

~ closely with

el

b strategy of

CAPE TIMES

Sprocas

â\200\230with â\200\230Black

E concept of â\200\234White
Consciousnessâ\200\235 is being de-
veloped by SPROCAS II
Special *Programme for
hristian Action in
Society) as a strategy t
.objectives among and wit
Blacks, says . the TLe
Grange Commissionâ\200\231s final
report on the Christian In-
stitute of Southern Africa.
â\200\234This stntfgy links up

ment of Black Power in
South Africa and the
eventual taking over of
the State by Black
Power,â\200\235 it adds.

The commission _says

the most reliable evidence

before it on this aspect
of its investigation is the

ublication â\200\234Taste of

owerâ\200\235, by the director of
SPROCAS, Peter Randall.
And it says it is clear to
the commission, from Mr
Randallâ\200\231s' writings, that
the Programme for Social
Change which. was
founded in March 1974

' under the chairmanship of

Dr Beyers Naude, director
of the Christian Institute,
â\200\234intended. to use
: â\200\230White Con-
sciousnessâ\200\231 to arouse 2
sÃ©nse of guilt in Whites
ang to prepare them
psycholglcally to surren-
der to â\200\230Black leadershipâ\200\231. '

â\200\234Your
convinced that Dr Beyers

Naude and his Institute

are actively supporti\201n-i\2011

and promoting the aims o
â\200\230the PSC.*

CHANGE

The: report says
SPROCAS 1I is, as des-

cribed by the publication
Pro Veritate, a further
step in the sustained ef-
fort to bring about change
in the Republic,

â\200\234But although the or-
ganizers sometimes main-
tain that SPROCAS 1 is
the basis from which the
action programmes,
developed, = your com-
mission is unable to -ac-
cept this contention in the
light of the oral evidence
referred to, and of all the
attendant circumstances.

â\200\230â\200\234Both SPROCAS -

projects, the - â\200\230messageâ\200\231
that preceded them and
the projects that followed,
have been developed into
a carefully worked-out
strategy to bring about
radical change in _the
political, economic and so-
cial situation in the Re-
public.

e establish-

its -

commission is

have -

Powerâ\200\231

â\200\234Because this strategy
- included activist and un-
â\200\230constitutional action, â\200\230the

B e A

_ spectability, made use O
'-tgeeâ\200\234wom of the 'tom-

missions and also of the
â\200\230commission members who
| had not been informed of
* the strategy.

the task

Veritate, .
I, which im-

SPROCAS

programme of action was, in broad outline, to bring about the desired change in South African society, and to accomplish this

was in favour of a change in the present social and political order would be

drawn in.
VANGUARD

follows: 4

Â© To change our society we must ally ourselves with those in the community who are now the vanguard of social change, in an attempt to develop an overall strategy. At that stage the strategy as to how to bring about the desired change in the Republic had already been decided upon in the case of at least two organizations that regarded themselves as part of the vanguard of social change, namely NUSAS and the University Christian Movement. As already shown by the commission in its fourth and sixth interim reports, Black Power

is a very important part in this strategy:

The commission - says that from about October 1972, a Black Community Programme and a White Consciousness Pro-

gramme were spoken of.

These notes showed what exactly the latter programme was aimed at, at that stage. = -

After quoting these notes, the report says: The multi-racial winter school held in Cane Town in 1973 must be viewed against the background of the above. This winter school was organized

by Nikki Westcott

wnder the aegis of
QPROCAS, 'in enllalara.

tion with the Rev Theo

Kotze regional divector of

the (Christian Institute.
â\200\234The following wers fea-

trres of the winfap erhonlÂ®

every possible ally who-

from

link

organizers, in i_tgn i-7\201tmt {:

Â°_â\200\234Aceording to the In- :
stituteâ\200\231s mouthpiece, Pro '

plicitly , involves a pro-

â\200\234Pro Veritate puts it as

philosophy played an ex-

ar â\200\230
Certain SPROCAS TII work-

=

The game â\200\230Star Powerâ\200\231,

with its message- of
violence as a means of
nower: lectntrac nan love

and sex: glorification of
the PAC and the ANC:
vinAjentian of ferrovists.

