convince an adult to make certain changes in developing his community?

- difficulties seen in the multiple approach

- external agents useful in terms of our society and our aims which are politically motivated.

- technique and methods geared towards a specific situation. Necessity seen in the formulating the best approach that is workable in our particular communities.
- projects of external agent approach since some of our communities are not permanent. Use "Ball Method" techniques to win over our communities.
- people must be made aware that they possess the power (although limited) to effect certain changes. This power must be demonstrated to the people by helping the people to solve their problems.

SESSION 5:- Report back

what stand should SASO operate on.

1. UNB. - two methods seen
 - a. combination of one and three as set out in the paper-infliterate community, influence its society, executives etc.
 - b. Fort Hare - methods determined by individual situation is
 - a. excluded
 - b. in multiple approach - felt that community should work on its own-gap between students and community - student only aware but not involved in the community.

Approach suggested-

- a. Need to probe the situation of the community before setting out to launch a project. Agents should withdraw once the community has started on its own.

'Composite Approach'

3. UNIN: Need to view the history of the community --rejected
 Synthesis of 1 and 3 but must be flexible. SASO must probe the situation before embarking on a project.

GENERAL - It was noted that our community is essentially a black one and there is no real geographical separation. Although situated in different places but circumstances are essentially the same. External agent approach - he himself decides what that community needs. Seen as a bilateral undertaking when the community responds to the 'agents ideas'. The agent must develop a sense of self-reliance in the community before he moves away from the community.

SESSION 6

Techniques:

ACTION TRAINING

- reconciliation of the powerful and powerless
- obstacles in awareness of the community entities found everywhere but must be brought together.
- situational : coalitions may not always be useful; determined by relative factors that operate.
- Group dynamics-- give psychological resistance : get cool and ignore threats - keeps head sensitivity trained - learn to develop an attitude towards a problem.
- combination of sensitivity and action training was applied.
- Theological students plunged into Soweto in July.
- planning useful but sometimes never works in practice. Action training says that it is better to Act towards a goal than to think .

The starting point will always be action.

OUTSTANDING QUESTIONS

Observations:— the problem of one group was that a community was aware of its needs and how to organise — but the obstacle was authority e.g. government — no permission was obtained because the project fell under a territorial authority. How can the problem be approached.

—how far is the organisation or student prepared to go where there is an obstacle — direct confrontation — leading to a crisis situation.

—stiff conditions, the context being that of a qualified situation e.g. lack of authority.

—evaluation: formation of a community with the people for purpose of confrontation.

Evaluations: The Seminar was worth while, material was good, discussions helped and intelligent, more relevant and practical. However the impact, assessment and practicality will depend on a real life situation. A start is necessary and action and practice urged.

Phase 111. The Dynamics of Student Leadership.

To initiate phase 111. into the trainees were sent on a "plunge" into the surrounding community of Erdendale. Split into groups they were given different areas to cover. The idea behind the "plunge" was to get the students to acquaint themselves with the community; to get the feel of the community; to acquaint themselves with the problems of the community and finally to try without committing them or forcing comment to find out their political affiliations and how they saw themselves solving the problem.

The "plunge" served to lay the foundation for Phase 111. Report backs from the "plunge" gave students an idea of the feeling of the people and how important it was the student maintained links — very close ones — with the community.

From the "plunge" the basic principle of the dynamics of student leadership vis-a-vis the community and how the student can mobilize the latent "left" feelings that are typical of the oppressed community was established.

The in-put from the trainers dealt with the historical background of black student activism and how this activism was at all times diluted or frustrated because of the White and/or multi-racialism involvement. Much later black students began to realise that their aspirations and that of the white student differed vastly. They also saw how involvement with whites placed them out of reach of the Black community. Hence the emergence of SASO and Black Consciousness. The definition of leadership was investigated. It came out that leadership was born out of a particular situation and his relevancy was subject to his feel for the situation, the needs and problems of the situation; and how the leader applies his skills in his situation.

