



THE SHOALS of GOOD HOPE

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PITTSBURGH COMMITTEE ON SOUTHERN AFRICA

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COMMITTEE ON SOUTHERN AFRICA AND BLACK CONSCIOUSNESS

It would seem that PCOSA has a special role to play in the growing trend toward Black Consciousness which is taking place on the current civil rights scene.

Traditionally we have stood for greater participation of Africa's non-whites in the affluence which the white 16% of South Africa's population has jealously guarded for itself. Perhaps there are some in America who would now dismiss us as being: a) dogmatically "integrationist", and b) concerned with a phenomenon geographically and politically removed from the American scene.

However, our concern is not only with the means but with the end: justice. In order that this come about, there might be a necessity for a period of action by blacks without interracial dialogue. There are in fact signs that throughout the southern African continent blacks are despairing of cooperation with whites, and are organizing their own (as yet ineffectual) political and military forces, PCOSA can applaud and encourage a sense of self-esteem and program for action, even if it does not depend on white standards and values, nor rely upon white acceptance into a white-dominated economic and political system.

Secondly, the rise of the concept "Afro-American" demonstrates a willingness among many American Negroes to look to Africa for the roots of a unique identity. Hair and clothing styles, the desire to learn the Swahili language, music and art forms, which remind Negroes of their past closely parallels the patriotic preservation of Old World customs among ethnic groups in exile from Communist East European countries. Their identity and determination to achieve freedom are thus preserved against erosion into a social residue at the bottom of a "melting pot" society.

PCOSA can, and should, be very much interested in the creative tension which exists in the current civil rights scene. To speak of creative tension is to speak of a polarity; a state which contains the tendency toward two incompatibles in such intimate interrelation that they can be identified only in terms of artificial abstractions into extreme poles. Black consciousness includes a creative movement toward independent exercise of pressure upon white society through political, economic, and perhaps military methods. It also includes a destructive movement (commonly known by the term apartheid) toward iron-curtain isolationism which restricts the flow of economic assets, trade items, education, and leadership in an open and competitive society for mutual benefit and stimulation.

How to navigate between the Scylla and Charybdis of Black Consciousness is the question which unites North America with southern Africa.

We are including, for your interest, a prospectus which has been prepared by the Pittsburgh Black Arts Festival, on the following page of this newsletter.

PITTSBURGH VISITOR FROM SOUTH AFRICA

Mrs. Gail Morlan, who is a 1965 graduate of New York's Union Theological Seminary, and who has spent two years as wife of a Methodist Fraternal Worker in South Africa, will be visiting Pittsburgh March 14-18.

She will be available for interviews with persons who wish to explore the role of the Church in areas of potential racial violence, and what opportunities for participation are available to individuals.

Mrs. Morlan will also meet with groups to discuss the values of Black Consciousness and integration, either as means or ends. One such meeting is already being arranged with a group of Hill residents, who have originally stood for merging social institutions and residential patterns in an integrated society, but who are now reversing their position.

She will preach Sunday morning, March 17th at the 11:00 a.m. service in Heinz Memorial Chapel of the University of Pittsburgh, and will meet with a group of students that evening.

For further information, telephone Ralph V. Hagopian, United Oakland Ministry, Tel. 682-2751.

PROSPECTUS FOR A BLACK ARTS FESTIVAL IN PITTSBURGH

Background

A growing dissatisfaction over the failure of the civil rights movement to make any really significant changes for the majority of Negroes during the past 13 years has led to the rise of a new element in the movement. This new element is putting a positive emphasis upon "black consciousness", the need to develop group solidarity, and a sense of self worth for black people in America. One aspect of this movement is a new black expression in art, encompassing music, dance, poetry, photography, and painting.

"Black art" is more than just the art that happens to be produced by black people. Black artists understand their blackness and their African heritage as integral to their expression. Their art is based on their experience and their feelings as black men. Consequently, this art helps to develop a rich cultural identity for many black Americans.

The colleges and universities in Pittsburgh remain largely unexposed to and, for the most part, unaware of Afro-American trends in art. The separation between black and white cultures is expressed vividly in the white-dominated American university, because the university lacks contact with the black sub-culture.

Purpose

Interchange and understanding between black and white people is both beneficial and necessary if the massive problems confronting our social order are ever to be solved. White art--that form of cultural expression which is representative of white people--is common to the academic community; black art is not.

We believe that white people benefit from exposure to a significant cultural movement that is happening among black people and which does not depend upon the inspiration of a white culture for its validity. Therefore, our purpose is educational.

Not only would a black arts festival be an expression of good art in itself but its exposure to the community would help white people to a greater awareness, and hopefully, a better understanding of black people.

Proposal

In light of the above, we propose that a black arts festival be held in Pittsburgh as an educational service to the community.

The artists who have been invited to participate in the festival include: La Roque Bey and his dance troupe from New York; jazz musician Calvin Strickland and his sextet; Chicago photographer Roy Lewis; the Afro-American Models and Dancers of Pittsburgh; Charles Williams, a Pittsburgh black poet; and the House of Umoja, a black arts group from New York.

The festival will occur on Wednesday evening, March 13, at Duquesne University; on Thursday evening, March 14, at the University of Pittsburgh; and on Friday evening, March 15, at the Half-Way Art Gallery. Other locations will be scheduled by invitation. Every event will be open and free of charge to students and to the general public. Promotion of the festival will include advance information by way of newspaper and radio at the universities and throughout the Pittsburgh area.