Qimanc thot cha wae ON
onnd tarms with eertain
terrorict .- oeanizations:
and the use' of in-
flam=atorv-nnems

â\200\234Tha gehanl wias at.
hieh echool nnils, of vari-
s races, ond hy o few

students. Alenhol flowed
fresly on necasinn,
â\200\234Tn December 1973

Nevilla Cnrtic nroanizad 2

summer school for

school pupils in Cape
town the theme of which
is Black Consciousness;
White Consciousness. Ter-
rorists were again
eulogized on this occasion
and Black Consciousness
manifested itself in the
formation of Black groups.
Nikki Westcott re-
ported officially to the
Christian Institute on her

activities among school
children, saying among
other things: .

They think the focus this
year will shift away from

Large events .for students,
o ;

towards - expanding

Mr Randall

Mr Kotze

contacts with teachers in

order to provide them
with skills and resources

" come

and hints by ' one Marv .

tended by about 50 to 60

high]

R&I (275_ | _5_29

that can be effectively in-
volved in the classroom.

I would also like to be-:
increasingly. ~ in-
volved with. the Resource

Centre, in so far as it
could provide a of the

equipment, and = many.
original items that could
be used in schools.

An evaluation of these
programmes, Says - the
commission, reveals strik-
ing similarity to Black
Power, especially as out-
lined by Stokely Car-
michael in his book Black

Powerâ\200\231, and the com-
mission. can therefore
come to mno_ other con-
clusion that that this is a
continuation of the devel-
opment of the strategy
outlined above.â\200\235

In a special chapter of
its report headed â\200\234Black
Theologyâ\200\235. the commission
says that in the course of
its inquiry â\200\234into the ac-

tivities of organizations-
. that want to show their
Christianity by - their
names. for instance 'the
Christian Institufe and
the Universitv Christian
Movement. the com-

mission frequently came
across references to the
phenomenon of ' Black
henlogy.
s bge onga.: particularly
noticeable that it was vre-
cisely the organizations
that are working for so-
called â\200\230changeâ\200\231 :hat
propagate this conc_eot.
Summing_ un its fin.
dines on this asner of its
inquiry = the commission

aws: - .

â\200\234After studying all the
evidence on these agnerts
of Rlack Power and B!r*g(
Thenlogy. - your com-
wissâ\200\230n(â\200\230:gviq satisfied â\200\230that
Plack Theology is nothing
bt the â\200\230thenlogical armâ\200\231
of Rlack Power,

Â«Tn other .wards, Black
Theology is bheing em-

. nlaved as an aid in pctah.â\200\230
lichine = and expanding
| â\200\230Black Power.â\200\235

â\200\230How CI
collected â\204¢
its fundsâ\200\231

THE CAPE TIMES

FINANCIAL contributions
received by the Christian
Institute of Southern
Africa from foreign organ-
izations are so great that

the Institute finds itself -

in the awkward position of
having to dance to the
tune of these

For\ t on the Institute, tab-
; ; l in Parliament yester-

V.
The report, submitted

by the Le Grange Com-'

mission. of im% into
certain organizations, says
it appears from the In-
stituteâ\200\231s books that the
main source of the In-
stituteâ\200\231s funds are:

Germany, Holland, Bri-
tain, Switzerland, Canada,
Scandinavia and the USA.

While in 1972, Germany
was by far the greatest
contributor, with a total
donation of R338 992, Hol-
land became the biggest
contributor during the
first eight months of 1973
with an = amount of
R213112. Germanyâ\200\231s con-
tributions in that year
dropped to R136 926.

The report says that in
collecting funds for its ac-
tivities, the Institute em-
ploys . wide-ranging ar-

guments.