The trainers then set out to relate this analysis of leadership with the student and, in particular, with SASO — its policies and theoretical philosophy of Black Consciousness. Primarily the problem that faced SASO was that she had to "grapple" with the question: "is whether its philosophy are applicable to the Black Community?" — the trainers posed a dual question; SASO in a leadership role and the individual in a leadership role.

The trainers cautioned that people would espouse SASO ideals for personal glory. SASO could not afford to relapse into an end situation itself and deny the community. It purports to serve the Full Fruit of its plant.

Thus the "Overall Ideals" of any student leader within SASO had to place the needs of the community above all else. Voluntary work within the community was an essential part of the "Overall Ideas". The individualistic approach of Western Culture must be done away with if Black students want to strive for cohesion with the Black community.

The paper then investigated the methods of achieving these goals. Identification with the Black community by the Black student was of prime importance. Students would have to question their personal existence; evaluate their personal situation and then relate it with the situation of his fellow Black sufferers. This kind of realization would place in perspective how he is more BLACK than he is a student. At the same time students should learn not to create a dependency on students by the community. In this respect students should do things with the community rather than for the community. Creating a sense of dependency in the community curbs and destroys the initiative and leadership potentiality of the community.

Students who worked in the community would have to adopt the life-style of the community they are involved with. Patience and humility were prime factors in the laying of the foundation for sound and beneficial communication.

Projects had to be simple in design, inexpensive and practical.

Simple skills were to be taught to the community so that they can develop a sense of self-reliance. First aid, sewing, basic hygiene were some of the suggestions. This base-mentioned above would prepare the way for more positive and independent action from the community.

The technical aspects of a project were then thoroughly dealt with. Follow-up—the process of a return to an original area of operation so that progress can be measured. Follow-up involved an analysis of and deduction from the initial Input, its conversion, the Output and the Feed-back. Feed-back was in fact the community reaction to the Input.

Follow-up could also be examined at two levels:-

- (a) Student to the community and
- (b) Student to the student.

On level (a) the idea was to maintain contact and harmony with the community, besides evaluating progress. However, both evaluation and maintenance of relationships were to be done informally as possible.

On level (b) the motivating factor would be to compare notes and discuss problems and to plan for the future.

Actual techniques of involvement with the community were then investigated. The most important technique for the implementation of methods was "Effective Communication". The concept of communications was investigated and it was agreed that Effective Communication was the reciprocal involvement of the talker and the listener. Certain cautions were sounded to the trainees with regard to "imparting of meaningless words". Students had to at all times see to it that they do not speak over the heads of the people they work with.

This led to "Non-Judgemental Attitudes", where students tend to view situations subjectively instead of them analysing and evaluating that situation thoroughly.

Pre-judging a situation can harm an entire project. Rapport had to be established with the community and especially its leaders are in a position of making or breaking a project.

It was at this point that trainees brought up the issue of Bantustan chiefs-- wanting to know whether SASO should work in cooperation with them.

After much discussion it was agreed that students should use discretion where the name of the organisation is involved. It is not necessary to push the name of SASO when involved in a project. With regard to the "chiefs" it was agreed that when involved in a project with the community every possible means to make the project successful must be used. The fact that the "chief" was being used did not imply agreeing with the policy of "Bantustans".

This led to a discussion on "Force-Field Analysis" where the degree of involvement was analysed. "Pushing Forces" from the student side and its effectiveness would determine the level of involvement and how they overcome the "restraining forces" Pushing forces" i.e. the students - had to examine the weakness of the "Restraining forces" and apply their strategies in such a manner as to overcome these "forces". Restraining Forces" were seen in the guise of tribal leaders and white liberals. Trainees also included "Security Branch" intimidation in the list of Restraining Forces. For effective leadership therefore trainees were urged to approach a community project with a great deal of flexibility. There can be no success in a project where there is a rigid application of one particular method or technique. The overall appraisal of the dynamics of student leadership concluded that the needs aspirations, problems and expectations of the black community had to be carefully analysed. Against this analysis, the degree of involvement and the sincerity of identification with the community, was of prime importance if SASO -and its members were to make any headway in achieving the goals and aspirations it sets out to do.