Coordination and Sponsorship

The coordination committee for the black arts festival consists of the following people: Mrs. Sheila Schumacher, Pitt YWCA director; Miss Mary O'Brien and Miss Joanne E'del, Duquesne University students; Ed Ellis, executive director of the Half-Way Art Gallery; Lowell Haynes, associate director of the Wesley Foundation of Greater Pittsburgh; Miss Claire Amos and Miss Linda Scott, University of Pittsburgh students.

Organizations and individuals who have already given their backing to our proposal include: The Duquesne Cultural Arts Committee, the University of Pittsburgh YWCA, the Half-Way Art Gallery, the Pittsburgh Peace and Freedom Center, the Duquesne Union Forum Committee, the Methodist campus ministry in Pittsburgh, the United Oakland Ministry, Msgr. Charles Owen Rice, Fr. Donald W. McIlvane, Professor Ian I. Mitroff, Mrs. Nancy van Vuuren, and Mr. Ralph Hagopian.

Budget

Total fees for performers (including travel, lodging and meals).....	\$2,500
Publicity costs.....	200
Total expenses for festival.....	<u>\$2,700</u>

Community Participation

We request the cooperation and support of all people and those organizations who are sympathetic to the purposes of our proposed program. We need your help. If you can contribute financial help, please make all checks payable to The Wesley Foundation of Greater Pittsburgh. Send them to

The Wesley Foundation of Greater Pittsburgh
4401 Fifth Avenue
Pittsburgh, Pa., 15213

Please designate all checks for "Black Arts Festival" to facilitate processing. Contributions are tax deductible.

If you can give your name as a sponsor (with or without financial contribution) write or phone Sheila Schumacher, Pitt YWCA, 210 Student Union, University of Pittsburgh, Pittsburgh, Pa., 15213 (Phone 621-3500, ext. 325)

The Ecumenical Press Service published the following news items in its Feb. 1, 1968 issue:

**INTERNATIONAL JURIST REPRESENTS CHURCHES
IN SOUTH AFRICA COURTROOM**

(Geneva) - Dr. Arthur Larson, a U. S. authority on international law who has served as a consultant to two American Presidents, appeared as an "observer" in a Pretoria, South Africa, court where a request for leniency was presented this week on behalf of 33 South-West Africans convicted of terrorism.

The South-West Africans were tried under South Africa's Terrorism Act of 1967, which was made retroactive to 1962. Under the act, any person can be arrested for causing embarrassment to the government in affairs of state. The penalty for conviction ranges from five years in prison to death.

In pronouncing the men guilty on January 26th, Judge Joseph F. Ludorf said he had decided not to impose the death penalty. Sentence is expected to be pronounced after arguments in mitigation are concluded.

Dr. Larson flew to South Africa on behalf of the Lutheran World Federation (LWF) and the Commission of the Churches on International Affairs (CCIA). The latter is an agency of the World Council of Churches but also represents the Lutheran Federation in legal and political matters.

Dr. Larson, a Lutheran layman, is professor of Law and director of the Rule of Law Research Center at Duke University in Durham, North Carolina. He has served as a consultant to President Johnson on international Affairs and was a special assistant to President Dwight D. Eisenhower from 1957-58.

Arrested before the Terrorism Act became Law, the South-West Africans were held in solitary confinement for at least 200 days and then formally charged the day after the act was passed. The main charge was that they had plotted terrorism with the South-West African People's Organisation between June 1962 and May 1966.

All but one of the men belong to the Evangelical Lutheran Ovambokavango Church or the Evangelical Lutheran Church in South-West Africa, both bodies of LWF.

The United Nations General Assembly recently passed, by a vote of 110 to 2, a resolution terming the trial of the South-West Africans a "flagrant violation of their rights" and of the UN resolution passed on October 29, 1966 which had declared South Africa's mandate over South-West Africa at an end.

In December the CCIA director, Dr. O. Grederick Nolde, expressed concern over the trial to the Hon. Mattys I. Botha, Permanent Representative to the UN for South Africa (EPS No. 43, 1967). Dr. Nolde objected that "retroactive application of a law is contrary to canons of justice generally accepted in civilized countries".

In addition, he maintained that "even if the mandate were still in existence, the prisoners should not be taken out of their territory but should be tried within South-West Africa itself." A copy of the Nolde letter was sent to the Secretary General of the UN.

Professor Larson is chairman of the American Bar Association's Committee on Progressive Development of International Law, and is the author of many books on this subject. He is also a Vice President of the National Council of Churches USA. During the Eisenhower Administration he was Under-Secretary of Labour and director of the U. S. Information Agency.

**RHODESIA'S APARTHEID HELD
TOUGHER THAN SOUTH AFRICA'S**

(New York) - Bishop K.J.F. Skelton of the Diocese of Matabeleland, Rhodesia and Botswana said here that administration of apartheid is stricter in some parts of Rhodesia than in South Africa.

The Smith-controlled Rhodesian Front Party is stamping out what had been a trend towards more equality among whites and Africans, he stated.

As specific examples, he cited the following:

- Colored (mixed blood) Rhodesians can now be evicted from their homes in integrated communities and moved to segregated areas if 50% of their neighbours request it.

- Africans can be forbidden to enter certain parks which have been designated for whites only.

- Segregated school sports have been introduced by the government, after having been multi-racial for a decade. An integrated school sports event can take place only if requested by parents' association and separate locker and shower facilities are provided.

Bishop Skelton urged Americans to maintain an interest in, and relationship with, churches there so that Rhodesia would not be entirely cut off from the outside. He particularly encouraged "companion diocese" relationships, noting that half of his diocese is "related" to the Episcopal Diocese of California and the other half to the Diocese of San Joaquin, California. EPS, Geneva