â\200\234As hag been said, per-
sonal contact plays an im-
portant part in the collec-
tion of funds, and the col-
Jectorsâ\200\231 success certainly
depends to a large extent
on personal charisma
ingenuity in making the
purpose for which the or-
faumzaun : collecting
unds fit in or coincide
with the interests of the
potential donor, be it an

individual or an organization. X

Thus, to obtain the support of the churches, one of the assertions made is that the State is persecuting the Church, and all sorts of ingenious arguments are used to give a semblance of credibility to this truth.

To arouse sympathy, the sport goes on, the Institute also alleges that it is constantly attacked by government leaders and intimidated by the police.

Another argument employed by the Institute to

in money is that it is tically active in order to get rid of the present government and its ways.

the Institute

organ-
izations, says the final re-

Most effective gubllloity for fund-raising is made through the work done by among

independent churches. A great deal of effort goes into bringing this side of the Institute's work to the

notice of possible sympathizers.

Much is made of the establishment of a theological school and of the provision of theological

dence courses,

likely to elicit the necessary sympathy from any ecumenical

organization and them to make tributions.

But at the same time this work is used to evoke the sympathy of organi-

zations that are not interested in ecumenical matters but in politics.

«To sum up, it may be said that the . Institute does not hesitate to use any means that might embarrass the present regime to raise funds. For instance, the organization needed money to buy a building. The reason given was that Whites and non-Whites were not allowed to use the same toilet facilities in the old build-

ing. Now effectively allegations of this kind are used is | demonstrated by the fact that R524 000 was collected for the purchase of the new building . Pharmacy House. .

The report says that although the World Council of churches

is not mentioned by

move
con-

name in the books of the Christian Institute, the inference that the Institute does receive financial support from WCC seems to be irrefutable.

The WCC, it adds, has large sums of money at its disposal. According to information obtained by your commission,

~ R41 955 200 in cash and in channelled as as-

various

ters nearly 13
lars in cash for
reflected loans,

The commission says it
movement Or .

seems logical that a body such as the WCC, which had instituted a programme specifically to combat racism and which had large funds at its disposal,

should render financial assistance to an organization: like ' the Christian Institute, which sees itself as the great campaigner on the one hand for the ecumenical movement and on the other against the so-called diabolical - apartheid.

But Mr F J van Wyk, who was the Institute's administrative secretary in 1965, and was still 2 member of the Institute's board of management in 1973 and chairman of the

finance committee, denies this categorically.

Institute did not its books that monies had been received from World Council of Churches. Perhaps the most glaring by Mr

everybody was when in his eagerness to dissociate the Christian Institute from the World Council, he replied to a question Whether the Institute had received money from the Theological - Education Fund: { . No, the Christian Institute did not; I did not

The connection between the Theological Education Fund and the WCC already been described, in this report.

Prefacing 2 special chapter in its report on the finances of the

Christian Institute, the commission says:

The fact that the Institute refused to cooperate with the commission, even in regard to the

financial records and the work of the commission in

that there are questions
in connection the
handling of funds which
have remained unans-
w

Christian Institute is

THE CAPE TIMES

anger t

2 4

Â¢ 3 MAY 1

change in the existing
order.

â\200\234In_the light of your

commissionâ\200\231s finding that -

a Black-dominated social-
ist State is aimed at, and
that violence has been ac-
cepted as an element in
achieving such a socialist
State, it is clear to the
commission that the
strategy adopted by the
Institute to bring ~about
the desired change is
characteristic ofâ\200\235 re-
volutionary socialist - tech-
nique.â\200\235 H 7

Commission

The commission of , in-
quiry, 'which was consti-
tuted in July, 1972, has
only one recommendation

concerning its in-
vestigation of the
Christian Institute. This
is that:

â\200\234On the strength of its
conclusions the com-
mission considers that cer-
tain statutory provisions
may apply to the organ-
ization under consid-

eration and recommends
that the - proper
authorities give the neces:

sary attention to the or- -

ganization
nection.â\200\235

Schlebusch

Members of the commis-
sion, which was formerly
under the chairmanship of
Mr Alwyn Schlebusch, MP,
were: Mr L le Grange, MP
(chairman); Mr S J
Marais Steyn, MP: Mr
Lionel G Murray, MP: Mr

in this con-

-W M Sutton, MP; My J J

Engelbrecht, MP: Mr G de
V Morrison, MP; Mr H J
Coetzee;, MP; Mr H J D
van der Walt, MP; Mr D J
L Nel, MP; and Mr E G