PHASE IV. - PLANNING.

Planning involved the students in problem solving situations. Given certain situations e.g. as President of SASO; or Gen-Secretary; Permanent Organiser- the trainees were asked to find solutions for the problem. The idea behind planning was to try to judge whether students had benefited from the course. Situations that were created in the exercises also posed problems where they as the student body, would have to make vital decisions e.g. in the event of SASO going bankrupt, etc.

EVALUATION

Most of the trainees found the course very helpful. The thorough analysis of all SASO concepts impressed the students and they felt much more confident to propound the philosophy of Black Consciousness.

To most of the students "The Dynamics of Student Leadership" was a completely new dimension and admitted that before this had gone into community projects without really planning the development of the project.

Most of trainees in answering the questionnaire combined student leadership with Community Development.

The students found the input by trainers very adequate although some found it a bit too intellectual.

However the discussions helped to clear up their hazy ideas on certain issues. Most of trainees found that Plenary discussions were restricted to a few but were very pleased with the group discussions which were smaller and gave everyone a chance to speak.

On the whole students were extremely satisfied with the entire course.

The organisers and trainers were equally satisfied and the seminar is being hailed as the "best SASO has ever had".

GRADE	BLACK CONSCIOUS-	COMM. DEVELOPMENT	DYNAMICS OF STUDENT	PLANNING
	NESS + PRAC. IMP:EMENT.	ACTION TRAINING		
P				
O				
Q	NIL	NIL	NIL	NIL
R				
F		✓		✓
A		✓		✓
I		✓		✓
R	NIL	✓	NIL	
G	✓	✓	✓	✓
O	✓	✓	✓	✓
O	✓	✓	✓	✓
D	3	✓	✓	✓
		✓	✓	✓
E	✓	✓	✓	✓
X	✓	✓	✓	✓
C	✓	✓	✓	✓
E	✓	✓	✓	✓
L	✓	✓	✓	✓
L	✓	✓	✓	✓
E	20	7	15	1

1. Very interesting suggestions we should dedicate ourselves to preaching to the masses.

2. Rather academic-action training. Need for flexibility in "plunging" found myself really involved.

3. Very important. Students are vanguard of the offensive. I liked this course because in my situation I need fortification...

4. Needs more detailing. Questions presented were realistic and good. There is a crying need for planning in

2. This can be highly theoretical. 3. In action training I discovered 3. This has helped me in understanding leadership. -- any organisation.
3. Gave me the incentive people could use now methods. 4. It was difficult to fully grasp the meaning of / ction Training.
4. This ideology in order to be an example.

RANDOM COMMENTS:B/Cons

4. The criticism that SASO at most times romanticizes and pays lip service to the philosophy of Black Awareness & Black Solidarity was completely thrown overboard as various ways and means of living the philosophy were looked into.
5. I was extremely impressed with the practical implementations of this ideology.
6. Practicalities of B/con. very good with respect to building a very strong nation.
7. I was convinced that this part of the course not only contributed to my knowledge of the truth but also called my previous knowledge to question.

COMMUNITY DEVELOPMENT

5. This is essential and basic.
6. There was a lack of a proper dealing with urban communities, unfortunately.
7. Action training was interesting in the sense that we were introduced to new ways of resisting authority.

STUDENT LEADERSHIP

4. I was very impressed with this paper-especially the methods.
5. The "plunge" experiment was extremely valuable.
6. For me this was the most valuable and important part as explored ways of exploiting the potentialities of students.

PLANNING

4. I realised for the first time that although approach to problems may vary people in a similar situation more often than not see a similar goal.
5. I found that planning gave me the necessary prerequisites to involvement in an organisation.

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