

University of the North
SASO LOCAL COMMITTEE
(SUB-COMMITTEE OF THE S.R.C.)

Phone 33

Telegram:

Ref:

UNIVERSITY OF THE NORTH

P.O. SOVENGA

PIETERSBURG

1st September, 1971.

To: Paul Pretorius.
From: Temba Sono - President.

Dear Paul,

Thank you for your letter 18th August. May I also thank you for sending me a photostat copy of my press statement (Daily Dispatch, 10th August).

I am afraid that your interpretation of Res 44/71 is not entirely correct. This Resolution certainly has relevance to the lengthy discussion we had in Cape Town. Let me put it this way: a Saso-Nusas inter-executive meeting ostensibly defining areas of operation to each other would, later on, adversely affect Saso. Were anybody to query Nusas' involvement in Black areas it would be so easy for Nusas to say she acted in consultation with Saso (which would be true anyway), if we ~~attempt~~ this Inter-Executive meeting to take place. And I am trying to avoid just that.

With regard to my press statement let me quickly point out that except for a slight omission there was no distortion. Obviously the people who are dominated by this "Psychology of hang-ups" are black students. The people who "equate white with survival" are no doubt those people who (as you say) "..... Continually appeal to a predominantly white Nusas for scholarships." According to your letter those people are black students. I agree with you and this is what I said in my press release.

".... Students who think Nusas is the black man's Salvation are to all and sundry those who, as you say in your letter "disturb" you. And those students are to be found in black campuses or do you know of any at Rhodes, UCT, WITS, and Natal? You must remember that my major criticism is levelled at black students who still say that "Saso has no legitimate reason to exist if it does not 'exploit' Nusas." I of course, reject this type of person who thinks in this fashion. The crux of the matter is, is he really 'Exploiting' Nusas as he says he is doing or is the exploitation mutual - even with more terrible consequences on him? Such 'exploitation' is anathema to Saso.

The only omission (or is it distortion?) which I find in the article is the underlined phrases ".... Nusas was never an

effective organisation/ 2.

effective organisation in the past as it used to engage itself with Black problems on an academic level and concerned itself with trivialities like academic freedom, when the black man wanted real freedom." When I was still a member of Nusas (1962-1964) I was very much aware of this dichotomy. I must point out that I personally recognise Nusas as now falling in to two phases: the pre-1968 phase and the post-1968 phase; my criticism of Nusas, as it should be obvious, is levelled at the Pre-1968 phase.

I will communicate with you later on with regard to this 'disturbing' problem of black students who continually appeal to a predominantly white Nusas for scholarships.

Best regards,

Yours faithfully,



TEMBA SONO.