Malan, former - Unifed
Party . MP for Orange
Grove,

0
, - i-\201rep'ort

THE CAPE TIMES

29 MAY 1975

Other unanimous con-
clusions contained in

â\200\230their report are that:

@Â® The Christian 1In-
stitute is linked with the
World Council of

Churches, as part of that
ecumenical movement;

Â® Since its establish-
ment the WCC has been
active not only in the
ecclesiastic_ad sphere but
more particularly also in

the social and political
spheres, and South Afriea

Wwas subjected to a bar-
soon

rage of criticism
after the inception of the
organization â\200\224 in fact at

- its second meeting.

The WCCâ\200\231s attitude
towards South Africa be-
Came more - and - more
vehement, culminating in

the support of/ violent ac-

the Stateâ\200\231

â\200\230tion_ against the Republic
in the form of assistance
to terrorist organizations:

@ In South Africa, the
Christian
promotes the aims of the
WCC, and it is therefore
understandable that the
organization operates
mainly, if not exclusively,

~in the political, economic

and social spheres, Be-
Cause of this background
the organization cannot
â\200\230five an independent and
impartial judgment, based
on Christian grounds, on
political matters,

Ecumenical

In: fact, the ecumenical
character claimed by the
Christian Institute = and
the right it also claims to
make pronouncements in
other spheres by virtue of
its comstitution or other-
wise, have been com-
pletely overshadowed by
its political activities and
by the pronouncements of
its mouthpieces, so much
so that in appearance, in

Institute:

. change,

character and in function
the Institute has become a
completely political body
with a political destina-
tion.

It was consequently not
necessary for your com-
mission to make an ana-
lysis on the principles of
canon: â\200\234â\200\230law - of
ecumenical or religious
claims of the Institute and
its offshoots: .

Â® To finance its ac-
tivities the Institute works
on an annual budget of
about R500 000. The major
part of this amount is ob-
tained from overseas, This
financial support - obvi-
ou'sliy results in foreign or-

g:flucnee the
duly;

@Â® The
Instituteâ\200\231s

Institute un-

planners of the
SPROCAS 1II

- project have set up as an

objective the substitution,
through a racial conflict,
of a Black-dominated
socialist system for the ex-
isting order; Hhion
Â® The establishment of
Black Power, which was

deliberately introducedâ\200\234by :

Movement (

weapon against the ex-
isting = order in South
Africa, was supported by

the University Christian
UEMT 4 8

.the above-mentioned plan-

ners as a means of bring-
ing about the ' desired
,inter alia by
engmeenng a revolution,
an

Black Community
gramme (g'glâ\200\231) and
Programme

PY01
the

the

actions of the.

Change (PSC), as well as
the doctrines of Black
Theology, form part of the
technique of promoting
Black Power.

Misled

Where, in_ this report, |
the commission expresses
disapprova) of Black
Power, either directly or

. by implication, it has in

zations being able to Â°

for Social

mind those aspects of |
Black Consciousness that
have been deliberately de- :
veloped to foster Black
Power, in which process,
among other things in- /
nocent Black people are
misled and recognized
Black leaders and in-
stitutions are undermindd
and denigrated. :

@Â® The objectives of
SPROCAS -II 'have been
taken over b the
Christian Institute itself,
and it s actively sup- '
porting and expanding
them, This means, amongâ\200\231
other things, that the In-
stitute has eoncerned it-
self, through the ' PSC,
with economic matters,
with the aim of dis-
crediting and = replacing
the capitalistÂ® system, as
explained above.â\200\235

The commissionâ\200\231s :
timate finding is that:

â\200\234In the' light of the
cumulative effect of the
foregoing findings, the
commission has come to
the conclusion that cer-
tain activities of the In-
stitute constitute a danger
to the State.â\200\235

ul- |