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THE AFRICAN NATIONAL CONGRESS FUND RAISING CONFERENCE

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THE ROLE OF CHURCHES IN RAISING FUNDS FOR THE A.N.C.

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The mass political upsurge inside the country, which rocks the very foundations of the apartheid regime, the increased participation of churches in the liberation struggle, and the constant assertion by the masses, the churches, even the regime itself that the movement is a force which has to participate in the solution of the problem of the country, makes our tasks for raising funds within the christian communities easier.

The South African regime claims to be a christian country, an ascertainment which has been rejected by the international christian community. Apartheid has been declared sinful ^{the immoral} and ~~te~~ theological justification of it a heresy by the international community. Almost all of the churches at home have adopted this position, bringing apartheid from its political framework and placing it in the centre of the church. A number of international christian bodies have initiated certain programmes in support of the churches at home, in their fight against apartheid.

Churches at home have maintained their links with the mother church bodies abroad for various reasons. Some of the churches are still missionary churches and depend entirely on the mother churches for financial support.

The movement has developed working relationships with some international church bodies and are receiving some financial assistance from them. e.g. The Programme to combat Racism (PCR) of the World Council of Churches (WCC). Lutheran World Federation (LWF), and many others. Churches at home are affiliated to almost all of these world church bodies. Here is a list of some of the organisations which have strong links with the churches at home:

- World Council of Churches
- Lutheran World Federation
- World Alliance of Reform Churches
- ~~The Africa Council of Churches~~ ^{All Africa conference of churches}
- The Mennonite Community
- The Quaker Movement. ^{councils}
- National Christian churches in Europe and North America.

The movement has not yet tapped the resource potential which exists within these organisations. The work of these international bodies is carried out through specialised commissions which have specific areas.

Some practical suggestions to fund raise within churches and church related organisations.

In order to be able to tap these resources, we need to be in touch with them at all levels, e.g. locally, regionally, nationally and internationally. We have to work with Protestants and Catholics alike. This approach will help to create pressure groups at the different levels in order to break through some of the prejudices that are found within them in relation to dealing with a liberation movement which employs revolutionary violence as a means of struggle.

The movement has representatives in major cities of Western Europe and North America. Some of the offices of the ANC missions are actually maintained by certain church organisations. The comrades in question will be better able to brief the workshop about it and their possibilities for fund raising within the church movement, the sort of problems they encounter and the level of cooperation they achieve, etc.

The Canadian Roman Catholic church and the United Church of Canada might be well disposed to the ANC also the Methodists in Canada. We suggest that the movement seconds comrades in each country where we have a mission to be responsible for the christian community. A person who will brief the churches on a regular basis and also be available for some of their programmes. This method has shown to be very useful where we already have comrades engaged in this work.

Experience has shown that it is much easier to raise funds from churches if they are given some assurance that religious work would be part of the programme they are being asked to support. SWAPO gets a lot of money from church organisations because SWAPO has a chaplaincy in its camps and refugee centres. They train pastors in exile who then do pastoral work among their people. This was also true of the Nicaraguan revolution where a number of Catholic priests and catholics joined the struggle whilst continuing to practice their religion. The churches were in fact one of the main centres for mobilisation of the people.

The movement might not be very keen to have a chaplaincy in Mazimbu or the West, but it would be useful for the movement to have a full time Mfundisi who would be part of the Church Front outfit. The church and church related organisations will respond better to matters raised by revolutionary priests that are part of the national liberation movement. Such status goes a long way in church circles.

The church front of the movement needs reorganising and the recommendations adopted at the National Consultative Conference implemented. Otherwise good ideas that come from this workshop may get lost. It will be useful to begin to work out a clear programme which can be part of a motivation for fund raising proposals. Such a programme could then be sent to church related organisations and all church donor agencies. This will also serve to announce to church bodies the existence within the movement of a specialised section giving attention to the church community.

The National Council of Churches in Southern Africa^{region} meets annually. The ANC and SWAPO are always invited., together with the AACC, WCC and other church organisations interested in the development of the region. This collective is available to give its services to the movement. The National Councils also work as agents for the WCC for any project being given support. Some of our projects would be rejected outright if sent directly to them by us, but if sent through a church national council might receive a favourable response.

Churches hold General Assemblies every seven years, and in between they convene many conferences to some of which the ANC is invited. Such gatherings give unlimited opportunities for fund raising, the selling of T shirts, posters, stickers as well as our propaganda material. It is important for the movement to ensure that our delegations attending such gatherings understand the fund raising potential and act on it.

Churches in the Socialist countries generally support our struggle without restrictions. Many contribute through their Solidarity Committees. During my tour of the GDR at the invitation of the Gossner Mission, I discovered that many christian churches do not wish to send to us through the Solidarity Committee, but want to do it as churches so that we may know it is the churches in the Socialist countries who are sending us goods. I think we should enter into discussion with them on this point, as it might increase the volume of aid we receive from the Solidarity Cttee in the G.D.R.

Recommendations

1. The movement should organise a visit to Geneva, the HQ of some of the above mentioned organisations, to brief them about our struggle, our perspectives which which our needs arise. It should be a high level it should be a high level delegation, led either by our Preseident or Treasurer General.
2. Mobilise our extembal missions to make a study of the churches in their region particularly of those who they think would be well disposed towards us.

3. Consolidate our present contacts and cooperate with them in their own programmes.
4. Investigate ways of taking advantage of some of the church training programmes as long as they do not compromise the security and political programme of the movement.